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AN EXPOSITION

OF

SOME OF THE LAWS

OF THE

L A T I N G R A M M A R .

BY

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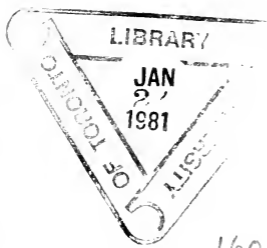
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P R E F A C E.

A NUMBER of years ago, viz., in the year 1839, the author of the ensuing pages was induced to have printed privately a small work, embracing the substance of part of a course of lectures which he annually delivered to his classes on the general doctrines of the etymology, and on the inflectional forms and some parts of the syntax of the Latin language. Causes beyond his control prevented him from then carrying out his original design of adding another part; and the task, thus laid aside, was never resumed.

The work to which reference has been made being intended merely to aid the hearers of the writer's own lectures, a few copies only were printed. These having been long since exhausted, and the work, besides being called for by the wants or the convenience of his pupils, having met with the approbation not only of some learned men among his personal friends, whose opinion he highly valued, but of some, also, whose accurate scholarship and sound judgment he knew, without having the pleasure of their personal acquaintance and friendship, the author prevailed upon himself to reprint it, and, at the same time, having found publishers willing to undertake the issue of a book promising little, if any, pecuniary reward, to offer it to the public. To make it somewhat more worthy of any attention it may receive from the reader, the portion before printed has been revised, and in a considerable measure re-written; and an additional chapter has been introduced, devoted to the structure and signification of the verb.

The time which the author could devote to the task which he assigned himself being very limited, he can not

indulge the hope that he has escaped avoidable faults either in the form or substance of what he has written. Yet he has not ventured to publish hastily-formed opinions, nor such as he does not, in his humble judgment, think worthy of being placed before the reader. And although he is conscious that in aiming to state his views and the grounds of them succinctly, and without always elaborately unfolding them, he may have made his pages too condensed for hasty readers, he hopes that no careful student, who deems the subject worth serious consideration, will find the reading either difficult or wholly unprofitable.

The work is not designed to take the place of the systematic practical grammars, either large or small ; but aims rather, if it may be permitted the writer to say so much, to come in to the aid of both, and to set forth a rational arrangement and explanation of some of the more prominent phenomena in the inflections and syntax of the Latin language. If successful in accomplishing its object, it will be a contribution, however limited and humble, to the scientific exhibition of the facts and principles belonging to these two departments of the grammar.

Yet to suppose that the writer did not intend these pages to be a practical aid in the acquisition of a knowledge of the language, would be wholly to misinterpret his views. The very object at which he has aimed is to guide the student to eminently practical results. This he has striven to reach by appealing more to his observation and reason, and less to his memory ; by encouraging him in the difficult and seemingly endless task of mastering the thousand special rules for the use of the language, by an attempt to show him how a multitude of these may often be reduced to a common principle ; by thus assisting him, at the same time that the memory is relieved of part of a burden heavy to bear, to gain both a clearer and a more comprehensive view of the laws which govern the inflection of words and of the mutual relations of the various parts of discourse, and

enabling him to discover order and harmony where he may have before seen only confused heaps of incongruous materials ; and, lastly, by accustoming him to study the language as a branch of the inductive philosophy, and so securing the best discipline of the mind, together with the safest and largest useful results. The experience of many years spent in the practical duties of teaching has satisfied the author that more may be taught in this way in the same time, and more accurately, at least to those who have some maturity of mind ; and, what is of infinitely more moment than any mere accumulation of knowledge, that the student, meantime, acquires a sharpness of attention, a carefulness of observation, and a desire thoroughly to comprehend the relations of things, that can not fail to be fruitful of good to an amount that empirical methods can never attain.

Although this work is not designed for beginners, yet, assuming it to be true that the same general doctrines that form the last results of scientific inquiry, and that constitute the base of the most perfect system of truths in any department of knowledge, should comprehend the earliest teachings as well as the last, and that the method of the first and simplest acquisitions should, in kind at least, be the same with the latest and most complicate ; in a word, if a beginner should, according to his strength and capacity, be so taught that what he learns, and the way in which he learns it, shall be of a piece with his after acquirements, and in harmony with the modes of investigation which a true philosophy and the study of maturer years demand, then the writer would humbly hope that what he offers, if it contain valuable truth, may not be unacceptable or useless to teachers even of the first elements.

The only apology which the author deems it necessary to offer for the liberty which he has taken of departing from the usual arrangement, and of connecting what he had to say of the syntax with the inflectional forms, will be found

in the origin of the work in the practical duties of the lecture-room. The reader is presumed to know the usual inflections, and there is here offered him some help toward the right understanding of their etymological structure and syntactical value. This is given when the forms present themselves, without pretending to furnish a systematic view of all the doctrines of grammar.

The author, regretting the absence of some desired helps, and confessing that he has been more anxious to ascertain the truth of what he has written than its conformity with the opinions of others, has taken pains to acknowledge, by proper references, the sources from which he has derived information and aid, as well as to cite the authorities by which he would fortify his own independently formed conclusions. He could not always, without uselessly encumbering his pages with citations, note the compiler who had helped him to an appropriate example. It would, in fact, often be difficult to say, the same examples being employed by successive grammarians, to whose industry originally he is indebted. In the chapter on the verb, the borrowed examples are most commonly derived from the grammars of Weissenborn and Krueger, to whom, moreover, he has already acknowledged in the text his obligations for valuable assistance afforded by their collection of materials, even where their use of them could not be adopted.

University of Virginia, }
March 15th 1852. {

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AN EXPOSITION
OF SOME OF THE
LAWS OF THE LATIN LANGUAGE.

PRELIMINARY CHAPTER.

Objects of Etymological Inquiries.—Different Ways in which the Signification of a Word may be Varied.—Means by which Euphony is preserved.—Powers of the Letters, and the Laws of their Interchange.

IT is designed to embrace in this chapter a brief view of some of the leading doctrines of etymology, considered in its more extended sense, as comprising the laws or principles which govern the formation and composition of words. The method of exhibiting and explaining the grammatical inflection of words which has been adopted in the ensuing chapters, renders necessary a constant reference to these principles, with which the student is presumed to be acquainted. Being equally applicable to the formation and composition of words in other respects also, as well as in their grammatical inflections, the doctrines presented in this chapter may be considered as introductory to the subject of the etymology generally. It may be proper to add, that although the illustration of the etymological structure of the Latin language chiefly is had in view, and although it may very well happen that a number of things may be omitted which a full treatise on etymology should contain, yet the general doctrines here taught would be equally deducible from other languages, and be abundantly confirmed by a more extended comparison of languages than falls within the scope of the present design.

The end had in view in etymological inquiries is not merely to determine the true forms of words, and how they arise, but also to ascertain their proper signification, of which the form is only the sign. The former object is subordinate to the latter, and the two can hardly be well dissociated. In languages having grammatical inflections, the sense indicated by the forms which the etymologist investigates may either be proper to a word itself, regarded as unconnected with other words, or it may express the relations which

an object or action represented by a word sustains to other objects in discourse. The former case belongs to the province of the lexicographer, the latter to that of the grammarian.

That the separate departments of etymology may be more clearly distinguished, it will be proper to mention the several chief ways in which the signification of a word may be varied, and what is the office of the etymologist in regard to each. And with respect to this question, it may be observed in general, that there are two principal modes in which words may vary their signification, first without, and secondly with a change of form.

I. 1. The same word, without undergoing any essential variation of form, obtains a variety of significations more or less closely allied, and supposed to flow from one meaning, regarded as the source of all the rest. This is called the primary or original sense, and those springing from it are named secondary, derivative, metaphorical, &c. Thus *virtus* means primarily "manhood," secondarily "bravery," "virtue," &c.; *poena* (Greek *apoinē*, Hom. Il., A., v. 13) signified originally "a redemption price," secondarily "the requital of an injury," "punishment." In saying that words changed their signification without undergoing any essential change of form, it was intended to except such changes as may take place in passing from one language or dialect to another, so far as they introduce no additional significant element. Thus the Latin *pang-o*, Greek *pēg-numi*; Latin *nov-us*, Greek *nē-os* (*nēf-os*); Latin *super*, Greek *huper*, Sanscrit *upari*, ancient German *ubar*, Gothic *ufar*, Persian *cber* and *scber*; Latin *quartus*, Greek *tēttara*, Sanscrit *tschātur*, *tschat-var*, Æolic Greek *pisures*, Doric Greek *tēttōr*; Latin *coquo*, English *cook*, Greek *pepto*; Latin *quinque*, Greek *pēnte*, Sanscrit *pantscha*, afford examples of words apparently different as seen in different languages, but really agreeing in every thing essential. Now it happens by no means uncommonly that the primary sense of a word in a language has not been retained in it, and must be sought in some related language. The business of the etymologist is to trace such a word through its various forms, and to compare the significations which it may have obtained under each; and this can not be done successfully without adhering strictly, all through the investigation, to the laws of this branch of philology, and without attending at the same time to the form and to the sense of the word which is the subject of inquiry.

2. In determining the primary signification of a word, and for this purpose searching out its various forms, the etymologist is not wont to confine himself, as might perhaps be supposed from what has been

said above, to the instances in which it has the same form, unaugmented by such modifications as affect its radical elements; but, on the contrary, collects and compares all the forms, however they may differ from one another, which contain these radical parts; for he is aware that the primary sense is sometimes preserved in the compound and derivative, while it has been lost in the simpler forms. Thus *com-pag-es*, 'a fastening,' 'a bolt,' *re-pag-ulum*, 'a bar,' furnish the primary sense of the root *pag*, which does not at first appear in *pax* (= *pac-s*), 'peace,' and in *pac-tum*, 'a covenant.' Indeed, a very little observation satisfies one of the fact, that in the multiplied forms which constitute a family of words, whether found in the same or different languages, a certain part, very commonly consisting of a single syllable, remains in every important feature the same. Thus in *pang-o*, *pac-tum*, *pax* (*pac-s*), *com-pag-es*, *re-pag-ulum*, Greek *pēg-numi*, while other parts are changed, *pag* remains essentially the same; so in *gno-sco* or *no-sco*, *no-men*, *no-tus*, *no-bilis*, *co-gno-men*, *i-gno-tus*, *i-gn-arus*, Greek *gi-gnō-sko*, *gno* or *no* continues to be the same; so, again, in *gen-s* (= *gent-s*), *gen-er*, *gen-itus*, Greek *gi-gn-omai*, *gen-os*, *n-a-scor* (= *gen-a-scor*), *n-a-tus*, *n-a-tura*, *gen*, *gn*, *n*, are only varieties of the same root. To such a form, which, throughout all the combinations into which it may enter, remains essentially the same, the name of root or stem is given. And as, in like manner, one sense common to all, and which may be regarded as the parent of the rest, is found to pervade the meanings presented by the often numerous derivatives which spring from this simple root, it is convenient and proper to consider this common and primary notion as belonging to the root. Thus the common sense which runs through the words *cer-no*, Greek *kri-no*, *cer-tus*, *cri-men*, *cri-ticus*, *dis-cri-men*, is the act of 'perceiving,' and hence 'distinguishing,' 'judging,' 'deciding,' &c.; and this is considered to reside in the root *cer* or *cri*. Of course it is not necessary to suppose that the root ever existed in the naked and uncombined state in which it is presented to the eye when separated from the additional forms with which it is found associated; it is true, however, that some roots, as in prepositions, &c., are retained in use in their simplest state. It is of especial importance, in seeking after the primary signification of a word, by comparing together a number of forms in which it occurs, to determine the simple form or root. This can be correctly done only by separating it from all the other forms which may be associated with it, but which are not essential to it; a task to be accomplished by the application of etymological principles.

II. The second way in which a word changes its signification is that in which it undergoes at the same time a modification of form.

1. To this may be referred the case in which a variation in the form and sense of a word is produced by composition with another word: e. g. *prudens* = *pro-videns*; *ignosco* = *i-gnosco*; *aspicio* = *ad-spicio*. In entering into composition, one or both of the words may suffer some change of form; and although the signification which belongs to the compound may sometimes differ from what would seem to be suggested by either or both of the component parts, yet it will seldom happen that a knowledge of the words which enter into a compound will fail to help to a clearer apprehension of the meaning conveyed by the compound itself. Thus *prudens*, above mentioned, signifies 'prudent,' 'wary,' 'having forecast,' and this signification readily springs from that of the parts of which it is made up: *pro*, 'before,' 'forward,' and *videns*, 'sceiving;' *ignosco* signifies 'I pardon,' 'forgive,' a meaning perfectly consistent with that of *i*, Greek *a*, Sanscrit *a*, 'not,' and *gnosco*, 'I perceive,' 'take cognizance of.' It is the business of the etymologist to ascertain the component parts of such words, and then to determine the relation which the meaning of the compound bears to that of the separate parts which go to form it.

2. The form of a word may be changed, with a corresponding change of sense, by the addition of various terminations and prefixes: thus *dic-o*, 'I say' or 'I am saying,' *dic-ebam*, 'I was saying;' *rex* (*reg-s*), 'a king,' 'one who rules,' *rec-tum* (*reg-tum*), 'right,' properly 'that which is made straight.' This change may affect the signification of the word itself, considered as unconnected with other words of a sentence; e. g. *aur-um*, 'gold,' *aur-atus*, 'gilt,' *aur-cus*, 'golden:' or the relation which the object expressed by the word itself bears to other objects in a sentence, or the precise manner of affirmation intended by the speaker; e. g. *aur-um*, 'gold,' *aur-i pretium*, 'the worth of gold;' *leg-o*, 'I read' or 'I am reading,' *ut leg-am*, 'that I may read,' &c. In either case, the addition of other letters or syllables to the root may be attended by changes either in the root or in the parts added, or in both at the same time; thus *scrib-o*, *scrip-si* (*scrib-si*); *reg-o*, *rex-i* (*reg-si*), *rec-tum* (*reg-tum*). It becomes, therefore, the business of the etymologist to mark such changes, and the principles according to which they occur; and also the change in sense which the addition of any ending or prefix may produce. Of the two varieties of changes here mentioned, the former belongs to the department of the lexicographer; and it hardly need be suggested how important

an auxiliary a knowledge of what it embraces must prove in the study of a language, whether we regard facility or accuracy in acquiring it. It enables the learner, on the one hand, to acquire words by classes rather than by individuals, and, on the other, to apprehend their meaning more perfectly. The latter variety belongs to the grammar, and constitutes that part of it which is commonly called the *accidence* or *etymology*. From the nature of the forms embraced in this variety, the endings and prefixes which it comprises being employed to express the relations which words bear to each other in a sentence, it is at once obvious that a knowledge both of the forms and of their signification is of very great importance in the acquisition of a language. That part of the grammar which is called the *syntax* is largely occupied in explaining what is expressed by the terminations and prefixes belonging to this variety. And this being so, it would seem very much better that the learner should be taught from the first, at least practically, the leading and most common meanings conveyed by the inflectional endings and prefixes of words; for the latter being the signs, and the former the things signified, the two ought not to be severed; they can not be ultimately, and the attempt to acquire the two separately only serves to multiply unreasonably the labor and discouragement which must more or less attend the effort to acquire a language. Farther, the very structure and arrangement of the Latin, as of other languages, require, if we would so read it as to receive the very impressions the writer would convey, that the words should be read in the order in which they stand arranged by the author, so that not only each word as it meets the eye shall suggest to the mind the appropriate idea it was intended to express, but more, that the inflectional endings, aided or not by particles, as the case may be, shall at once indicate the relations which the words to which they belong sustain to other words in the sentence. Viewed in this light, the *etymology* stands in the same relation to the *syntax* that *anatomy* does to *physiology*, the former demonstrating the form and structure of words, the latter their functions.

In speaking of the case in which words change their signification without an alteration of their form, and of the primary and secondary meanings of such words, occasion was taken to mention, in a general way, what is understood by the stem or root of words. It may now be added that in a word which has undergone inflections, but without having been previously augmented by terminations affecting its general sense, the simple root is commonly found by removing the prefixes and inflectional endings, such as the signs of

the cases, tenses, moods, &c., which serve the purpose of marking the relations which the word has to others in the sentence, the state of the action of the verb as to time and completedness, the manner of the affirmation, &c. If any changes have taken place in the root in consequence of such inflectional endings or such prefixes being added, the original form is of course to be restored; e. g. *pe-pig-i*, *pac-tum*, *pax* (*pac-s*), *com-pag-es*, *im-pac-tus*, all present the root *pag* or *peg*. In *pang-o*, the *n*, which has been introduced for euphony, must be removed, and the single root *pag* remains as in other examples. Again, if any addition, as of another word, has been made, affecting the sense of the word itself, this must be removed together with any change which it may have occasioned in the root; e. g. *co-gno-men* furnishes the root *gno*, seen also with the loss of the *g* in *no-sco*, *no-bilis*, &c. From this, the simple root, must be carefully distinguished what is sometimes called the inflectional root, by which is meant the form, whether simple or compound, to which the inflectional endings are attached; e. g. in the words *nomen*, *nomin-is*, *facilior*, *facilior-is*, the inflectional roots, always found by removing the case or tense endings and prefixes, are *nomin*, *facilior*, while the simple or etymological roots are *no* or *gno* and *fac*. So in *viraria*, *virari* is the inflectional, *viv* the simple root. In wholly simple words, the etymological and the inflectional root will be the same; e. g. *leg-i*, *scrib-o*, *scrip-si*.

When two or more words are united to form a compound, or when a termination or prefix of any kind, whether inflectional or other, is added to a root, it is required that the parts which more immediately come together shall be adapted to each other in sound; that such changes shall be made at the point of junction, in either or both of the parts uniting, as may be necessary to prevent the ear from being offended by harsh and dissonant, and the organs of speech from laboring with difficult and incompatible sounds; in other words, that the laws of euphony shall be observed. The following are some of the means by which euphony is preserved in this class of formations:

a. The union of two single consonants to form a double one: e. g. *dux* = *duc-s*; *rex* = *reg-s*; *coxi* = *coqu-si*; *traxi* = *trach-si*, &c. In this case the only change is in the mode of writing, the sign *x* taking the place of *cs*, *gs*, *qus*, and *chs*.

b. The interchange of consonants: e. g. *crec-tum* = *ereg-tum*, from *reg-o*; *con-ducere* = *com-ducere*; *al-licio* = *ad-licio*, &c.

c. The introduction of a consonant to avoid a hiatus, or the concurrence of two vowels: e. g. *pro-d-est* = *pro-cst*, from *pro-susm*; *pro-*

ire = *pro-ire*. Or *v* supply a sign for an accidental sound which does not form a part of the word properly speaking, but which results from the pronouncing of certain consonants together; and in this case there must of course be a correspondence between the letter introduced and those which precede and follow: e. g. *em-p-tus*, from *em-o*; *sum-p-tus*, from *sum-o*. In *fra(n)g-o*, from the root *frag* or *fræg*, as seen in *fræg-i*, *frag-men*, &c; in *pi(n)g-o*, from the root *vig*; in *ta(n)go*, from *tag* or *teg*, and others, *n* is assumed as a means of softening the hard sound of *g*. Or, lastly, for mere euphony, and to bring together forms which would not otherwise conveniently unite: e. g. *mag-s-imus* (*maximus*), from the root *mag*, and *imus*, the ending of the superlative, *s* being a mere formative insertion.

d. The elision of one or more consonants: e. g. *suspen-si* = *suspend-si*; *fron-s* = *frond-s*; *den-s* = *dent-s*; *giga-s* = *gi-gant-s*. Sometimes a consonant is omitted merely because in pronunciation it is not distinctly uttered: e. g. *fo-mentum* = *fov-mentum*, from *fov-co*; *ma-lim* = *mar-lim*, properly *ma-velim*, which again, if fully written, would be *mag-velim*; *nosco* = *gnosco*, as seen in the Greek *gi-gnōsko* and in the Latin *i-gnosco*, &c.

e. The elision of a vowel, which is especially apt to occur when it comes between a mute and a liquid: e. g. *mag-nus* = *mag-inus*; *cau-tus* = *cav-itus*; *retrorsum* = *retro(uo)rsum*; *malim* = *ma(g)v(e)lim*.

f. The contraction of two vowels into one, either a diphthong or long vowel: e. g. *cui* = *quoi*; *quā* = *quai*; *terra* = *terrai*; *regno* = *regnoi*; *domi* = *domoi*; *amas* = *amais*, &c.

But, besides the changes which occur at the point of junction of one word with another, or of a simple or inflectional root with an ending, the root itself may undergo certain changes, which, however, are met with chiefly in passing from one dialect or cognate language to another.

a. One vowel may be put for another, or one diphthong for another or for a single long vowel; or a long single vowel may take the place of a diphthong: e. g. *includere*, from *in* and *claudio*; *abditus* from *ab* and *datus*; *discerpta*, from *dis* and the verb *carpo*; *dirigo* from *di* and *rego*; *vicus* = Greek *oikōs* (anciently *foikos*); *vinum* = Greek *cinos* (anciently *foinos*). In the Latin language such changes are more commonly met with in compounds, but also occasionally in simple words: e. g. *egi*, from *ago*; *fregi*, from *frango*, &c.

b. One consonant takes the place of another. This likewise occurs most frequently in passing from one dialect to another, or from one language to another with which it is cognate; but is also seen

in comparing the later and more ancient forms of the same language : e. g. *bis*=*duis* ; *duo*=English *two*, German *zwei*, &c. ; *septem*=Greek *hepta* ; *sex*=Greek *hex* ; *coquo*=Greek *pepto* ; *quis*=Greek *is*, *kōs* and *pōs* in *kōiōs*, *pōiōs*, *kōi*, *pōi*, &c., English *who*.

c. A consonant is struck out, sometimes merely because it is not heard in pronunciation : e. g. *notus*=*gnotus*, *novi*=*gnovi*, from *gnosco*, as seen in *i-gnosco* ; *prudens*=*providens*.

d. A vowel is struck out : e. g. *nil*=*nihil* ; *gn-atus* or *n-atus*, from the root *gen*, as seen in *gen-us*, Greek *gen-ōs*, and in *gen-i-tus*, from *gi-gn-o*, Greek *gi-gn-omai*=*gi-gen-omai*.

e. Letters exchange places, or, in technical language, a metathesis occurs : e. g. *porrectus*=*prorectus* ; *porro*=*proro* ; English *for* and *fro* ; Latin and Greek *pro*.

The changes which have been noticed, but which may not include all that occasionally take place, do not occur arbitrarily, but are to be referred to certain laws, which, so far as they regard changes made to effect harmony or avoid harsh combinations of letters, may be called those of euphony. These laws are determined in the same way with the principles of any other science, viz., by carefully observing what in this respect really occurs in language, and deriving from thence the general facts or principles to which the individual instances belong. So far, the laws of etymology may be merely practical ; but it is true that we may advance a step farther, and with some certainty assign the rational ground of these laws. And this must be sought in the physical constitution of our vocal organs, and in the capacity we have for deriving pleasure or the opposite emotion from certain combinations of sound. If, again, this observation be just, it follows that the laws of euphony, and of etymology generally, being in fact founded on organization, are indeed universal, compassing the infinitely multiplied forms in which man, wherever resident, conveys his thoughts and emotions. They may be modified by a variety of causes, as climate, local associations, the habits and occupations in which men may live ; but in their general and essential features they are as uniform as are the physical structure and mental endowments of man.

To determine the laws of euphony, so far, at least, as may be requisite to ascertain which of the vocal sounds are exchangeable, and may be substituted the one for the other, and within what limits, and to appreciate the influence which the letters may exert upon each other when they are brought immediately into contact, it is necessary to inquire into the nature and powers of the vocal sounds ; what they have in common, and in what they differ ; how they are pro

duced, and by what causes modified ; and so to arrange and classify them according to their true characters. This is an inquiry into the nature and powers of the letters of the alphabet, which are the conventional signs of the vocal sounds. If in any case the written signs of a language should be found to be the representatives, not of the elementary sounds of which words are composed, but of entire words, the only difference would be that investigations on this subject must be conducted without a regard to the signs, and with a view simply to the sounds of which words are constituted : the nature of the inquiry would be the same.

It is not all sounds equally that constitute the signs by which man communicates his thoughts and feelings, but these have peculiarities by which they may be separated from other sounds produced in such infinite number and variety by living beings, and, under certain conditions, even by inanimate things. To distinguish them, they are called articulate. They are produced partly by the issuing of a volume of air from the lungs along the vocal tube, in such manner as to produce sound, and partly by the action of the organs of speech, so directed as to effect certain modifications of this vocal sound. It will be found, on examination, that although the combinations which may be formed of the simple sounds represented by the letters are almost without limit, these are themselves but few in number, and for the most part easily defined. In order to obtain a right notion of the simple sounds, it is necessary to examine carefully into the exact character of each of them, as to its capacity for prolonged utterance, as to whether its sound is hard or soft, &c., and not only by what organs of speech it is pronounced, but also so far as practicable, with what precise action of these as to force &c.

The sounds represented by the letters of the alphabet may be divided into two great classes, those which are open and capable of being prolonged in their pronunciation, and those that are closed and incapable of prolonged utterance. The former are called vowels, the latter consonants.

Vowels.—The vowels are formed by the emission from the lungs of a column of air, rendered vocal by a peculiar apparatus at the glottis, or upper extremity of the windpipe, and passing unobstructed along the vocal tube, formed chiefly of the mouth. It is essential to the production of the vowels that, however modified by the different forms the vocal tube may assume, the vocal sound shall not be interrupted in its progress. By the application of this definition, we distinguish as vowels in the Latin alphabet *a, e, i, o, and u* :

y, so far as the Latin language is concerned, occurs only in some Greek words which have been transferred into the Latin language, and words which have come into the Latin, from other sources, through the Greek.

Although in the utterance of a vowel the sound is not interrupted, the vocal tube remaining all the while open, yet it is so modified by the various forms which the tube may assume, when the air is made to pass through it, as to produce very widely different impressions on the ear, and so to give a variety of open or vowel sounds. Thus, when the vocal tube, by the agency of the lips more especially, assumes a rounded form, the vowel pronounced is *o*; when the whole vowel tube is expanded, the tongue being retracted toward its root, and the lips and jaws thrown open but not rounded, the sound produced is that of *a* in *father*; when the tongue is flattened and brought near the roof of the mouth, allowing but a narrow space for the passage of the air, the sound emitted is that of the Latin *i* in *domi*, English *e* in *me*. The first of the sounds here mentioned (*o*) appears to issue from the outer extremity of the tube, the lips being more than any other part of the tube employed in giving its character to the sound; the second (*ā*) appears to proceed from the inner extremity of the tube, which is thrown open along its whole course so as to allow the sound to issue as if from the very top of the windpipe; the last (*i*) seems to come from the middle of the tube, at a point where the tongue, approaching very near to the roof of the mouth, causes a partial contraction of the column of air. To a certain extent, the open or vowel sounds are represented each by a distinct sign, *a, e, o, &c.*; but there are other slighter modifications of these sounds which have no separate signs, but are represented by the same signs which mark the chief varieties of vowel sounds, each by that to which it stands most nearly related. Thus, in English, *a* in *father*, in *gaze*, and in *fat*. And although in Latin we have not the means of determining the variety of sounds which the same vowel sign may have represented under different circumstances, being, in fact, hardly able to mark with certainty the common, and, so to speak, leading sound which belonged to each, yet it can hardly be doubted that the same thing occurred here that we find every where prevailing in modern languages. Compare the proper sound of *i* in *audire, pignus, optimus*, and *opimus*. (See Quint. Inst., i., 4, 8.)

Thus far the general properties of the vowels have been considered, and it has been seen that they differ from one another according to the different forms which the vocal tube assumes in giving them utterance, and to the organs employed in causing the peculiar con-

formation of the tube appropriated to each. It is of some importance to note a little more particularly the classes into which the vowels naturally arrange themselves according to this principle, which is the same to be afterward adopted for the classification of the consonants.

If we give to *a* the sound of *a* in *father*, to *e* that of *a* in *hate*, to *i* that of *e* in *me*, to *o* that of *o* in *hope*, and to *u* that of *oo* in *moon*, which may be admitted as sounds which these letters probably had in Latin, taking no account of subordinate variations, which the present object does not require, the vowels may be arranged in three classes, according as they are chiefly formed by the lips, by the tongue and palate, and by the parts about the root of the tongue; and these classes may be named respectively labial, linguo-palatal, and guttural. To the labial belong *o* and *u*; to the linguo palatal, *e* and *i*; and to the guttural, *a*, as in the following table. (Cf. Grotef Gr., p. 150.)

Labial, $\begin{cases} o \\ u \end{cases}$; Linguo-palatal, $\begin{cases} e \\ i \end{cases}$; Guttural, *a*.

Different vowel sounds coming together often unite to form but one syllable and one sound, expressed by the same or by different signs, and called diphthongs. When they are so united that but one of two vowels stands for both, and this may be either of the two, they form what is called a contracted syllable. Some of the diphthongs which occur in the Latin language may be here mentioned, together with some of the contracted syllables. It should be remarked beforehand that the vowels can not combine, in the formation of diphthongs, in any order indifferently; but that those of the same organ unite with each other, and those of either extremity (labial and guttural) with those which are formed at the middle of the vocal tube (linguo-palatal). Those of the two extremities unite with each other less frequently. The following table represents the vowels separately, and united to form diphthongs. (See Grotef., i., 150.)

Labials with Labials, and with Linguo-palatals.

$o + u = ou.$

$o + e = oe$; *e. g.* poena.

$o + i = oi$, *i*, or *o*; *e. g.* quoi=quo, hoic=hic, viro=viroi.

$u + i = ui$, \bar{u} ; *e. g.* huic, huc.

Linguo-palatals with Linguo-palatals, and with Labials.

$e + i = ei$, \bar{e} ; *e. g.* hei, rē.

$e + u = eu$; *e. g.* heu.

Gutturals with Linguo-palatals, and with Labials.

a + e = ae ; *e. g.* Caesar.

a + i = ai, ae, ā ; *e. g.* terrai, terrae, terrā ; quī = quai.

a + u = au, ū ; *e. g.* claudio, includo.

Consonants.—The consonants are formed by bringing the organs of speech into contact, so as to interrupt the sound as it traverses the vowel tube, or by first bringing the organs into contact and throwing them open, while at the same moment the vocal sound is forced through the tube. It should be observed that, in making experiments on the consonants to ascertain their nature, and to determine the organs by which they are each formed, they should be pronounced at the end of a syllable rather than with a vowel following, so that the organs may be retained in the position assumed for the pronunciation of the consonant until a deliberate examination may be made.

The difference between consonants and vowels, it will be seen from the definition of the former compared with that of the latter, consists in the one set of letters being so formed as to allow the vocal sound to flow in a continued current until the lungs are exhausted, while in the other their very formation supposes the column of air to be interrupted, and the emission of it to cease at the moment the organs come into contact to form a consonant. Hence it results that vowels are capable of an indefinite prolongation of sound, and that, on the other hand, consonants are incapable of continued utterance : compare *a* with *b* pronounced at the end of a syllable, as *eb*. And as every consonant requires for its formation that the closed state of the organs of speech be either preceded or followed by an opening of the vocal tube and the emission of a vocal sound, it is readily seen that, to this extent at least, the doctrine taught by the grammars, and conveyed by the name of this class of letters, is true, viz., that consonants can not be pronounced without the aid of vowels. It should be remarked in this place, that although it is true that the organs are in general so closed in the utterance of consonants as to allow no passage to the air, yet some letters, admitted to belong to this class, do, notwithstanding, permit a very small portion of air to escape, and so are capable of being somewhat prolonged ; as the liquids and the aspirate *h*. They may be distinguished from the vowels by the fact that they can be prolonged but for a very short time : thus the nasal liquids *n* and *m* approach the most nearly of this class to the vowels, and yet even they are capable of only a brief continuance of sound.

By the action of the organs, as above explained, a number of sounds is produced, all agreeing in the general character ascribed to the class of consonants, and the individuals having among themselves more or less strong resemblances, at the same time that they so far differ from each other as to be readily distinguished. The distinction between them is the result of the closing of the vocal tube at different points, and the organs of speech being compressed, in producing this closing, with unequal degrees of force: thus, compare *p* with *t* and with *c*; and again, *p* with *b*, *t* with *d*, *c* with *g*, &c. The letters of the Roman alphabet which, according to the definition, belong to this class, are the following, viz., *b*, *c*, *d*, *f*, *g*, *h*, *k*, *l*, *m*, *n*, *p*, *q*, *r*, *s*, *t*, *v* (or, more correctly, *u*), *x* (*z*).

It might appear, at first view, that *H* ought to be excluded from this class; and, accordingly, it is commonly distinguished as a mere breathing, and was by Quintilian (Inst., i., 4) and by Priscian (560) regarded as unnecessary. It would seem, however, to hold the same rank with the liquids, more especially with *n* and *m*, and, from its being incapable of having its sound prolonged without losing its essential character, it is readily distinguishable from the vowels.

J should not have a place among the Roman consonants, at least with the sound which in English is appropriated to this sign, itself unknown to the Latin language. It should always be written *I*, and considered as the same with the vowel sign; only observing that when pronounced at the beginning of some words and syllables, as *iam*, *iacio*, it would seem to have obtained, necessarily, the sound of *y* in *year*, *yes*, &c. In ancient MSS. and inscriptions it is always written *I*.

V, for which *U* is a later form, was reckoned a consonant sometimes at the beginning and sometimes at the end of a syllable, having, in such case, the same sound as the ancient Greek digamma (*Ϝ*). Hence, as we learn from Quintilian (Inst., i., 4), some grammarians entertained the question whether the Roman alphabet did not want a distinct sign for this sound. His words are: "Desintne aliquæ nobis necessariae litteræ—ut in his, *Seruus* et *Uulgus*, Æolicum digamma desideratur." The sound of *U*, when it thus corresponds to the Greek digamma, must have approached very nearly to that of our *w=oo*. as in *wine*, *new*, with which compare the Latin *vinum*, *novus*, and the Greek *oinos* (anciently *Ϝoinos*) and *neos* (anciently *neϜos*). This would appear from the fact that the word *silua* is also written *silua*, and that *malo* is contracted from *mauolo*, which can hardly be explained on any other supposition than that *u* (*v*) was pronounced softly, like the English *w*; thus, *silua=sil-ooa* (*silua*);

malo=*μαλο* (*maulo*). It would farther appear from the account given by Cicero (de Divin., ii., c. 40): from this it appears that the word *Cauneas* was so pronounced as to be confounded with *cav' ne eas*. The Greeks, in writing Latin words, commonly expressed the letter *u* (*v*), in the beginning of words, by *ou*: thus, for *Vitellius*, they wrote *Ouitellius*; for *Virginia*, *Ouirginia*; for *Volaterrae*, *Oualaterrai*. Sometimes they used instead the letter *b*: e. g. for *Veii* (*Veii*), *Bēioi*, &c.

G, it is said, did not at first form one of the letters of the Roman alphabet, C being employed instead, and probably with the same sound that G was afterward (about A.U.C. 500) introduced to represent. In *Caius*, *Cneus*, &c., C was still retained, although pronounced like G. In the Duilian inscription, *leciones*, *Cartaciniensis*, *pucnando*, *macistratus*, are written for *legiones*, *Cartaginiensis*, *pugnando*, and *magistratus*. (See Facc. Lex., let. C.)

Q answers to the ancient Greek Koppa (Ϟ) and Hebrew Koph (ק), from which it differs but slightly in form. In Greek, Koppa was retained only as the numeral sign for 90, standing in the order of the letters in the alphabet between *p* and *r*, just as in the Roman alphabet *q* stands between *p* and *r*. Quintilian (Inst., i., 4) names this among the letters in regard to which the question might be made whether it could not be dispensed with; and, in fact, its place seems to have been anciently very commonly supplied by C, from which it did not differ in pronunciation: e. g. *oblicus*, *locuntur*, *acuae*, were written *obliquus*, *loquuntur*, *aquae*, &c. (See Facc. Lex., let. Q, and comp. Boeckh's Staatsh., ii., 386.)

It is difficult to say what sound exactly the Romans gave to the letter F, which Quintilian (Inst., xii., 10, 29) reckoned so harsh and ungrateful to the ear, while the Greek *ph*, as in *Ephyris* and *Zephyris*, sounded to him soft and agreeable. F was sometimes written in the place of *h*, as *fordeum*, *trafo*, *vefo*, for *hordeum*, *traho*, and *veho*. (See Facc. Lex., let. F.) The Greeks expressed the Latin *f* by *ph* (φ): thus, for *Fregenia*, Strabo wrote *Phregenia*; for *Falerii*, *Phalerioi*; for *Flaminia*, *Phlaminia*.

Z was not properly a letter of the Roman alphabet, but a Greek letter introduced in writing certain words borrowed from the Greek. Instead of it, the Latin writers used sometimes *ss*, as *patrisso*=Greek *patrizo*; sometimes *s*, as *Sacynthus*, for *Zacynthus*; sometimes *d*, as *Medentius*, for *Mezentius*. (See Facc. Lex., let. Z.) Supposing *z* to be composed of *ds* or *sd*, the one of these letters was sometimes retained in the Latin language, and sometimes the other. (See Payne Knight, Proleg. ad Hom.)

Of the letters of the Roman alphabet, a few unite when they come into contact, and form double or compound letters. They are here exhibited, together with *z*, which has just been spoken of.

$$\begin{array}{l} c+s \\ g+s \\ qu+s \end{array} \left. \vphantom{\begin{array}{l} c+s \\ g+s \\ qu+s \end{array}} \right\} =x : \text{e. g.} \left\{ \begin{array}{l} \text{duplex}=\text{duplex-s.} \\ \text{rex}=\text{reg-s.} \\ \text{coxi}=\text{coqu-si.} \end{array} \right.$$

$$\begin{array}{l} d+s \\ s+d \end{array} \left. \vphantom{\begin{array}{l} d+s \\ s+d \end{array}} \right\} =z \text{ (see above).}$$

It has been mentioned already as the essential characteristic of the consonants, that for their formation it is required that the organs of speech shall be brought into contact, so as to effect an actual closing up of the vocal tube at some point of it; and that hence they can not be prolonged in pronunciation. But it was added, at the same time, that, with regard to some few consonants, a partial exception must be allowed, seeing that while they retain the general features of the class, and can not be prolonged in sound to any considerable extent, compared, at least, with vowels, the closing of the organs in forming them is yet not so perfect as to prevent some air from escaping, and that they have consequently a power of more protracted utterance. This remark is returned to here for the purpose of adding, that upon the distinction which it marks is founded a universally received division of the consonants into two kinds or classes, viz., mutes, and semi-vowels or liquids. (1.) The former of these classes, the mutes, comprise those consonants for the utterance of which the vocal tube is wholly closed, and which admit of no continuance of the sound, viz., *b, c, d, g, k, p, q, t*, no account being taken of the compound letters. To form them at all, an emission of air through the vocal tube must necessarily be made either before or after the organs are closed; and this continuous column of air being of the nature of a vowel, and when syllables are pronounced, being in truth a vowel, the name of mutes was given to express that the consonants of this class are incapable of being uttered without the help of vowels: (2.) The latter of the two classes above named, the semi-vowels or liquids, includes those consonants in pronouncing which an imperfect closing of the vocal tube is made, and of which, a portion of air escaping, the sound may be somewhat prolonged. In so far as they are capable of having their sound continued, they resemble the vowels, and hence the name they bear of semi-vowels. They are *l, m, n, r, s*, to which should be added *f, h*, and *u (v)*, when it is a consonant.

But a division of the consonants, of perhaps even greater importance for the purposes of etymology, is that into classes, ac-

cording to the organs employed in producing them. As, for the pronunciation of the consonants, the vocal tube is closed at some point of it by bringing the organs of speech into immediate contact more or less firmly, it is only requisite, in order to know which of the organs are called into play for the production of any particular consonant, that such consonant be uttered at the end of a syllable, and that the organs be retained in the posture they have assumed until an accurate observation be made of their position. By an investigation of this sort, it will be found that certain consonants are formed by bringing the lips into contact, as *b*, &c. ; that certain others are formed by carrying the tongue against the roof of the mouth, with its point sometimes reaching as far forward as the junction of the gums with the front teeth, as *d*, &c. ; and that certain others, again, are formed by bringing the back part of the tongue and the adjacent parts into contact, as *g*, &c. Thus are distinguished at least three classes, called Labials, Linguo-palatals, and Gutturals. Confining our view for the present to the mutes alone, the labials will comprise of these *b* and *p* ; the linguo-palatals, or, as they have also been called, linguo-dentals, *d* and *t* ; the gutturals, *c* (*k*), *q* (*qu*), and *g*. If the liquids or semi-vowels be examined in the same way, it will be found that they admit of a like classification ; but they are modified by the fact of the imperfect compression of the organs in forming them, and, with regard to some, by the peculiar manner in which the air escapes during their pronunciation. Thus *f*, and *v* (*v*) when used as a consonant, are formed by the lips chiefly, the former, however, with the help of the teeth ; *l* and *r* by the tongue and palate ; *s*, which, from its peculiar sound, is called sibilant, by the teeth almost exclusively ; *h*, by the back part of the tongue and the adjacent parts. In all these cases a portion of air is allowed to escape, the organs not being quite perfectly closed. Again, *m* is formed by the lips, and *n* by the tongue and palate, the obstruction to the passage of the air made by these being complete, in the case of *m* precisely in the same manner as in the pronunciation of *b*, and in the case of *n* as in the pronunciation of *d* ; but in both instances a portion of air escapes through the nose, giving them the character of liquids and a peculiar sound : hence they are distinguished by the name of nasals. In examining the consonants with a view to this classification, it can not escape observation that some of them require for their utterance that the organs shall be compressed with more, some with less firmness, and that not only is this true in general, but further, that within each of the classes above mentioned, viz. labials,

&c., a division may be made, at least of the mutes, into such as are pronounced with the organs firmly, and such as are pronounced with them gently closed; the former have been called hard or sharp, the latter soft or flat; *e. g.* compare *b* with *p*, *d* with *t*, *c* or *q* with *g*. The liquids are, from their nature, hardly capable of any such division.

The following table exhibits the consonants of the Roman alphabet, arranged in classes, according to the different points of view in which they have been here considered. It may be remarked that *h* has been placed among the gutturals and among the liquids, as being, in its most striking characters, very closely allied, to say the least, with these classes.

TABLE OF THE CONSONANTS.

	Mutes.		Liquids.	
	Sharp.	Flat.	Simple.	Nasal.
Labials	p	b	f, u (v)	m.
Linguo-palatals	t	d	l, r, s	n.
Gutturals	c (k), q	g	h	

Interchange of Letters.—Among the means already mentioned by which changes are produced in the form of words, whether in the course of inflection and composition in the same dialect, or in passing from one dialect to another, the most important is the interchange of letters. To this the etymologist is required to give constant attention, and his labor is not only rendered lighter, but its results more satisfactory, if he can so determine the affinities of the letters one for another, and make such a classification of them accordingly, as to enable him to say beforehand within what limits generally an interchange of letters may be expected to take place, and, in any individual case, what letter may be supposed to have usurped the place of another. Fortunately, this is practicable to a considerable extent, and is to be accomplished by noting the changes which actually occur, and arranging in the same class such letters as are found uniformly disposed to take the place of each other, and such, again, as interchange rarely, and only in dialects widely separated. When such classes have been established, the next step is to examine if the letters composing each class have any common points of agreement by which they may be characterized; or, in other words, to determine the law of their interchange. Such an examination and classification of the letters being made, it is found that their interchange is by no means arbitrary, but is confined within limits; and the law which governs it is founded ultimately

upon the same that assigns the formation of given letters to certain of the organs of speech, and is equally fixed. Letters to interchange must have a certain degree of resemblance in the sounds which they represent; and this resemblance depends upon one of two things, viz., the being pronounced by the same organs, or, should different organs be employed, the being uttered with these compressed in the same degree. It may be assumed as a fixed principle of the etymology, that, in general, such letters only interchange as are formed by the same organs, or by a like action of different organs. The limits of the present chapter will not allow an extended exhibition of the applications of this principle: it must suffice to mark the classes into which the letters may be arranged with regard to their capacity for mutual interchange, and to set down a few examples by way of illustration.

A. *Interchange of Vowels*.—The vowels being all formed in the main alike; having for their common characteristic the being uttered with such an adjustment of the vocal tube as to allow a free passage of the air along it; and further, requiring, in order to pass from the sound of one to that of another, but a slight change in the posture of the organs of speech, it would be naturally expected that they would readily admit of being exchanged one for another. It is found, in fact, that they interchange more readily than any other letters; so much so, that almost any vowel may be found exchanged in the same, or in cognate languages, for almost any other vowel.

Thus, the simple vowels are interchanged:

- $a=c$; e. g. *pang-o*, *pac-tum*, *com-pag-es*, *pe-pīg-i*, Greek *pēg-numi*, *pēk-tōs*, &c.; *parc-o*, *pe-perc-i*; *fac-io*, *fec-i*; *mag-nus*, Greek *mēg-as*; *mater*, Greek, *mētēr*; *re-or*, *ra-tus*.
- $a=i$; e. g. *da-us*, *ab-di-tus*; *fac-io*, *con-fic-io*; *tang-o*, *te-līg-i*; *com-inus*, from *comanus*; the Greek and Sanscrit negative prefix *a* or *an*, 'not,' Latin *i* or *in*, as in Greek, *a-gnōtōs*, Latin *i-gnotus*; *pang-o*, *pig-nus*; Sanscrit *pantscha*, Latin *quinque*, Greek *pēnte*, English *five*.
- $a=o$; e. g. *salis* for *solis*, in the song of the Fratres Arvales (Grotef., i., p. 166); Sanscrit *bhratri*, Latin *frater*, Gothic *brō-thar*, English *brother*; Sanscrit *nāman*, Latin *nomen*, Greek *ōnōma*; Latin *pro*, Sanscrit *pra*.
- $e=a$. See above.
- $e=i$; e. g. Greek *ēn*, Latin *in*; Greek *ēntos*, Latin *intus* (cf. Latin *endo*); *navchos* for *navibus*; *adimo*, from *ad-emo*, &c.
- $e=o$; e. g. *vol-o*, Greek *boul-omai*, *vel-im*; *voster*, *vester*; *vorsus*, *versus*; *teg-o*, *tog-a*; Greek *nēm-ō*, 'I assign,' *nōm-ōs*, 'law,' &c.

- $i=o$; e. g. *ille*, anciently *olle* ; so *olli*, *illi*, *oum*, *illim* ; *leg-ī-mus*, Greek *lēg-ō-men*.
- $i=u$; e. g. *maximus*, *maxumus* ; *artibus*, *artubus*, &c.
- $o=u$; e. g. *avos*, *volnus*, for *avus*, *vulnus* ; *domus*, Greek *dēmōs* ; *hoic*, *huic* ; *quoi*, *cui*.
- $u=c$; e. g. *moriundum*, *moriendum* ; *faciendum*, *faciundum* ; *cuntis*, *icntis*.
- $u=i$. (See above.)
- $u=o$; e. g. *frundis*, *frondis* ; *epistula*, *epistola*.
- $u=ou$; e. g. *Oedipus*, Greek *Oidipous*.

Diphthongs and Long Vowels are interchanged.

- $au=o$; e. g. *lautus*, *lotus* ; *plaustrum*, *plostrum* ; German *Aug-e*, Latin *oc-ulus*, Greek *ōp-t-ōmai*, *ōp-s*, English *cy-c*.
- $au=u$; e. g. *claudio*, *includo* ; *causa*, *ineuso*.
- $ei=i$ and e ; e. g. *omneis*, *omnis* and *omnes* ; *sei*, *si* ; *utei*, *uti*.
- $ae=ai$; e. g. *Caesar*, Greek *Kaisar* ; *terrae*, *terrai*.
- $ae=e$; e. g. *haeres*, *heres*.
- $oe=oi$; e. g. Greek *Oidipous*, Latin *Oedipus*.
- $oe=u$; e. g. *poena*, *punio* ; *Poenus*, *Punicus* ; *moenia*, *munio* ; *foctus*, *foc-mina*, *fu-i*, Greek *phu-o*, Sanscrit *bhū*, Persian *bu*.
- $oe=e$; e. g. *foctus*, *fetus* ; *focundus*, *secundus* ; *focmina*, *femina*.

B. *Interchange of Liquids*.—The liquids, approaching somewhat to the nature of the vowels in the mode of their formation, resemble them also in the facility with which they are mutually interchanged.

E. g.

- $l=r$, especially when the preceding syllable begins with *l* ; e. g. *singulalis* for *singularis* ; *solalis* for *solaris* ; so *Latiialis* for *Latiaris*, *Parilia* for *Palilia*.
- $n=n$; e. g. *Aeneam*, *Aenean* ; *vicum*, Greek *Foikōn* ; *impar*, *inpar* ; *conduco*, *com-duco* ; Greek *mē* (*μη*), Latin *nē*.
- $n=l$; e. g. *illicio* for *inlicio* ; *colloco*, *con-loco*.
- $n-r$; e. g. *irrogo* for *inrogo*, &c.
- $r=s$; e. g. *Lases* for *Lares* ; *plorasit* for *plorarit* ; *loebesom* for *liberum* ; *asam* for *aram*. (See "Leges Regiae," Grotel., i., p. 167.) So *labor* and *labos*, *arbor* and *arbos*.
- $h=s$; e. g. *sal*, Greek *hals* ; *sol*, Greek *hēlios* ; *serpens*, Greek *herpōn*, Sanscrit *sarpa* ; *salio*, Greek *hallomai* ; *sequor*, Greek *hepomai* ; *sex*, Greek *hex* ; *septem*, Greek *hepta*, Sanscrit *sap-tan* ; *sus*, Greek *hus* (*ύς*) ; *sub*, Greek *hupo* ; *super*, Greek *huper* ; *sylva*, Greek *hulē*.
- $h=v$ (u) Greek *F* ; e. g. Greek *Hleu* (*Fleu*), Latin *Uelia* (*Velia*).

$f=h$ e. g. in inscript., *veso* for *vcho*, *trafo* for *traho*. (See Facc. Lex.) So Latin *formosus*, Spanish *hermoso*; *fractus*, Greek *hrēktos*; *frigus*, Greek *hrigos*, Eng. *freeze*.

$f=Greek F$; e. g. *frango*, ancient Greek *Freg-numi* (*Φρηγ-νυμι*).

C. *Interchange of Mutes*.—The mutes are, from their nature, less liable to interchange than either vowels or liquids; yet, having among themselves more or less strong affinities, resulting from similarity of formation, they are capable, to the extent of these affinities, of being substituted for one another. The similarity here referred to consists in being either pronounced by the same organs or, when formed by different organs, requiring for their utterance the like degree of compression of the organs.

1. The mutes, pronounced by the same organ, or such as are cognate, are readily interchanged.

a. Labials with Labials. E. g.

$b=p$; *nub-o*, *nup-si*; *ab*, Greek *apo*; *sub*, Greek *hup-o*.

$b=ph$; e. g. *ambo*, Greek *ampho*.

$b=v(u)$; e. g. *serv-co*, *scrib-ui*; in manuscripts, *vibit* for *vivit*; *curbat* for *curvatus*; in the song of the Fratres Arvales, *berbe* for *fervere*. (See Facc. Lex. and Grotef. Gr.)

$b=u$; e. g. *aufugio*, *aufferre* for *ab-fugio*, *ab-ferre*.

$b=m$; e. g. *summitto*, *submitto*, &c.

$b=f$; e. g. *sufficio*, *sub-ficio*; Sanscrit rad. *bhri*, Latin *fer-o*, Greek *phero*, English *bear*; in manuscripts, *sifilare* for *sibilare*.

$p=f$; *pater*, English *father*. Cf. English *of*, Dutch *op*; English *up*, German *auf*; English *offer*, German *opfer*.

$p=v$; e. g. *pater*, German *Vater*; Greek *plē-ōs*, *pōl-us*; German *roll*, English *full*.

b. Linguo-palatals with Linguo-palatals. E. g.

$d=t$; e. g. *adque*, *atque*; *quodannis*, anciently written for *quodannis*; *attraho*, *ad-traho*; *donicum*, Greek *tēnīka*.

$d=Greek th$; e. g. *Dcus*, Greek *Theos*.

$t=s$; e. g. *tu*, Greek *su*; *tuus*, Greek *sōs*, &c.

c. Gutturals with Gutturals. E. g.

$c=g$; e. g. *leg-o*, *lectus*; *ag-o*, *ac-tus*; *reg-o*, *rect-us*; and in the Duilian inscription, *leciones* for *legiones*; so *Caius*, *Gaius*, &c.

$c=qu$; e. g. *cuius*, *quius*; *cui*, *quoi*, as in Plaut. Capt., iv., 2, 29, and 107.

$c=Greek k$; e. g. *cui*, Ionic Greek *kōi*, &c.

$g=Greek k$; e. g. *in-gruo*, Greek *krouo*.

$=c$; e. g. *sec-o*, *seg-mentum*. (See above.)

2. The mutes which are pronounced by different organs may likewise be interchanged, but not so readily; for the most part, only when in their pronunciation the organs are compressed with a like degree of intensity; i. e., sharp with sharp, and flat with flat. E. g.

$b=d$; e. g. *bellum, duellum*; *bis, duis*; *bini, duini*; *Bellona, Duellona*.

$b=g$; e. g. *suggero, sub-gero*.

$b=c$; e. g. *occurro, ob-curro*.

c and $q=p$; e. g. *coqu-o*, Greek *pep-to*; *cui* and *quor* or *quo*, Greek *pōi* and *pō*; *quinque*, Greek *pen-te*; *sequ-or*, Greek *hēp-ōmai*.

$qu=t$; e. g. *quinque*, Greek *pen-te*; *que*, Greek *tē*; *quatuor*, Greek *tettara*; Latin *quis*, Greek *tis* (τίς).

$d=r$; e. g. *medidies* for *meridies*.

$d=f$; e. g. *affero, ad-fero*.

$g=n$; e. g. *aggulus* for *angulus*; *aggens* for *angens*; *ig₃erunt* for *ingerunt*. (Facc. Lex.) Is not rather *n* dropped and *g* doubled?

$d=c$; e. g. *accedo* for *ad-cedo*. It may be remarked, that in compounds, *d* of the preposition *ad* is interchanged with any consonant except *b*; *afficio, allicio, aggero, assimilo*, &c. Here, again, it is more probable that *d* is dropped and the following consonant doubled.

Having determined the general laws which limit the capacity of the letters for interchange, it remains to be inquired farther, under what peculiar circumstances interchange will take place, or, in other words, what conditions are necessary to produce the interchanges of which the letters are capable. In regard to this question, it must be admitted that it is not practicable to lay down rules which shall enable us to say beforehand, in all cases, when one letter shall be substituted for another. Thus it is, perhaps, impossible to determine, in comparing a variety of languages, why this prefers one vowel or consonant, and that a different one in the same root; this diversity is, to a great degree, the foundation of the variations of dialect, and scarcely admits of being precisely defined as to its causes or its limits.

It is chiefly in the composition of words, and in the combination of terminations and prefixes with the root, where letters of every kind are liable to be thrown into contact, without regard to their mutual adaptation, and where, consequently, changes are sometimes indispensable to harmony, that we can undertake to determine what mutations may be expected to occur. Here the general rule is, that, as far as possible, retaining the peculiar elements of a word,

like sounds shall concur; and that, to effect this, the consonants which stand alongside of each other must be so changed as to be brought into harmony. The changes required for this purpose may go even to the extent of substituting a letter of one organ for the corresponding letter of another, as *ac-cedo* for *ad-cedo*, *im-bellis* for *in-bellis*; but more commonly extends only to the conversion of a sharp into a flat sound, or a flat into a sharp, of the same organ, as *reg-o*, *rec-tus*, where *t*, being sharp, *g*, to conform to it, is changed into the corresponding sharp guttural *c*; so *nub-o* becomes in the perfect *nup-si*; *trah-o*, properly *trach-o*, becomes in the participle *trac-tus*, &c.

CHAPTER I.

GRAMMAR—*Definition of—General and Special.—Parts of Speech.*

It is the province of grammar to investigate and exhibit, on the one hand, the modifications of form which words assume in written or spoken language, so far as these are the signs of the relations which the constituent members of discourse bear one to another, and the laws which regulate these changes of form; and, on the other hand, the relations and reciprocal influence which exist between the several parts of a sentence or discourse, and the laws or principles to which they are due. The former of the objects of grammar—that which regards the grammatical forms of words—comprises what is called the *accidence* or *etymology*; the latter—that which has to do with the relations of words in a sentence—embraces the *syntax*. *General* grammar investigates the laws which belong to all languages equally, and is, in fact, an inquiry into the modes in which the mind displays its operations in audible or visible signs. *Special* grammar considers the language of particular nations or tribes; and, to be complete and satisfactory, must be based on principles of general grammar, in other words, on the laws which govern the operations of the human mind.

The term “parts of speech” has been commonly used by grammarians to express the several elements of discourse, or the classes into which they have thought fit to divide the words of a language. The question, how many parts of speech there are, has been much discussed. Some restrict the number to *two*, the *noun* and *verb*; others admit the *particles* as a third class; and others, again, make as many as eight or nine. For special grammar, this question is of subordinate importance, since it can not conveniently dispense with

the separate examination of the subdivisions of the greater classes. The division now commonly adopted, and which was derived from the ancients, into *nouns, verbs, and particles*, will be here followed. (Vid. Dionys., Comp. Verb, c. 2.)

I. **Nouns**, or names of things. These comprise, First, *Nouns Substantive*, or the names of objects, qualities, &c., considered as independent subjects of thought, as *arbor, virtus*. Secondly, *Nouns Adjective*, or the names of qualities or properties viewed as associated with other objects, and entering into their definition, as *arbor vetus, virtus eximia*. For the sake of clearness, it is better, both in theory and practice, to represent the adjective noun as composed of two distinct elements: *a.* the substantive idea, which is the name of a quality; *b.* the attributive sense, by which the quality is noted as attached to an object; *e. g.* *albus*, 'white,' has, *a.* the notion of 'whiteness;' *b.* the idea that this is coupled with something as its attribute. *Participles* are a peculiar kind of adjectives, expressing some action or state of being, as the quality, property, or attribute of an object; as *arbor virens, aqua fluens*. They are connected with the verb only by having a common substantive idea, viz., the name of an action, motion, or state, and by expressing completedness or incompleteness of action, &c.; *e. g.* *doctus*, 'taught,' *docens*, 'teaching.' The attributive sense is the same as in the adjective noun. It is to this is due the capacity which the participle has of expressing 'when,' 'as,' 'if,' &c., or in other words, of conveying the same sense with the attributive propositions introduced by *quum, si, &c.* Thirdly, *Pronouns*, a peculiar class of nouns, partly simple and partly compound in their forms, and embracing several varieties, as *personal, relative, &c.* They may, in some sense, with propriety be considered, as the name imports, substitutes for nouns; but it would be a mistake to suppose that they merely take the place of nouns. They mark personal or other objects, as standing in certain circumstances and relations, and no common or proper name could perform the same office. Thus the pronouns of the first and second persons, *ego, tu, &c.*, indicate persons, and, so far, might have their places supplied by any proper name; but they do more, by naming a person as standing in certain defined circumstances, as speaking or being spoken to. The simple demonstrative pronoun, or pronoun of the third person, *is, ea, id, he, she, it*, is the name of any object considered as merely pointed to or spoken of. The same remark, with some modifications, may be made of the other pronouns. Fourthly, *Numerals*, or the names of the numbers. Of these, also, there are some varieties.

II. The second class of words is formed by the *Verbs*, by which we express an action or state of being, and affirm it of a subject; as *equus currit*; *arbor viret*. It contains, therefore, two distinct elements, namely, *a.* the substantive idea of action, motion, state, &c.; *b.* an affirmation. The essential or characteristic part of the verb is the affirmation. So far as it contains merely the notion of action, motion, or state, it is no more than a noun, as is true of the infinitive and other verbals.

III. The third class of words, or *Particles*, embraces a variety of signs, whereby various circumstances of space, manner, &c., are indicated with respect to the objects expressed by the nouns, and the action, &c., contained in the verb of a sentence; *e. g.* *in urbem venit*; *recte fecit*. To this class belong the following varieties: 1. *Prepositions*, marking direction and position in space with reference to the action, motion, or state of the verb; *e. g.* *Rhenus in Oceanum fluit*. Here *in* marks the direction and relative circumstances of the motion expressed by *fluit*. *In urbe habitat*. In this example, *in* marks the precise position relatively of the state or condition expressed by *habitat*. They differ from adverbs, of which they may be considered a variety, in the fact that they define merely the direction and position of the action, &c., of the verb. 2. *Adverbs*, denoting the circumstances as to time, manner, &c., in which the action contained in the verb is exerted, or in which any quality or property exists; *e. g.* *valde erucior*; *maxime laudatus*; *nunc vere laetor*. 3. *Conjunctions*, marking the various relations of consequence, addition, &c., by which one member of a proposition is connected with another; *e. g.* *cum haec ita sint*; *si facerem*. 4. The *Interjections*, or signs of exclamation expressive of alarm, grief, and the like, are also reckoned among the parts of speech. They are merely the natural cries which pain, surprise, and other violent emotions extort, and, though not confined to man, are capable of indicating various states of the mind. They have been deemed capable of governing cases, for the reason that they are found coupled with these in exclamations; but the case used with an interjection is really determined by the relation in which the object expressed by the noun stands to the affection indicated by the interjection, namely, as measuring its extent, or noting the person who is its subject. *Ah me miserum!* 'alas, wretch that I am!' *i. e.* alas! so far as I in my wretchedness, am concerned. *Me* is the accusative of measure, or shows how far the condition signified by *ah* reaches. *Vae mihi!* 'woe is me!' *Mihi* is the dative, as marking the person painfully affected by the state indicated by *vae*, just as it would stand after *injunctus*, or the like.

CHAPTER II.

NOUNS SUBSTANTIVE. — *General view of the Declension of Nouns Substantive and Adjective.*

IN treating of the different parts of speech, regard will be had to the two great objects of grammar, viz., the *forms* of words and the *relations* which they express, whether with or without the aid of particles. What is to be said of the signification and uses of the cases of nouns, and of the tenses, moods, &c., of verbs, will be connected with their formation. With the cases, furthermore, will be coupled some general remarks on the use of the preposition; and with the moods of verbs, some explanation of such conjunctions as are commonly connected with these. If any justification, beyond what may be allowed to the rather unconstrained plan of this essay, be required of this departure from the usual method pursued in systematic treatises of grammar, it may be found in the actual relation subsisting between the forms and their syntactical value. Admitting the advantages derived from a more artificial disposition of the doctrines of the syntax, especially in larger treatises, it may be alleged that material benefit, besides mere convenience, would arise to the student from seeing the signification and the uses of the inflectional forms conjoined; and from thus gaining the conviction that the forms are to be acquired wholly with a reference to the relations which they express.

I. In the division of words into classes, the first place was assigned to nouns, and these were mentioned as including all words which are the names of things. By this expression we mean whatever can constitute an object of thought, whether subject to the cognizance of the senses, or merely conceived of by the mind; whether it stand independently as the object of our attention, or be presented as a quality or property associated with and defining another noun; e. g. *vir, humanitas; vir bonus, eximia humanitas*. Under this general definition are comprised *nouns substantive, nouns adjective, &c.*, and the distinction between these subordinate classes has been already sufficiently marked. They will be considered in order, beginning with nouns substantive.

Nouns substantive comprise several species, exhibited in the following table :

Nouns substantive—the names of objects, qualities, &c., considered as independent subjects of thought—comprise,

A. *Concrete* nouns, the names of things, objects of the external senses; *e. g.* arbor, domus, rex, orator.

B. *Abstract* nouns, the names of objects of the mental perceptions; *e. g.* amoenitas, amaritudo, &c. Some of the varieties are—

(a.) *General* or *appellative* nouns—designating whole classes of objects under a common name; *e. g.* homo, arbor.

(b.) *Collective* nouns—comprising a number of individual objects of the same kind under a single term; *e. g.* civitas, populus, classis.

(c.) *Proper* nouns—names of individual persons or things, as towns, rivers, countries, islands, &c.; *e. g.* Caesar, Rhenus, Cuma, &c.

(a.) Names of qualities, states of the mind, &c., considered independently; *e. g.* virtus, magnitudo, amor, ira, &c.

(b.) Nouns which express actions or states of being, viewed absolutely; *e. g.* infinitives, gerunds, and supines; *e. g.* monere, 'the advising;' visus, 'a seeing,' &c.

(c.) Neuter adjectives, pronouns, and participles, used as nouns; *e. g.* bonum, factum, &c.

The declension or inflection of nouns includes *gender*, *number*, and *case*; and this applies equally to nouns substantive and adjective. For an explanation of the gender and number of nouns, it is sufficient merely to refer to the Grammars.

Remark.—The agreement of nouns with the verb, in respect to number, is usually considered when speaking of the subject and predicate; and that between them and the adjective, in gender, number, and case, when treating of the adjective, and of the subject and predicate. (See the Grammars.)

The name of *cases* is given to those modifications of form which nouns undergo by changes of termination, serving to indicate the various relations subsisting between nouns and other words in a sentence. The mere endings, however, which we call cases, are not of themselves sufficient to express distinctly all the multiplied relations in which nouns stand to other words in a sentence, espe-

cial verbs; but the aid of the prepositions is required to supply this deficiency. By means of these and the case-endings, every possible circumstance in which a noun may be placed may be marked with sufficient precision. That the cases do, notwithstanding, contain the elementary notions of all these relations, might seem proved by the fact that, considering the use of the cases alone, the presence or absence of the prepositions is a matter of indifference; that these are merely subsidiary to the verb; and that, admitting some apparent exceptions, the use of the cases is determined, not by the preposition, but by the relation in which the noun stands to the action or motion of the verb, or by the manner in which it defines the state or condition expressed by the verb in regard to position in space.

In the Latin language there are reckoned six cases, the nominative, genitive, &c. Of these, the nominative is called the *casus rectus*; the rest, *casus obliqui*, as being deflections from the *casus rectus*. A brief statement of the general signification of the cases may be here given, as preliminary to their formation.

(1.) The *nominative* case simply proposes the subject of discourse, without indicating any connection with any other object; *e. g.* aqua—fluit, 'water flows.' It is always associated with a predicate, as in the above instance, which affirms something in regard to it. It can hardly, with strictness, be called a case.

(2.) The *vocative* frequently agrees with the nominative in form, and does not essentially differ from it in signification. It, too, merely names a subject, without indicating any relation between it and other objects; but is distinguished by this, that it is employed either in expressions of strong feeling, or in direct addresses to persons and things personified, the object being to call immediate attention. It is often attended by an interjection.

Remark.—The accusative is sometimes used to perform a like office with the vocative; and this it is capable of by the signification of 'with regard to,' 'as to,' which it so frequently obtains; in other words, by marking out an object as that to which the state or condition expressed by an interjection, or otherwise indicated without an interjection, is to be understood as confined; *e. g.* *me miserum!* or *O me miserum!* 'wretch that I am!' The state of wretchedness marked by the speaker's tone and look, or by an exclamation besides, is marked by the accusative *me*, as extending only to the first person, 'oh! so far as I, the wretched, am concerned.'

(3.) The *genitive* case expresses a variety of relations, in very many instances conveyed by the English 'of.' These relations may be conveniently comprehended under the general sense of de-

fining more accurately the precise limits as to kind within which the meaning of the word to which it is attached is to be taken; *e. g.*, when I say *amor*, 'love,' and then add *patriæ*, 'of country,' I do no more than state definitely within what compass the first term mentioned is to be restricted—of what one of the infinite variety of objects which the affection it expresses may embrace it is affirmed. But perhaps this definition of the genitive case may be rendered both more accurate and more comprehensive by stating it in a different form, so as to exclude the ambiguity which, to some extent, impairs its value. In the example chosen, it is true that the emotion which *amor* marks undergoes no essential change by the addition of *patriæ*—the affection is the same; but it is modified by the nature of the object upon which it is exerted, and so admits of varieties; thus, *amor virtutis*, *amor laudis*, &c. Now the office of the noun which follows *amor* in the genitive case is simply to name the particular variety or modification of this affection that the mind intends. So in the words *fructus arboris*, *fructus* expresses the general idea 'fruit;' by *arboris* we mark the particular variety. In the same way, in the phrase *plenus iræ*, the term *plenus*, 'full,' or 'having the property of fullness,' is so explained by *iræ* as to be referred at once to the particular variety of this state which is meant. The genitive may then be considered, in its most comprehensive sense, as that case by which is marked specifically that one among several possible classes or varieties to which a more general term is to be confined. The noun which it defines marks the genus, the genitive the species.* Some of the particular uses of the genitive case will be mentioned subsequently; for the present, it may be enough to remark, that the verbs and participles, after which the genitive stands, are commonly *neuter*, and may be resolved, by way of explanation, into a noun or adjective and the verb *esse*; *e. g.* *egeo*, 'I am in want'—*egens sum*.

In fact, however, it is the same thing whether the word defined be a noun substantive, adjective, verb, or adverb; for, after all these alike, the genitive gives a more definite limit to the word which it qualifies, by marking the particular thing or class of things to which, as to its kind or category, it is to be referred. Thus, if a person be described as *avidus*, 'greedy,' 'covetous,' he is represented as hav-

* The following definition of the genitive is given by Hermann (de Emend. rat., p. 139)—"Primum substantia designatur casu *genitivo*, ut quum dicimus: *Atheniensium respublica*. In quibus verbis genitivus *Atheniensium* Athenienses ut substantiam cogitare jubet, cujus quod deinde additur *respublica*, accidens est." (See Billroth Gr., § 142.) If the observations made in the text be well founded, this definition is just the reverse of the true one.

ing this quality absolutely, without restriction; but if the genitive *honorum*, 'of honors,' be added, his covetousness is at once understood to be of a specific kind, or to have reference only to a definite object, and the person is said to be covetous, not of gold, nor of any other thing, but 'of honors.' Just so when it is said of a person *eget*, 'he is in want,' and a genitive is added, it shows, not how far his need reaches, but to what precise object or set of objects it is to be restricted, *argenti*, 'silver,' *consilii*, 'advice.' A very plain example of this sense of the genitive is that used after the superlative, and what is improperly called the partitive genitive, occurring after *aliquis*, *quis*, &c.; e. g. *Gallorum omnium fortissimi sunt Belgae*, 'the Belgae are the bravest,' not of all nations, but specifically 'of the Gauls.' So after adverbs, as *quæ terrarum*, 'to what place,' namely, 'in respect of lands or countries?' 'where in the world?' Of the same nature, essentially, is the genitive used after *est*, answering in English to 'it belongs to,' 'is the property of,' &c.; e. g. *est adolescentis majores natu vereri*, Cic. Off., i., 34, 'to reverence his elders is the duty of a young man.' Respect for age is proposed absolutely as a property or duty, the terms *vereri* and the like, which are the subjects of *est* in such cases, obviously suggesting this notion of property, characteristic, duty, &c.; and the genitive *adolescentis* denotes the class of beings to which this property, duty, &c., is to be referred. The genitive of measure or value is not materially different; e. g. *Agellus erat centum millium nummum*.—Plin. Ep., vi., 3. *Parvi pretii est homo*.—Cic. Qu. Fr., i., 2. The genitive of measure gives a specific note of the denomination to which the term which it qualifies belongs. In the former of the two examples given, the denomination is 'a hundred thousand sesterces;' in the latter, 'small value or worth.' A little field, regarded as a subject of valuation, is referred to the denomination of value called *centum millium nummum*. A man is to be described in terms expressing worth or value: *parvi pretii* is used as the sign of the precise class of values to which he belongs. This case of the use of the genitive is much like that occurring as the definition of the superlative; as *Gallorum* after *fortissimi*, in the example above given, denotes the class of beings to which the term 'the bravest,' as applied to the Belgae, is to be confined, so *parvi pretii*, after *homo*, marks the denomination of value to which that expression belongs. The category to which *Belgae fortissimi* is referred is *Gallorum*; that to which *homo* is referred is *parvi pretii*. And this explains the more difficult case in which a noun with an adjective in the genitive case is used to mark a generic and characteristic quality of an object which it defines;

c. g. *vir et consilii magni et virtutis*, 'a man of both great prudence and valor.'—Caes. B. G., iii., 5. *Oppidum maximae auctoritatis*, 'a town of very great influence.'—Caes. B. G., vii., 55. In these examples, the genitives mark the precise quality of the nouns *vir* and *oppidum*, in the former instance by referring *vir* to a general expression for character, namely, *magni consilii et virtutis*; in the latter, by referring *oppidum* to a like expression, namely, *maximae auctoritatis*. That is to say, as in the phrase *arboris frondes*, 'the leaves of the tree,' the genitive gives the kind or category to which *frondes* belongs, so the genitives above mentioned show the kind or denomination of character to which *vir* and *oppidum* are to be assigned.

The substantive noun with an adjective in the ablative case, used to express the quality of an object which it defines; *c. g.* *Dionysius ad mensem eximia forma pueros jussit consistere*, 'boys of distinguished beauty'—Cic. Tusc., v. 21—differs from the genitive above explained, according to Krueger, § 398, Anm. i., in marking only an accidental and transitory quality, or, at least, one so regarded by the speaker. Thus, in the example cited by him from Cicero, Brut., 67, *Murena mediocri ingenio, sed magno studio rerum veterum, multae industriae et magni laboris fuit*, the terms *multae industriae et magni laboris* are given as the characteristics of Murena, entering properly and permanently into the man's constitution, while the terms *mediocri ingenio, sed magno studio rerum veterum*, are properties which he exhibited, and which the writer notes as among the circumstances in his life and conduct worth mentioning. If this statement be true, and in its main points it can hardly be erroneous, this difference in the use of the genitive and ablative well accords with the doctrine of the genitive above set forth. The genitive naming the category to which an object defined by it belongs; when value is concerned, noting the denomination of value to which the object defined is to be assigned; and when general expressions of character, physical or moral, are had in view, marking the kind or class of character to which the object defined is to be referred, expresses at once, and by its very office, some property which is regarded as characteristic of the object, and embracing it wholly. If Murena is described by the term *multae industriae*, this places him as a man in the class of which this property is the characteristic. On the other hand, the ablative denoting only the special circumstances and conditions in which any action occurs, or state or quality exists, when, in conjunction with an adjective, it is added to an object, it would seem to be capable of expressing only some individ-

nal fact or feature in conduct or character, which, however permanent, does not embrace the whole character. Thus Murena is said to have been *mediocri ingenio*, a man in whom this condition or quality of mind was found, forming a feature in his character, a circumstance belonging to his history, but yet not a property by which the writer chooses to classify him. Admitting this view, it corrects an error in Krueger's statement which is of some moment, namely, the assertion that the ablative expresses only accidental and transitory qualities, or such as are so regarded by the speaker or writer. It can not be safely affirmed that *mediocri ingenio* is a transitory or casual, and *multae industriae* a permanent quality, nor could the writer intend to be so understood. In truth, the permanent or transitory nature of the quality has probably nothing to do with the distinction between the use of the genitive and ablative, this being entirely due to the fact that the genitive marks generic properties by which the object is to be classed, the ablative, individual traits of character or person, which may be permanent and inherent, but are introduced only by way of marking particular circumstances or features belonging to the object described.

The general expressions of quantity and value, *magni, parvi, &c.*, admit of the same explanation with the genitive of measure above noticed; e. g. *pluris putare*, 'to consider of more worth,' i. e. to consider as belonging to the denomination of value called *pluris*.

The genitive of the person which attends *refert*, 'it concerns,' needs no explanation beyond the statement that *rēfert* is composed of *rē*, the ablative of *res*, signifying 'in the matter, affairs, concerns,' 'in the case,' 'in what regards,' and of *fert*, from *fero*, having probably the sense of producing or bringing advantage, or the like, and being nearly equivalent to 'is of moment,' 'is of value.' The compound *rēfert*, having the meaning here assigned to its parts, 'it is a matter of moment—in the case or concerns,' is naturally followed by the genitive case; e. g. *omnium refert*, 'it is of moment in the affairs—of all.' The pronouns *meā, tuā, &c.*, which are used with *refert* where, if nouns were employed, the genitive would stand, are ablative cases, agreeing with *rē* in *refert*; so that *meā rēfert* is the same as *meā rē fert*, 'it is of moment in my affairs,' 'it concerns me.' In Plaut. Capt., ii., 2, 46, cited by Krueger, § 348, Anm. i., *tuā rē* occurs in this sense: *Haec tu eadem, si confiteri vis, tua re feceris.*

The genitive used with verbs and adjectives expressing various states or affections of the mind, to mark definitely the object with respect to which such states exist, and corresponding to a very common use of the genitive in Greek, may, without difficulty, be re

ferred to the general signification attributed to this case; *e. g.* *Me civitatis piget tacetque*, Sall. Jug. 4, 'I am pained and disgusted at, *i. e.* with respect to, the morals of the state;' the genitive limits the sense of pain and disgust to a specific object. *Est proprium stultitiæ aliorum vitia cernere, oblivisci suorum*, 'to be forgetful of, *i. e.* with respect to, one's own.'—Cic. Tusc., iii., 30. In like manner the genitive is to be understood when used with *arguere*, 'to convict,' &c.; *e. g.* *arguere aliquem sceleris*, 'to convict a person of crime,' namely, it shows with respect to what particular offense the conviction is made.

(4.) The *dative* case, commonly expressed in English by 'to' and 'for,' always depends on the predicate, and marks the remote or indirect object to which the predicate stands related. When a person is concerned, the dative marks the object for whose benefit or injury the action expressed by the predicate is performed, or to whom, as the person interested, the action or condition contained in the predicate is referred; *e. g.* *Fidelissimi ante omnia homini canis atque equus*, Plin., viii., 40, 'the dog and the horse are remarkable for their fidelity,' being the simple proposition, the term *homini*, 'to man,' is added, to mark the object to whose benefit this quality accrues. A great number of nouns not personal are used in the dative in this sense, being, for the moment, regarded as persons, *e. g.* *Vestis sumatur fatis discolor alba meis*.—Ovid. Trist. When things are referred to, the dative marks the object toward which the action of the predicate tends, or which is had in view as its ultimate aim, that for, or to effect which, it is done. It is distinguished from the accusative by this, that the latter marks the object actually reached, or affected by the action of the predicate, while the *dative* indicates that toward which it tends, or at which it aims; *e. g.* *Librum dedit mihi dono*. Here the act of giving is immediately exerted on *librum*; the word *dono* indicates the end had in view in the action *dedit librum*; the phrase *dedit librum* expresses what is done, *dono*, the object with which it is done. In its primary signification, the dative case marks the object in space toward which motion or action tends. Of this signification it is not clear that the Latin language has preserved any examples, although the Greek presents very many in the use of the adverbs *οί, ποί*, 'whither,' &c. But, even without the aid of direct examples of this original sense of the dative, it may be fairly assumed, it being that one in which all the other significations unite, whether they relate to persons or things; for, in all cases, the dative is the sign of the object, not upon which the action contained in the predicate is directly exerted.

or which it actually reaches, but toward which it tends, and which it is aimed to affect; and of this action itself, the simplest and earliest instances of which we can conceive involve the idea of motion.

(5.) The *accusative* case marks the object actually reached by an action or motion, and hence that upon which it is directly exerted, as after active or transitive verbs; *e. g.* Apum examina fingunt favos. Here the action expressed by *fingunt* is that of 'fashioning,' 'forming,' and the object upon which it is exerted is *favos*. So, after verbs of motion, the accusative marks the object which the motion reaches, *i. e.* upon which this kind of action is exerted. The prepositions, which very commonly precede this accusative, do not alter the construction, but merely mark the particular direction of the motion, or the relation in which the object marked by the accusative stands to the motion; as *in*, 'into,' *sub*, 'under,' *per*, 'through,' &c. To take another among the uses of the accusative, it may be remarked, that when it expresses amount of time or space, the most natural and easy explanation would be to consider it as marking the point which the measure of time or space reaches; *e. g.* Appius caecus *multos annos* fuit.—Arabes *gladios habent tenues, longos quaterna cubita*. This explanation is confirmed by the cases in which this accusative is preceded by the prepositions *in* or *ad*; *e. g.* *in postremum, ad extremum*. Roma urbs *diis auctoribus in aeternum* condita est; where the proper signification is clearly 'up to,' 'reaching to.' Auctio constituta est *in mensem Ianuarium*—'for the month of January;' 'against the month of January.' The accusative, in this example, marks a certain time which, when reached, will be the day of sale; *i. e.* a time 'against' which, as it may be expressed in English, the sale will occur. This explanation of the use of the accusative after verbs of motion, and as expressing the amount of time and space, is equally satisfactory when applied to this case as denoting the immediate object of active verbs; for, when so used, it does, in fact, simply mark the object which the action of the verb reaches or affects; and although this action may not be, properly speaking, one of motion, it is perfectly analogous. Identical with the signification of the accusative when used to express the measure or amount of motion or action, is that in which it is employed to mark to what precise extent a quality or condition is to be considered as existing, as where a proposition is affirmed absolutely of the whole, and the accusative is added to show that it is to be taken as extending only to a part, and to note that part. To express this, we sometimes use 'as to,' in English; sometimes it is converted by 'with,' 'having,' &c.; *e. g.* Nube candentes *humeros*

amictus, Augur Apollo, 'clothed—as to, as far as the shoulders are concerned,' 'with his shoulders clad,' 'having his shoulders clad.' Precisely of the same nature is the accusative, in a number of instances, where it is called an adverb or a conjunction; e. g. *tantum*, 'only;' *quod*, 'because,' *ut*, 'that,' &c.

All the meanings of the accusative may be referred, then, to this as the primary one, viz., the marking the object actually reached by motion; and the order of the significations may be thus stated: 1. it marks the object actually reached by motion; 2. parallel with this, the object immediately affected by an action; 3. the measure or amount of a motion or action; *a.* of space; *b.* of time; 4. generally, the extent to which a proposition is to be admitted as true. To the first case should be referred the adverbs *eo*, *quo*, *huc*, *illuc*, &c., used after verbs of motion.*

(6.) The *ablative* case expresses a variety of relations, with which correspond in English 'at,' 'in,' 'on,' 'by,' 'with,' 'from,' &c. Among the most frequent significations of this case is that by which it marks the position in which an object stands in respect to place, answering to the question 'where?' expressed in English by 'in,' 'on,' 'at,' 'under,' e. g. *Caes. B. G.*, vii., 69, *Castra Gallorum opportunis locis erant posita*. In this sense, the ablative is often accompanied by prepositions, to indicate more accurately the position; e. g. *Conon plurimum Cypri vixit*, *Iphicrates in Thracia*, *Timotheus Lesbi*, *Chares in Sigaeo*.

In like manner, the ablative case is used to define the point of time at which an action is performed, expressing exactly the same relation in regard to time that it expresses in regard to local position. It answers to the question 'when?' and is conveyed in English by 'at,' 'in,' 'on;' e. g. *Arabes campos et montes hieme et aestate peragrant*.—*Cic. Div.*, i., 42. Akin to this would seem to be the signification of the ablative when it marks the space within which an action occurs, and which we sometimes also render in English by 'for;' e. g. *Cic. Phil.*, ii., 1, *Nemo his annis viginti reipublicae fuit hostis qui non bellum eodem tempore mihi quoque indixerit*. In some such cases it would seem, at first view, to usurp the office of the accusative, and to be properly regarded as expressing the amount of time, English 'during;' as e. g. *Cic. Nat. D.*, 52, *Aegyptum Nilus tota aestate obrutum oppletumque tenet*; but ordinarily, even here, it defines the point of time to which an action is to be referred, only the denomination of time is larger, as a summer,

* The author had formerly considered these adverbs as instances of the dative; but farther examination and reflection satisfied him of his error.

a year, a century, any period of wider compass, and the action is not regarded as extending throughout the space of time included—that would require the accusative—but as simply occurring at a period of time more or less extended. The ablative, used to define the time of an action, may thus be considered as having a two-fold sense; *a.* it denotes a point of time *at* which an event occurs, and this point may be expressed by any denomination of time, great or small; *b.* a period of time, of whatever duration, *within* which an event falls. For the former of these cases, the Greeks used the ablative; for the latter, but not exclusively, the genitive. The two preceding significations of the ablative case may be more generally stated as defining the circumstances of time and space in which an action occurs; in the order of conception, position in place would be prior, and perhaps furnish the primary idea of the ablative case, so far, at least, as this class of meanings is concerned.

In the *ablative absolute*, as it is commonly called, is seen another instance of the ablative used to define the circumstances in which an action takes place, or a condition of things exists; *e. g.* *Caes. B. G.*, vi., 20, *Germani pellibus utuntur, magna corporis parte nuda.* *Cic. Leg.*, i., 6, *Natura duce errari nullo pacto potest.* *Sall. Cat.*, vii., *Sed civitas incredibile memoratu est adepta libertate quantum brevi creverit.* In these, and all other cases of the ablative absolute, the chief member of the sentence is farther defined, as to the circumstances in which the action it expresses is exerted, by the addition of another and distinct predicate, composed of a noun with a participle, or adjective, or another noun. Thus, in the first of the above examples, 'the Germans wear skins, while a large portion of the body is uncovered,' the added member exhibits a separate fact as the circumstance or condition in which the main fact occurs. In the same way, in the second example, the main proposition affirms that 'no error can be committed,' and by the phrase which is subjoined, 'if nature be our guide,' the condition of things is stated in which that proposition is true. Again, in the last example given, the chief fact affirmed is, that 'the state grew up in a brief space,' and by the addition of 'after liberty was obtained,' we are told under what state of things this happened. It may be remarked, that if the explanation here given of this use of the ablative case be true, the term *absolute*, as applied to the ablative, is no more appropriate in this instance than where it is used to mark time, place, &c. And, farther, that the participle is not necessary to this construction, but is employed only when the definition of the circumstances of an action is to be made by another action, the adjective being employed

where an attributive quality, and the noun where a noun substantive merely, is used as the definition.

Another case in which this signification of the ablative obtains, is that where it marks the object or circumstance in which, as its essential characteristic, an action or quality consists, or to which it is to be confined. Of course it will occur chiefly after adjectives, and neuter and passive verbs (cf. Ramsh. Gr., p. 422); *e. g.* Cic. Tusc., iv., 17, Qui moderatione et constantia *quietus animo* est, is est sapiens. Here the ablative *animo* defines in what object the tranquillity mentioned is to be found. Cic. Orat., i., 25, Sunt quidam aut ita *lingua hæsitantés*, aut ita *voce absoni*, aut ita *vultu motuque corporis vasti atque agrestes*, ut etiamsi *ingeniis atque arte valcant*, tamen in oratorum numerum venire non possint.

Very similar to this use of the ablative is its employment, with the addition of an adjective, to define more precisely the character or condition of an object by marking some peculiarity or characteristic property belonging to it; *e. g.* Plaut. Pseud., iv., 7, 119, Eho, tu! *qua facie* fuit dudum cui dedisti symbolum?—Rufus quidam ventriosus, *crassis suris*, subniger, *magno capite*, *acutis oculis*, *ore rubicundo*, admodum *magis pedibus*. Nepos, xi., 3, Iphicrates fuit et *animo magno* et *corpore*, *imperitoriaque forma*. The ablative, in these and the like cases, marks the exact condition or circumstances in which alone it is meant that the object of which it is the attribute shall be conceived. This is seen more distinctly by observing that the genitive case, with an adjective, is used in a very like sense, but with the difference stated under the genitive case; *e. g.* Liv., ii., 52, Sp. Servilius, *fervidi animi* vir, *periculum audacia* discussit. (See Ramsh., § 103, ii.) The same explanation applies to the ablative as used to mark the condition or exception with which a proposition is to be taken; *e. g.* Cic. Brut., 8, *Isocratis gloriam nemo, meo quidem iudicio*, est postea consecutus. Cic. Off., i., 30, Sunt quidam homines non *re sed nomine*. (See Ramsh., § 145, 1.)

When the ablative stands after an adjective in the comparative degree, to indicate the object with which the comparison is made, it may be most satisfactorily explained as defining, in the same way essentially as in the preceding instances, the circumstances or condition in which the quality or property exists, as it is expressed by the adjective in the comparative form, in a higher or lower degree; in other words, in what case, or in what point of view, the subject of comparison possesses a quality in the particular extent denoted by the comparative; *e. g.* Liv., i., 22, Tull. Hostilius *ferocior Romulo* fuit; here the proposition is not merely that Tull. Hostilius was

warlike (*ferox*), but that he was *more warlike* (*ferocior*); by the ablative (*Romulo*) is marked within what limits, or under what condition of things the proposition holds good, namely, 'in the case of Romulus.' This view would seem to be confirmed by the fact that in the Greek language the genitive case is used after the comparative, having the signification of 'with respect to,' 'with regard to;' and farther, by the fact that, in the Latin language, *quam* and a noun in the same case with the subject of comparison may be substituted for the ablative. Now *quam* is a relative pronoun, properly an accusative case, with the signification 'as to,' 'with regard to which,' or, supplying the demonstrative, which is manifestly necessary to the relative phrase, 'as to, or with regard to (that) which;' and thus the proposition would contain two members, the latter defining the extent of the former, or the limit up to which it is to be considered as true; *e. g.* Plaut. *Cure.*, ii., 2, 6, *Meliorem quam ego sum suppono tibi*, 'I substitute a man who is better than (*i. e.* in regard to what) I am.' The ablative which follows the comparative to express the amount of difference in a quality as had by two objects compared, is the same, in fact, with this case as employed after adjectives and neuter verbs, to show in what the quality they contain consists; only, in the former case, it relates not to the quality itself, but to the excess in which it resides in one, as compared with another object; *e. g.* Plaut. *Epid.*, iii., 2, 11, *Decem minis plus attuli quam tu Danistae debes.* Cic. *Off.*, i., 26, *Recte praecipere videntur qui monent, ut quanto superiores sumus, tanto nos geramus summissius.* (For examples, see Ramsh., § 154, B.)

Thus far the uses of the ablative case have been explained as falling under one general notion, that of position in space, from which is obtained secondarily the expression of the circumstances in which an action occurs, and the more exact definition of the condition of things in which a quality is found, and of that in which it essentially consists. This use of the ablative corresponds to what, in the grammars of some languages, is called the locativus. A second class of examples, in which the ablative case is used, has for its characteristic the marking the *instrument* or *means* by which an action is performed, or a condition is effected. It occurs sometimes after active, but chiefly after passive and neuter verbs; *e. g.* Cic. *Nat. Deor.*, ii., 50, *Cornibus tauri, apri dentibus, morsu leones se tutantur.* Hor. *Ep.*, i., 10, 24, *Naturam expellas furca, tamen usque recurret.* Caes. *B. G.*, v., 14, *Britanni interiores lacte et carne vivunt.* In the two former cases, the ablative marks the instrument by which the action is accomplished; in the latter, the means by which a condition or state of being is effected.

Although this has been purposely set forth as one of the simple and original significations of the ablative, and although this view finds support in the fact that the Sanscrit and other languages have a distinct form for their expression of this sense, yet it may be that this meaning had its origin in that peculiar signification of the ablative which marks the point from which motion proceeds. From the notion of 'whence' easily springs that of source or origin, of cause, and possibly that of instrument and means. It is certainly remarkable that the preposition which attends the ablative when it indicates a person as the instrument is *a* or *ab*, 'from,' and that the Greek language, which employs the genitive case to mark the point from which motion proceeds, does, in like manner, use the prepositions *ἐκ*, 'out of,' and *ἀπό*, 'from,' as well as *ὑπό*, 'under,' to mark cause, instrument, and means.

The ablative marks, also, the *way* or *manner* of accomplishing the action, or producing the condition expressed by the predicate; but in this sense does not materially differ from the ablative of the instrument; *e. g.* Nep., 23, 3, Hannibal Saguntum *vi* expugnavit. Caes. B. Civ., 2, 21, Caesar *pedibus* Massiliam venit.

The ablative is used after several words which, from the want of correspondence in the mode of expressing the same idea in our language, would not, at first view, seem to require this case. Thus *dignus* and *indignus*, *opus est*, *utor*, *fruor*, *fungor*, and their compounds; also *potior*, *vescor*, *dignor*. In these cases, however, attention to the proper signification of the terms, where it can be ascertained, furnishes an easy solution; for these words probably contain an adjective or attributive idea, the definition of which is given by the ablative; or they are passive or middle verbs, followed by the ablative to mark the means or instrument. Thus, if *dignus* (*dignus*) be formed from the radical *deik* (*δεικ*), in *δεικ-νυμι*, and be related to *dig-itus*, 'a finger,' signifying 'having the property of being pointed at,' 'distinguished,' or 'remarkable,' the ablative would naturally follow it, to mark 'by' or 'in' what an object is distinguished; *e. g.* *dignus honore*. The derived sense of 'worthy,' 'deserving,' which *dignus* obtained, makes obscure the relation between it and the ablative; whereas, if the primary sense had been retained, it would have been comparatively obvious.

In a third class of cases, in which the ablative is used in the Latin language, it marks the point from which motion departs, or the space out of which it proceeds, answering to the question 'whence?' and in English is expressed by 'from,' 'out of,' &c. It is sometimes attended by prepositions, *a*, *ab*, *e*, *ex*, *de*, &c. *e. g.* Nep., **X**.

3, Dionysius Platonem *Athenis* ('from Athens') accessivit. Cic. Tusc., v., 37, Demaratus, Tarquinii regis pater, fugit Tarquinius *Corintho* ('from Corinth'). Caes. B. Civ., i., 30, Cotta *ex Sardinia* in Africam profugit. Cic. Att., v., 12, Ad te *de Gyaro* litteras dedi. Liv., xxxii., 31, Litterae consulum *a Gallia* de gestis prospere Romanam allatae. (See Ramsh., § 147.) Here belong a number of adverbs, as *unde*, *inde*, &c.

Very closely related to this use of the ablative is that in which it marks *from what time* an event commences, or a period is reckoned, answering to the question 'from what time?' 'since when?' This ablative, likewise, is frequently attended by prepositions, viz., *a* or *ab*, *de*, *e* or *ex*; *e. g.* Liv., xxvii., 2, Romani *ab sole orto* in multum diei stetero in acie. Plaut. Most., iii., 2, 8, Non bonus somnus est *de prandio*. Cic. ad Div., xvii., 9, Vereor ne Romae *ex Calendis Januariis* magni tumultus sint. From the signification of the ablative above mentioned some consider to be derived that in which it indicates the *cause, occasion, motive, or ground* of the action or effect contained in the predicate. This ablative corresponds to 'from,' 'on account of,' 'because,' or 'by reason of,' in English; *e. g.* Cic. Fin., i., 10, In Culpa sunt qui officia deserunt *mollitie* animi. Nep., i., 7, Miltiades aeger erat *vulneribus* quae in oppugnando oppido Pari acceperat. To this case, likewise, are referred several such words as *causa, gratia, nomine, &c.* (See Ramsh., § 143, c.; Weissenb., § 251.) The preposition *a* or *ab* is frequently added; *e. g.* Caes. B. G., ii., 4, Caesar reperiebat plerosque Belgas esse ortos *ab Germanis*. So also *ex*; *e. g.* Cic. ad Div., ii., 13, Mihi erat in animo discedere *ex senatus consulto*. The last two examples are properly referred to this head; the others might, with perhaps more propriety, be explained as ablatives of way, manner, &c.

The several cases above mentioned are marked by proper endings appended to the inflectional root of the noun, which remains essentially the same throughout the declension; *e. g.* nominative singular *reg-s* (*rex*), genitive *reg-is*, dative *reg-i*, &c.; plural nominative *reg-es*, genitive *reg-um*, dative *reg-ibus*, &c. The root undergoes sometimes a change in form, resulting from the contact between its final letter and the case-ending, as, in the example last given, *reg-s* is written *rex*; and so *palus* is written for *palud-s*. Such changes depend on the general principles of etymology, and will be noticed in connection with the particular declensions to which they belong.

For the purpose of exhibiting more satisfactorily the forms or endings by which the cases are distinguished, the Latin nouns are

usually divided into *five classes*, called *declensions*, viz., 1st, 2d, &c. The division into classes is rendered necessary by the fact that the same case has different endings in different nouns; e. g. nominative *filia*, *dominu-s*, *felic-s* (*felix*), *gener*, &c.

Following the usual order, the declensions may be thus distinguished, viz.:

Dec. I. Root ends in *a*; the genitive singular has *ae* (anciently *ai*).

Dec. II. Root ends in *o* or *u*; the genitive singular has *i*.

Dec. III. *a*. Root ends generally in a consonant; the genitive singular has *is*.

“ “ *b*. Root ends sometimes with a formative vowel, *civ-i-s*.

“ “ *c*. A few nouns have a vowel-root, as *su-s*.

Dec. IV. Root ends in *u*; the genitive singular has *ū-s* (= *u-is*).

Dec. V. Root ends in *e*; the genitive singular has *i*.

It is important to observe that the true characteristic of the declension is to be found rather in the radical ending, having regard, at the same time, to the peculiarities of case-endings; and that, accordingly, the nouns fall into two great divisions, viz., 1st. Those which have the root ending in a vowel, and undergo contraction between the root and case-endings; e. g. *via*, *dominu-s*, *fructu-s*, *re-s*; 2d. Those which have the root ending, with some exceptions, in a consonant, as *reg-s* (*rex*), &c. Each of these classes admits of subdivision, as follows:

I. Nouns which have the root ending in a vowel, and which may undergo contraction between the root and case-ending, viz.

1. Root ending in *a*, Dec. I.; e. g. *via*.

2. “ “ *e*, Dec. V.; e. g. *re-s*.

3. “ “ *o* or *u*, Dec. II.; e. g. *servu-s*, *servo-rum*.

4. “ “ *u*, Dec. IV.; e. g. *fructu-s*.

II. Nouns which have the root ending generally in a consonant, and do not undergo contraction.

1. Root ending in *r*, Dec. II.; e. g. *gener*, &c.

2. “ “ *b*, *c*, &c., Dec. III.; e. g. *urb-s*, *pax* (*pac-s*), &c.

It may be remarked that some nouns having the root in *r* are referred to the second declension, on account of the case-endings, and some nouns in *v*, *b*, &c., properly belonging to the third declension, require a connecting vowel in certain cases, as *civ-i-s*. Farther, some nouns ending in a vowel, and undergoing contraction

very partially, are referred to the third declension, as corresponding with this in their inflection; e. g. *su-s*.

According to the above view, the most natural classification would make three declensions, viz.:

I. Comprising nouns, with a few exceptions feminine, having the root ending in *a* and *e*. The genitive, in both cases, originally ended in *i*, but in the former case (radical in *a*) appearing under the form of $ae=a+i$; e. g. *Romae=Roma-i, re-i*. The nouns of this class undergo partial contraction. The only exceptions as to the gender are to be found in some appellatives in *a* of the masculine gender, as *scriba*, &c. Some Greek nouns, transferred to the Latin language, have *s* in the nominative singular, as *Aeneas*. All in *e*, excepting some borrowed from the Greek, have *s* in the nominative singular.

II. Comprising nouns of all genders, and having the root ending either in the liquid *r*, as *vir*, genitive *vir-i*, or in the short vowels *o*, *u*, which, however, have for the most part disappeared by combining with the vowel of the case-ending. These nouns have *i* in the genitive singular, probably resulting from contraction. A few, chiefly adjective pronouns, have *ius* in the genitive, as *unius*, *alterius*, *cuius*, &c.

III. Comprising nouns of all genders, having the root ending in a consonant, as *reg-s (rex)*, *palud-s (palus)*; or in a consonant which admits a formative vowel in certain cases, as *civ-i-s*, genitive *civ-is*, *nub-e-s*, genitive *nub-is*; or in a vowel without contraction, as *su-s*, genitive *su-is*; or, finally, in a vowel with uniform contraction, as *fructu-s*, genitive *fructu-is*, contraction *fructūs*.

A summary of this classification is subjoined:

I.	{	a.	Root ending in <i>a</i> ; e. g. <i>via</i> .	Dec. I.
		b.	" " <i>e</i> ; e. g. <i>re-s</i> .	Dec. V.
II.	{	a.	" " <i>r</i> ; e. g. <i>puer</i> .	Dec. II.
		b.	" " <i>ō</i> or <i>ū</i> ; e. g. <i>servu-s</i> .	Dec. II.
III.	{	a.	" " a consonant; e. g. <i>reg-s (rex)</i> .	Dec. III.
		b.	" " " with formative vowel; e. g. <i>civ-i-s</i> .	Dec. III.
		c.	" " a vowel uncontracted; e. g. <i>su-s</i> .	Dec. III.
		d.	" " <i>u</i> contracted; e. g. <i>fructu-s</i> .	Dec. IV.

(Cf. Krueg. Gr., § 175.)

In exhibiting the formation of the cases of nouns, distinguishing what are the true signs of cases, and separating these from the roots,

a principal difficulty arises from the contraction which has so often occurred between the vowel-ending of the root and the sign of the case. This difficulty presents itself continually in all the declensions of the usual classification, except the third. In the third declension, the signs of the cases, mostly beginning with vowels, are commonly attached to the consonant-ending of the root without undergoing any change, and may therefore be easily separated. On the other hand, the nominative singular in the third declension often has the original form obscured in consequence of the changes caused by the contact of the masculine and feminine case-ending *s* with the final consonant of the root. These changes, however, are for the most part so readily explained by reference to common etymological rules, that the difficulty is comparatively slight. Hence the third declension may be considered, in some sense, the normal form of the Latin declension.

It should be observed, before proceeding to the formation of the cases of nouns, that the inflection of substantive and adjective nouns being essentially the same, examples for illustration will be taken from both classes indifferently.

The following is a general table of the inflection of nouns. The root-endings, when they are vowels, have been introduced, and, where practicable, distinguished by a hyphen from the signs of the cases, as *a-*, *a-m*.

TABLE OF THE DECLENSIONS.

Cases.	Decl. I.	Decl. II.	Decl. III.	Decl. IV.	Decl. V.	Signification.
Singular.	Nominative. ā.	ū-s, r, neut. ū-m.	-s, neut. -ī, -c.	ū-s, neut. ū.	ō-s.	'—.'
	Vocative. ā.	ē, r, neut. ū-m.	like Nom.	ū-s, neut. ū.	ē-s.	'O —.'
	Genitive. ac=a-i.	ī (anc. ius).	-īs.	ū-s=u-is, neut. ū-s, ū.	e-i, ē.	'of—,' '—'s.'
	Dative. ac=ai.	ō=o-i, ī, bi, bi.	-ī.	u-ī, neut. ū.	e-i, ē.	'to,' 'for.'
	Ablative. ā=a-i, ac, ī.	ō=o-i, ī, bi.	-ē, i.	ū=u-i, neut. ū.	ē=e-i.	'in,' 'at,' 'on,' 'by,' 'with,' 'from.'
	Accusative. a-m.	ū-m, neut. ū-m.	-em, i-m.	ū-m, neut. ū.	ē-m.	'—.'
Plural.	Nominative. ac.	ī, neut. ā.	-ēs, neut. ā, i-ā.	ū-s=u-es, neut. ū-a.	ē-s.	'—s,' &c.
	Vocative. ac.	ī, neut. ā.	-ēs, neut. ā, i-ā.	ū-s=u-es, neut. ū-a.	ē-s.	
	Genitive. ā-rum.	ō-rum (ūm).	-ūm, i-um.	ū-ūm.	ē-rum.	
	Dative. īs=a-is, ā-bus.	īs, anc. ō-bus.	-ī-bus.	ū-bus, ī-bus.	ē-bus.	
	Ablative. īs=a-is, ā-bus.	īs, anc. ō-bus.	-ī-bus.	ū-bus, ī-bus.	ē-bus.	
	Accusative. ā-s.	ō-s, neut. ā.	-ēs, neut. ā, i-ā.	ū-s, neut. ū-a.	ē-s.	

Some general rules for the cases are given by the grammars, and may be here stated. *a.* The vocative of masculine and feminine nouns, excepting some of the second declension, and some Greek nouns of the first, is like the nominative of the same number. *b.* Neuter nouns occur only in the second, third, and fourth declensions, and they have the nominative, accusative, and vocative alike in the same number. *c.* The dative and ablative are always alike in the plural, and the same was originally true of the singular.

However difficult it may be to show it for every case to entire satisfaction, it is obvious enough, upon a careful inspection of the preceding table, that, generally, the sign for each of the cases in the same number is the same for all the declensions, at least so far as the masculine and feminine nouns are concerned. The chief diversities arise from contraction, &c. Neuters regularly present some points of difference from the masculine and feminine nouns. The extent to which the signs of the several cases for all the nouns of the language are uniform, will appear more clearly by a separate notice of each.

Nominative Singular.—The nominative singular in *masculine* and *feminine* nouns generally ends in *s*. Thus, in the third declension, the masculine and feminine nouns, constituting, as they do, if we include the adjectives and participles, so large a proportion of the nouns of the language, commonly have *s*; *e. g.* rex=reg-s, aetas=aetat-s, pes=ped-s, miles=milet-s. The exceptions are, 1. Some nouns (masculine and feminine) in *l*, *n*, *r*, which, for the nominative singular, use the radical alone, omitting the *s*, probably because the conjunction of *l-s*, *r-s*, *n-s*, at the end of a word, was not agreeable to the Roman ear; *e. g.* sal, sol, ren, fur, soror, acer. In arbos, for arbor, *s* may either be assumed to be the case-sign, usurping the place of the radical *r*, or a mere euphonic substitute for this letter. 2. A number of nouns in *n* take no nominative sign, and, furthermore, drop the final *n* of the root; some, at the same time, exchanging *i* of the root for *o*; *e. g.* sermo (radical sermon); homo (radical homin); virgo (radical virgin). 3. In certain nouns and adjectives, masculine and feminine, the nominative sign is coupled with the root by means of a vowel, *i* or *e*; thus, civ-i-s, genitive civ-is (radical civ); facil-i-s, genitive facil-is (radical facil); nub-e-s, genitive nub-is (radical nub). So rupes, fames, vehes, lues, apis, avis, Liris, mitis, axis, tussis, &c. This formative vowel appears also in other cases, as in the nominative and accusative neuter, singular and plural, as mare, facile, mar-ia, facil-ia; in the genitive plural, as mar-ium, facil-ium. Whether we consider it as added to

the root, producing an example of double roots, or as a means of softening the ending of the word, it must be regarded as merely formative.

It deserves to be noticed, that the Greek ear admitted, in regard to this case, final forms, which the Latins rejected. Thus, in Greek, *hal-s* corresponds to Latin *sal*; *eudaimōn* rejects the nominative sign, but retains the *n* of the radical. On the other hand, the Latins admitted the ending *n+s* in the nominative of the participle, as *legen-s* for *legent-s*, where the Greeks dropped both *t* and *s*, and allowed the form to end in *n*, lengthening, however, the preceding vowel; *e. g.* *legōn* for *legōnt-s*. In the Sanscrit language, the consonant roots, in masculine and feminine nouns, entirely reject the nominative sign *s*.

In the fourth declension, which has been seen to be a mere variety of the third, the masculine and feminine nouns uniformly employ *s* as the sign of the nominative singular, as *fructu-s*.

In the second declension, also, all masculine and feminine nouns have the nominative ending in *s*, as *cervu-s*, *bonu-s*, *pinu-s*, excepting those which have the root ending in *r*, as *ager*, *puer*, *pulcher*. Compare the Greek *lōgō-s*.

In the fifth declension, which is of the same character generally with the first, the nominative uniformly ends in *s*.

In the first declension, neither masculine nor feminine nouns take *s* for the nominative singular, but employ the root alone; *e. g.* *ala*, *scriba*. Some masculine nouns borrowed from the Greek retain the *s*, as *Aeneas*. The Greek roots in *a* and *ē*, corresponding to those in *a* and *e* of the first and fifth declensions of Latin nouns, take *s* when they are masculine, as *pōlitē-s*, *nēania-s*, but reject it when they are feminine, as *skia*, *dikē*. In the Sanscrit, masculine and feminine nouns having the root ending in a vowel, commonly take *s* in the nominative singular, but feminines in *ā* and derivative feminines in *ī* reject it; *e. g.* *āsā*, feminine, 'hope;' *māhātī*, feminine, 'great.'

Neuter nouns, on the other hand, have commonly no sign for the nominative singular, but employ the root as a nominative; thus, of the consonant-roots of the third declension, neuter nouns in *l*, *n*, *r*, as *animal*, *nomen*, *ver*; in *s*, *os*, genitive *ossis*, 'a bone;' *vas*, genitive *vas-is*; in *e*, the word *alec*, *alec-is*; some in *t*, as *caput*, genitive *capit-is*; but *lac*, genitive *lact-is* (cf. Gr. *gala*, genitive *galakt-ōs*), drops the final *t*. Some in *r* exchange this letter for *s* at the end of the root, and at the same time change the vowel of the root, as *vetus*, genitive *veter-is*, *frigus*, genitive *frigor-is*, *pignus*,

genitive *pignor-is*; in *cor*, genitive *cord-is*, *d* has been dropped at the end of the root; in *hepar*, genitive *hepat-is*, *r* has probably been dropped, and *t* of the proper root *hepart* resumed; in the neuters, *mite*, *facile*, &c., of adjectives in *is* of the third declension, and in such neuter nouns as *mare*, *rete*, it may be safely assumed that the *e* is of the same origin with the formative *i*, already noticed in the masculine and feminine forms *mit-i-s*, &c. Compare *mitia*, *maria*. Yet very many neuter nouns of the third declension do take *s* in the nominative singular. Thus many adjectives in *e*, as neuter *felix* = *felic-s*, and neuter verbals in *n-s* (= *nt-s*), as *aman-s*. But it may be doubted whether this *s* in neuters is of the same origin with the proper sign of the nominative in masculine and feminine nouns. It would seem rather to be a mere euphonic ending in the case of *e* roots, and a substitute for *t* in verbals in *nt*, such as *amant*, just as it is probably for *r* in *corpus*, genitive *corpor-is*, and in the neuter comparative, as *mitius*, radical *mitior*. The same seemingly analogous use of *s* in the nominative singular occurs in a large number of Greek nouns in *ě*, as *teichō-s*, genitive *teichē-os*, *alēthē-s*, genitive *alēthē-ōs*. Otherwise the Greek third declension agrees with the Latin in expressing the neuter nominative by the root alone. So, also, the Sanscrit, but with more uniformity, uses the root simply for the nominative neuter. (Bopp, *K. Gr.*, § 122, and *Comp. Gr.*, § 152.)

In the second declension, the neuter nominative, like the accusative, has *m* for its sign, as *magnum*, *donum*. The corresponding radicals in *ō*, in the Greek language, have *n* for the neuter nominative and accusative, as *xulō-n*, *kalō-n*. The Sanscrit neuter radicals in *a*, answering to the Latin and Greek in *ō*, take, in like manner, *m* as the sign of the nominative and accusative; *e. g.* *dāna-m*, Latin *donum*. (Bopp, *Comp. Gr.*, § 152.)

In the fourth declension, the neuter nouns have no sign for the nominative singular, as *cornū*, *verū*.

If the origin assigned by Bopp (*Comp. Gr.*, § 134) to *s*, as the masculine and feminine sign of the nominative, be true, namely, that it comes from the pronominal root *sā*, 'he,' 'this,' *sā*, 'she,' it would account, perhaps satisfactorily, for the absence of this sign in neuter nominatives.

Nominative Plural.—The ending of the nominative plural, in by far the larger number of the masculine and feminine nouns of the Latin language, is *ēs*. Thus, in the masculine and feminine nouns of the third declension, both those with consonant-roots and those which have vowel-roots without contraction, this ending uniformly appears; *e. g.* *reg-es*, *sermon-es*, *gru-es*, *mit-es*, *civ-es*.

In the fourth declension, this ending is merely obscured by coming into conjunction with the final *ū* of the root, the lengthening of this vowel giving evidence of the contraction which has occurred; *e. g.* nominative plural fructū-s=fructu-es

In the fifth declension, the same thing has occurred, namely, the *e* of the radical has united with the vowel of the ending; *e. g.* rēs=re-es.

The sign of the nominative plural occurring in these three classes of nouns is seen also in the corresponding Greek nouns, as patēr, 'father,' plural nominative patēr-ēs; mētēr, 'mother,' mētēr-ēs; but in Greek nouns it is always short. The Sanscrit has *ās* as the sign for the nominative plural of masculine and feminine nouns; *e. g.* pitār-ās, Latin patres; mātār-ās, Latin matres. This case-sign for the plural nominative seems to be a mere augmentation of the *s* of the singular, the enlarged form answering to the plural sense to be expressed. (See Bopp, Comp. Gr., § 226.)

In the first and second declensions, the nominative plural is without the ending, and the only sign of the case is the altered form of the final vowel of the root, *ā* becoming *ae*, and *ō* being represented by *ī*; *e. g.* via, nominative plural viae; cervus, nominative plural cervī. The same thing is seen in the corresponding Greek declensions in *a*, *ē*, and *ō*; *e. g.* chōra, plural nominative chorai; timē, plural nominative timai; logōs, plural nominative logoi. In the Sanscrit masculine demonstrative pronoun *tā* also, the plural nominative presents the same formation, namely, *tē*=tai. Assuming, as Bopp does (Comp. Gr., § 228), that *i* is adopted as a substitute for *es*, as the sign of the nominative plural, the forms *ai* and *oi* of the Greek are at once explained; and, almost as obviously, *ae* of the Latin first declension is equivalent to *a+i*, and *ī* of the Latin second declension is contracted from *o+i*. Perhaps, however, it would be nearer the truth, and sustained by sufficient analogies, to say, that in these vowel roots, *a* and *o*, the plural nominative was indicated by a simple lengthening of the vowel, *a* into *ai*=*ae*, *ō* into *oi*=*ī*; it may be by way of compensating for the absence of the usual sign.

In *neuter* nouns, the common ending for the nominative plural, as also for the vocative and accusative, is *ā* for all the declensions in which neuter nouns occur, as don-ā, bon-ā, no-min-ā, animal-i-ā, cornu-ā. It should be observed that, in the third declension, the nouns which have *i* at the end of the radical, whether introduced as a mere euphonic aid, or to form a secondary root, besides some others, retain it before *a* of the neuter plural; *e. g.* animal-i-a, amanti-a. And again, that in the second declension the *a* is attached to

the consonant of the root, to the exclusion of the final *o* of the root, so that *regn-a* is formed, not *regno-a*. The Greek has the same ending for the neuter plural nominative, accusative, and vocative, as *dōr-a*, *tērat-a*. The neuter plural ending for the nominative in Sanscrit is *i*, which, however, lengthens the final vowel of the root, and inserts an *n*, as *dānā-n-i*, Latin *don-a*. With the Sanscrit may be compared the neuter plural pronouns *quae* (= *qua-i*?) and *haec*, &c. (See Bopp, C. Gr., § 231.)

Genitive Singular.—The usual sign of the genitive case singular in the Latin language is *is*, and is the same for all genders. This occurs in all the consonant and vowel roots of the language, except those in *r* in the second declension, and those in *a*, *e*, and *ō* or *ū* of the first, fifth, and second. Thus, in the third declension, *lex*, genitive *leg-is*, *sermo*, genitive *sermon-is*, *sus*, genitive *su-is*; in the fourth declension, *fructūs*, genitive *fructū-s*=*fructū-is*, as shown by the long vowel of the genitive, indicating contraction, and by the more ancient form preserved in *sumptu-is* (Plaut. Trin., ii., 1, 28), *senatu-is*, *domu-is*, &c. In the Greek language the consonant and most vowel roots have *ōs*=Latin *is*, as the sign of the genitive singular; *e. g.* *kōrax*, genitive *korak-os*; *hērō-s*, genitive *hērō-ōs*, &c. The Sanscrit consonant, and some vowel roots, as monosyllables, besides neuters in *ī*, *ū*, and *ri*, use *ās* as the sign of the genitive singular, and therefore correspond entirely to the Latin and Greek. Instead of *ās*, masculine radicals in *ī* and *ū* take only *s*, with the preceding vowel lengthened; some feminines have *ās*; and masculine nouns in *ā* take *śya*; *e. g.* *mahat*, 'great,' genitive *mahatas*; *nau*, 'a boat,' *nāvas*, &c. (Bopp, K. Gr., § 130.)

In the first, second, and fifth declensions, the sign of the genitive singular is apparently different. In the first declension it ended more anciently in *i*, which, with the final *a* of the root, formed *ae*, the common form, for which the poets occasionally wrote *a-i*, as *lunai* for *lunae*. In the second declension the ending is in *i*, as *bonu-s*, genitive *boni*; and so, likewise, in the fifth, as *re-s*, genitive *re-i*. Some facts suggest a doubt whether, in these cases even, *i* was the original ending. Thus some ancient forms of the genitive of the first declension end in *s*, as *Almena-s* in Plautus, *aura-s* in Virgil (Aen., xi., 801), and the compound *paterfamilia-s*. In these examples *s* may be a simpler form for *is*, as *s* alone is used in some Sanscrit nouns; or contraction has taken place, and the *i* has disappeared, as *aura-is*=*auras*. Some adjectives and adjective pronouns in Latin, belonging to the second and first declensions, have *ius* for the ending of the genitive singular, masculine, feminine, and neu-

ter, as *un̄ius*, *alter̄us*, *ill̄ius*, *huius*, *quius* (*cuius*), *eius*. This ending answers to the Sanscrit genitive sign *sya*; e. g. *ta-sya*, 'huius,' which occurs in masculine nouns in *ā*, and in the demonstrative pronoun. (See Bopp, Comp. Gr., § 184, and 269.) Whether the usual ending in *i* was contracted from this, *s* being dropped, may admit of doubt. One might assume, from all the facts, that *s* was the common sign of the Latin genitive, augmented after consonant and most vowel roots into *is*; but with the remark, that in *a* and *e* of the first and fifth declensions, *s*, for some reason to be found in the nature of the final vowel, was omitted or never assumed; and that, while in nearly all nouns in *o* or *u* and *r* of the second declension, *s* was likewise omitted, and only *i* employed, some few had *iūs*, which is possibly only a variation of *is*, as *sya* is of *ās*. It may deserve notice that the ending *i*, in the second declension, would seem to have absorbed the final *o* of the root, $o+i=i$, just as $a+i=ae$ in the first declension. The Greek second declension in *o* has a similar form of the genitive, namely, *ou*, which seems to have been contracted from the old Ionic form *o-io*; e. g. *logou*, old Ionic *lōgō-iō*. Comparing the old Ionic genitive of masculine nouns of the first declension in *a-o*, e. g. *Atreidao*, the essential part of the ending *ōi-ō* would seem to be *o*, the *i* being merely a euphonic insertion, and, consequently, *ou* may be regarded as made up of the radical *o* and *o* proper to the genitive ending.

Genitive Plural.—The sign of the genitive plural, in much the larger part of the Latin nouns, is *ūm*, answering to Sanscrit *ām*, Greek *ōn*; e. g. *ped-ūm*, Sanscrit *pad-ām*, Greek *pōd-ōn*. This ending *ūm* appears uniformly in the third declension, as *leg-um*, &c. In those nouns, however, which have the vowel *i* or *e* inserted between the consonant root and the ending of the nominative singular, and in some other cases, as noticed above, this same euphonic vowel *i* is inserted before *um*; e. g. *civ-ium*, *amant-ium*, *vir-ium*, &c. In the fourth declension, also, the ending is uniformly *um*, as *fructu-um*. But in the first, second, and fifth declensions, the ending is *rum*; e. g. *terrā-rum*, *rē-rum*, *regnō-rum*. The vowel which precedes is uniformly made long. The *r* of the ending *rum* is a euphonic insertion, just as *s* and *n* are in the Sanscrit endings *sām* and *nām*, used in certain cases instead of *ām*, the proper sign of the genitive plural; e. g. Latin *ha-rum*, Sanscrit *tā-sām*, *bhrātr-nām*, 'fratrum.' (See Bopp, Comp. Gr., § 248.)

Dative Singular.—The dative singular regularly has *i* for its sign. Thus, in the third declension, in both consonant and vowel roots, and in the vowel roots of the fourth and fifth declensions, this ending

plainly marks the dative case; *e. g.* reg-*i*, bov-*i*, senatu-*i*, re-*i*. In the first it is obscured by entering into contraction with the final *a* of the root, and forming the diphthong *ae*=*a+i*. Of the uncontracted ending, however, some examples are preserved, as terra-*i*, aula-*i*, to which may be added the feminine cu-*i*, e-*i*, &c. In the second declension, also, the ending is obscured by contraction with the final vowel *o* of the root, which it renders long; *e. g.* servō=servo-*i*. This original form is preserved in a few pronouns, as quo-*i* for cui, e-*i*, masculine and neuter, for eo-*i*. Compare the Greek πό-*i*, 'whither,' &c. The corresponding Sanscrit ending is *é* or *ai*. The Greek has uniformly *i*; *e. g.* Sanscrit mahat-*ē*, Greek terat-*i*, chōra-*i*, logō-*i*, &c. But, besides the ending *i*, a few examples among the pronouns remain, in which *bi* and *hi* are written, being both probably augmented forms of *i*; *e. g.* ti-*bi*, mi-*hi*, si-*bi*. Corresponding to *bi* and *hi*, the Sanscrit has the endings *bhyam* and *hyam*, occurring in the personal pronouns, as tu-*bhyam*, 'tibi,' mahyam, 'mihi.'

Dative Plural.—This case, being identical in form with the ablative plural, will be treated of in conjunction with this latter.

Ablative Singular.—The proper sign of the ablative singular is *i* which, however, in all the other declensions except the third, is concealed by contraction with the final vowel of the root, and in the third is commonly exchanged for *e*; *e. g.* reg-*e*, facil-*i*; fructū=fructu-*i*; regnō=regno-*i*; Romā=Roma-*i*, in certain cases contracted into *ae* (Romae, 'at Rome'), just as Corinthō (=—o-*i*) is written also Corinthi; rē=re-*i*. The ablative sign *i* in Latin corresponds to the Greek *i*, as sōmat-*i*, chora-*i*, oikō-*i* and oikō-*i*; and to the Sanscrit sign of the locativus, *ī*, as nāv-*i*, mahat-*i*, nāmn-*i*, Greek ōnōmat-*i*. It is preferred to consider *i*, rather than *e*, the proper ablative sign, not merely on account of the analogous Greek and Sanscrit forms, but because the ancient Latin forms, to be afterward adduced, seem to justify this view.

In the third declension the ablative ends in *e*, except in such nouns and adjectives, for the most part, as have a euphonic or formative *i* or *e* introduced at the end of the root; *e. g.* reg-*e*, homin-*e*, &c., but sit-*i*, from sit-*i-s*; facil-*i*, from facil-*i-s*. Many nouns have either *e* or *i*, as classis, vetus, amans, &c. (See Krueger, *L. Gr.*, § 195.) In the first declension, *i*, upon being added to the root in *a*, formed with it, by contraction, the long vowel *ā*, and, in a limited number of nouns, *ae* (*a+i*=*ā* and *ae*); *e. g.* terra-*i*, terrā, Roma-*i*, Romā, and Romae, 'at Rome.' In the feminine adverb quī, 'how,' the *a* of the root disappears by contraction, and the *i* is retained; thus qua-*i* = quā, the common feminine ablative, and quī=qu(a)-*i*, the advert

'how.' Compare the Greek *pē-i*, "in what way," &c. In the fifth declension, the ablative sign *i* unites with the final *e* of the root, and makes it long; *e. g.* *fidē*=*fide-i*, the form actually retained in the dative, although it is worthy of remark that the common form of the dative has sometimes undergone contraction, precisely in the same way with the ablative, and that *fidē* is written for *fide-i*. (Hor. Sat., i., 3, 95.) In the second declension, the ablative ending *i* being added to the final *ō* of the root forms *ō*, as *regno-i*=*regnō*. Compare the Greek *lōgō-i* and *oikō-i*. That here, also, *i* is really the sign of the ablative, may be learned from such examples as *domi*, 'at home,' where the *ō* has disappeared by contraction, and *ī* been retained and lengthened (*domo-i*=*domō* and *dom-ī*). In the fourth declension, *i* of the ablative being added to the final *ū* of the root, enters into contraction with it, and makes it long; *e. g.* *fructū-i*=*fructū*, just as the common form of the dative is sometimes written *fructu* for *fructu-i*.

Besides the ending in *i*, there is another form of the ablative, occurring only in some adverbs, viz., *in* or *im*; *e. g.* *olim*, the ablative, instead of *oli* or *olli*, from *ole* or *olle* for *ille*; *utrimque* and *utrinque*, *alioquin* for *alioqui*; *ceteroquin* for *ceteroqui*. The *n* or *m* is probably a mere euphonic addition, as occurs in *in* used for *i* in the Sanscrit locativus of demonstrative pronouns, as *tasmin*, 'in him;' *kasmīn*, 'in whom.' We may compare, also, the Greek *n* *ēphēl kusticōn*, and such double forms as *ou* and *ouk*, *oukhi*.

Again, the ablative sometimes ended in *bi*, retained only in some adverbs, properly ablative cases of pronouns; *e. g.* *ibi*, *ubi*, for *cubi*, *alicubi*, and *utrobi*, which last has a double ending. This is the same ending that occurs in the datives *tibi* and *sibi*, and of which *hi* in *mihī* is only a variation. It corresponds to the dative and ablative plural ending *bus*; to the old Greek ablative or locative ending *phi* or *phin*, as in *oresphi*, 'in the mountains,' *iphi* (*Ἰphi*), 'with force;' and to the Sanscrit ending for the dative singular of the second person, viz., *bhyam*, of which *hyam* in the dative singular of the first person is only a variation; *e. g.* *tu-bhyam*, Latin *tibi*; *mahyam*, Latin *mihī*. The ending *bi* answers farther to the Sanscrit ending *bhyām* of the dual instrumentalis, dative, and ablative, and more exactly still to the plural instrumentalis *bhis*, and dative and ablative *bhyas*; *e. g.* *pitribhis*, Latin *patribus*; *vagbhyas*, Latin *vocibus*. Here it may be observed that *hyam* stands related to *bhyam* in the same way that *hi* does to *bi*.

The following is a summary of the endings of the ablative singular:

- I. The ablative ends in *i*, for which *e* also is used.
1. Simply added to the root ending in a consonant, and then commonly *e* is written. (Dec. III.)
 2. Added to roots which in some other cases take a formative vowel *i* or *e*, as *civ-i-s*, the ablative has *i*, sometimes *e*. (Dec. III.)
 3. Undergoing contraction with the final vowel of the root. (Dec. I., II., IV., V.)

{	a.	Root in \bar{a} ; $a+i=ae$.
	b.	" \bar{e} ; $e+i=\bar{e}$.
	c.	" \bar{o} ; $o+i=\bar{o}$.
	d.	" " " $=\bar{i}$.
	d.	" \bar{u} ; $u+i=\bar{u}$.

II. The ablative ends in *in* or *im* ; added to the root without change Occurs in pronominal adverbs.

III. The ablative ends in *bi* ; added to the root without change.

Dative and Ablative Plural.—The dative and ablative plural are identical in their endings throughout, and these may be reduced to two, viz., *bus* with a connecting vowel \bar{i} , \bar{i} -*bus*, and *is*. The former of these would seem to be the original ending ; for it not only occurs in the third declension, the connecting vowel being sometimes omitted where the root ends in a vowel, as *reg-ibus*, *civ-ibus*, *su-ibus*, and *su-bus* ; and regularly in the fourth and fifth declensions, as *fructi-bus* probably for *fructu-bus*, *re-bus* ; but also in some forms of the first and second declensions, which commonly have *is*, as *filia-bus*=*filia-ibus* ; *duo-bus*=*duo-ibus*, *ambo-bus*, *qui-bus* (= *quō-bus* or *qu(o)-i-bus* ?). This ending corresponds to the dative and ablative singular *bi*, and the dative *hi* ; to the Sanscrit instrumentalis plural *bhis*, and dative and ablative plural *bhyas*, as *pitribhis*, Latin *patribus* ; *vagbhyas*, Latin *voc-ibus* ; and to the Greek *phi* or *phin*, as *ōresphi* or *ōresphin*. Two of the personal pronouns, *nō-bis* and *vō-bis*, present a slightly different ending, *bis*, more exactly agreeing with the Sanscrit instrumentalis plural *bhis*, and with the old Greek ending *phi* or *phin*. The length of the \bar{o} in these words may have resulted from contraction with the usual connecting vowel \bar{i} . (See Bopp, *Comp. Gr.*, § 217, 213, 244.)

The second ending *is* occurs only in the first and second declensions, in which it is exclusively used, excepting in a few examples above referred to, as *terris*, *regnis*. In both declensions *is* seems to have entered into contraction with the final vowel of the root, whence the length of *is* ; e. g. *terra-is*=*terrīs* ; *regno-is*=*regnīs*. The ending *is* may be considered as composed of $i+s$, *i* being rather a connecting vowel than a part of the ending, properly speaking, and *s* is probably more fully written in the Greek *si*, for which the later forms of the language used *s*, as *lōgō-isi*, *logō-is* ; *mōsa-isi*, *mōsa*

is. Again, *s* (*si*) may be regarded as the same with the Sanscrit locativus plural *su* or *schu*, which in *a* roots is connected by an *ī*, *a* and *i* being contracted into *ē*; *e. g.* mahat-*su*, Latin *magnis*; sive-*schu*, from *siva*. (See Reimnitz, Syst., p. 132, and Bopp, Comp. Gr., § 250.) Or *is* may be explained as a contraction from *ī-bus*, as *bhis* is supposed to be contracted into *is*. (Cf. Bopp, Comp. Gr., § 244.)

The following summary embraces all the forms of the dative and ablative plural.

- | | | |
|---|---|---|
| I. <i>ī-bus</i> , <i>ī-bis</i> ,
Sanskrit
<i>bhyas</i> , <i>bhis</i> ,
<i>is</i> . | 1. The root mostly ending in a consonant; the ending simply added to the root. (Dec. III.)

2. The root ending in a vowel, with which <i>ī</i> very frequently undergoes contraction. | { <ul style="list-style-type: none"> a. The root ending in <i>ā</i>; <i>a-i-bus</i>, <i>ā-bus</i>. (Dec. I.) b. The root ending in <i>ē</i>, <i>e-i-bus</i>, <i>ē-bus</i>. (Dec. V.) c. The root ending in <i>ō</i> (<i>u</i>); <i>ō-i-bus</i>, <i>ō-bus</i>, or (<i>o</i>)-<i>i-bus</i>, <i>i-bus</i>. (Dec. II.) d. Root ending in <i>ū</i>; (<i>u</i>)-<i>i-bus</i>, <i>ī-bus</i>, or <i>ū</i>-(<i>i</i>)-<i>bus</i>, <i>ū-bus</i>. (Dec. IV.) |
| | | |

Accusative Singular.—The accusative singular, in masculine and feminine nouns, has for its proper sign *m*, which, in consonant-roots, being commonly connected by the vowel *e*, becomes *em*; *e. g.* reg-*em*, homin-*em*, facil-*em*. In some nouns of the third declension, which in the nominative singular, genitive plural, &c., have *i* formative at the end of the root, the accusative also assumes *i* before *m* of the ending, either exclusively or interchangeably with *e*; *e. g.* buris, accusative burim; vis, accusative vim; febris, accusative febrim and febrēm; navis, accusative navem, seldom navim. In the first, fourth, and fifth declensions, *m* alone is added, as via-*m*, fructu-*m*, re-*m*. In the second declension, all nouns having the root in *ō* (or *ū*) have *m* alone as the sign of the accusative singular, as dominu-*m*, bonu-*m*, but those which have the root in *r* take *u* as a connecting vowel, or as a vowel ending of the root, just as *o* is assumed in the dative and ablative singular of these same nouns; as puer-*u-m*. The corresponding form in Sanscrit is *m*, which in consonant roots becomes *am*, as vatsch-*am*, Latin voc-*em*; bharant-*am* Latin ferent-*em*, Greek pheront-*a*; bhrātar-*am*, Latin frat-*em*, English ‘brother.’ (See Bopp, Comp. Gr., § 149, seqq.) The Greek

masculine and feminine accusative ends in *n*, as seen in *a* and *ð* roots (Dec. I. and II.); as *mousa-n*, *lögð-n*. But in most consonant roots the accusative singular of these nouns has only *ã*, as *lëönt-ã*, *daimön-ã*, *hë-rô-ã*. This *ã* may have been originally only a means of connecting the accusative sign *n* with the consonant root, but remained after the *n* was lost. A few Greek nouns of the third declension retain *n*; as *ërid-ã* and *ëri-n*; *hu-s*, acc. *hu-n* (*ύς, ύ-ν*).

The accusative singular of neuter nouns is like the nominative, and commonly, in consonant roots, has no sign, as *caput*, *ver*; but in many adjectives and verbals has *s*, as *felic-s*, *amant-s*. In the third declension, those nouns which in the masculine and feminine take a formative *i* or *e* at the end of the root, have, for the accusative neuter, the root simply ending in *e*; *e. g.* *facil-i-s*, neuter *facil-e*; *mitis*, *mite*; *mare*, *sedile*, &c. The neuters of the fourth declension also use the simple root for the accusative singular neuter, as *genu*, *pecu*. In Greek and Sanscrit, the neuter nouns of consonant radicals, and of roots increased by *i* and *u*, employ the root for the accusative singular; *e. g.* Sanscrit *vãri*, *madhu*, Greek *idri*, *mëthu*, &c. The *s* of neuter Greek nouns, as *gënö-s*, is to be regarded as a euphonic ending of the accusative as well as nominative, and is the same as the *s* in Latin neuters, such as *felic-s* (*felix*), &c. But *s*, in many Latin neuters, as *corpus*, radical *corpor*; *genus*, radical *gener*, may, with more probability, be considered as a substitute for the *r* of the root. (Cf. Bopp, *Comp. Gr.*, § 149, seqq.) In *ö* (or *ü*) roots of the second declension, the neuter accusative takes *m*, as *donu-m*, *bonu-m*. Compare the Sanscrit accusative neuter *dãna-m*, and the Greek *dörö-n*.

Accusative Plural.—The accusative plural masculine and feminine ends in *ēs*, which, however, has undergone contraction in some cases by coming in contact with the vowel of the root, as *sermon-es*, *fructū-s=fructu-es*. This ending corresponds to the Greek masculine and feminine ending *ās*, as *korak-ās*, *herō-as*. The Sanscrit has *ās* as the sign of the accusative plural in masculine and feminine nouns ending in consonants, and in monosyllables, except *ō*; as *dadat-ās*, *nav-ās*. In feminine polysyllables ending in a vowel, *s* alone appears as the case-ending; but the vowel of the root is lengthened, probably by contraction with the *a* of the ending *ās*; *e. g.* *matī*, accusative *matī-s*, &c. In masculine nouns ending in a short vowel, including *ri*, the accusative plural ends in *n*, and the preceding vowel is lengthened, as *sivã*, accusative *sivã-n*. Grimm pointed out that the Gothic ending *ns*, as *sunu-ns*, *vulfa-ns*, furnished ground for the conjecture that the Sanscrit *n* and the Greek and

Latin *s* are only mutilated forms of the true ending *ns*, the former retaining *n*, the latter *s*. This view is adopted and enforced by Bopp, *Comp. Gr.*, § 236, seqq. But this theory hardly explains the common endings of masculine and feminine accusatives in *as* and *es* in Sanscrit, Greek, and Latin. More probably, *n+s* is only a peculiar formation of the plural, the common form being *a+s* or *e+s*. If the *s* of the form *ns* was dropped, as may be admitted for some Sanscrit nouns, the preceding vowel would be naturally lengthened by way of compensation.

In the third declension, the ending for masculine and feminine nouns is uniformly *ēs*, as *sermon-es*, *palud-es*. It is to be remarked, however, that roots which in some of the cases have *i* introduced at the end, do not take it in the accusative; *e. g.* *civ-i-s*, *civ-i-um*, *civ-es*; *animant-i-um*, *animant-es*. In the first declension, and in the second, fourth, and fifth, contraction occurs between the vowel of the ending and the final vowel of the root; thus:

$\check{a}+es = \bar{a}s$; *e. g.* (*terra-es*) *terrās*.
 $\check{o}+es = \bar{o}s$; *e. g.* (*horto-es*) *hortōs*.
 $\check{u}+es = \bar{u}s$; *e. g.* (*fructu-es*) *fructūs*.
 $\bar{e}+es = \bar{e}s$; *e. g.* (*re-es*) *r-ēs*.

The neuter plural ends uniformly in *ā*, and is always the same as the nominative. Radicals which assume *i* at the end retain it in the accusative plural, as in the nominative; *e. g.* *animal-i-a*, *animant-i-a*.

Vocative Singular.—In Latin, as in Greek and Sanscrit, the vocative singular has commonly either no sign, but is expressed by the simple radical, or takes the same form with the nominative. Thus, in the third declension, the vocative masculine, feminine, and neuter, is merely the nominative under another name; *e. g.* *rex*, *vulpis*, *leo*, *felix*, *mite*. So, likewise, in the first, fourth, and fifth; *e. g.* *regina*, *fluctus*, *dies*, &c. In the second declension, the vocative of masculine and feminine nouns in *ō* (or *ū*) has the root merely, changing, however, the final *ō* or *ū* into *ē*; thus, nominative *dominu-s*, vocative *domine*. Nouns in *r* use the root simply for the vocative, as *vir*, *puer*. The vocative in *i*, from *filius*, is not an exception, being properly a contraction of *filie*. *Deus* has *Deus*, according to the use of the other declensions. The vocative neuter singular in the second declension has *m* like the nominative.

The vocative plural is always the same as the nominative. (See above, p. 44.)

It is worthy of remark how the plural forms are, in some cases,

obviously connected with those of the singular, and seeming augmentations of them. Thus :

Singular nominative (masculine and feminine) *s* ; plural *es*.

Dative and ablative	}	<i>i</i> (Greek <i>i</i> , Sanscrit locativus <i>i</i>) ; plural <i>is</i> (Greek <i>i-s</i> , <i>i-si</i>).
“ “		

Of the several Declensions.—A general view of the inflection of the nouns having been presented by describing, first, the various classes of radicals, and, secondly, the signs of the cases, it remains to notice more particularly the forms of inflection as they occur under each class or declension ; that is, the peculiarities of inflection which belong to each class of radicals, and the modifications which result from the contact of the case-endings with the radicals. It will be consistent with the design of this treatise to omit many of the details to be found in the grammars in use, and to confine the attention chiefly to the etymological structure of the cases under the several declensions. According to the views above given, it would be most natural to begin with the nouns of the third declension, as presenting the cases in a shape less obscured, for the most part, by contraction, and with less deviation from what may be considered as their original forms. But this advantage will perhaps be counterbalanced with most readers by finding the subjects of explanation in the order rendered familiar by use.

Declension, or Class I.

This declension comprises nouns which have the radical ending in *ā*. Of these, most are feminine, corresponding to the Greek nouns feminine in *a* and *ē* of the first declension. A few are masculine, as *scriba*, *poeta*, and answer to the Greek nouns masculine in *a* and *ē* of the first declension : they differ in having no distinct sign for the nominative singular, which the Greek has. It may be noticed here that the feminine singular of adjectives in *ū* (*ū*), and of many in *r*, as *bonus*, *pulcher*, has the radical in *a*, as *bona*, *pulchra* ; and that the feminine form of the relative and other adjective pronouns, as *quae*, *aliqua*, *ea*, &c., have essentially the same ending. This remark may be extended to the feminine of Greek adjectives in *ō-s*, and to many feminine nouns and adjectives in the Sanscrit, showing how much inclined *a* roots in these languages were to this gender.

In the following table of the first declension, the root has been

separated, where practicable, from the case-ending, and, where contraction has occurred, the uncontracted forms, as far as they could be ascertained, have been given. Where the radical remains unaffected, it has been printed in the usual type; where it has formed a diphthong with the vowel of the case-ending, it has been printed in italics. The case-endings will be marked by italics.

<i>Singular.</i>	<i>Plural.</i>
Nominative <i>ā-</i> .	<i>ae</i> (=a-i).
Vocative <i>ā-</i> .	<i>ae</i> “
Genitive <i>ae</i> (=a-i).	<i>ā-rum</i> .
Dative <i>ae</i> (=a-i), <i>ī</i> .	— <i>īs</i> (=a- <i>īs</i>), anciently <i>ā-lu*</i>
Ablative <i>ā</i> (=a-i), <i>ae</i> , <i>ī</i> .	— <i>īs</i> “ “
Accusative <i>a-m</i> .	<i>ā-s</i> (=a- <i>cs</i>).

That the first declension is subject to contraction, arising from the conjunction of the vowels of the radical and case-endings, is so obvious, and is so abundantly confirmed by comparison with the Greek, &c., that it can hardly be required that the proofs be adduced. Admitting it, several peculiarities of this declension are readily explained, as the dative and ablative singular, and dative, ablative, and accusative plural. For other cases, as the nominative singular and plural, there may be admitted a peculiarity in the formation of the cases themselves. The masculine and feminine nominative singular commonly has *s* for its sign; here it has no sign; the masculine and feminine plural commonly have *cs*; here the only sign is the lengthening the final vowel into a diphthong. The same lengthening of the *ō* vowel of the second declension being there also the only sign of the nominative plural, and the Greek having the same phenomenon, there is probability in the conclusion that *a* and *o* roots both formed the nominative plural originally differently from the usual type. In a few cases, as the genitive and dative singular, there remain examples of antiquated forms, as *auras*, *terraī*, to establish the identity of these cases with the normal form of declension. Some of these cases will be noticed more particularly.

Genitive Singular.—A more ancient form of this case was in *a-i*, afterward contracted into *ae*, as *aura-ī* for *aurae*. Another, and probably more ancient form, was in *a-s*, as in the compound *paterfamilias*. A third and fuller form is preserved in the feminine gender of nouns and of some pronouns, as *unius*, *eius*, *illius*, *cuius*, &c. Perhaps these fragments, as it were, of an older period, may show the presence originally in this case of the most essential part of the common genitive sign *is*.

The *dative singular* more anciently had the form *a-i*, whence, by contraction, *ae*; e. g. *aquaī*. In the feminine *dative cu-i=qua-i* of the relative pronoun, and *e-i* of the demonstrative *is*, a different contraction has occurred, namely, *a-i* into *i*. Compare the two ablative forms *quā=qua-(i)*, and *quī*, 'how'=*qu(a)-i*.

The *ablative singular ā* derives its length from contraction with *i*, the sign of the case. This appears from the fuller form *ae* in *Romae*, 'at Rome,' equivalent to *a+i*, and from the double ablative form *quā* and *quī* above noticed. Compare the Greek *dative* and *ablative* form *mousa-i*, and the old *ablative* form of the second declension preserved in such words as *Corinthi*, 'at Corinth,' *domi*, 'at home,' improperly, like *Romae*, 'at Rome,' called *genitives*.

The *nominative plural ae* may be safely affirmed, from a comparison with the Greek ending *a-i*, to be equivalent to *a+i*.

The peculiar form of the *genitive plural -rum* has already been spoken of in the general view of the case-endings. In some gentile and patronymic nouns, and in the compounds of *cola*, *gena*, this case had, in the poets, the common form *um*; and so in prose, *amphora* and *drachma*, accompanied by numerals; as *Aeneadum*, *coelicolum*, *amphorum*.

In the *dative* and *ablative plural*, the more ancient ending *ā-bus*, probably =*a-i-bus*, was retained in *filiabus* and *deabus*, from *filia* and *dea*. Also in the feminine adjective *duabus*, *ambabus*.

Declension, or Class II.

To this class belong nouns which have the root ending in *ō*, for which *ū* is substituted in the *nominative* and *accusative singular*, and some which have the root ending in *r*, at least seemingly in the *nominative singular*, as *cervu-s*, *bellu-m*, *vir*, *puer*. Compare the Greek second declension in *ō-s* and *ō-n*.

Of these nouns some are *masculine*, a few *feminine*, and some *neuter*. The *masculine* and *feminine* nouns are distinguished by having *s* for the sign of the *nominative singular*; the *neuter* by having *m* for the sign of the same case. *Adjectives* and *participles* in *u-s* are exclusively *masculine*.

In the following tables of the inflection of this declension, the root-ending has been introduced, and distinguished from the case-endings, as far as was practicable, and the probable uncontracted forms placed opposite to the contracted.

a. Table of inflections of nouns, *masculine*, *feminine*, and *neuter*, having the root in *ō*; e. g. *cervus*, *bellum*.

<i>Singular.</i>	<i>Plural.</i>
Nom. ū-s, m. and f.; ū-m, neut.	ī (=o-i), m. and f.; —ā, neut.
Voc. ē-, “ “ ū-m, “	ī, “ “ —ā, “
Gen. ī (<i>iūs</i>).	ō-rum (<i>ūm</i>).
Dat. o (=o-i, ī).	īs (=o-īs), anciently ō-bus.
Abl. ō (=o-i, ī, bī).	īs (=o-īs), anciently ō-bus.
Acc. ū-m, m. and f.; ū-m, neut.	ō-s (=o-es), m. and f.; —ā, neut.

b. Table of inflections of nouns masculine having the root, in the nominative singular at least, apparently in *r*; e. g. *puer*, *tener*.

<i>Singular.</i>	<i>Plural.</i>
Nominative r—.	r—ī.
Vocative r—.	r—ī.
Genitive r—ī.	r—ō-rum.
Dative r—ō (=ō-i).	r—īs (=o-īs).
Ablative r—ō (=ō-i).	r—īs (=o-īs).
Accusative r—ū-m.	r—ō-s (=o-es).

That the root of nouns embraced in table *a* have the root ending in *ō*, and that this has merely been substituted by *ū* in the nominative and accusative singular, is plain from an examination of the oblique cases, except the accusative singular, and from a comparison with the Greek declension in *ō-s*, *ō-n*. Nor can it be doubted that, with such a root-ending, it has been subjected to contraction.

In regard to nouns which seem to have the root in *r*, it may be considered as proved by the form of the oblique cases, singular and plural, and even by the nominative plural, that the root ends in *ō*, and that the nominative singular must be assumed to have lost the original radical and case-ending *ū-s*. This ending is actually retained in a few words, as *socerus*, *Iberus*. (See Krueg. Gr., § 181, who compares *celeber* for *celebris*, &c.) That *vir* had originally the root ending in *ō* may be inferred from the penultimate being long in *virilis*. In the inflection of this class of nouns, the vowel *ē*, which precedes *r* of the root, is usually elided in the oblique cases; e. g. *ager*, genitive *ag(e)r-i*. This is of common occurrence when a short *ē* comes between a mute and a liquid, as *acer*, genitive *acris*, for *acer-is*, &c.

The *genitive singular* of nouns in *iu-s* was contracted and written *ī* instead of *ii*, as *filius*, genitive *fili*; *ingenium*, genitive *ingeni*. After the Augustan age, *ii* was frequently retained. Adjectives did not use the contraction; e. g. *egregius*, genitive *egregii*. Some adjective pronouns, and the words *unus*, *solus*, &c., have a peculiar ending of the genitives in *ius*, as *unius*, *eius*, *illius*, *cuius*, &c. The

proper ending is *ius*, as in *alterius*; the *i* being made long by contraction with the final vowel of the root; *e. g.* *unu-s*, genitive *uno+ius=unius*. In *cu-ius*, and in its more ancient form *quo-ius*, the ending *ius* is easily separated from the root *cu* or *quo*. This ending *ius* has been noticed before in speaking of the general formation of the genitive case.

The *vocative singular* of proper names in *ius* had *i* by contraction for *ic*, as *Pompeius*, vocative *Pompei*; so, likewise, of the common nouns, *filius* has vocative *fili* for *filie*, and *genius* has *geni*. The vocative of *meus* is *mi*, which, however, was possibly a contraction of *mihī*. *Deus* always, and some others, as *populus*, *ocellus*, occasionally have the vocative like the nominative.

Of the *dative singular* a more ancient and fuller form was preserved in *quōi* (*cui*), *domui* (= *domoi*), showing that the ending *ō* is contracted from *o+(i)*. The contraction, however, in some pronouns and adjectives, was made differently, namely, into *i*, (*o*)+*i=i*; *e. g.* *uni*, *illi*, *alteri*. In the same way, the *ablative singular*, commonly ending in *ō*, contracted from *o+(i)*, in some proper names and a few common nouns, was made to end in *i=(o)+i*, as *Corinthi*, 'at Corinth;' *domi*, 'at home;' *belli*, 'in war.' Another ending of the *ablative singular* was in *bi*, seen in the adverbs *ibi*, *ubi*, &c. This has been already noticed.

An old form of the *nominative plural* was *ei* instead of *i*, as *Captivei*. Does the *e* of this form take the place of the radical *o*? *Deus* has both *dei* and *di* or *dii*; and so, in the *dative* and *ablative*, *deis*, and *dis* or *diis*.

The *genitive plural*, in a limited set of words, instead of *-rum*, has the ending *ūm*, as *nummum* for *nummorum*, *deum* for *deorum*, &c. This is probably a contraction of *orum*; but it is not impossible that it is the simpler ending of the *genitive plural*, seen in the third declension, &c.

In the *dative* and *ablative plural*, a few adjectives and pronouns have *ō-bus* (= *o+ī-bus*) instead of *is* (= *o+is*); *e. g.* *duōbus*, *ambōbus*. In *quībus*, the *o* of the root may have been displaced, and the connecting vowel *ī* retained, *qu(o)-i-bus=qu-i-bus*.

Declension, or Class III.

The third declension comprises nouns masculine, feminine, and neuter, having the root ending, with a limited number of exceptions, in consonants. The *nominative singular*, masculine and feminine commonly has *s* for its sign, while the *nominative neuter* generally has no sign, but employs the root alone. The *genitive* ends in *is*

For reasons before adduced, this declension is uncontracted, and may be regarded as the simpler form of the Latin declension. Yet, as will be seen more fully afterward, it is peculiarly liable to changes in the nominative singular, which partially obscure the true form of the radical. Hence the root must be sought in the oblique cases, or nominative plural, by removing the case-ending; *e. g.* *pars*, genitive *part-is*, radical *part*; *cor*, genitive *cord-is*, radical *cord*.

The only clear exception to the statement that the root of this declension ends in a consonant, is to be found in the nouns *sus*, genitive *su-is*, and *grus*, genitive *gru-is*, in which it ends in *u*; and perhaps in *vis*. But certain nouns and adjectives having the nominative singular in *i-s* or *e-s*, and *e*, as *civ-i-s*, *nub-e-s*, *facil-i-s*, *facil-e*, might seem, at first view, to have the root ending in *i*, interchanged in certain cases with *e*; and so they are regarded by Bopp, *Comp. Gr.*, and others. (See *Krueg. Gr.*, § 191.) It would seem, however, to be more satisfactory to consider the *i* (*e*) as a mere formative vowel, introduced only as a means of connection, or to give a more agreeable ending, just as the *i* in *fac-i-o*. It is plain, at least, that this vowel addition to the root is introduced only in certain cases, namely, in the singular, in the nominative, and possibly in the ablative; and in the plural, in the genitive, and in the nominative, accusative, and vocative neuter. Further, it is to be remarked that *i* disappeared from some nominative cases singular in which it was formerly written, as *ops* for *opis*, *scrobs* for *scrobis*, *trabs* for *trabes*, *stips* for *stipes*; and that it is used in some nouns where the cognate languages omit it, as *nav-i-s*, Greek *nau-s* (*ναυς*). If *i* be considered as a part of the radical, these nouns will constitute a class of double roots, as may be assumed for the similar verb forms, *faci-o*, *rapi-o*, &c.

The following table exhibits the case-endings of the third declension apart from the root. The formative *i* above mentioned has been inserted before the ending of the cases in which it occurs, as nominative *i-s* (*e-s*), neuter plural *i-a*, &c.

	<i>Singular.</i>		<i>Plural.</i>	
	Masc. and Fem.	Neuter.	Masc. and Fem.	Neuter.
Nominative	— <i>s</i> (<i>i-s</i> , <i>e-s</i>).	—, <i>e</i> .	— <i>ēs</i> .	— <i>ǎ</i> (<i>i-ǎ</i>).
Vocative	— <i>s</i> .	—, <i>e</i> .	— <i>ēs</i> .	— <i>ǎ</i> (<i>i-ǎ</i>).
Genitive	— <i>is</i> .		— <i>um</i> (<i>i-um</i>).	
Dative	— <i>i</i> .		— <i>i-bus</i> .	
Ablative	— <i>e</i> (ī).		— <i>i-bus</i> .	
Accusative	— <i>em</i> (<i>im</i>).	—, <i>e</i> .	— <i>ēs</i> .	— <i>ǎ</i> (<i>i-ǎ</i>).

In the inflection of nouns of the third declension, these endings are added immediately to the root; *e. g.* radical *reg*, nominative singular *reg-s* (*rex*), genitive *reg-is*, &c.; radical *dolor*, nominative *dolor*, genitive *dolor-is*, &c. In the other cases no difficulty ordinarily arises, the consonant-endings of the radical allowing the case-signs, uniformly beginning with a vowel, to be added without change from contraction; but in the nominative singular, as often as it ends in *s*, this consonant, coming into contact with the consonant of the radical, is apt to cause a change of form, greater or less according to the character of the radical consonant; *e. g.* radical *legent*, nominative *legent-s*=*legent-s*. Or, on the other hand, the *s* itself disappears, or supplants the final consonant; *e. g.* nominative *sal*, compare Gr. *hal-s* (*ἅλ-ς*); honor, nominative *honor* or *honos*. Or, again, the *s* may not only be omitted, but the final consonant dropped, as radical *homin*, nominative *homo*, for *homin*. Again, the *s* may be retained, but a vowel be assumed at the end of the root to make the conjunction agreeable, as *civ-i-s*. Finally, as seen in the examples already cited, besides changes at the end, the vowel of the radical may suffer change in the nominative case. These changes being chiefly referable to the peculiar character of the consonant at the end of the root, it is important, in order that they may be better understood and more readily retained, that the radical-endings be set forth and arranged in classes.

The following are the root-endings of the nouns of the third declension, with their classification, viz. :

1. *c, g.* These are masculine, feminine, and neuter; take *s* in nominative singular; and unite with *s* to form *x*; *e. g.* radical *leg*, nominative *leg-s*, written *lex*; radical *capac*, nominative *capac-s*, written *capax*.
2. *t, d.* These are masculine, feminine and neuter; take *s* in nominative singular; and before *s* are dropped; *e. g.* radical *gent*, nominative *gent-s*=*gent-s*; radical *palud*, nominative *palud-s*=*palud-s*; radical *legent*, nominative *legent-s*=*legent-s*. Some change the vowel of the root in the nominative singular, as *milit*, nominative *milit-s*=*milet-s* for *milit-s*.
3. *p, b, m, r (u), u, h, l, n, r, d, t, x, ss.* These are mostly feminine and neuter; take *s* when masculine or feminine: (*a.*) without an intervening vowel; *e. g.* radical *stirp*, nominative *stirp-s*; radical *urb*, nominative *urb-s*; radical *hiem*, nominative *hiem-s*. (*b.*) With an inter

vening *i*, which is interchangeable with *e*; as radical *pupp*, nominative *pupp-i-s*; radical *nub*, nominative *nub-e-s*; radical *ax*, nominative *ax-i-s*.

4. *l, n, r, s*. These are masculine, feminine, and neuter; omit *s* in nominative singular; and some are subject to modification of the root, either in the final consonant, or in the vowel preceding the ending, or in both; *e. g.* radical *sal*, nominative *sal*; radical *virg*, nominative *virgo*, for *virgin*.

Each of these classes requires some more particular explanations. These will be confined chiefly to the formation of the nominative singular. For the gender, reference can only be made, at present at least, to the Grammars.

In regard to the *first* or *c* class, the general rule for the formation of the nominative is sufficient. A single seeming exception deserves notice, namely, the feminine noun *nix*, genitive *niv-is*, which, having in the oblique cases the radical *niv*, yet forms the nominative singular as if the radical were *nig*. In fact, this noun does employ two roots: for the other cases, *niv*, as seen in *niv-alis*, *niv-osus*; for the nominative singular, *nig*, as seen in *ni(n)g-o*. With these two forms of the root, *niv* and *nig*, English *snow*, compare Latin *viv* in *viv-o*, and *vic* in *vic-si* (*vixi*), *vic-tus*, and Greek *bi* in *bi-os* (*βίος*); and see other instances of the same interchange in Pott, *Etym.*, i., p. 121. The neuter noun *alec* also conforms to common use in omitting *s* in the nominative singular, but is a singular example of a form ending in *c*.

Of the *second* or *t* class, the neuter radical *hepat* has for the nominative singular *hepar*, this case retaining the *r* of the radical *hepart*, and dropping the *t*, while the other cases, except the accusative and vocative singular, drop the *r* and retain the *t*, in this imitating the Greek *hēpar* (*ἥπαρ*). The neuter radical *capit* retains *t* in the nominative singular *caput*, but exchanges *i* for *u*. The neuter radical *lact*, in the nominative singular, drops the final *t* of the root, and becomes *lac*. The corresponding Greek radical *galakt* (*γαλακτ*) drops both *k* and *t*, making the nominative *gala* (*γαλα*). The neuter radical *cord* drops the final *d*, and has *cor* in the nominative singular. Compare the Greek *kēr* (*κῆρ*), *kard-ia* (*καρδία*), *kradia* (*κραδία*), Gothic *hairto*, English *heart*. (See Pott, *Et. F.*, i., p. 141.) The feminine radical *noct*, after dropping *t* before *s* in the nominative singular, conjoins *c* and *s* to form *x*; compare English *night*, German *nacht*, Greek *nukt* (*νυκτ*), nominative *nux* (*νυξ*). To this class

belong also some neuter nouns in *t*, borrowed from the Greek, which, without assuming *s*, drop *t* from the end of the radical in the nominative singular, as *poemat*, nominative *poema*.

Most radicals which have *ī* before *t* final, exchange this vowel in the nominative singular for *ē*, as radical *milit*, nominative *miles* = *milet-s*.

Some nouns in *d* and *t*, preceded by *n*, and participles in *nt*, have the genitive plural in *ium*, and the neuter nominative and accusative plural in *ia*, as *gland-ium*, *montium*, *amantium*, *amantia*

It has to be observed of the *third* class of roots, that it contains some included in the other classes also; thus *l*, *n*, *r* are found in the fourth, *d* and *t* in the second; *e.g.* nominative *sal*, genitive *sal-is*, but *facil-i-s*, genitive *facil-is*; *praeses*, genitive *praesid-is*, but *sed-e-s*, genitive *sed-is*; *aeta-s*, genitive *aetat-is*, but *mit-i-s*, genitive *mit-is*. It is perhaps impossible to give any explanation of this seeming irregularity, beyond what may be found in the probable fact that, in both cases, it was sought to obtain a more agreeable sound; and of this euphony the people speaking the language are the only proper judges. It is plain that, in some cases, a word was referred to one or another class, according as it had one or more syllables. Thus *sed*, uncompounded and a monosyllable, belongs to the third class, *sed-e-s*; but compounded and dissyllabic, to the second, *praese-s*, *praesid-is*. But *ped*, both simple and compound, is referred to the second, as *pe-s*, genitive *ped-is*; *compe-s*, genitive *comped-is*. In such cases, nothing but experience can guide. The same may be said of the fact that the root-endings belonging to this class are so generally found to have the nominative in some words with, and in some without an *i* added, and even, in some instances, the same word both with and without *i* in the nominative singular, and without it in the nominative, but with it in the genitive plural, &c.; *e.g.* *urb-s*, genitive plural *urb-ium*; *stirp-s* and *stirp-i-s*; *bo-s* = *bov-s*, *nav-i-s*, *hiem-s*, *fam-e-s*, *acer*, neuter *acr-e*, &c. The word *vi-s*, *vi-m*, *vi*, may be referred to this class, and seems to furnish an example of a radical in *i*.

In the nominative *singular* of *neuters* of this class, the ending is commonly in *e*, which is probably a substitute for *i*, and was introduced to give a more agreeable ending to the root, and not as a distinct sign of the case. This *e* is the ending of the accusative and vocative neuter singular also, as *mar-e*, *facil-i-s*, neuter *facil-e*. Some do not assume *e*, as *animal*, *bidental*, &c. The neuter nominative, accusative, and vocative plural of very many of these nouns have *i-a*, as *mar-e*, plural *mar-i-a*; *animal*, plural *animal-i-a*; in-

gen-s, plural ingent-i-a; audac-s (audax), plural audac-i-a; and, generally, when the ablative singular ends in *i* or *e*. (See the Grammars.)

The *genitive plural* has *ium* in many nouns of this class; *e. g.* facili-um, mar-ium, calcâr-ium, pelv-ium, &c. This *i* in the genitive plural is of the same origin with that introduced in the nominative singular masculine and feminine, in the nominative and accusative plural neuter, &c. For special rules the Grammars must be consulted.

The *dative singular* more rarely ended in *e* instead of *i*, mostly in formulas derived from ancient times; *e. g.* solvendo aere alieno. Liv., xxxi., 13. (See Ramsh., p. 49, Ann. 2.)

The *accusative singular* of a number of words which have *i* in the nominative singular, has *im* instead of *em*; *e. g.* amussis, accusative amussim; so buris, ravis, sitis, tussis, Tigris, Liris, &c., &c. Some have *im*, but also *em*, as febris, pelvis, puppis, securis, turris, &c.; but classis, clavis, cutis, messis, navis, restis, sementis, strigilis regularly take *em*. (See the Grammars.)

The *accusative neuter plural* follows the nominative neuter of the same number in the use of *ia* for *a*.

The *ablative singular* has *i* instead of *e* chiefly in those nouns and adjectives of this class which assume *i* after the consonant of the root; *e. g.* clav-i-s, ablative clavi; facilis, ablative facili. Other nouns and adjectives of this class have both *i* and *e*, and some take exclusively *i*, others exclusively *e*. For special knowledge of these, experience and the Grammars must be consulted. It is not clear whence this *i* of the ablative comes. It is most obvious to assume that, in the common ablative, *e* has usurped the place of *i*, which was probably the true sign of the ablative singular; but it is not easy to see what precise condition was presented in nouns having *i-s* in the nominative singular, or *i-um* in the genitive plural, which made it more agreeable or proper to write the ablative singular with *i*. That it was not the presence of *i* in the nominative is to be inferred from the fact that some nouns have *i* in the ablative singular which have not *i* in the nominative singular, as in *continenti*, *ex abundanti*, *in praesenti*; and that some of the same form have *e*, as the participles, such as *regnante*. Add that the ablative of the comparative more anciently ended in *e*, after the age of Augustus in *i*.

The nouns of the *fourth* class, having the root ending in the liquids *l*, *n*, *r*, *s*, differ from all the rest of this declension in not admitting a distinct sign of the nominative singular, even in masculine and feminine words, but employing for this case the root alone,

with some modifications; *e. g.* nominative sol, genitive sol-is; radical homin, nominative homo for homin; radical honor, nominative honor and honos; radical vas, genitive vas-is.

The changes to which the root is subject in the nominative singular arise either from the disinclination to retain the final consonant at the end, as when *n* is rejected from homin, or from a preference to another vowel than that of the root, as in the same radical *i* is exchanged for *o*. In sāl, genitive sāl-is, the nominative has the vowel long; but this can not be stated as a rule.

The roots ending in *n*, when masculine or feminine, drop the final consonant of the root, and exchange the vowel *i* of the root for *o*; *e. g.* radical leon, nominative leo; radical homin, nominative homo; but the compounds of canere retain the radical *n*, as tubicen, genitive tubicin-is; also rēn, rēnis; liēn, liēnis; splēn, splēnis; pecten, pectin-is; and some Greek nouns, as delphin, delphinis. Neuter nouns regularly retain the *n*, and the vowel *i* of the root is exchanged for *e*, as carmen, genitive carmin-is; nomen, genitive nomin-is.

Some nouns in *n* take *s* in the nominative singular, and drop *n* before it, as radical sanguin, nominative sangui-s; and some retain *n*, but insert *i* before *s*, thus coming under the third class, as radical juven, nominative singular juven-i-s; so can-i-s, &c.

Caro, genitive carn-is, feminine, seems to have suffered the loss of a vowel between *r* and *n* of the root, and, for the rest, to be formed regularly like virgo, viz., dropping final *n* in the nominative singular, and exchanging *i* for *o* in the root; cari(n)=caro, as virgi(n)=virgo.

Of the nouns in *s*, os, genitive oss-is, neuter, and as, genitive ass-is, masculine, with the compounds semis and bes, have the final *s* doubled in the oblique cases by the accent. In the same way, mel, genitive mell-is, and far, genitive farr-is, double *l* and *r*.

Nouns which have the root in *r* often have *s* instead of *r* in the nominative singular, the *s* being either an interchange for *r* of the root, or perhaps, less probably, the sign of the nominative, *r* being dropped; *e. g.* honōs and honōr, genitive honōris; arbos and arbor, arbōris. A number undergo, in the nominative singular, a further change of the vowel of the root: thus some exchange *o* of the root for *u*, to which it stands nearly related, as radical corpor, nominative corpus; radical decor, nominative decus. Others, exchanging *o* for *u*, retain *r* in the nominative singular, as radical ebor, nominative ebur; radical femor, nominative femur.

Some nouns in *r* drop, in the oblique cases, the *e* which precedes it, especially when the consonant going before is *t* or *b* (ter, ber), as water, genitive patr-is for pater-is; acer, genitive acr-is for acer-is

In later, genitive lateris, and sometimes in mulciber, *e* is retained. Iter, neuter, genitive itiner-is, has suffered unusual contraction in the nominative.

It has not been deemed necessary to include a notice of the nouns of this declension borrowed from the Greek. They admit mainly of the same classification and explanation. The anomalous declension of nouns is also passed by as being capable of explanation, for the most part, by proper attention to the true form of the root in the several cases of each noun.

It may be useful to subjoin a summary of the nominative singular of the third declension.

- | | | |
|---|---|--|
| I. The nominative ends in <i>s</i> , chiefly masculine and feminine, the final consonant of the root undergoing a change. | } | 1. The root ending in <i>c, g</i> , with which the <i>s</i> unites to form <i>x</i> .
2. The root ending in <i>t, ã</i> , which are dropped before <i>s</i> . |
| II. The nominative ends in <i>s</i> , masculine and feminine chiefly, with <i>i</i> (or <i>e</i>) between it and the root, <i>i-s</i> (<i>e-s</i>). Neuters have <i>e</i> in the nominative. | } | The root ends in <i>b, p, m, v</i> (<i>u</i>), <i>u, h, l, n, r, t, d, x, ss, i?</i> |
| III. The nominative has no distinct ending; nouns masculine, feminine, and neuter. | } | The root ends in <i>l, n, r, s</i> . |

Declension, or Class IV.

The fourth declension comprises nouns, chiefly masculine and neuter, having the root ending in *u*, which is retained in all the oblique cases, except the dative and ablative plural. The masculine, and the few feminine nouns of this declension, have *s* in the nominative singular, added immediately to the radical; *e. g.* fructu-*s*, manu-*s*. The neuters have no ending for the nominative, nor, indeed, apparently for the oblique cases in the singular, except, perhaps, the genitive.

Ending in a vowel, the fourth declension undergoes contraction in some of its cases, both singular and plural, *viz.*, in the singular genitive and ablative; in the plural nominative, accusative, and vocative. The fourth declension, looking to the case-endings, may be properly considered as a contracted variety of the third declension. Compare leg-*s* (*lex*), genitive leg-*is*, with fructu-*s*, genitive fructū-*s*=fructu-*is*. Compare with this declension the Greek nouns of the third declension in *u-s*, genitive *u-os* (*v-ç, v-oç*).

The endings proper to this declension, with the root-vowel connected, have been given in the general table of the case-endings

(p. 43). For convenience of reference, the table of these endings may be here repeated.

<i>Singular.</i>		<i>Plural.</i>	
Masc. and Fem.	Neuter.	Masc. and Fem.	Neuter.
Nominative ū-s,	ū.	ū-s=ū-es,	ū-a.
Vocative ū-s,	ū.	ū-s=ū-es,	ū-a.
Genitive ū-s=ū-is,	ū-s, ū.	ū-um.	
Dative ū i, ū,	ū.	ū-bus and ī-bus.	
Ablative ū=ūi,	ū.	ū-bus and ī-bus.	
Accusative ū-m,	ū.	ū-s=ū-es,	ū-a.

The genitive singular of nouns in *u-s* anciently had *u-is*, as *senatus*, which, by contraction, became *ūs*, *senatūs*. In some words the genitive ended in *ī* also, conforming, it would seem, to the inflection of the second declension, as *senati*, *sumpti*, *tumulti*, *versi*; and some writers used *ūs* as the genitive of neuter nouns, as *cornus*, *tonitrus*. (Krueg. Gr., § 199, 1.)

For the dative singular, also, a contracted form occurs somewhat frequently in older writers, and even in Caesar, &c., namely, *ū* for *u-i*; e. g. *equitatū* for *equitatuī*. It can hardly be doubted that the ablative singular in *ū* was contracted in the same way from *u-i*.

The form *ū-bus* for *ī-bus* was used exclusively in the nouns *acus*, *arcus*, *lacus*, *partus*, *specus*, *tribus*, *pecu*. In *portus*, *sinus*, *tonitru*, *genu*, *veru*, both *ubus* and *ibus* are used; but in *veru*, *ubus* is more common. *Ficus* has only *ficis*. (See Krueg., *ibid.*)

In the genitive plural the poets sometimes contracted *uum* into *um*, as *currum*, *passum*. (*Id. ib.*)

Domus has some cases formed after the manner of the second declension, as dative anciently *domo* for *domuī*, and ablative *domo* in common use for *domū*. The ablative *domi*, 'at home,' is likewise to be referred to the second declension, as being contracted from *domoi*. Compare the Greek *oikoi* (*οἴκοι*), 'at home,' and Latin *belli*, 'in war.' The genitive plural *domorum* for *domuum* conforms to the second declension. *Laurus*, in some of its cases, furnishes another example of this twofold inflection. (See Ramsh., p. 59.)

Declension, or Class V.

The fifth declension comprises nouns which have the root ending in *e*, retained through all the cases, and have the nominative singular in *s*. They are all of the feminine gender except *meridies*, which is masculine, and *dies*, which is masculine and feminine in the singular, masculine alone in the plural. This declension is essentially the same with the first, and like it, is subject to contraction.

The following is a table of the case-endings of this declension :

<i>Singular.</i>		<i>Plural.</i>
Masc. and Fem.		Masc. and Fem.
Nominative	\bar{e} -s.	\bar{e} -s.
Vocative	\bar{e} -s.	\bar{e} -s.
Genitive	e-i, \bar{e} .	\bar{e} -rum.
Dative	e-i, \bar{e} .	\bar{e} -bus.
Ablative	\bar{e} =e-i.	\bar{e} -bus.
Accusative	e-m.	\bar{e} -s.

The genitive singular sometimes underwent contraction of the radical *e* with the case-ending *i*, and terminates in \bar{e} or in *i*; in the former the ending of the case (*i*), in the latter the final vowel of the root (*e*) disappearing, as *die*, *dii*, for *diei*; so *acie*, *fide*, *reque*, *plebi* in the term *tribunus plebi*. In a very few examples, the genitive ended in *e-s*, as *rabies* (Lucret., iv., 1076; Krueg., § 200) and *Diespiter*. Compare the word *paterfamilias* of the first declension. This ending *e-s* would be probably a contraction of *e-is*, and by this ending the fifth declension would be brought nearer to the third or normal declension.

The dative singular also sometimes has *e-i* contracted into \bar{e} , as *commissa fide* (Hor. Sat., i., 3, 45); more rarely into \bar{i} , as *pernicii* for *pernicii*. (See Ramsh., § 31.)

The final vowel *e*, in the genitive and dative *ei*, is long when it is immediately preceded by a vowel, as *diēi*, *faciēi*, and short when a consonant goes before, as *fidēi*.

Most nouns of the fifth declension being abstract, but few have the plural; only *dies*, *res*, and *species* are used in all the cases; and Cicero, Top., vii., 30, considered *specierum* and *speciebus* objectionable. (See Zumpt, § 85, Anm. 1.)

The fifth declension of Latin nouns may be compared with the first declension of Greek nouns in \bar{e} (η) feminine, which, however, want the nominative sign *s* (ς).

In the preceding view of the inflection of Latin nouns, no separate notice has been taken of those borrowed from the Greek. Their peculiarities of form may be learned from the Grammars, and admit of explanation on the principles applied to the usual Latin forms. For the same reason, the anomalous and defective declensions are passed over. For the most part, their irregularities are explained by attention to the true root used in the several cases.

Prepositions.

In such propositions as *venit in urbem*, 'he came *into* the city,' it is plain that the noun *urbem* is the object reached by the action or motion of the verb *venit*, so that the accusative case is used according to the proper office of this case, as before explained. The word *in* is added, however, to give some additional or more definite sense. This does not seem to be doubtful. Examined in its various uses, and compared with the corresponding Greek *εις* (*εις*), or *εις* (*εις*) (= *ēns*, *εις*), and *εν* (*εν*), its proper power is to mark a certain relation in space, namely, the interior as opposed to the exterior, English *in*, so that, prefixed to *urbem*, 'city,' it modifies the simple sign of an object by marking it as a space or compass *within* which something is, or some action occurs. *In urbem* differs from *urbem* precisely as, in English, 'in a city' differs from 'a city.' But the very object of adding this term 'in'='within,' is to mark the position relatively of some action or state, as, in the example given, *in* prefixed to *urbem*, '*in*=*within* the city,' shows that the action or motion of 'coming' in *venit* is, in relation to *urbem*, *within*, not *without, to, above, under, through, &c.*, the 'city.' If so, *in* is, in fact, obviously connected with the action, motion, or condition of the verb, and defines it by marking how it stands in regard to some space, namely, 'in' or 'within' it. The proposition *venit in urbem* is composed, according to this view, of the simple statement *venit in*, 'he came in, within,' and *urbem*, 'city'—'he came in or within the city.' In other words, and to repeat the substance of what has been said, *venit* is qualified by both *urbem*, which, as an accusative, marks the object reached by its motion, and by *in*, which marks the relation in which this motion stands to the space denoted by *urbem*. The case of *urbem* is determined by its marking the object actually reached by the motion expressed by *venit*, and the introduction of *in* is required only to define more accurately the relative local condition of the motion. The same thing will appear if we consider another example in which the same word *in* is used with a different case; e. g. *in urbe habitat*, 'he dwells in the city.' The simple proposition is *habitat*, 'he dwells.' By the addition of *urbe*, the state of dwelling is defined by saying where, and by the introduction of *in* it is further qualified by noting that the dwelling is 'in' or 'within,' not *under, above, nor simply at* the city. Or, more simply, *habitat* is qualified by *in urbe*, 'he dwells in—or within—the city.' Here the case of *urbe* is determined by its marking mere position in space, and *in* is required to denote the local relation of 'in or

within' which the state of 'dwelling' holds to the space marked by 'city.' The office of *in*, then, whether it be viewed alone or in conjunction with the noun, is to qualify the action, motion, or state expressed by the verbal, by marking relation in space. To it, and to a number of words having the like office, as *ad*, 'at,' *sub*, 'under;' *e* or *ex*, 'out of,' the name of *prepositions* is given. It is to be observed that the action or state represented by the verb is qualified by other particles called *adverbs*, as, *celeriter effugit*, 'he escaped quickly;' *vere dixit*, 'he spoke truly.' These and prepositions agree in this, that they both qualify the action or state expressed by the verb; they differ in this, that while adverbs define the manner and circumstances of the action or state of the verb generally, prepositions are confined to the specific office of denoting its local relations. For the rest, the prepositions may be justly enough considered as a variety of adverbs. (See Bernhard Synt. d. Gr. Spr., p. 195.)

If, as has been seen above, the same preposition, having the same proper signification, is used at one time with one case, at another time with a different case; and if it further be true that the use of the case in both instances is determined by the relation in which the object marked by it stands to the verb's action or state, it follows as a practical conclusion that, in the construction of prepositions with the cases, regard is to be had to the nature of the verbal idea and to the relation in which it stands to the object denoted by the noun. Verbs which express motion or action will be followed by the accusative of the object actually reached by it, and this wholly independently of the preposition. This or that preposition will be chosen to accompany the verbal notion, according as one or another local relation is to be precisely expressed by it. Thus *misit in aquam*, *misit sub jugum*. In both these examples, the accusative depends on the verb, or marks the object reached by its action; *in* is employed in the one, because the relative position of 'within,' 'in,' is to be expressed; *sub* in the other, because the relative position of 'under' is to be specified. The same verbal idea of action or motion will be followed by the ablative case of the object from which the action or motion proceeds; e. g. *misit ab urbe*, *venit e domo*. The use of the preposition is directed by the same principle, a meaning simply 'from,' namely, from the limit or surface; *e*, 'out of,' 'from out,' namely, from the interior. Verbs, again, which have for their verbal idea a state or condition, will be followed either by the ablative, to mark where, or in what precise circumstances, this state is or exists, or by the accusative, to explain up to what limit it is to be taken as affirmed; e. g. *sub terra habitant*; *ante lucem*

galli canunt. In the latter example, *luccm*, as an accusative, signifies 'as to,' 'as far as regards.' 'Cocks crow before—as far as the dawn is concerned.'

Thus far the use of prepositions is in the main simple, and so it would be throughout, if each preposition had but one distinct and well-ascertained signification, and if the cases which admit prepositions in Latin, namely, the accusative and ablative, had each but one meaning clearly defined. But the prepositions have primary and derivative significations, which, if it do not render their use more difficult, so far as the cases are concerned, yet renders their interpretation more perplexed; and the cases, also, have each primary and derivative significations, from which arises a chief difficulty in the explanation of their use with prepositions. Thus *per* signifies, *a.* 'Through,' spoken of space, with something of the same notion that *dia* (*δια*) in Greek has, namely, of the parting or dividing a space or body so as to admit a passage or way through; *δια*, however, having more distinctly the idea of interval, as seen also in the Latin *di* in *divido*, and being probably connected with *dis* (*δισ*), 'twice,' Latin *bis*, and *duo* (*δvo*), 'two.' *Per* may possibly have the same root with the Greek *περιειν*, 'to pierce.' *E. g.* *It hasta Tagc per tempus utrumque.*—Virg. *Aen.*, ix., 418. This sense is illustrated by the similar sense of 'between,' as *via secta per ambas.*—Virg. *Georg.*, i., 237. The sense here is 'in the interval or space between.' *b.* 'Throughout,' which only differs from the former in the extent to which the notion of *per* reaches; and this difference is rather, perhaps, due to the accusative with which it is used; *c. g.* *Municipem meum de tuo volo ponte ire praecipitem in lutum per caputque pedesque.*—Catull., 17, 8. *Invitati hospitaliter per domos.*—Liv., i., 9. In the same way of time: *Ludi decem per dies facti sunt.*—Cic. *Cat.*, iii., 8—'for, quite through, ten days.' *c.* Quite, thoroughly; *e. g.* *Per tempus advenisti.*—Ter. *Andr.*, iv., 4, 44—'quite, just at the fit moment,' 'opportunely.' In the same way in compounds, *perfacile*, 'very, quite (*i. e.* thoroughly) easily;' *per quam breviter*, 'as briefly as possible.' *d.* The preceding significations of *per* are really reducible to one. The next is derived or secondary, namely, 'through, by the means or agency of;' *e. g.* *Statuerunt istius injurias per vos ulcisci.* So *per me licet*, 'as far as my agency goes;' *per naturam*, *per occasionem*, 'as far as nature allows,' &c. To this signification of *per* may be referred, most probably, that in which it is used in adjurations, 'by;' *e. g.* *Per te dexteram obsecro.* Thus it has been seen that *per* has at least two leading meanings, namely, 'through,' understood of space, and 'through, by means of,' taken

metaphorically, and that the second is probably derived from the first; and further, that it is necessary to distinguish these in order to interpret the use of *per* with the accusative. On the other hand, it must be obvious that it is equally necessary in every instance to attend to the precise sense in which the case is employed. Thus the accusative has, *a.* For its primary sense, that of marking the object reached by motion or action: *b.* Derived from this, that of marking the limit or measure of a motion or action; *i. e.* extent of space and duration of time: *c.* In a more general way, the accusative marks to what extent any state or quality is to be understood as existing, in what regard an affirmation holds true, English 'as to,' 'as regards,' 'so far as is concerned.' Now the preposition with its verb, when used with the accusative, may find it at one time having one, at another time having another of these significations, and the sense resulting from the conjunction be modified accordingly. Thus, in the phrase *venit in urbem*, *urbem* is the accusative used in the primary sense marked above, *a.*, and the signification resulting from the preposition and the case is 'into;' in the example *hominem invitavit in posterum diem*, 'for the next day,' the accusative is used in the sense marked above, *b.*, and the signification resulting is 'against;' *in praesidium missa legio*, 'for a guard,' presents an instance of the same signification, but somewhat modified. In the example above given, *It hasta Tago per tempus utrumque*, the meaning is, 'the spear passed through—as far as either temple was concerned,' and the accusative is used in the signification marked above, *c.*; and the same is true of wellnigh every example in which *per* occurs. To make this more plain, if possible, the leading significations of the ablative may be set down, and the use of the prepositions with this case examined. It will result, that while the case is employed, independently of the preposition, in some one of its various significations, the meaning of the preposition with the case is the result of its own sense combined with that of one rather than of another of the uses of the case. The ablative has three chief meanings: *a.* It marks the point in space or in time which an object occupies; and, secondarily, the precise circumstances in which a state or quality is to be held as existing; hence the way or manner of an action or state. *b.* It marks the instrument; and, *c.* The point from which a motion or action proceeds. In the example *in urbe habitat*, the ablative is used in the signification marked *a.*, and the preposition has the meaning 'in.' In the example *Aristides in tanta paupertate discessit*, the ablative has the derivative sense noted under *a.*, above, namely, that in which it marks the circum-

stances in which a state is to be held as existing. *E* or *ex* properly means 'out of,' referred to the interior of an object or space; *a* or *ab* means 'from,' referred to the exterior of any object. In the example *ex eo loco, in quo erat, dejectus est*, the ablative case is used according to the signification marked *e.*; and, the preposition retaining the signification of 'out of,' the resulting meaning is 'from out of.' If the preposition be changed so as to make the example read *ab eo loco, quo venerat, dejectus est*, the ablative will have the same sense, and, the preposition being used in its proper notion of 'from,' the resulting meaning will be 'from (the exterior).'

It would seem, from what has been said, that to determine the proper signification and use of any preposition with a case of a noun, these things are to be observed, viz. : *a.* The primary and secondary meanings of the preposition; *b.* The signification of the case as decided by its relation to the action or state which it qualifies; *c.* The sense resulting from the combination of these two. If in any case, pursuing this method, it be difficult or impossible to explain the use of a preposition with the case of a noun, it may be assumed that there is wanting either the proper signification of the preposition or that of the case.

Having presented the general doctrine of the cases, and of the prepositions, it may be proper to subjoin the general rules respecting the construction of the cases of nouns when they express coordinate ideas, or, in other words, respecting their agreement.

The cases here embraced, excluding the agreement of the subject with the predicate, are chiefly two, viz. : first, the agreement between one noun and another of which it is the attribute; and, secondly, that between a noun which is the subject of a verb, and another which forms part of the predicate.

When one noun is added to another to characterize the same object more distinctly by naming it with some peculiar or additional condition or feature, itself an independent object of thought, and therein distinguished from the adjective, it stands in the same case, and, as far as practicable, or as its form allows, in the same gender and number. The noun which is the attributive is said to be in apposition; *e. g.* *Mithridatem in timore ac fuga Tigranes rex Armenius*, exceptit.—Cic. pro Leg. Man., 9. Here *rex Arminius* is but another name for *Tigranes*, with a peculiar descriptive condition added. *Apud Herodotum patrem historiae, sunt innumerabiles fabulae.*—Cic. de Leg., i., 1. *Nero Senecae, jam tunc senatori, in disciplinam traditus est.*—Suet. Ner., 7.

Certain verbs, besides the subject properly speaking, have nouns

coming after, forming, as it were, a part of the predicate, and so defining the foregoing subject. This is, in fact, a case of apposition, a verb of a peculiar nature being interposed. The noun which stands in the predicate has the same case with that which formed the subject of the predicate, and, when the form allows, is in the same gender and number; *e. g.* *In animo hominis inest moderator cupiditatis pudor.*—Cic. *Fin.*, ii., 2, 24. *Servus quum manumittitur fit libertinus.*—Quint., vii., 3, 27. *Volo te, Brute, quum fortissimus vir cognitus sis, etiam clementissimum existimari.*—Cic. *ad Div.*, xi., 22. In this, as in the former case of apposition, the noun in the predicate is but another name of the subject, with an additional or peculiar quality or characteristic.

This construction occurs when the verb does not itself form, in the circumstances, a complete predicate, but requires for this the addition of a substantive or adjective. To this class belong verbs which signify 'to be' or 'become,' *sum, fio, existo, evado*; 'to name,' 'call,' &c., as *voco, nomino*, &c. (See *Ramsh. Lat. Gram.*, § 97, 5; and *Billr. Gr.* 135, note *.)

CHAPTER III.

NOUN ADJECTIVE.—*Definition.*—*General Rule for the Agreement of Adjectives.*—*Formation of the Degrees of Comparison.*—*Outline of the Signification and Uses of the Comparative and Superlative.*

THE definition of the adjective noun already given does not, perhaps, require further illustration. It should be observed, however, that if it be an essential characteristic of the adjective that it denotes a quality or property as associated with and defining an object, it will follow, that so soon as the quality is to be expressed as a separate and independent object of thought, it becomes a noun substantive. It is in this way that the adjectives and participles furnish so large a number of abstract nouns, as *rectum, factum, bona*, &c.

The adjectives and participles are peculiar in regard to their inflection in this alone, that the same word has all three of the genders, marked, generally speaking, by appropriate endings: thus, *bonus* for the masculine, *bona* for the feminine, and *bonum* for the neuter. In the adjectives, just as in the nouns, which belong to the third declension, the same ending is employed to express the masculine and feminine, and sometimes the neuter; *e. g.* *mitis*, mascu-

line and feminine, *mite*, neuter ; *felix*, masculine, feminine, and neuter. As, therefore, the inflection of the adjectives and participles is identical with that of the nouns of the corresponding form, it does not claim a separate notice. Thus, *bonus*, masculine, and *bonum*, neuter, are declined as nouns of the second, and *bona*, feminine, as nouns of the first ; *mitis*, *amans*, &c., like those of the third declension. For details and for slight variations, see the Grammars.

When an adjective, participle, or adjective pronoun is joined to a noun as its attribute immediately, without the intervention of the substantive verb *sum*, or *sum* and the relative, it takes the same gender, number, and case ; e. g. *Amicus certus in re incerta cernitur*—Cic. Lael., 17. *Præteritum tempus nunquam revertitur*.—Cic. Sen., 19. *Ipse Alexander Thebas diruit*.—Cic. Inv., i., 50. As belonging to this general rule may be mentioned the case in which the adjective, although added to the noun in the same way, has yet a sense somewhat peculiar, expressed in English sometimes adverbially, and sometimes by the intervention of 'when,' 'while,' 'though,' &c. E. g. *Nemo fere saltat sobrius* ('when sober') nisi forte insanit.—Cic. Mur., 6. *Senatus frequens* ('in full attendance') convenit.—Cic. Ep. ad Div., x., 12. See Ramsh., § 94. It may be observed that this sense of 'when,' 'though,' &c., belongs to the adjective, as to the participle, in which it is of more common occurrence, by virtue of its attributive sense. For the participle, this may be shown by the innumerable instances in which it is convertible by relative and conditional phrases introduced by *quum*, *si*, &c.

The same general rule applies to the case in which an adjective or participle is introduced after *sum*, or a verb of *naming*, &c., as the attribute of a noun which stands to such verb in the relation of either a subject or object ; e. g. *Terra est globosa*. *Scrvus quum manumittitur fit libertinus*. This rule, however, admits a number of important exceptions, either real or apparent, and of great practical importance. The proper place for the consideration of these would be in connection with the subject and predicate.

Comparison of Adjectives.—When any quality or property of an object is expressed by an adjective as its attributive, it may be viewed in a variety of lights. First, without any regard to other objects having the same quality ; and then it may be marked either, *a*. simply, as *vir doctus*, *miles audax*, &c. ; or, *b*. with the addition of the mode or measure in which it exists in the object, as *vir valde doctus*, 'very learned ;' *miles mediocriter fortis*, 'moderately brave.' Here the adjective is said to be in the positive degree ; from the nature of the case, however, it can hardly be reckoned properly

among the degrees of comparison. Secondly, it may be viewed with a regard to other objects having the same quality, and as marking, either by a change of its own form, or by the help of other words, the comparative extent in which the quality exists in the several classes of objects to which it refers. In other words, the adjective is rendered capable not only of naming a quality as the attribute of an object, but of expressing that quality as existing in different degrees. The different states of the adjective thus regarded are called *degrees of comparison*. These states are, first, that in which, two objects being regarded, the adjective marks a quality as existing, *a.* in the same degree in its proper object or class that this or another quality does in the same or a second object. This is called the degree or relation of equality (*ratio aequalitatis*); e. g. *Canis tam placida est quam est aqua.*—Plaut. Most., iii., 2, 165. *b.* In a higher degree in its proper object or class than it does in another. This is called the comparative degree (*ratio inaequalitatis duorum*); e. g. *Ignoratio futurorum malorum utilior est quam scientia.* Secondly, that in which, all other objects of the same kind being regarded, the adjective marks the quality as existing in its proper object in a higher degree than in the rest; in other words, in the highest grade when compared with its class. This is called the superlative degree (*ratio eminentiae*); e. g. *Gratissimae mihi tuae literae fuerunt*, ‘most gratifying,’ namely, of letters—than any other letter.

From the nature of the degrees of comparison, it is plain that there is required for their expression something more than the adjective and its proper object. An object or objects with which the comparison is made must be named. Hence the adjective marking comparison is followed by a noun denoting the object or objects with which, as possessing the same quality, the principal noun is compared; e. g. *Vilius argentum est auro, virtutibus aurum.*—Hor. Ep., i., 1, 52. *Galorum omnium fortissimi sunt Belgae.*—Caes. B. Gall., i., 1. Sometimes, however, this noun is omitted; and then it must be supplied by the reader, in the way to be pointed out subsequently; e. g. *Voluptas quum major est atque longior* (‘too great and too protracted’) *omne animi lumen extinguit.*—Cic. Sen., 12. *Posteriora cogitationes, ut aiunt, sapientiores solent esse.*—Cic. Phil., xii., 2. Further, the amount of difference between the extent of the quality as had by the proper subject of comparison and other objects with which it is contrasted, frequently requires to be indicated; e. g. *Decem minis plus attuli quam tu Danistae debes*—Plaut. Epid., iii., 2, 11—‘more by ten minae.’ *Alcibiades fuit omnium aetatis suae multo formosissimus*—Nep., vii., 1—‘by much the handsomest.’

The adjective in Latin is made to express the different degrees of comparison above explained, either by appropriate endings, or by adverbs prefixed; e. g. *Meliora sunt ea quae natura, quam illa quae arte perfecta sunt.*—Cic. Nat. Deor., ii., 34. *Omnes quibus sunt res minus secundae magis sunt, nescio quomodo, suspiciosi.*—Ter. Ad., iv., 3, 14. In explaining the formation of the comparative and superlative, only the former of the modes of comparison will require to be considered beyond a mere reference.

The comparative is formed, *a.* By adding to the inflectional root the ending *ior* for the masculine and feminine, and *ius* for the neuter. E. g. *doct-us*, comparative *doct-ior*, *doct-ius*; *pulcher*, comparative *pulch(er)-ior*, *pulch(er)-ius*; *lev-is*, comparative *lev-ior*, *lev-ius*; *felic-s* (*felix*), *felic-ior*, *felic-ius*; *indulgen(t)-s*, *indulgent-ior*, *indulgent-ius*; *maledicen(t)-s*, for which the adjective commonly in use is *maledicus*, as *benevolus* for *benevolens*; comparative *maledicent-ior*, *maledicent-ius*. *b.* By prefixing certain adverbs, as *magis* and *minus*.

The superlative is formed, *a.* By adding to the inflectional root of the adjective; *I.* The ending *-imus* (*-ima*, *-imum*). 1. Without further change; as *opt-* (root in *opt-o*), superlative *opt-imus*; *plur-* (root in *plus*, *plur-is*), superlative *plur-imus*; *min-* (root in *min-or*, *min-us*), superlative *min-imus*. 2. With the doubling of the final consonant of the root. This occurs only in the case of the liquids *l* and *r*, which, from their nature, are apt to be pronounced (and hence written) double whenever they form the end of a syllable in the middle of a word, and have the accent falling on them; e. g. *pulcher*, superlative *pulcher-r-imus*; *facil-is*, superlative *facil-l-imus*. So *vetus*, *veter-is*, superlative *veter-r-imus*; *super-us*, superlative *super-r-imus*, contracted into *supremus* and *summus*; *humil-is*, superlative *humil-l-imus*.

There are some exceptions to the common usage which assigns the termination *imus* to words which have the root ending in a liquid. Thus *fertil-is*, superlative *fertil-issimus*, &c. (See Ramsh., p. 76, 3.)

II. The second class of endings belonging to the superlative, and which comprises a great majority of the cases, is that in *s-imus*, *-a*, *-um*. In fact, however, the termination here also is essentially *imus*, *s* being euphonic, assumed between the root and the ending, as *d* is in *re-d-eo*, *pro-d-eo*, and as *s* is in the Greek comparative and superlative in *s-teros* ($\sigma\text{-τερος}$) and *s-tatos* ($\sigma\text{-τατος}$), in the perfect passive in *s-mai* ($\sigma\text{-μαι}$), &c. From the nature of the letter *s*, certain changes, the same that were seen when the third declension was under consideration, will necessarily occur when the termina

tion *s-imus* is added to roots which end in given consonants. This termination is subjected to change in form from other causes and it is therefore necessary to set down the chief varieties of this ending which the language presents. 1. The termination *s-imus* is added to the root directly, without a connecting vowel, and such changes are made as the laws of euphony require; e. g. *mag-nus*, *ma(g)-ior*, superlative *mag-simus*=*maximus*, *g* and *s* uniting to form *x*. 2. More commonly the termination *s-imus* is connected with the root by means of the vowel *i*, and then the first consonant of the termination, receiving the accent, is, from its nature, doubled; e. g. *doct-us*, superlative *doct-i-ssimus*; *mit-is*, superlative *mit-i-ssimus*; *velox*, superlative *veloc-i-ssimus*, &c. In the superlative, as in the comparative, some adjectives employ the root found in the corresponding active participle present; e. g. *maledicus*, superlative *maledicent-i-ssimus*; *beneficus*, superlative *beneficent-i-ssimus*, &c. So *benevolus*, and the compounds of *loquus*, as *magniloquus*, &c. For other examples, see Ramsh. Lat. Gr., § 41. Bopp (Vergl. Gram., § 298, p. 407) has given a very different explanation of the superlative ending here noticed. Admitting the ending *simus* as the proper termination, he supposes it to be connected to the root by the syllable *is*, which he regards as corresponding with a Sanscrit comparative ending *iyas*, contracted into *is*, and appearing in the superlative *is-ta*, Greek *istos*. The above explanation has been preferred as being more satisfactory. Bopp, it is probable, has erred also in making *timus*, as in *intimus*, *ultimus*, &c., a superlative ending, equivalent to the Sanscrit ending *tama*, and then explaining *simus* as the same ending with the common exchange of *t* for *s*. In *intimus* the root is *int* in *intus*, and the superlative ending is *imus*.

b. The superlative is sometimes formed by prefixing certain adverbs, as *maxime*, *minime*, to the positive, as *maxime venerandus*, *minime jucundus*.

A kind of comparison is made by such words as *mire*, *bene*, *admodum*, *apprime*, *imprimis*, prefixed to the positive, and by *prae*, *per*, *sub*, entering into composition with it; e. g. *admodum doctus*, 'very learned;' *permagnus*, 'very great;' *subniger*, 'somewhat black.'

Quam and *ut*, prefixed to the superlative, augment its force, making it equivalent to 'as much as possible' in English; e. g. *Quam primum*, *ut primum*, 'as soon as possible.' *Quam*, the correlative of *tam*, is an accusative of measure, and *quam primum*= 'as much as that which is first.' *Ut*=Greek *hōti* (*ὅτι*), 'that,' may be an accusative case, and *ut primum*= 'as far as that which is first.'

The Latin comparative ending *ior*, *ius*, answers to the Greek *in*

iōn (ἰων), *iōn* (ἰων), to the Sanscrit *īyas*, and to the English *er*. The more common Greek comparative ending *tērōs* (τερος), Sanscrit *tara*, feminine *tarā*, English *ther*, in *ei-ther*, &c., is retained only in some pronouns, as *u-ter*, *al-ter*, &c., and in some prepositions, *inter*, *sub-ter*, *praeter*, giving to them the relation of *two*, characteristic of the comparative. (See Bopp, *Comp. Gr.*, § 292, seqq.) His opinion that the Latin superlative ending *s-imus*, which he assumes to be the same with *timus* in *intimus*, is identical with the Sanscrit superlative *tama*, is hardly sustained.

With respect to the anomalous comparison of adjectives, it may suffice to remark generally, that the anomaly consists not so much in the formation, properly speaking, of the comparative and superlative, since this is, for the most part, sufficiently regular, and easily explained, when once the root to which the terminations is to be added is ascertained; but rather in the fact that the comparative is sometimes formed from a root different from that which the positive in use presents, while the superlative may be formed from one different from that employed either in the positive or comparative. Thus the comparative which answers in sense to *bonus* is *mel-ior*, and the superlative *opt-imus*. For a list of adjectives which have an anomalous comparison, see *Ramsh.*, § 42; as also for the adjectives which have the comparative or superlative wanting (*defectiva*), and for those which have a double form of the superlative (*abundantia*).

A few of the more important of the anomalous cases of comparison, as they are called, may serve as a specimen. *Bonus*, 'good;'; *melior*, 'better;'; *optimus*, 'best.' The radical of the comparative *mel* is the same as *mal* in the Greek *mallōn* (μαλλον), 'rather,' 'more.' The radical of the superlative *optimus* is *opt* in *opto*, 'I choose,' and it probably meant originally 'choicest.' *Malus*, 'bad;'; *peior*, 'worse;'; *pessimus*, 'worst.' The comparative and superlative radical was possibly *pet*, in Greek *pipto* = *pi-pet-o* (πιπτω = πιπετω), 'I fall.' *Multus*, 'much,' plural *multi*, 'many;'; *plus*, 'more;'; *plurimus*, 'very many a,' *plurimum*, 'very much;'; *plurimi*, 'very many.' *Multus* has probably the same radical with *mall-ōn* (μαλλον) in Greek. *Plus*, genitive *plur-is* (radical *plur*=*ple-ior*), has the same radical with the Latin *ple* in *ple-nus*, Greek *ple* (πλε) in *ple-ōs* (πλεος), English *full*, German *voll*. *Magnus*, *ma-ior*, *mag-simus* (*maximus*), is regular, only the comparative softened, and finally dropped the final *g*, as in *malo*, for *magvolo*, and Greek *meizōn* (μειζων), from *meγas* (μεγας). The same radical is seen in English 'much,' and in *mo-re*, *mō-st*, in both of which the final *ch* of the radical has been dropped.

The same explanation which has here been given of the formation of the degrees of comparison in the adjective, applies equally to that of the adverbs. Thus *doct-e*, comparative *doct-ius*, superlative *doct-issime*. (See Ramsh., § 77, ii.)

The meaning and use of the degrees of comparison have been indicated in general terms in giving their definition; their construction will be here pointed out more fully, but without intending to include all the details; for these the larger grammars must be consulted. It is intended to embrace, in what shall be said on this point, the construction of the comparative and superlative properly speaking, and that of the noun which follows them to mark the object with which the comparison is instituted. In regard to the former subject, however, a single observation is all that will be necessary; that the comparative and superlative, so far as their own construction is concerned, differ in nothing from the simple or positive form of the same adjective; thus they take the same gender, number, and case with the noun which they define, that is, the subject of comparison; e. g. *Helvetii una ex parte continentur flumine Rheno altissimo*, altera ex parte monte Jura *altissimo*.—Caes., Bell. Gall. i., 2. The government of a noun which follows the comparative or superlative as its object, is, in like manner, the same as after the positive; e. g. *Gratissimae mihi tuae litterae fuerunt*. The construction of the noun which follows the comparative or superlative, to mark the object with which the comparison is made, &c., is different, and is that which chiefly claims attention in the present view. Its proper place in a systematic arrangement of the Grammar would be under the doctrine of the cases.

The first form of comparison, to which reference was made above, is that in which, two objects or sets of objects being regarded, a quality which the adjective names as belonging to its proper object, or the subject of comparison, is expressed as possessed by it in the same degree that the same or another quality is had by itself or another noun. Here the adjective in the *positive* form with *tam* prefixed, is used in the first member, and *quam* follows, introducing the second. When the sense is negative, the form of the comparison is the same, with the addition of a negative particle, *non tam—quam*. E. g. *Tam felix utinam quam pectore candidus essem*.—Ov. Pont., iv., 14, 43. Here, the subject to which the quality belongs remaining the same in both members, the quality denoted by *felix* is represented as equal to that which *candidus* conveys. *Nihil est tam populare quam bonitas*.—Cic. Ligar., xii. *Non tam praeclarum est scire Latine quam turpe nescire*.—Cic. Brut., 37. Tam

and *quam* are manifestly accusative cases of measure, denoting the extent of the quality in the adjectives which they accompany respectively, and, as correlatives, showing that the extent in the one quality answers exactly to the extent in the other; '*as much of the one as there is of the other.*'

The second kind of comparison mentioned is that in which, two objects or set of objects being regarded, the quality named by the adjective as belonging to the noun which it defines, and which is the proper subject of comparison, is possessed by this noun in a higher or lower degree than by another. In this case, to mark that the quality is a higher degree, the adjective is used in the comparative degree; to mark that it is a lower degree, *minus*, with the *positive* degree of the adjective is employed, the adjective in both cases agreeing with the noun which it defines.

The noun which follows in the second member of the comparison has two constructions. 1. It is preceded by *quam*, 'than,' and is in the same case with the noun which forms the subject of comparison. E. g. *Ignoratio futurorum malorum utilior est quam scientia.*—Cic. de Div., ii., 9. *Ita sentio locupletiore esse Latinam linguam quam Græcæam.*—Cic. Fin., i., 3. *Roscium, populus Romanus meliorem virum quam histrionem esse arbitrabatur.*—Cic. Rosc. Rosc. Com., vi. Here it may be observed that the second member is, in fact, a co-ordinate proposition, with which the same verb that stands in the chief member is to be repeated; thus, *meliora sunt ea quæ natura quam illa (sunt) quæ arte perfecta sunt*—Cic. N. Deor., ii., 34; and further, that *quam*, with the proposition which it introduces, is in the accusative case, as explained above.

The assertion that the noun which *quam* introduces is in the same case with the subject of the comparison, is not to be taken without some qualification, since even where this is in the accusative as the subject of an infinitive, it is common, instead of supplying the same verb and using the same case, to introduce *sum*, and form a new proposition, or to use the ablative case. E. g. *Magis idoneum quam ego sum ad eam causam reperies neminem.*—Cic. ad Att., ix., 11. *Non ego hac nocte longiorem me vidisse censeo.*—Plaut. Amph., i., 1, 123. Yet this is not invariably the case; e. g. *Lucceius intellexit nullius apud te auctoritatem aut gratiam valere plus quam meam.*—Cic. ad Div., xiii., 42. And even when the accusative stands as the object of a verb: e. g. *Ego hominem callidiorem vidi neminem quam Phormionem.*—Ter. Phorm., iv., 2, 1. When the subject of comparison is in any other case than the nominative or

accusative, the noun with which the comparison is made is put in the same case after *quam* if the verb of the first member is such that it may be repeated with the second: *e. g.* *Morbi perniciosiores pluresque sunt animi quam corporis.*—Cic. Tusc., iii., 5. *Talis simulatio vanitati est conjunctior quam aut liberalitati aut honestati.*—Cic. Off., i., 14. *Nemo est qui non eo equo, quo consuevit, libentius utatur quam intractato aut novo.*—Cic. Lael., xix., 68. Otherwise the noun after *quam* is put in the nominative with *sum*, forming a separate proposition: *e. g.* *Hæc verba sunt M. Varronis, quam fuit Claudius doctioris.* (See Zumpt Gr., No. 483, 484; Billr. Gram., § 183, Anm. 1.)

2. The noun with which the comparison is made is put in the ablative, without *quam*, expressed in English by 'than:' *e. g.* *Tullus Hostilius ferocior Romulo fuit.*—Liv., i., 22. *Sapientia humana omnia inferiora virtute ducit.*—Cic. Tusc., iv., 26, 57. (*Dixit Dejotarus*) *antiquiorem sibi fuisse possessionibus suis gloriam.*—Cic. de Div., i., 15, 27. For the explanation of the ablative case in this construction, see above, p. 36. Some have attempted to distinguish this from the construction with *quam*, which is commonly held to be perfectly equivalent, so that the one or the other may be used indifferently. The distinction made amounts to this, that when *quam* is used, the second member is regarded as more properly coordinate, the subjects of both the propositions composing the comparison being more nearly equal objects of attention in the mind of the speaker. It is favored by the fact that *quam* and the noun which follows it constitute a proposition equally with the preceding number, requiring the same verb to be supplied, or the verb *sum* instead; while, on the other hand, the ablative, as marking a defining circumstance, holds a subordinate position. In practice, however, such a distinction is hardly available, and can, at the most, merely aid the learner in more accurately observing the usage of the Latin authors on this point. (See Billr., § 184, Anm. 2)

There are several cases of the use of the comparative somewhat peculiar, and deserving attention, to which, however, it will be proper here barely to allude. They all admit of easy explanation on the general views which have been presented.

a. The comparison is sometimes made between the quality as had by the subject of the comparison and that which is expected, proper in the circumstances, usual, prescribed, &c.: here the second member of the comparison is expressed by the ablatives *expectatione*, *opinione*, *spe*, *aequo*, *iusto*, *dicto*, *solito*. *E. g.* *Latius opinione dissemmatum est hoc malum.*—Cic. Cat., iv., 3, 6. *Serius spe omnium*

venit.—Liv., xxvi., 26. Non verendum est ne plus *aequo* in amicitiam congeratur.—Cic. Lael., xvi., 59. *b.* Of the same nature, except that the proposition is introduced by the correlative accusative of measure *quam*, is the case in which the comparative is followed by *quam pro* and the ablative of the noun which marks the object with which the comparison is made: *e. g.* Proelium atrocius *quam pro numero* pugnantium editur—Liv., xxi., 29—‘than was to be expected, considering the number,’ &c. In quiete utrique consuli dicitur visa species viri *majoris quam pro humano habitu*—Liv., viii., 6—‘than belongs to the human person.’ See other examples in Ramsh., § 154, A. 2. *c.* Of two qualities attributed to the same object, it is to be represented as having the one rather than the other, and sometimes to its exclusion. The quality which is possessed preferably is marked commonly by *magis* and the adjective in the positive degree, the other by *quam* and the positive: *e. g.* Celer tuus disertus *magis est quam sapiens*—Cic. Att., x., 1, 4—‘eloquent rather than wise.’ Sometimes, however, both adjectives are put in the comparative degree, with *quam* in the same way, and then the object is regarded as possessing both qualities, but in different degrees: *e. g.* Collegae eius Pauli concio fuit *verior quam gratior* populo—Liv., xxii., 38—‘had more of truth than of what was agreeable;’ it might have had both. (See Ramsh., § 154, A. 3.) *d.* The comparatives *plus*, *amplius*, *minus*, and *latior*, very frequently, and *major* and *minor* occasionally, are followed by nouns expressing measure of space, without such nouns being affected by them: *e. g.* Quintius tecum *plus annum* vixit—Cic. Quint., 12; *annum* is the accusative of amount, ‘he lived a year;’ and *plus* is introduced as an additional measure of the time, in the same case, and as a noun in apposition, ‘a year (and) more.’ *e.* The comparative sometimes stands without either *quam* or the ablative following; and then the comparison is made, not with any defined object, but with what is the usual or proper degree, expressed in English by ‘rather,’ ‘too,’ ‘somewhat.’ *E. g.* Senectus est natura *loquacior*, ‘rather loquacious.’—Cic. Sen., xvi. Voluptas quum *major est atque longior*, omne animi lumen extinguit, ‘too great and too protracted.’—Cic. Sen., xii. In this construction, *plures* has the signification of ‘several:’ *e. g.* In columba sentio *plures* videri colores, nec esse plus uno.—Cic. Acad., ii., 25. *f.* The verbs *malo*, ‘I had rather;’ *praestat*, ‘it is better,’ have a like construction with the comparative, and are followed by *quam*: *e. g.* Valere *malo quam* dives esse.—Cic. Off., ii., 25. Accipere *quam* facere *praestat* injuriam.—Cic. Tusc., v., 19. *g.* When objects of the same kind are compared as to the posses-

sion of any quality, the comparative degree, as its nature would require, is the form of the adjective employed: e. g. *Posteriorēs cogitationes, ut aiunt, sapientiores solent esse.*—Cic. Phil., xii., 2. *h* The degree marked by the comparative is sometimes heightened by prefixing the particle *etiam*, ‘even,’ ‘yet,’ ‘still,’ and occasionally *adhuc*, ‘yet:’ e. g. *Hesiodus eadem mensura reddere iubet qua acciperis, aut etiam cumulatiorē si possis.*—Cic. Brut., 4. *Punctum est quod vivimus et adhuc puncto minus.*—Sen. Ep., 49.

Besides the definition of the comparative by the ablative, or by *quam* and a noun in the same case with the subject of the comparison, it is further frequently attended by a noun in the ablative case, to express the amount of difference by which the quality in one object exceeds it in another with which the comparison is made. The ablative is either one of measure, as, *Siculi nonnunquam uno die longiorem mensem faciunt*—Cic. Verr., ii., 52—‘by one day longer;’ or one of the neuter nouns which indicate quantity in a general way, as *multo*, ‘by much;’ *paullo*, ‘by a little;’ *parvo*, ‘by a small amount;’ *aliquanto*, ‘somewhat,’ ‘by something;’ *quanto*, ‘by how much,’ *tanto*, ‘by so much;’ *quo*, ‘by how much,’ *eo*, ‘by so much;’ *dimidio*, ‘by the half;’ *sesqui*, ‘by one and a half;’ *altero tanto*, ‘by as much again;’ *nihilo*, ‘nothing:’ e. g. *Duae ad Luceriam ferebant viae, altera aperta, sed quanto tutior tanto fere longior.*—Liv., ix., 2. *Quo major est in animis praestantia et divinior, eo majore indigent diligentia*, ‘the greater the excellency of the mind, and the more divine, the more diligence does it require.’ *Quo—eo* or *hoc*, as in this example, and the correlatives *quanto—tanto*, are used to mark a proportion between the two members of a comparison, expressed in English by ‘the—the,’ ‘as—so,’ ‘by how much’—‘by so much,’ &c. (See Grotef. Gr., § 276.) For an explanation of the ablative as here employed after the comparative, see page 37. It may be added to what is there said, that it differs from the ablative which indicates the object with which the comparison is made in nothing, except the nature of the object or idea which the noun, viewed abstractly from the case, expresses; the former being always a sign of quantity or measure, more or less specific, the latter denoting any object, however general, that can occupy the attention.

The comparison, when the quality is expressed by the superlative form of the adjective, is of one object or set of objects in regard to this quality, with all other objects of the same class, at least so far as the view of the speaker extends. Of course, the noun which follows to mark the objects with which the comparison is made, will be the name of the class to which the subject of comparison belongs,

and, according to the general rule applying to such a case, will be in the genitive; and further, as it must indicate a number of objects, will be in the plural number, unless the noun be of such a nature as in the singular to comprise many individuals. *E. g.* *Gallorum omnium fortissimi sunt Belgae.*—Caes. d. B. G., i., 1. *Procas Numitori, qui stirpis maximus erat, regnum legat.*—Liv., i., 3.

Sometimes the superlative is used without a noun to define it, and then expresses merely a very high degree of the quality. *E. g.* *Si Aurelios honorifice liberaliterque tractaris, et tibi gratissimos optimosque adolescentes adjunxeris, et mihi gratissimum feceris.*—Cic. Ep. ad Div., xiii., 40. *Hunc exitum vir fortissimus M. Antonius jam tum timebat, 'a very brave man.'*—Cic. ad Div., xi., 2. *Post Pericles hac fuit laude clarissimus, 'most distinguished.'*—Cic. Brut., 7. In such cases, the effect of the omission of a defining noun is to heighten the quality by leaving unlimited the degree of superiority affirmed, as though the comparison were made with all possible beings: *e. g.* *Jupiter optimus maximus, cujus nutu et arbitrio coelum, terra, mariaque reguntur.*—Cic. Rosc. Amer., 46.

Instead of the genitive plural, the prepositions *e, ex, inter, de*, with their appropriate cases, are sometimes used to mark the class of objects with which the comparison is made. *E. g.* *Solon sapientissimus ex septem.*—Cic. Brut., 15. *Iris Africana, amplissima inter omnes.*—Plin., xxi., 7. *De tuis innumerabilibus in me officiis erit hoc gratissimum.*—Cic. ad Div., xvi., 1.

The superlative has occasionally coupled with it words which variously modify its sense, chiefly by giving it intensity. *a.* With *quisque* added, it obtains a distributive sense, attributing a quality to a number of individuals, so that every one shall be understood to possess it in the highest degree. It may be expressed in English by 'every' or 'all,' and the superlative of the adjective: *e. g.* *Pecunia semper ab amplissimo quoque et clarissimo contempta est.*—Cic. Phil., i., 12, 29—'by every most illustrious man,' 'by all the most illustrious men.' In *optimis quibusque* honoris est certamen et gloriae.—Cic. Lacl., 10. When the plural is employed, the only difference is, that classes of persons are referred to instead of individuals: *e. g.* *Optimi quique expetebant a me doctrinam sibi.*—Plaut. Most., i., 2, 76. *b.* *Quam* prefixed to the superlative gives more intensity to its signification, raising the quality to the highest possible degree: *e. g.* *Jugurtha quam maximas potest copias armat.*—Sall. Jug., 13—'as great as he possibly can.' Here it is to be observed that this highly augmented sense of the superlative, conveyed by 'as possible,' is independent of the word *potest*. The

ec: relative of *quam*, viz., *tam*, may be supplied, and the sentence more fully written out will be (*tam magnas*) *copias armat quam potest maxumas*. *Quam* is properly a relative pronoun in the accusative case, and as such marks the limit up to which the quality, which is to be supplied with *tam*, extends; thus, in the above example, the simple proposition is 'he arms large forces,' and, by way of definition, it is added, *tam* being supplied, 'as great (*tam magnas*) as the greatest' (*quam maxumas*). So *quam primum*, 'as soon as possible,' may be interpreted by ('as soon as that) which is first. In the same way, and in the same sense, *ut* (i. q. the Greek demonstrative *hōti* (*ὅτι*), which is joined to the superlative in like manner) is prefixed to the superlative: e. g. *Te semper sic colam ut quam diligentissime*.—Cic. ad Div., xiii., 62. So *ut primum*, 'as soon as possible,' may be interpreted by 'that that is first.' *Ut* in this sense is a demonstrative pronoun in the accusative. The relative *qui* also often precedes the superlative, along with *quam*, *ut*, *quantus*, or another relative: e. g. *Tam sum amicus reipublicae quam qui maxime*.—Cic. Fam., v., 2—'as he who is most so.' c. Of the same nature with *quam*, being, like it, an accusative of the relative, and requiring for its explanation that *tum* shall be supplied to complete the sense, is *quum* when prefixed to the superlative; only it refers to time, and, supplying the correlative, signifies properly ('then) when most of all,' 'especially:' e. g. *Mater multos jam annos, et nunc quum maxime filium interfectum cupit*.—Cic. Cluent., 5. The ellipsis may be filled up as follows: *Mater multos jam annos, et nunc (ita ut tum) quum maxime (cupit), filium interfectum cupit*.—Cf. Cic. Qu. Fr., ii., 6, where *ita ut* is found written: *domus celebratur ita ut quum maxime*. (Billr., § 191, a; Ramsh., § 155, 5.)

The amount by which an object exceeds all others in the particular quality which is made the subject of comparison, is expressed by an ablative of measure, or by adverbs, viz., *multo*, *longe*, *vel*, and by *quam*, as already mentioned. E. g. *Ab Sabinis bellum ortum, multoque id maximum fuit*.—Liv., i., 11—'much,' or 'by much the greatest.' *Ex Britannis omnibus longe sunt humanissimi qui Cantium incolunt*.—Caes., v., 14. *In fidibus musicorum aures vel minima sentiunt*, 'even the most minute.'—Cic. Off., i., 41. *Mihi nihil fuit optatius quam ut quam gratissimus erga te esse cognoscerer*.—Cic. ad Div., i., 5. *Vel* before the superlative is of the same origin with the conjunction *vel*, and probably has the radical seen in *vol-o*. It properly means 'if you choose,' and this sense is consistent with that in which it is used with the superlative, namely, 'even,' and with the peculiar meaning of 'or,' which it bears when employed as a conjunction

CHAPTER IV.*

PRONOUNS.—*Definition.—Classes of Pronouns.—Formation and Signification of some of the Pronouns, and of the Adverbs and Conjunctions formed from them.*

SOME difficulty attends the definition of the pronoun; but it is, perhaps, unnecessarily increased by making the ground of it those forms, as the relative, which, being compounds, are not capable, without previous analysis, of affording a just definition. The pronouns of the first and second persons, *ego, tu*, 'I,' 'thou,' &c., and the simple demonstrative pronoun, *is, ea, id*, 'he,' 'she,' 'it,' may best furnish the proper notion of this class of words. The relative, adjective, and other pronouns, it will be afterward seen, are derivatives or compounds. The pronouns of the first and second persons do no more than mark with additional emphasis, and with more distinctness, what is already expressed in Latin, and other languages, by the corresponding persons of the verb; *i. e.* in the former case, the person who speaks or communicates thought; and in the latter, the person who is addressed—to whom the communication is made; thus, *laud-o, lauda-s*, more emphatically *ego laud-o, tu lauda-s*; in the same way the pronoun of the third person. These may be considered as nouns of a peculiar nature, serving as a means whereby the speaker may readily designate the object of which he affirms any thing, without assigning to it a special name to distinguish it from any other object. It is simply and sufficiently distinguished by being presented as the subject of discourse, standing in certain defined circumstances, which constitute its characteristics. The object thus indicated may, and, in fact, always will, have a name of its own, by which it is distinguished from other objects; but when it occupies the position which has been indicated, that is to say, when it marks the person who speaks or is spoken to, or the object of which any thing is affirmed, merely as such, and without reference to further means of distinction from other objects, it assumes this

* The numeral adjectives, which should occupy a place next to the adjectives, according to the usual arrangement, have been purposely omitted for the present, not because they are unimportant or require no explanation; on the contrary, their etymological structure, and the explanation of the manner in which the significations which distinguish the several classes have arisen, are both interesting and important, and are not unattended with difficulty; but it was deemed better to pass them by, as being more fittingly explained in the Lexicons.

most general name, equally applicable to any and every object occurring in the like circumstances. In other words, as the name of 'tree,' 'house,' 'garden,' is given to an object having certain characteristics, and conveying to the mind certain ideas, so *ego, tu, is*, are assigned as names to objects standing in certain relations, viz., that of being the speaker, that of being the person spoken to or addressed, and that of being the object spoken of, and this independently of their other properties. Consequently, the place of the pronouns, as has been already stated (p. 23), can not be supplied by the common names of the objects for which they are said to stand. Thus by the name *Caesar* one person is distinguished from others of the same kind, *Scipio, Pompeius*, &c., but the term *is* may be applied equally to any one of these, or to any other personal object, provided he be placed in the relation of the object spoken of; to determine, for example, in the phrase *is vicit*, the person to whom it is intended that the thing affirmed shall be attributed, he is pointed to with the finger, or by some other means placed in such a relation to the person addressed that he may have no doubt of my intention. Viewed in this light, as names equally applicable to all objects whatsoever, when they occupy a certain position, the pronouns are perhaps the most general of all the nouns, and the simplest; and are of the highest importance for the convenient interchange of thought. The explanation here given is further confirmed by the nature of the demonstrative pronoun *is*, &c.

The pronouns are arranged in the following classes :

I. Substantive, which are simple, viz. :

1. Personal : *ego*, 'I;' *tu*, 'thou.' 2. Reflexive : *se*, 'himself.'

II. Adjective, viz. :

1. Personal or possessive : *meus*, 'my;' *tuus*, 'thy;' *suus*, 'his own;' *noster*, 'our;' *vester*, 'your;' *nostras*, 'of our country;' *vestras*, 'of your country.'

2. Demonstrative : *a.* Simple : *is*, 'he,' 'that;' *hic*, 'this,' 'he;' *ille*, 'that,' 'he;' *iste*, 'that.' *b.* Reflexive : *ipse*, 'he himself.'

c. Derivative : *a.* *Alius*, 'other,' 'different;' *alter*, 'the other (of two);' *iterum*, 'again.' *d.* Correlative : *talis*, 'such;' *tantus*, 'so great;' *totus*, 'the whole;' *tot*, 'so many.'

3. Relative : *a.* Simple : *qui*, 'who.' *b.* Derivative : *uter*, 'which of two;' *neuter*, 'neither;' *ceterum, ceteri*, 'the rest;' *cujas, cujus*, 'of whose country.' *c.* Correlative : *qualis*, 'of what kind,' 'as;' *quantus*, 'how great,' 'as;' *quotus, quot*, 'how many,' 'as.'

4. Interrogative : *a.* Simple : *quis* (substantive), 'who?' **qui** (**ad**

jective), 'who' (of what kind)? *b.* Compound: *ecquis*, 'who (possibly)?' *quisnam* (substantive), *quinam* (adjective), 'who then?'

5. Indefinite: *a.* Simple: *quis* (substantive), *qui* (adjective), 'any one.' *b.* Compound: *aliquis*, 'some one,' 'somebody;' *quidam*, 'a certain one;' *quisquam*, 'any one whosoever;' *quispiam*, 'any one whosoever;' *ullus*, 'any;' *nullus*, 'none;' *nonnullus*, 'some;' *quisque*, 'every one;' *unus quisque*, 'each and every,' 'every one severally;' *quivis*, *quilibet*, 'any one you please;' *quisquis*, 'whosoever;' *quicumque*, 'whosoever.'

I. *Substantive (Personal) Pronouns*.—These are the names of objects considered merely as speaking, spoken to, or spoken of; *ego*, 'I;' *tu*, 'thou;' *is*, 'he;' *sui*, 'of himself,' 'herself,' and 'itself.' These have no distinction of gender. *Is* will be treated of under the demonstratives.

	1st Pers.	2d Pers.	3d Pers. (reflexive).
Singular Nominative	<i>ego</i> ,	<i>tu</i> ,	wanting.
" Genitive	<i>mei</i> ,	<i>tui</i> ,	<i>sui</i> .
" Dative	<i>mihi</i> ,	<i>tibi</i> ,	<i>sibi</i> .
" Accusative	<i>me</i> ,	<i>te</i> ,	<i>se</i> .
" Ablative	<i>me</i> ,	<i>te</i> ,	<i>se</i> .
Plural Nominative	<i>nos</i> ,	<i>vos</i> ,	(same as sing.)
" Genitive	<i>nostri</i> ,	<i>vestri</i> .	
" Dative	<i>nostrum</i> ,	<i>vestrum</i> .	
" Dative	<i>nobis</i> ,	<i>vobis</i> .	
" Accusative	<i>nos</i> ,	<i>vos</i> .	
" Ablative	<i>nobis</i> ,	<i>vobis</i> .	

These pronouns differ from the ordinary inflection of nouns in several particulars. 1. The nominative singular has no proper case-ending. 2. The cases are not formed in the singular and plural upon the same radical, at least in appearance; and, in the first person, the oblique cases have a different root from the nominative. 3. The dative singular has the ancient ending *bi*, and in the first person *hi*, corresponding to the old Greek ablative form *phi* ($\phi\iota$), and to the Sanscrit *bhyam*, *hyam*, as *tubhyam*, *mahyam*. In the plural, *bis* corresponds to the singular *bi*, and to the Sanscrit instrumentalis plural *bhis*, and dative and ablative *bhyas*. (See Bopp, *Comp. Gr.*, § 340.) 4. The accusative singular has no case-ending. Cf. *Gr. mē*, *sē* ($\mu\epsilon$, $\sigma\epsilon$), Sanscrit *mām* and *mā*, *tvām* and *tvā*. 5. The ablative singular, also, is without a case-ending, probably through contraction. An old form of the ablative *mē* was *med*, with which compare the Sanscrit *mat*, *vat*. (See Bopp, *ut supra*.) 6. The dative singular is frequently in poetry, and sometimes in prose, contracted into *mi*.

The radical of the pronoun of the first person in the nominative

singular is *eg*, with which compare the Greek *ēg-ō* (εγω) and *ēg-ōn* (εγων), Sanscrit *ah-am*, Zend *az-em*, Gothic *ik*, German *ich*, Italian *io*, Spanish *yo*, English 'I.' In the remaining cases the radical is *me* or *mi*, as genitive *me-i*, dative *mi-hi*, accusative *mē*, ablative *mē*. Compare the Sanscrit radical *ma*, as in the accusative *mām*, dative *ma-hyam*, &c., Greek *mō-i* (μοι) or *ēmō-i* (εμοι), accusative *mē* (με) or *ēmē* (εμε), Gothic *mi*, *mik*, German *mich*, &c. In the plural the root is *no*, as *nō-s*, *nō-bis*, and the adjective *no-ster*. Compare the Greek dual *nō-i* (νωϊ) and the Sanscrit *na-s*, accusative and genitive.

In the pronoun of the second person, the radical, in the singular, is *tu*, *te*, or *ti*, as nominative *tu*, genitive *tu-i*, dative *ti-bi*, accusative *te*. Compare the Greek *su* (συ), Doric *tu* (τυ), *tin* (τιν), *tēin* (τειν), and the Sanscrit *tram*, *tu-bhyam*, Gothic *thu*, dative *thus*, accusative *thuk*. In the plural the root is *vo*, as *vō-s*, *vo-bis*, and adjective *ve-ster*, *o* being exchanged for *e*. Compare the Greek *sphōi* (σφωϊ) and *sphō* (σφω), where probably the *s* has been retained from the singular. The Sanscrit dual *yuvam* corresponds to the singular *tav*. (See Bopp, C. Gr., § 326, foll.)

The reflexive pronoun *sui*, &c., has the radical *su*, *se*, *si*, corresponding to the Greek *hou* (οὐ), *hōi* (οἱ), *hē* (ἐ), *s* and *h* being interchanged.

Adjective Pronouns.—The general characteristic of this class of pronouns is, that they mark the substantive idea which they contain as the attribute of some object; *e. g.* *liber meus*, 'my book.' Here the substantive idea *me* is named as the attribute of *liber*, 'book.' Thus the adjective pronouns comprise, as above represented, all the pronouns save the personal and reflexive. But although *is*, 'he,' 'that;' *hic*, 'he,' 'this;' *ille*, 'he,' 'that;' *iste*, 'that,' are really adjective pronouns, since they mark the general demonstrative or substantive idea which they contain as the attribute of some object, *e. g.* *ea classis*, 'that fleet,' yet they are seemingly used also as substantive pronouns, *i. e.* to denote a person or thing as standing in certain relations, namely, as spoken of, or pointed to, *e. g.* *is fecit*, 'he did it,' and so may be considered practically as pronouns substantive of the third person. (Cf. Becker *Ausf. D. Gr.*, § 109.)

1. *Possessive Pronouns.*—The adjective pronouns derived from the personal pronouns are distinguished by the name of *possessive*.

a. Those derived from the pronoun of the first person are *meus*, *noster*, and *nostras*. *Me-us*, *me-a*, *me-um*, 'my,' 'mine,' is formed of the root *me*, seen in the oblique cases singular *me-i*, *me*, &c., and the termination *us*, which is a common attributive ending, as

bon-us, script-us. Compare the Greek *ēm-ōs* (εμος). *No-ster, no-stra, no-strum*, 'our,' is composed of the root *no*, seen in the plural cases of the pronoun of the first person in Latin, as *no-s, no-bis*, and in the dual *noi* (νοι), &c., in Greek, and which corresponds to the Sanscrit *na* and *nā*, and the termination *ster*. This may be the same with the comparative ending *ter*, occurring in *alter*, &c., in Latin, and common in Greek, and with the Sanscrit comparative sign *tarz*, the *s* being euphonic, as in many Greek comparatives; as *saphē-s-teros* (σαφε-σ-τερος). If so, *noster* originally had the signification of 'our,' referring to *two*, as *noitēros* (νοϊτερος) in Greek does, but afterward lost this dual sense. It has been already seen that the Latin radical *no*, exclusively plural, corresponds to the Greek dual radical *nō*. *Nostras*, genitive *nostrat-is*, which has the same inflection as similar adjectives of one ending of the third declension, may be compared, as to its form, with such nouns as *Arpinas*, 'a citizen of Arpinum,' *Privernas*, 'a citizen of Privernum,' to which the name of gentile (*gentilia*) is given; and with these it agrees in signification, answering to 'of our country or nation' in English: e. g. *Nostrates philosophi*.—Cic. Tusc., v., 32. For other examples, and for some other acceptations of this term, see *Facc. Lex*.

b. The possessive pronouns derived from the pronoun of the second person are *tuus, vester, and vestras*. *Tu-us, tu-a, tu-um*, 'your,' 'thy or thine,' is formed of the root *tu*, seen in the nominative and genitive of the pronoun of the second person, and the attributive ending *us*. Compare the Greek *sō-s* (σος), Doric and Ionic *tē-ōs* (τεος). *Ve-ster, ve-stra, ve-strum*, 'your,' is formed of the root *ve*, the same as *vo*, seen in the plural cases of the pronoun of the second person, as *vo-s, vo-bis*, and the ending *ster*, for which see above. *Vester* answers to the Greek dual form *sphōi-teros* (σφωϊ-τερος), 'of you two.' *Vestras*, genitive *vestrat-is*, corresponds in form and signification to *nostras*, having for its meaning 'of your country or nation.'

c. *Su-us, su-a, su-um*, 'his, her, its own,' is formed of the root *su*, as seen in the genitive *su-i* of the reflexive pronoun. Compare the Greek *hōs* (ός), Doric and Ionic *hēōs* (έος), which has *h* instead of the Latin *s*, and the Sanscrit *svas, sva, svam*, answering more exactly to the Greek plural form *sphēis* (σφεις), only that the Greek has *ph*, the Sanscrit *v*. (See *Kuehn. Gr. Gr.*, § 335.)

To what has been already said, it is proper to add a remark respecting the use of the possessive pronouns *meus, tuus, suus, noster, vester*, compared with *mei, tui, sui, nostri, vestri*, and *nostrum, vestrum*, genitives singular and plural of the personal pronouns considered as nouns. It may, however, be necessary to call to mind beforehand

that *nos* and *vos* have two genitives, *noſtri* and *veſtri*, *noſtrum* and *veſtrum*, and theſe are commonly diſtinguiſhed from each other in their uſe. *Noſtri* and *veſtri*, while they expreſs a plurality of objects, and in ſo far agree with *noſtrum* and *veſtrum*, regard them as a whole in which individuals are not conſidered, being in this reſpect, and as their ending *i*, which is properly ſingular, would indicate, collective nouns: *noſtrum* and *veſtrum*, on the other hand, expreſs a number of objects, 'we,' 'you,' which, although they go to make up a whole, are regarded as ſeparate individuals, and hence they are uſed, in the language of the grammars, partitively after ſuch words as *nemo*, *aliquis*, *uterque*, *primus*, &c. *E. g.* *Patria eſt communis omnium noſtrum parens.*—Cic. *Cat.*, i., 7. *Te ad me venire uterque noſtrum cupit.*—Cic. *ad Att.*, xiii., 33. *Aiſ habe mei rationem, habe tu noſtrum.*—Cic. *Att.*, vii., 9. *Quoniam vita qua fruimur brevis eſt memoriam noſtri quam maxime longam efficere debemus.*—Sall. *Cat.*, 1. *Non vereor ne quiſ me hoc veſtri adhortandi cauſa magnifice loqui exiſtimet.*—Liv., xxi., 41. (See *Face. Lex.*, s. v. *ego*; *Ramsh.*, § 157, 2; *Zumpt*, No. 431; *Billr.*, § 194.) Care muſt be taken to diſtinguiſh between *noſtrum* and *veſtrum* as the genitives plural of *ego* and *tu*, and *noſtrorum* and *veſtrorum*, the genitives plural of *noster* and *vester*.

The general rule for the uſe of the genitives *mei*, &c., and the poſſeſſive pronouns *noster*, &c., is the following: *a.* Where the perſonal noun which is to form the attribute of another is the object or being affected, the genitives *mei*, *tui*, *sui*, *noſtri*, *veſtri* are to be uſed; thus *amor mei* is 'the love borne me,' of which I am the object. *E. g.* *Habetis ducem memorem veſtri, oblitum ſui.*—Cic. *Cat.*, iv., 9. *Maneat quaero gentibus, ſi non amor noſtri, at certe odium ſui.*—Tac. *G.*, 33. *Plancus habuit in petitione multos cupidos ſui.*—Cic. *Planc.*, 19. *b.* When the perſonal noun which ſtands as the attribute is the ſubject to whom is referred the action or affection expreſſed by the noun, verb, &c., which it qualifies, the adjective form *meus*, *tuus*, *ſuus*, *noster*, *vester*, is to be employed; thus *meus amor* ſignifies 'the love which I bear' any one, the affection of which I am the ſubject: *e. g.* *Meum juſ teneam atque injuriam tuam* ('the wrong you have done') *perſequar.*—Cic. *Caecin.*, 11. (See *Billr.*, *ut ſupra.*) The poſſeſſive pronouns, however, furniſh many exceptions to this rule, and often occupy the place of the genitive of the perſonal pronouns when this will lead to no ambiguity. *E. g.* *Jam pridem ego Catilinam non modo invidiae meae, ſed etiam vitae periculo ſuſtulſiſſem.*—Cic. *Cat.*, ii., 2. *Nemini mortalium injuriarum ſuae parvae videntur.*—Sall. *Cat.*, 51. *Amori noſtro pluſculum largiare.*—Cic. *ad Div.*, v., 12 (See *Grotel.* § 116.)

It may further be remarked of the possessive pronouns *meus, tuus, suus, noster, vester*, that they are not to be used in every case in which the English idiom requires the corresponding pronoun, but only when without them ambiguity would exist as to the person to whom an object is to be referred, and when there is some emphasis laid on the possessive pronoun, 'my,' 'your,' &c., or a contrast is to be made between two or more personal nouns as attributes. *E. g.* *Multa me consolantur, maximeque conscientia consiliorum meorum.*—Cic. ad Div., iv., 3. *Tantumne a re tua otii est tibi aliena ut cures?*—Ter. Heaut., i., 1, 23. *Tam mihi mea vita quam tua tibi cara est.*—Plaut. Cas., iii., 6, 24. In such examples as the following the possessive pronoun is not used. In *philosophiae studio actatem consumpsi.*—Cic. Off., i., 1. (See Ramsh., § 157, 3.) Besides the possessive pronouns hitherto mentioned, there is another, derived from the relative and interrogative pronoun, viz.: *cujus, cuja, cujum*, 'whose,' which is used only in the nominative and accusative singular, in the ablative singular feminine *cuja*, and in the nominative and accusative plural feminine *cujac, cujas*. It also furnishes the gentile adjective *cujas, cujatis*, 'of whose country.' *Cujus* is formed of the root *quo* or *co*, which has been converted into *cu*, as in the genitive *cu-jus* (*quo-ius*) and the adjective ending *ius*, as in *Corinth-ius*. In its signification and use it agrees with *meus*, &c. *E. g.* *Cedo, cujum puerum hic apposuisti?*—Ter. Andr., iv., 4, 24.

2. *Demonstrative Pronouns.*—The demonstrative pronouns have for their appropriate sense the simply marking an object as pointed at, or placed in the view of the person who speaks and of him addressed, and hence as an object of attention, and one of which something is declared or is to be declared: *e. g.* *Fuit olim hinc quidam senex, mercator: navem is fregit apud Andrum insulam: is obiit mortem,* 'that person,' 'he.'—Ter. And., i., 3, 16. The primary signification is that of pointing to (*δειξις*), and it may be said to be the spoken or written sign which answers to the various gestures by which an object is indicated. In this sense it is properly substantive; but it has obtained also, as in the above example, an adjective or attributive force, connecting the object which it indicates with one already mentioned. In noticing the formation of the demonstrative pronouns, it may not be amiss to include some remarks on their etymological structure and general signification, inasmuch as this subject, although properly belonging to the lexicons, has not, so far as the author is aware, been sufficiently attended to in them. The pronouns belonging here are *is, hic, ille, iste, ipse alius, alter, iterum* and the correlatives *talis, tantus, totus, tot*.

Is, ea, id.—This pronoun is the simplest of its class. Its root is the vowel *i*, for which *e* occurs in the majority of cases in common use: thus, nominative masculine *i-s*, neuter *i-d*; ancient form of the accusative *i-m*, as in *inter-im*; nominative plural *i-i*; dative and ablative *i-is*; but nominative singular feminine *e-a*, genitive *e-ius*, dative *e-i*, &c., &c. This root is found not only in a number of derivative or compound forms in the Latin language, as *ille, idem, &c.*, as will be seen afterward, but also in many of the cognate languages. Thus, in the Doric form of the Greek dative and accusative of the third person, *i-n* for *hō-i* and *hē*; so *i-tha* in the compound *ithagēnēs*; *hē-ō*, *hē-thēn*, for *hōu*, &c. In the two last examples the aspirate is added, as it will be seen it is in the Latin *hic*. It is the same root which occurs in the Greek relative *hōs, hē, hō*, &c. Compare, also, the Gothic *is* masculine, *si* feminine, *ita* neuter. The simple demonstrative pronoun does not occur in the Sanscrit language; but the same root seen in Latin, &c., is found in the pronoun *ay-am, iy-am, i-dam*, ‘this,’ and in the Zend *hē, hōi*, and *sé*. (Cf. Bopp, V G., § 341.)

Is belongs to the second and third declensions in the masculine and neuter, and to the first in the feminine; but some of the endings of the cases depart from the common forms, or, rather, adhere to ancient forms; there is therefore subjoined a table of its inflections, in which the root is separated from the endings; and the vowel-enough proper to the inflectional root of the first and second declensions, viz., *a*, and *o* or *u*, is distinguished from the proper demonstrative root, whenever it occurs in use, or can be safely supplied either from ancient forms or from analogy.

		<i>Singular.</i>	
	Masculine.	Feminine.	Neuter.
Nom.	<i>i-s</i> .	<i>e-a</i> .	<i>i-d</i> .
Gen.	<i>e-ius</i> .	<i>e-ius</i> .	<i>e-ius</i> .
Dat.	<i>e-i=e-(o)-i</i> .	} <i>e-i</i> , anciently <i>e-ae</i> } <i>=e-a-i</i> .	} <i>e-i=e-(o)-i</i> .
Acc.	<i>e-u-m</i> ; anciently <i>e-m</i> , <i>i-m</i> .		
Abl.	<i>e-o=e-o-(i)</i> . <i>i(n)</i> , in the adverb in <i>-de</i> , ‘thence.’	} <i>e-ā=e-a-l</i> .	} <i>e-o=e-(i)</i> , &c.
	<i>i-bi</i> , in the adverb <i>i-bi</i> , ‘there.’		

	Masculine	Plural. Feminine.	Neuter.
Nom.	i—i; anciently e-i. }	e-ae=e-a-i.	e—a
Gen.	e-o-rum.	e-a-rum.	e-o-rum.
Dat.	i—is, e-is; an- ciently i-bus =i-i-bus. }	i—is, e-is; anciently e-a-bus. }	i—is, &c. See the da- tive masculine.
Acc.	e-o-s.	e-a-s.	e—a.
Abl.	i—is, &c. See the dative. }	See the dative.	See the dative mascu- line.

The inflection of *is* owes its seeming irregularity to the fact that there are mingled in it two distinct forms of declension; 1st, that of the simple *is*, which belongs to the third declension; and, 2dly, that of the adjective form *eus*, *ea*, *cum*, like *bonus*. The former furnishes the nominative singular masculine and neuter *i-s*, *i-d*; the old accusative singular masculine *i-m* or *e-m*, and neuter *i-d*; the ablative singular *in*, seen in *in-de*, and *i-bi*, and the old ablative plural *i-bus*. The latter furnishes the feminine throughout; the genitive singular *e-ius* of all genders; the dative and ablative singular *ei* and *eo*; the accusative singular masculine *eum*; the nominative plural masculine and neuter *ii* or *ei*, *ea*; the genitive plural *eorum*; the dative and ablative *eis* or *iis*, and the accusative plural masculine and neuter *eos*, *ea*.

The final *d* in the neuter singular may be considered the same as the particle *de*, which occurs in Greek at the end of the demonstrative *hō-de*, 'this,' pointing to it; and as the *t* at the end of the neuter of the Sanscrit relative *yas*, *ya*, *yat*. It is most probably the same with *t*, which is prefixed to certain pronouns to give a demonstrative meaning, as, for example, in the correlatives *talīs*, *tantus*, &c., the difference being that in *i-d* it is attached at the end, while in other cases it is placed at the beginning. The English *th-a-t* has this demonstrative sign both at the beginning and end, in the former place aspirated.

The ending of the genitive *ius* occurs in comparatively few words, as *hu-ius*, *ill-ius*, *alter-ius*, *un-ius*, *cu-ius*, &c. It is a very ancient ending, being probably the same as the Sanscrit genitive ending in *sya*, instead of which some nouns have *as*, and others *s*; e. g. *ka-sya*, Latin *cu-ius*; *nav-as*, Latin *nav-is*, Greek *naF-os*; *brātar-s*, Latin *fratr-is*. (See Bopp, *Vergl. Gr.*, § 189.)

The dative *e-i* retains the proper sign of the case, viz., *i*, but has lost *o*, the final vowel of the inflectional root, in the way indicated in the table. That *o* did properly belong to this form is seen in the

ablative *eo*=*eo-i*; cf. the old dative *quo-i*. *Em*, *im*, and *am* are found among the ancient forms of the language; the last occurs in Lucret., iii., 445, *im*, *ib.*, 877, in the compound adverb *inter-im*.

In regard to the signification of *is*, it is hardly necessary to add any thing further to what has been already said, except, perhaps, to make the practical remark that, as the general demonstrative, it is to be employed whenever such a pronoun is required, excepting the special case in which there is superadded the idea of contrast between the object indicated and some other, in regard to their nearness respectively to the person who speaks, as 'this—that,' 'the former—the latter,' &c., when *hic* and *ille* are used; as also they are in meanings directly derived from this; excepting, moreover, the case in which *iste* is demanded to express the sense peculiar to it, to be explained hereafter. *Is* is used especially to mark more distinctly an object already mentioned, and to connect with the subject of the verb a predicate contained in a separate member of the sentence introduced by *qui*. *E. g.* Dionysius servus tuus aufugit. *Is* est in provincia tua.—Cic. ad Div., xiii., 77. *Etiam is qui omnia tenet favet ingeniis.*—Cic. ad Div., iv., 8. Cf. Grotesend's Gram., § 87, 2.

From *is* are formed some demonstrative adverbs, *ibi*, 'there;' *inde*, 'thence;' *eo*, 'thither,' &c. These are, in fact, cases of the pronouns used adverbially. 1. *Ibi* is an ancient form of the ablative case, with the termination *bi*, *i-bi*. In one of the common significations of the ablative case it marks the place in which an object stands, 'in that (place),' 'there.' It is to be distinguished from the adverb *illie*, 'there,' in the same way that *is* is from *ille*. *E. g.* Mons *ibi* verticibus petit arduus astra duobus.—Ovid Met., i., 316. In this signification it is sometimes followed by *loci*. *E. g.* *Ibi loci* terrarum orbe portis discluso.—Plin., vi., 11. Among its derivative significations is that in which it expresses the time at which an action occurs, 'then.' *E. g.* Si tu negavis ducere, *ibi* culpam in te transferet.—Ter. Andr., ii., 3, 4. Add also the examples in which it indicates generally the condition or circumstances in which any thing exists, &c., 'in that,' 'therein,' &c. *E. g.* Si quid est quod ad testes reservet, *ibi* nos quoque paratiores reperiet.—Cic. Rose. Amer., 29. To *ibi* the particle *dem* is sometimes added, forming with it the adverb *ibi-dem*. This has the signification of *ibi* with a strong additional demonstrative sense, 'in that place—there;' and hence arises the meaning 'in that *very* place,' 'in that *same* place.' *E. g.* Ipse *ibidem* manere decrevit.—Nep. Milt., 2. The particle *dem*, which is here added, occurs in a number of words besides, carrying with it the same primary sense, that of pointing out an object strongly, as it

were with the finger, and very commonly obtaining the meaning of individuality and of identity: thus *ibi* means 'in that place,' but *ibidem* 'in that place—there,' 'in that very place,' 'in that same place.' So *idem*, 'the same;' *quidem*, 'indeed,' &c. 2. *Inde* is composed of *in*, and the preposition *de*, 'from.' *In*, the former part of this compound, is an ancient form of the ablative case singular of the pronoun *is*, having *i* for the root, and for the sign of the ablative assuming, instead of *in*, which has already been noticed as one of the forms of that case, only *n*, which may be fairly enough regarded as a shortened form of *in*, produced by dropping *i*, the true termination of the case, or contracting it with the final vowel of the inflectional root. So that, supposing the root to remain, the ablative would be *i-(i)n=i-n*. That such a contraction may take place is shown by the accusative *i-m* and *c-m*. Otherwise the vowel which constitutes the root must be considered as lost by coalescing with *i*, the case-ending; and to this view little objection can be urged. In accordance with its form and composition, *inde* has for its proper signification the idea of 'from that place,' 'thence,' indicating the point from which motion or any action proceeds; and it is in this sense that it is commonly employed. *E. g.* *Eo die mansi Calibus; inde* has litteras dedi, 'from that place,' 'thence.'—*Cic. ad Att., vii., 21.* From this other meanings easily arise: thus it refers to time, 'from that time,' 'after that,' &c. *E. g.* *Agrippa inde Tiberini filius regnat.*—*Liv., i., 3.* Also to persons and to things generally. *E. g.* *Uxorem duxit; nati filii duo; inde* ('of them'), *ego hanc majorem adoptavi mihi.*—*Ter. Adelph., i., 1, 21.* *Ex avaritia erumpat audacia necesse est; inde omnia scelera gignuntur.* *Inde* is compounded with several prepositions, as *exinde*, *proinde*, *subinde*, *deinde*, the signification of which may be easily explained from what has been said of *inde*. *Inde* differs from *illinc* and *istinc*, 'thence,' in the same way that *is* does from *ille* and from *iste*, *inde* being the general demonstrative adverb, while *illinc* means 'thence,' as opposed to *hinc*, 'hence,' and to *istinc*, 'thence,' employed in a very strong demonstrative sense, and as referring to the place which the second person, or the person addressed, occupies, 'from that place—there.' 3. *Eo*, 'to that place,' 'thither,' is an accusative neuter singular of the adjective form *eu-s*, terminating simply in the *o* proper to the root of the second declension, without the usual neuter sign *m*. The same is seen in *ho-c*, *quo-d*, *illu-c=illo-e*, and in the Greek demonstratives *tō* (το), *toutō* (τοῦτο), &c. In its signification it presents the primary meaning of the accusative case, namely, the point reached by motion. *E. g.* *Eo se recipere coeperunt*—*Cae.*

B. G., i., 25—'to that place;' ut *eo* quo intendit perveniat.—Cic. Mur., 9. It is used in a variety of secondary significations; thus, in that by which it expresses to what extent or measure an action reaches, 'so far,' 'to such a pitch,' &c. E. g. *Eo* crevit ut magnitudine laboret sua.—Liv. Proem. *Eo* usque desperationis Spartanos adduxit, ut, &c.—Just., iii., 5. That *eo* is really an accusative case, is made more evident, if possible, by the compound *adeo*=*ad*+*eo*, 'up to that,' 'to such a degree,' 'so.' Take as an example, Cic. Ep. ad Q. Fr. *Adeo* mihi invisus est, ut nihil non acerbum putem quod commune cum illo sit. And the following, in which *adeo* occupies the usual place of *eo*: Artito usque *adeo* quo praeacueris.—Cat. R. R., c. 40. *Idco*, 'for that,' 'on that account,' probably another form of *adeo*, would suggest a like explanation. E. g. Nec cellis *ideo* contende Falernis.—Virg. Georg., ii., 96. In one of its secondary meanings, and where it is an accusative case, used in the sense of 'as to,' 'with regard to,' *eo* expresses that with a view to, or in regard to, which any thing is done, and hence the aim or object proposed; and in this sense is followed by the particles *quo*, *ut*, *ne*, and translated 'to the end that,' &c. E. g. *Eo* scripsi, quo plus auctoritatis haberem.—Cic. ad Div., xvi., 1. *Quo*, also, is here an accusative case, to be explained in the same way. *Eo*, as here employed, should not be confounded with the same word standing in the ablative case with the comparative, very frequently with *quo* as its correlative. E. g. *Eo* mihi jucundius est quod tu *eo* laetaris, 'by so much.'—Cic. ad Att., xiii., 36. Unde *eo* plus opis conferret *quo* minus attulisset gratiae, 'by so much the more,' 'by how much the less.'—Cic. Rosc. Amer., 9. It is not to be concealed, however, that *eo* and *quo*, in this case also, might possibly, though not so probably, admit of explanation as accusative cases of measure. Besides the compounds *adeo* and *ideo*, there is another formed with *eo* which may be mentioned, viz., *codem*. It is formed by adding the particle *dem*, as in *ibidem*, *idem*, &c., and differs in signification from *eo* merely by the idea of identity which *dem* conveys; thus *codem*, 'to the same place.' E. g. Omnes clientes suos *codem* conduxit.—Caes. B. G., i., 4. In its other meanings it corresponds to *eo*. 4. Ut or uti, 'that,' 'as.' It can hardly be doubted that this conjunction in Latin is the same as the Greek *hōti*, which has the same signification; nor that the root in the former is *u*, as in the latter it is *hō*. The only material difference between the two roots is the addition of the aspirate *h* in the Greek; and this is found equally in comparing the Latin *is* with the Greek article or demonstrative pronoun *hō*, *hē*, &c., and with the Latin

pronoun *hi-c.* If the Sanscrit *sas, sa, tat, 'he,' 'she,' 'it ;' yas, ya, yat, 'this,' 'that,'* the Zend genitive and dative *hé* and *sé*, the Gothic *is, si, ita*, the Latin *is, ea, id*, with *sic*, and *hic, huc, hac, &c.*, be taken into view, it will be seen not only that the vowel of the demonstrative root varies, being *i, e, a, o*, or *u*, but also that it is sometimes attended by a consonant or breathing, as *h, y* or *j*, or *s*, and sometimes not. This remark will justify the assuming that the root in *u-ti*, of which *ut* is a shortened form, is essentially the same as in the demonstrative *is*, &c. To account for the final *t*, it is only necessary to recall to mind the frequent occurrence in Latin, Greek, Sanscrit, and the related languages generally, of *t*, or its cognate *d*, sometimes at the end, sometimes at the beginning, and sometimes at both, to mark a demonstrative sense. *E. g.* Latin *i-d. illu-d, t-am, &c.*, Greek *hō-dē, t-ō-dē, &c.*, Sanscrit *ya-d, t-a-d*, Gothic *i-ta, &c.* Whatever may be the origin of this demonstrative *t* or *d* it is very probable that the particles *dēm* in *idēm, quidēm, &c.*, *dām* in *quidam*, 'a certain one,' &c., and in Sanscrit *idam* (Bopp, Gr. Crit., § 270), 'this,' *ta* in *i-ta*, 'thus,' Gothic *i-ta*, 'it,' and *dē*, in Greek *hō-dē, &c.*, are essentially the same. The *i* at the end of *uti* is perhaps attended with more difficulty in its explanation. But, at the first view, it would seem to be the same with *i*, which is attached in Greek to some demonstrative pronouns and adverbs, rendering yet stronger their peculiar sense, and to be considered itself identical with the demonstrative root *i*; as, for example, in *houtōsi*, 'this man—here,' *hōdi*, 'this—here,' *houtōsi*, 'thus—as you see,' &c., &c. (See Kühner, Gr. Gr., § 349, e.) The signification of *ut* corresponds with its formation, as here explained; for it retains at all times its demonstrative sense, the member of the sentence which it introduces being merely pointed out by it, in the same way as any other object. This is more easily seen by separating the members of the sentence, and then marking the force and office of the conjunction. *E. g.* *Caesari Ariovistus respondit: jus esse belli, ut qui vicissent iis quos vicissent quemadmodum vellent imperarent.*—Caes. B. G., i., 36. Here it is first affirmed that 'it is a right of war;' and then, to complete the sense, is added, 'that they who conquer command the conquered after their own will;' the added member explains what the right before mentioned is—'they who conquer command at pleasure the conquered;' and the meaning and office of *ut*, 'that,' is simply to point out, and so introduce more distinctly to notice, this explanatory phrase, 'that—they who conquer,' &c. The whole sentence would be in English, which, in regard to the conjunction, entirely agrees with the Latin, 'it is a right of war,' the question arises,

what is a right of war? the answer is, 'that,' namely, 'they who conquer,' &c. Take the following example, in which *ut*, with the subjunctive following, marks the purpose or design of the action contained in the member on which it depends: *Romani ab aratro abduxerunt Cincinnatum, ut dictator esset.*—Cic. de Fin., ii., 2. Here *ut* and the phrase *dictator esset*, 'that he might be dictator,' may be resolved nearly in the same way as before, into two parts, *ut*, 'that,' the demonstrative, pointing out some object or fact to be taken in connection with the main proposition, as explanatory, &c., and *dictator esset*, 'he might be dictator.' The precise relation between the chief and the subordinate member, whether the latter expresses the purpose, or the ground or reason of what is contained in the former, or merely some additional characteristic, as is the case when a noun stands in apposition to another, is a matter not to be determined from the conjunction singly, which affirms nothing, only points to some object or proposition associated with the principal member; but is rather to be learned from the form of the verb which follows and from the context. The subordinate member, however, will stand to the chief member either in the relation of subject or object, and the conjunction will, of course, conform. Thus, in the example *Romani ab aratro abduxerunt Cincinnatum, ut dictator esset*, the second member stands as the object in regard or with reference to which the action affirmed in the prior member is performed, and consequently *ut*, as the forerunner of this second proposition, and conveying in a general way what it declares more particularly, will be in the same case, and would be interpreted in English by 'as to,' 'with regard to *that*.' The whole sentence would then stand as follows: *Romani ab aratro abduxerunt Cincinnatum, ut*—*dictator esset*, 'the Romans took Cincinnatus from the plough, in regard to, or with a view to *that*'—to the question which instantly arises, 'with respect to what?' the answer is, in regard to, with a view to this fact—'his being dictator.' In the former of these two examples adduced, the second member, viz., *ut qui vicissent*, &c., is in fact the subject of the infinitive *esse* after *respondit*, a verb of 'saying;'; it follows that *ut* is likewise an accusative before the same infinitive, being used as its subject. It will be seen subsequently that such a subject of the infinitive is really an accusative used in the sense of 'as to.' In the latter, *ut dictator esset* is properly the accusative of measure or extent, marking how far the chief proposition is to be regarded as affirmed. The notion of purpose, as is the case with result or effect expressed by *ut* and the subjunctive, is due to the subjunctive; that is to say, while *ut*, as an accusative, might mark the extent of an affirmation, those particular varieties of this limitation

which we call purpose, aim, result, or effect, could not be marked without a subjunctive. This explanation of the construction of *ut* would be confirmed by a comparison with that of the Greek *hōti* and the Latin conjunction *quod*; but this would occupy too much space, to the exclusion of other matter, and it is hoped, besides, that it is unnecessary. In addition to the signification of 'that,' *ut* has also that of 'as,' 'how.' E. g. *Ut tute es, item censes omnes esse!*—Plaut. Rud., iv., 4, 4—'as you are.' *Credo te audisse ut me circumsteterint, ut aperte jugula sua pro meo capite P. Clodio ostentarent*—O.c. ad Att., i., 16—'how they stood around me.' The signification in these instances is so nearly the same as that already explained, the very same principles of construction being involved, that it does not require farther notice. There is, however, another class of meanings belonging to *ut* which ought not to be overlooked; that, namely, in which it expresses time, and is translated by 'when,' 'after,' 'as soon as,' 'while,' &c. E. g. *Ut haec audivit, sic exarsit, &c.*, 'when,' or 'as soon as he heard this,' &c.—Cic. Ver., iii., 25. *Ut primum fletu represso loqui posse coepi*—Cic. Somn. Scip., 3—'when first,' 'as soon as,' &c. *Ut*, in this sense, does not differ from the same form, in the meanings already mentioned, more than *ibi*, 'then,' differs from the same word when it signifies 'there,' and may be considered the same word, the meaning being modified by the nature of the object to which it refers. It may be observed that *ut*, as an accusative case used to denote a point of time, 'when,' admits of the same explanation with *quom*, 'when,' *ad extremum*, 'at last,' &c.; namely, the limit reached is regarded as the point of position in space or time, the motion or action which preceded being unnoticed. In like manner, *ut* in the sense of 'though,' granted that, 'provided,' may be referred to the primary demonstrative meaning of *ut* employed as an accusative in the signification of 'as to.' E. g. *Ut desint vires, tamen est laudanda voluntas*—Ov. ex Pont., iii., 4, 79—'though the ability be wanting,' &c. See other examples in Facc. Lexic., sub voce; and compare, in regard to the construction of *ut*, Diversions of Purley, vol. i., p. 71, seqq., on the English conjunction 'that.' 5. *Ita*, 'so,' 'thus,' &c., is another of the forms in which the demonstrative pronoun appears as an adverb and conjunction. The root is *i*, as in the general demonstrative pronoun *is*, and the termination or suffix *ta* may be referred to the varied forms *d*, *de*, *dem*, *dam*, *t*, *te*, by prefixing which, or adding them at the end, relative are converted into demonstrative forms, or those already demonstrative are made more strongly so. The ending *ta* very much resembles that of the Greek *ēn-tha*, 'there,' *ēntau-tha*, 'here,' and may be of the same origin.

Admitting, then, that *i-ta* has this two-fold demonstrative form, and comparing together its several significations as they occur in the language, it may be confidently assumed that its primary sense is simply demonstrative, pointing out an object in the various relations which it may occupy as subject or object; in English 'that,' 'that—there.' *E. g.* Omnes qui amant graviter sibi dari uxorem ferunt. *Dav. Ita* aiunt, 'so they say;' or it would be the same to say, 'they say that.'—Ter. Andr., i., 2, 20. Nam antea qui scire posses, dum aetas, metus prohibebant? *So. Ita* est, 'it is even so;' i. q., 'it is that—there,' 'that very thing.'—Ter. Andr., i., 1, 27. Quid istic tibi negotii est? *Dav. Mihin?* *Si. Ita*, 'yes,' 'even so;' i. q., 'that that you say.' It is by no means difficult, even were the striking illustration furnished by the Greek *hōs* and *houtōs* (ὡς and οὕτως), 'thus,' 'so,' wanting, to see how the common significations of *ita* are derived from the primary sense above indicated. The conjunction *itaque* is compounded of *ita* and *que*, and its signification 'and so,' 'accordingly,' is in strict keeping with its composition. It introduces a fact or statement as following naturally, as a matter of course, upon a preceding admitted fact, and as being in exact accordance with it. It denotes a just sequence of facts rather than a rational conclusion. *E. g.* In Phocione tantum fuit odium multitudinis ut nemo ausus sit eum liber sepelire. *Itaque* a servis sepultus est—Nep., xix., 4—'accordingly he was buried,' &c. It is distinguished from *igitur* and *ergo*, which are translated by 'then,' 'therefore,' by this, that while it marks the fact which it introduces as merely standing in just accordance with the chief proposition, and naturally following upon it, these (*igitur* and *ergo*) serve to introduce logical consequences, the former less, the latter more formally. *Igitur*, 'then,' admits a preceding fact or reasoning as true, and brings in a proposition which results as true. *E. g.* Si est aliquid in rerum natura quod potestas humana efficere non possit, est certe id quod illud efficit homine melius. Atqui res coelestes omnesque eae quarum est ordo sempiternus ab homine confici non possunt, est *igitur* id quo illa conficiuntur homine melius.—Cic. Nat. Deor., ii., 6. *Ergo*, 'therefore,' 'consequently,' states formally a logical conclusion following from foregoing facts or reasons. *E. g.* Dionysius adolescenti negare non potuit quin eum arcesseret, quum Dion eius audiendi cupiditate flagraret. Dedit *ergo* veniam.—Nep. Dion., ii., 2. (See Schmalz. Syn., 590.) 6. *Sic*, 'so,' 'thus,' is, not less certainly than *ita*, to be ranked with the adverbs formed from the demonstrative root as seen in *is*. The Sanscrit pronoun *sas*, *sa*, *tat*, corresponds to the Greek *hō*, *hē*, *tō*, and to the Latin *hic*. (See Bopp, Gr. Crit., § 267, and Kühner, § 342. 1, and 310. Ann. 1.) In the Greek and

Latin forms, the aspirate holds the place of the *s* in the Sanscrit. In the Latin reflexive pronoun *sui, sibi*, to which *hōu* and *hōi* correspond, the same letter is retained, as it is also in the possessive pronoun *suus*, Sanscrit *sav*. The demonstrative root *i* in *sic* answers to the *a* in the Sanscrit, as it does in the relative *qui*, &c.= Sanscrit *kas, ka*, &c., and to the Greek *ō* in *hō*, &c. The demonstrative suffix *ce* occurs here precisely as in *hi-c*, to which *sic* more properly belongs; it has been introduced here for the more convenient comparison of its signification with that of *ita*. From what has been said, it appears that *s-i-c* is composed of the demonstrative root *i*, with *s* prefixed, corresponding to the aspirate *h* in *hic*, and of the suffix *c*, which is abbreviated from *cc*. Its primary signification should therefore be 'this—here;' and from this will readily follow that of 'thus—as you see,' 'so.' So that *sic* will, in sense as well as in form, be related to *hic*, as *ita* is to *is*: they will both be demonstrative adverbs, but *ita* will refer to objects or actions generally, *sic* to what is present and occurs before the eyes. This, in fact, marks distinctly the actual difference between these two adverbs: *ita* introduces an explanatory or defining phrase, in which the action is regarded as merely conceived by the mind, while *sic* implies that the action which its member of sentence expresses is occurring before the eyes. Thus, Ter. Eun., iii., 5, 46, the maid says to the Eunuchus, 'Heus tu Dore, cape hoc flabellum, et ventulum huic *sic* facito dum lavamus,' 'thus,' 'as you see me do' (taking the fan in her hand, probably, and showing him how to use it). Hor. Sat., ii., 8, 75: Tibi Di quaecumque preceris commoda dent! *ita* vir bonus es. Cic. Nat. Deor., ii., 47: Vites *sic* claviculis adminicula tamquam manibus apprehendunt, atque *ita* se erigunt, ut animales. (See Ramsh. Gr., § 196, note *.) 7. *Iterum*, 'again,' is composed of the demonstrative root *i* with the suffix *terum*, which latter is the neuter singular of a comparative form, not of common occurrence in Latin, but which is the usual form in some other languages: thus, in Greek, *tērōs, tērōn*, in Sanscrit *tarā*, &c. The Latin language, however, furnishes examples of this ending in a few words, as *alter, uter, ceteri, practer, inter*, &c. In all these, as in the Greek *hētēros, pōtēros*, &c., the reference is to two objects; *alter*, 'the other of two;' *pōtērōs*, 'which of the two?' So the Sanscrit *i-tara*, 'the other;' the English *o-ther*, the German *o-der*, the Gothic *hva-thar*, &c. (See Bopp, Vergl. Gr., § 292.) From its formation, *i-terum* would have for its primary signification 'that of two,' 'other,' and hence would come the derivative sense 'that once repeated,' 'again;' it is in the same way that *pōtērōn* in Greek obtains the meaning 'whether,' and the formation of 'whether' and 'either'

in English is not dissimilar. *E. g.* Livianae fabulae non satis dignae quae iterum legantur, 'again,' 'a second time.'—Cic. de Clar. Orat., 18.

Hic, hacc, hoc, 'this,' is formed of the demonstrative root *i*, with the aspirate prefixed, as in the Greek *hō, hē*, &c., and the demonstrative particle *ce* added at the end: thus *h-i-ce, h-ae-ce, h-o-ce*. The root appears in this word under the several forms of *i, o, u*, masculine and neuter, and *a* feminine, as *hi-c, ha-c, ho-c, hu-n-c*; the Greek has only *o*, masculine and neuter, *ē (η)*, and *a (α)* feminine, as *hō (ὁ), hē (ἡ), hōn (ὄν)*, &c. The aspirate is retained throughout the derivatives of this pronoun, as it is in the Greek *h-ōs, hō-u, hō-i*, &c., derived from *hō*. It was seen, when *sic* was under consideration, that for *h* the corresponding pronoun in Sanscrit had *s*, as *sas, sa*, &c., just as *super* in Latin corresponds to *huper* in Greek. The particle *ce*, which is added at the end, is mostly written without *c*, as *hi-c*; but sometimes is found written fully, as *hujusce*, and sometimes the *c* is doubled by the accent, as *hi-ccc*. The same radical probably appears in *ci-s, ci-tra*, 'on this side.' Its signification is uniformly demonstrative; *e. g.* *horum*, 'of these;' *horumce*, 'of these here.'

The inflection of *hic* is as follows:

		<i>Singular.</i>		
		Masculine.	Feminine.	Neuter.
Nom.	hi-c.		hae-c.	ho-c.
Gen.	hu-ius = ho-ius; cf. quo-ius. Sometimes hu-ius-ce.	} same as masc.		same as masc.
Dat.	hu-i-c = ho-i-c; cf. quo-i=cu-i.	} same as masc.		same as masc.
Acc.	hu-n-c, properly hu-m-c=ho-m-c; cf. quu-m=quo-m.	} ha-n-c=ha-m-c.		} ho-c. Adverb hu-c =ho-c, 'to this place,' 'hither.'
Abl.	hō-c=ho-(i)-c. Ad-verbs hic, 'here' =h-(o)-i-c; hinc, 'hence' = h-(o)-in-c.	} hā-c=ha-(i)-c. Ad-verb hac, 'in this way' =ha-(i)-c		
<i>Plural.</i>				
Nom.	h-ī=h-(o)-i; cf. Gr. hōi (οἱ).	} hae=hai; cf. Gr. hai (αἱ).		} hae-c.
Gen.	hō-rum; also horumce, and anciently horunc.	} hā-rum; also harumce.		} same as masc.
Dat.	h-īs = h(o)-is; cf. Greek hōis (οἱς).	} h-īs = h(a)-is; cf. Grk. ha-is (αἱς).		} same as masc.
Acc.	hō-s; also hosce	} hā-s.		hae-c.
Abl.	same as dative.	} same as dative.		same as dative

To *hi-c*, as a demonstrative pronoun, the same general meaning belongs as to *is*: the root *ho*, &c., marks an object as pointed to, and differs from *is* only in this, that it regards the object as near the person who speaks, and as contrasted with another that is remote; and this latter being expressed by *ille*, the two pronouns, *hic* and *ille*, stand opposed one to the other, as 'this' to 'that' in English. By the addition of *ce* or *c*, the demonstrative sense of the pronoun *hi*, &c., is made more emphatic, 'this—here.' In the following example, *hic* denotes the nearer, *ille* the more remote object. Q. Catulus non antiquo *illo* more, sed *hoc* nostro fuit eruditus—Cic. Brut., 35—'not in *that* ancient, but in *this* our fashion.' Compare the force of *is* in the following example. *Is* mihi profecto est servus spectatus satis cui dominus curae est.—Ter. Andr., v., 6, 8.

Hic supplies some adverbs, which may be noticed here in connection with the pronoun. 1. *Hic*, 'here,' is the ablative case singular, neuter, or masculine, formed in the way indicated in the table above; namely, *hī* is formed by the contraction of the case-ending *i* with *o*, the vowel of the root, the *o* disappearing and the *i* being lengthened; thus, *h(o)-i=hī*: *c* is added, as in most of the cases of *hic*, and in the same sense. *Hic* employed as an adverb has one of the common significations of the ablative case, that, namely, in which it marks position in a place; hence its proper meaning is 'in this place,' 'here.' And as the pronoun *hic* marks the nearer, as opposed to the more remote object, so the adverb *hic* has the same peculiarity of meaning, and is in the same way distinguished from *illic*, 'there.' E. g. *Hic* omnes tui valent—Ter. Eun., iv., 6, 5—'here,' 'in this place.' 2. *Hac* is formed in precisely the same way as the ablative singular feminine of the pronoun, which, indeed, it really is. As is usual in the ablative singular of nouns in *a* of the first declension, the *i*, which is the sign of the case, enters into contraction with *a* of the root, forming a long vowel, and the demonstrative particle *c* (*ce*) is added, as in the pronoun. The formation of this adverb has been given in the table of the inflections of *hic*, viz., *ha-i-c=ha-(i)-c=hā-c*. The form *haice* occurs in the *Senatus-consultum de Bacc.*, cited by Grotendorf, vol. i., § 178; and the dative feminine *hu-i-c* retains the *i*. The ordinary signification of *hac*, viz., 'in this way,' accords perfectly with its formation, and very well agrees with that of the Greek *hēi* (*ή*), 'in what way or place,' 'where,' only that the latter is relative. E. g. *Hac* ('in or by this way') copias traduxit, in Italiamque pervenit.—Nep. Hann., 3. *Hac* may consequently be considered to belong to the ablative, as expressing the way or manner of an action. 3. *Hinc* is formed as exhibited in the

table of the pronoun *hic*, of which it is properly an ablative case; viz., the ablative ending *in* is added to the root *ho*, forming regularly *ho-in* instead of *ho-i* or *hu-i*, as seen in the dative *hoic* or *huic*; then *o* of the root is dropped, or combines with *i* of the ending, thus forming *h(o)-in*; and *c* is added, as in the pronoun, producing *h(o)-in-c=hinc*. That the root is *ho* appears from the ablative in common use, *hoc*, which see in the table. In its signification, also, *hinc* is properly an ablative case, indicating the point from which motion proceeds, 'from this place,' 'hence.' *Hinc* is distinguished from *inde*, *illinc*, *istinc*, 'thence,' in the same way that *hic* is from *is*, *ille*, and *iste*. E. g. *Dii hinc a nobis profecti in coelum*.—Cic. Tusc., i., 13. *Ex hac parte pudor pugnat, illinc putelantia; hinc pudicitia, illinc stuprum; hinc fides, illinc, &c.*—Cic. Cat., ii., 11. Although, in the latter example, *hinc*, *illinc*, are translated 'on this side,' 'on that side,' the proper sense is 'from this quarter,' 'from that quarter,' as is obvious from the phrase *ex hac parte* in the first member. Age, alter *istinc*, alter *hinc* assistite.—Plaut. Rud., iii., 5, 28.

4. *Huc* is properly an accusative neuter singular of *hic*, *u* taking the place of *o*, the usual ending of the radical in the neuter nominative and accusative singular of this pronoun, *hu-c* for *ho-c*. This exchange of *o* for *u* is seen in *hunc*, *quum*, for *honc*, *quom*, &c. The neuter accusative singular *hu*, *ho*, is without the usual ending *m*, just as in *eo*, *quo-d*. The various significations of *huc* are consistent with its form as here given. *a*. In the sense of 'to this point,' 'hither,' it has the primary meaning of the accusative, the object attained by motion. E. g. *Huc appelle (navem)*.—Hor. Sat., i., 5, 12. *Huc foras*.—Plaut. Aul., ii., 1, 14. *Huc in medium agmen*.—Ter. Eun., iv., 7, 4. *Huc raro in urbem comseat*.—Id. Hec., i., 2, 100. In the last three examples, it is made certain that *huc* is an accusative case by its conjunction in the same construction with *foras*, *in medium agmen*, *in urbem*. *Huc magno cursu contenderunt*.—Caes. B. Gall., iii., 19. To this same signification of the accusative should be referred such examples as *huc illuc*, 'this way and that,' 'hither and thither,' properly 'to this point and that.' E. g. *Ne cursem huc illuc via deterrima*.—Cic. ad Att., ix., 9. *b*. In the sense of 'to such a pitch,' 'so far,' *huc* has the secondary signification of the accusative, marking the measure or extent of an action or motion, &c. E. g. *Huc usque provecta credulitas antiquorum*.—Plin. N. H., xxvi., 4. *c*. In the sense of 'with reference to this,' 'for this,' it has the derivative signification of the accusative 'as to,' 'with respect to.' E. g. *Huc te pares*, 'for this.'—Cic. Ep. ad Div., i., 7. So adde *huc*, *Iuc* accedat, &c. (See Fac. Lex., s. v.) The

same distinction holds between *huc, eo, illuc, istuc*, as between the pronouns to which they severally belong.

Ille. This word has another, and probably more ancient form, which, for convenience, may be here mentioned, viz., nominative *ole*, which appears in the *Leges Regiæ* (see Grotefend's *Lat. Gram.*, § 177, p. 167, vol. i.), and *ollus, olla, ollum*; genitive *ollius*, dative *olli* (see *Virg. Aen.*, i., 258), accusative neuter plural *olla*, &c.; to which add the adverbs *ollic* for *illic* and *olim*, which last will be subsequently examined.

It may be safely assumed that the root is the general demonstrative, which appears under the different forms of *i, e, o*, &c. The remaining part of *ille* is most probably the adjective ending *lus*, or more fully written with a connecting vowel *ūlus* or *ōlus*, as in *cred-ūlus, quer-ū-lus, lute-ōlus*, and which exists probably in the Greek *allos* (αλλος), 'another,' and in the Latin *ullus*. If this be the true ending, *ille* would be formed by adding it to the root without a connecting vowel, the liquid *l* being doubled by the force of the accent: *i-lus* = *i-llus*. That the *l* has been doubled in the way mentioned is probable, not only from the tendency which this, with some other letters, has to become double under such circumstances, as was shown in explaining the formation of the superlative, but also from the existing forms *ole*, &c. That *ille* has not the case-ending proper to the nominative of similar nouns of the second declension, is not more remarkable than the same thing occurring in *hi-c*, and the Greek *ho*. The termination *lus* or *ūlus, ōlus*, is nearly related to *īlis*, as in *similis, fac-ilis*, and *bilis, ī-bilis*, and so modifies the sense of the root to which it is attached as to make the action or state which it expresses an attribute of some object; thus *bib* in *bib-ere* expresses 'the act of drinking,' *bib-ulus*, a person that has 'the character or property of drinking;' so *pend-ulus*, a person who is in 'the state of hanging'

The following are the inflections of *ille*:

	<i>Singular.</i>		
	Masculine.	Feminine.	Neuter.
Nom.	ill-e.	ill-a.	ill-u-d.
Gen.	ill-ius.	same as masc.	same as masc.
Dat.	ill-i=ill-(o)-i.	ill-i=ill-(a)-i.	same as masc.
Acc.	ill-u-m.	ill-a-m.	} ill-u-d. Adverb illuc, 'to that place,' 'thither.'
Abl.	ill-ō=ill-o-(i). Ad-verbs illic = ill-(o)-i-c, and illine = ill-(o)-in-c.	} ill-ā=ill-a-(i).	

	<i>Plural.</i>		
	Masculine.	Feminine.	Neuter.
Nom.	ill-i.	ill-ae.	ill-a.
Gen.	ill-ō-rum.	ill-ā-rum.	same as masc.
Dat.	ill-is.	ill-is.	same as masc.
Acc.	ill-ō-s.	ill-ā-s.	ill-a.
Abl.	ill-is.	ill-īs.	same as masc.

The *d* which is appended to the nominative and accusative of the neuter singular is the same as the demonstrative *dē* in Greek, as in *hō-dē*, 'this person here,' *to-dē*, 'this thing here,' and is probably the same as the usual demonstrative prefix *t*, which is used in Latin and Greek, and many other related languages. It augments the demonstrative sense: *illud*, 'that there.'

The formation of some of the plural cases has been less fully stated than that of the corresponding cases in the singular, as the dative and ablative; yet, from a comparison with the Greek forms, and from analogy, it can hardly be doubted that these cases, and the nominative and accusative as well, are contracted. The same also may be assumed of the genitive.

The signification of *ille*, according to its composition as above explained, would be that of the general demonstrative 'that,' with the addition that the demonstrative idea is associated with an object as a quality or property of it; or, in other words, it would mark an object as having for its property the being 'pointed to,' or otherwise brought to the attention of the person to whom the discourse is addressed, so that *ille* would express 'a person who has the quality of *that*.' And with this sense, suggested by its formation, that in which it is actually employed is in accordance. It is distinguished from *hic* by marking the more remote as contrasted with the nearer object, 'that' as opposed to 'this.' *Qualis et Eurotae Pollux et Castor arenis. Hic victor pugnīs, ille futurus equis.*—*Propert. El.*, iii., 12, 17. But it may be farther remarked, *a.* that *ille* obtains derivatively the signification of 'that,' 'the great,' 'the remarkable,' as indicating some person or thing as particularly distinguished and known to all. *E. g.* *Cic. Ep. ad Div.*, v., 12: Alexander *ille*, 'the great Alexander.' *Medea illa*, 'the well known,' 'the notorious Medea.' *b.* In cases in which *hic* is not expressed, *ille* is, notwithstanding, sometimes employed, retaining, however, more or less of its proper sense as the opposite of *hic*. *E. g.* *Persuadere videtur Africanus omnium rerum publicarum nostram veterem illam optimam esse.*—*Cic. de Leg.*, ii., 10. *Ille ego liber, ille ferox tacui.*—*Ov. Met.*, i, 757. *c.* It may be given as a general practical remark

for the guidance of the student in the use of *is* and *ille*, that the former is to be employed as the common demonstrative pronoun, corresponding to 'he,' 'that,' &c., in English, while *ille* is to be used where there is, either expressed or understood, an opposition between a more remote and a nearer object.

Some adverbs connected with *ille* may be here explained. 1. *Illic*, 'there' is the ablative singular, probably neuter, of *ille*, formed as exhibited in the table of the inflections of that pronoun, and in the same way exactly as *hic*, 'here,' viz., *o*, the final vowel of the root, unites by contraction with *i*, the case-ending of the ablative, and so disappears, the *i* being at the same time lengthened; *c* is added in the same way as in *hic*, and has the same sense. The formation of *illic* may therefore be represented as follows: *ill-(o)-i-c* = *ill-ī-c*. *Illic* marks the place in which an action occurs or an object is, and answers to the question 'where?' corresponding to the English 'in that place,' 'there.' It differs from *ibi*, 'there,' in the same way that *ille* does from *is*, and is contrasted with *hic*, 'here,' just as *ille* is with *hic*. *Multo melius hic quae fiunt, quam illic ubi sum assidue, scio.*—Ter. Heec., ii., 1, 20. So 'in that case,' as opposed to 'in this case.' *Hic ubi opus est non verentur, illic ubi nihil opus est ibi verentur.*—Ter. Andr., iv., 1, 13. 2. *Illac*, 'in that way,' is the ablative singular feminine of *ille*, contraction having been undergone, and *c* (*ce*) being added, precisely as in *hac*, viz., *ill-a-i-c* = *ill-a-(i)-c* = *illāc*. The proper signification of *illac*, 'in that way,' is an instance of one of the common meanings of the ablative case, that in which it answers to the question 'how?' 'in what way?' &c. *Hac an illac eam incerti consilii sum.*—Plaut. Rud., i., 3, 30. *Plenus rimarum sum, hac atque illac perfluo.*—Ter. Eun., i., 2, 25. 3. *Illinc*, 'thence,' corresponds to *hinc*, 'hence,' and is, like it, an ablative case formed in the same manner, viz., the termination *in* of the ablative being added to the root *illo*, the final *o* is lost by contraction: *c* is affixed in the same way as in *hinc*, &c. In signification *illinc* is opposed to *hinc*, as *ille* to *hic*, and is to be understood as an ablative indicating the point from which motion proceeds, 'from that place,' 'thence.' It is distinguished from *inde*, 'thence,' as *ille* from *is*. *E. g. Ubi primum poterit se illinc abducat.*—Ter. Eun., iv., 1, fin. *Illinc huc transfertur virgo.*—Ter. Adolph., iv., 7, 13. 4. *Illuc*, 'to that place,' 'thither,' is the opposite of *huc*, 'to this place,' 'hither,' and is formed in the same way, viz., it is an accusative neuter singular of *ille*, in which the final *o* of the root is exchanged for *u*: *c* is added, as in the cases heretofore mentioned. The formation, accordingly, will be as follows: *illu-c* = *illo-c*. It may be re-

marked that *illoc*, 'thither,' is sometimes written for *illuc*, and *illo* for *illoc*. *E. g.* Cum *illo* advenio solitudo ante ostium.—Ter. Andr., ii., 2, 25. Quid cum *illuc*, quo nunc ire paritas, veneris?—Plaut. Merc., iii., 4, 64. (See Facc. Lex.) It has the primary sense of the accusative case, as indicating the point reached by motion, and answering to the question 'to what place?' hence it corresponds to the English 'to that place,' 'thither.' From *eo*, 'thither,' it differs in the same way that *ille* does from *is*. 5. *Olim*, 'formerly,' 'nowadays,' 'upon a time,' &c., may be regarded as an ablative case of *ille*, preserving in the use of *o* for *i* in the root, and also in the want of the doubling of the *l*, the more ancient form, as seen in *ole*, &c. The ending *im* might seem to be different from that of the ablative in *in*, but it is remarkable that the Sanscrit, which has *in* for the casus locativus, has also *ám* for the ending of the same case in feminine nouns. (See Bopp, Vergl. Gram., § 200, 201, 202.) This fact would go to confirm the conjecture suggested by the peculiar significations of *olim*, that in the Latin language also the ablative had, besides *in*, another ending nearly resembling it, namely, in *im*. A like confirmation may be derived from the correspondence of the Sanscrit endings of the casus locativus in *hyam*, *bhyam*, with the Latin *hi* and *bi*. It may therefore be assumed, with a good degree of confidence, that *olim* is composed of *ol=il*, the root in *ille*, and an old ablative ending in *im*. Thus formed, *olim* would properly signify 'in or at that place or time;' it is actually used, however, only in reference to time, and this in a variety of significations, which hardly admit of being explained except on the supposition that they are secondary meanings, and derived from the primary sense 'at that time,' which may equally indicate time present, past, and future. Thus *olim* signifies, *a.* 'formerly,' 'once upon a time,' &c. *E. g.* Plaut. Stich., iv., 1, 33: Fuit *olim* senex: ei filiae duae erant. Cic. de Orat., ii., 43: Sic enim *olim* loquebantur. Plin. Sec., viii., Ep. 9: *Olim* non librum in manus, non stilum sumpsi, 'this long time.' *b.* 'In time to come,' 'hereafter.' *E. g.* Non si male nunc, et *olim* sic erit.—Hor. Carm., ii., 10, 17; Virg. Aen., iv., 625. *c.* 'Sometimes,' 'on occasion.' *E. g.* Hor. Sat., i., 1, 25: Ut puerus *olim*, &c. *d.* *Olim* has now and then the signification of 'ever,' and seems to be connected with *ullus*, 'any.' *E. g.* An quid est *olim* salute melius?—Plaut. Asin., iii., 3, 128.

Iste is compounded of the general demonstrative root *i*, and the enclitic particle *te*, which occurs in some other words, as *tute*, *supte*, &c., and has a demonstrative sense, pointing out, as with the finger, the object to which the speaker refers. It is probably the

same with the Greek enclitic *dē*, as in *hōdē*, 'this here,' and with the *t*, which is the characteristic prefix in demonstrative correlatives, as *talis*, *tantus*, &c. The *s* which intervenes between the root *i* and the particle *te* is most probably merely euphonic, as in the superlative ending *simus*, &c. The formation of *iste* would accordingly be *i-s-te*; and its proper signification be 'that—there,' the strongest possible demonstrative. The inflections of *iste* are so exactly like those of *ille* that they need not be here exhibited.

From its composition, and from its use in the language, the proper signification of *iste* is readily determined to be, as already mentioned, that of the strongest possible demonstrative, referring always to an object immediately within view, and to which the speaker may be supposed to point with the finger, so that its meaning would be conveyed in English by the awkward phrase 'that—there.' *E. g.*, in Cic. Cat., i., 7, 6, the words *ista* subsellia, 'those benches,' were uttered while the orator pointed to them with the finger, or by some other gesture plainly indicated the objects to which he would direct the attention of the hearer. From the very strong demonstrative signification of *iste* arise other meanings. Thus it marks an object as appertaining to, or connected with the second person, it being very natural and common for the speaker to point to what is in the hands of, or in any way connected with the person whom he addresses, whenever this becomes the subject of discourse. It corresponds in this sense with the English expression 'that of yours,' 'that—your.' *E. g.* Cic. de Rep., i., 10: 'Tum Scipio, sunt *ista* ('what you have said'), ut dicis; set audisse credo, Tubero, Platonem, &c. Again, it expresses contempt, and, less frequently, admiration, both of these meanings being derived from the general power of marking an object as pointed to. *E. g.* Exponam vobis ex quibus generibus hominum *istae* copiae comparentur, 'those contemptible troops.'—Cic. Cat., ii., 8, 17. Homines sapientes et *ista* auctoritate ('that distinguished influence') praeditos qua vos estis, his rebus mederi convenit.—Cic. Rose. Am., 53.

This pronoun also furnishes some adverbs, which correspond in their form and signification with those derived from *hic* and *ille*. 1. *Istic* is an ablative, the formation of which exactly resembles that of *hic* and *illic*, viz., *ist-(o)-i-c* = *ist-i-c*. It signifies properly 'in that place—there,' 'in that place where you are;' and differs from *ibi*, 'there,' and *illic*, 'there,' in its stronger demonstrative character, and in its reference secondarily to the second person. *E. g.* Quid *istic* tibi negotii est?—Ter. Andr., v., 2, 8. Tu *istic* ('there where you are') maneat ut Chremem introduces.—Ter. Eun., v., 2, fin

2. *Istac* likewise is an ablative case singular, but of the feminine gender, and explained precisely like *hac*; viz., *ist-a-(i)-c=ist-a-c*. It signifies properly 'in that way—there,' and differs from *illac* just as *istic* does from *illic*. 3. *Istinc*, 'from that place—there,' is another form of the ablative case, resembling exactly *hinc*, *inde*, *illinc*; viz., *ist-(e)-in-c=ist-in-c*. In signification it differs from *inde*, 'thence,' *illinc*, 'thence,' in the same way that *iste* does from *is* and from *illu*. *E. g.* Qui *istinc* ('from that place in which you are'), *veniunt superbum te esse dicunt*.—Cic. Ep. ad Div., i., 10. *Istinc loquere si quid vis—procul tamen audiam*.—Plaut. Capt., iii., 4, 71. 4. *Istuc*, 'to that place—there,' is an accusative case neuter singular of the pronoun *iste*, the formation being the same with that of *huc*, *illuc*, and, with slight change, with that of *eo*, viz., *istu-c=isto-c*. As an accusative case, *istuc*, 'to that place—there,' would have for its proper sense the pointing out the object reached by motion, and would differ from *eo* and *illuc* in having a stronger demonstrative sense, and its consequent reference to the second person. *E. g.* *Concedete istuc*.—Plaut. Asin., iii., 3, 56. It may be remarked, in confirmation of the formation of *istuc* above given, that both *isto* and *istoc* occur sometimes in the sense of *istuc*. *E. g.* *Liceat modo isto venire*.—Cic. Ep. ad Div., ix., 16. *Nec quemquam istoc ad vos in-tromittam*.—Plaut. Truc., iv., 2, 6.

Idem is compounded of the general demonstrative root *i* and the suffix *dem*, which is so united with the pronoun as to be attached in the several cases to the inflectional forms of *is*: thus, in the nominative masculine, *īdem* is contracted from *isdem*, the feminine is *eadem*, and the neuter *īdem*. Its inflections need not, therefore, be particularly noticed. The particle *dem*, which is thus added to the demonstrative, may be considered in every material point the same as the demonstrative ending *d* (in Greek *dē*), which appears under the forms of *te*, as in *iste*, and *ta*, as in *ita*, and is the same probably as the prefix *t* in *talis*, &c. The form under which the demonstrative corresponding to *is* occurs in Sanscrit is *i-dam*. It will be asked, whence comes the *m*, which makes the difference between this ending and the Greek *dē*. It may be conjectured to have the same origin with the *n* ephelkustikon in Greek; that is, it may be regarded as most probably euphonic. The substitution of *m* for *n* was before seen in *olim* compared with *illin-c*.

The signification of *idem*, admitting the composition of it to be as above explained, would be properly that of the general demonstrative, rendered more emphatic by the addition of the particle *dem*, not materially differing from *istc*; and would be expressed in English

by 'th₁.—there.' In this sense, however, it does not occur in use, being most commonly employed to mark the object to which it points as identical with one which has been before mentioned and to which reference is made, and being translated in English by 'the same.' E. g. *Eadem utilitatis quae honestatis est regula.*—Cic. Off., iii., 18. This meaning, it should be remarked, is derived from the primary signification which the composition suggests, and is therefore confirmatory of what has been said of the formation of *idem*. The transition from the idea of an object strongly pointed out as with the finger, to that of the same object presented a second time, or to that of its identity with an object already mentioned, is easy and natural. It is only required that the person or thing which is already named shall be pointed to instead of being named a second time. E. g. *Quicquid honestum est, idem* ('that thing' = 'the same thing'), *est utile.*—Cic. Off., ii., 3. In this way the Greek demonstrative *autōs* (*αυτος*), 'that person,' 'he,' with the article prefixed (*ὁ αυτος*), obtains the signification of 'the same,' and so shows that this explanation of the mode in which the secondary meaning of *idem* has arisen is correct. The Greek *autōs* (*αυτος*), it is true, is a compound, *au*+*tōs* (*av*+*τος*), the former part of which, *au* (*av*) commonly signifies 'again,' but it is not improbable that this itself is a form of the demonstrative. *Idem* may occasionally be expressed by 'also,' 'likewise,' or 'in like manner.' E. g. *Ego vir fortis, idemque philosophus, vivere pulcherrimum duxi*, 'and likewise.' This is manifestly another case merely of the ordinary meaning of *idem*.

The pronoun *idem* furnishes the adverb *item*, which is probably the neuter singular of the nominative or accusative, slightly changed in form by the substitution of *t* for *d*. It signifies 'also,' 'likewise,' following one of the secondary meanings of the pronoun. E. g. *Solis defectiones, itemque lunae, praedicuntur in multos annos.*—Cic. de Div., ii., 6.

The reflexive pronoun *ipse* is compounded of the general demonstrative root *i* and the reflexive pronoun *se*, 'self;' *p* is merely euphonic, introduced as the same letter is in *sum-p-si*, from *sum-o*, *em-p-si*, from *em-o*, and as *d* is in *pro-d-esse*, from *pro-sum*: compare *suo-p-te*, *re-a-p-te*. Its formation would therefore be thus expressed: *i-p-se*. Its declension is, for the most part, like that of *ille* and *iste*, the case-endings being added to *ips* as the inflectional root e. g. genitive *ips-ius*, dative *ips-i*, &c. For some slight variations see the grammars.

Ipsē is always reflexive in its signification, corresponding to 'he himself,' &c., in English. E. g. *Non quaesivit ubi ipse tuto*

riveret, sed unde praesidio posset esse civibus suis.—Nep. Con. 2
 A multis virtus *ipsa* contemnitur.—Cic. de Amic., c. 23. Neque enim *ipse* Caesar alienus est a nobis.—Cic. Ep. ad Div., vi., 10. It may often be translated by 'even,' 'the very,' 'the self-same,' this being easily derived from the primary sense. *E. g.* Dyrhachio sum profectus *ipso* illo die, 'that very day.'—Cic. Ep. ad Att., iv., 1. Ego *ipse* cum eodem *ipso* non invitus erraverim.—Cic. Tusc., i., 17. *Ipsa* ille Gorgias in illo *ipso* Platonis libro profitetur.—Cic. de Orat., iii., 32. Closely connected with this is the sense in which it is translated by 'just,' 'mere,' &c. *E. g.* Qui *ipso* nomine ac rumore defenderit, 'by his mere name,' &c.—Cic. pro Lege Man., 15. (See Zumpt, Ausf. Gram., No. 695.) When it is coupled with personal pronouns, as *me, te,* &c., care must be taken to distinguish to which word in the sentence it belongs. 1. It stands in the nominative (*ipse, &c.*) when it refers to the subject which is there meant to be set forth more prominently. *E. g.* Non egeo medicina: *me ipse* consolor, 'I myself am my comforter'—I need not that others console me.—Cic. de Amic., 3. If he had said, *me ipsum* consolor, the sense would have been, and 'I console myself'—I do not console others. 2. It stands in the same case with the pronoun (*me, te, &c.*) when this is to be set forth distinctly, and as opposed to others. *E. g.* Non potest exercitum is continere imperator qui *se ipsum* non continet, 'who does not restrain himself'—to say nothing of others.—Cic. pro Lege Man. Thus *me ipsum* diligo; but *sibi ipse* mortem conscivit. (See Zumpt, Gr., § 696.)

Alius, 'other.' In the more ancient period of the language, this word occurs in the form of *alis, alid, &c.*, as in several places in Lucretius. (See Freund's Lex.) It is composed of *al*, the same root which occurs in the Greek *all-ōs* (*αλλος*), only that this has the *l* doubled by the force of pronunciation; it is probably related to the root *hēl* in *hēl-ikōs* (*ήλικος*), 'of such size.' Compare further the English *el-se*, Anglo-Saxon *ell-es*, ancient German *all-es*, and the Sanscrit *an-ja*. (See Graff, Althochd. Spr., i., 226.) The termination *ius* (Greek *iōs*) is an adjective ending, which is frequently used in Latin to express that the object represented by the root to which it is attached is to be taken as the attribute of some person or thing: thus, 'Corinth-ius,' 'a Corinthian.' Thus far the composition of *al-ius* is not attended with any important difficulty or doubt; but it may not be considered quite so certain what is the composition of *al*, assumed as the root of *alius*, and which must be admitted to have the signification of 'other.' It may be considered to be the same with the root in *ill-e* or *il-e*, with the interchange of *i* and *a*, of which very

many examples could be furnished if it were necessary to adduce examples to show that this may occur ; thus, *pig-nus*, *pac-tum*, Sanscrit *pantscha*, Greek *pempe* and *pente*, Latin *quinque*, &c. (See Pott, *Etym. Forsch.*, i., p. 3.) The root *al* itself will then be, as *il* in *ule* was shown to be, a compound, of which *a* is the demonstrative root, which appears in this form in the Greek *allos*, and in the other words above mentioned ; and the *l* may be explained as it was in *ille*, viz., as being the adjective ending *lus* (*ülus*), or, which is not very different, seeing the two terminations are probably very closely related, it may be the adjective ending *lis* (*īlis*), which has a like signification. In either case, the final syllable of this adjective ending would be dropped to make way for the superadded adjective sign *ius*. *Alius*, from the view here taken, would seem to be composed of the demonstrative root *a* and of a double adjective ending *lus* (*ülus*) or *lis* (*īlis*), from which comes the *l*, and *ius*, added to *al* as a new root : thus, *a-l-ius*. Granting this to be the composition of *alius*, its signification, so far as the chief element is concerned, would be the same exactly with *ille* ; and this might occasion a doubt as to the formation itself, for *al* has constantly the meaning ‘other,’ ‘different,’ a sense which *ille* has not. But, in fact, the meaning of ‘other,’ which *alius* obtains, may, with much propriety, be regarded as secondary, and derived from the demonstrative sense ‘that,’ belonging to *ille*. And it is by no means improbable that the idea of distinction, difference, and even contrariety, would spring from the ordinary meaning of the simple demonstrative pronoun ‘that ;’ for it would only be necessary to suppose the object thus pointed out to stand in contrast with some other regarded by the speaker at the same time. It has been seen that the common and prevailing sense of *ille* is ‘that,’ as contrasted with ‘this,’ and from this, necessarily involving the notion of opposition or diversity to a greater or less degree, would follow very readily the secondary meaning of ‘other,’ ‘different,’ which is all that distinguishes *alius* from *ille*. The primary sense of *alius* would therefore be, ‘having the property of *that*’ as opposed to *this* ; the secondary, in which alone it is used, ‘other,’ ‘different.’ Thus far the signification of *alius* has been considered only as illustrative of the etymological structure of the word. It may now be observed in addition, that *alius*, ‘other,’ is spoken with reference to many, or at least more than two persons or things, in this differing from *alter*, which, it will be seen, has regard only to two, and signifies ‘the other of two.’ *E. g.* *Nec nobis praeter med alius quisquam est servos Sosia.*—Plaut. *Amph.*, i., 1, 244. In the signification of ‘other,’ it is frequently associated with the indefinite

pronouns *aliquis, quis, quisquam, quidam*. In the sense of 'different,' 'else,' it is commonly coupled with *atque* or *ac*, and *et*, seldomer with *nisi* and *quam*, 'than;' with *quam*, in good writers, for the most part only when a negative precedes, or a question which involves a negation. Sometimes, from the idea of contrast or comparison which it implies, it is followed by the ablative of comparison, or by *praeter*. *E. g.* Illi sunt *alio* ingenio *atque* tu. — Plaut. Pseud., iv., 7, 35. Lux longe *alia* est solis *et* lychnorum.—Cic. Cael., 28. Erat historia nihil *aliud nisi* annalium confectio.—Cic. de Orat., ii., 12. Pinaster nihil *aliud* est quam pinus silvestris.—Plin. N. H., xvi., 10. Qui quaerit *alia his* malum videtur quaerere.—Plaut. Poen. Prol., 22. Nec quidquam *aliud* est philosophia praeter studium sapientiae.—Cic. Off., ii., 5. (See Freund's Woerterb., sub voce.)

To *alius* belong several adverbs, some of which may be briefly noticed. The most important of them are *aliō*, *aliōquī*, and *aliōquin*, *aliā*, *alias*, *aliter*, *aliusmodi*, *alicunde*, *alicubi*, *alibi*, &c.

Aliō, like *eō*, *quō*, *hu-c*, &c., is an accusative neuter singular, and signifies, *a*. As the object reached by motion, 'to another or different place.' *E. g.* Arpinum, ne mihi eundem sit, an *quo alio*.—Cic. ad Att., ix., 17. *b*. As an accusative, in the sense of 'as to,' 'in regard to,' it signifies 'to another end,' 'purpose,' 'use,' as *plebem nusquam alio* natam quam ad serviendum.—Liv., vii., 18. *Aliōqui* and *aliōquin* is compounded of *aliō*, an accusative in the sense of 'as to,' 'as regards,' and meaning 'as respects what is other or different,' and *quī*, the ablative feminine singular of *qui*, signifying 'in what way,' 'how,' or *quin*, interrogatively, 'in what way or how not?' *Alioqui* or *alioquin* commonly signifies 'otherwise,' 'in other respects,' and this would be nearly the signification of *alio* alone. The force of *qui* or *quin* does not fully appear in the compound, or can not be expressed in English beyond the notion of way or manner conveyed by the ending *wise* of 'otherwise.' It occurs as an obvious objection to the view of *aliō* above given, namely, that it is an accusative case, that the final *o* is long. But the same objection applies equally to *eō* and *quō*, as well as to *aliō*, when not compounded; and these are almost certainly accusative cases. Indeed, it may be safely assumed that these are accusative cases neuter, and they may be adduced as examples of the lengthening of a final short vowel, in the same way as the final *o* of the present tense is always made long in Greek and sometimes in Latin. *Aliā*, 'in another way,' is an ablative feminine singular, contracted from *alia-t*, and retains one of the proper significations of the ablative. *Alias*,

‘in another way,’ ‘at another time,’ is of doubtful formation. (See Pott, *Etym. Forsch.*, ii., 305, and compare *alteras*.) *Aliter*, ‘otherwise,’ is compounded of the radical *al* and the adverbial ending *-ter*, as in *simplic-ter*, *audac-ter*. *Alicunde* = *ali-cunde* and *ali-cubi* may be noticed as furnishing the complete forms of *unde* and *ubi*, which will be examined under the relative *qui*. *Ali-bi* is a form of the ablative to be compared with *ibi*, &c. The signification of *alicunde*, ‘from somewhere else,’ of *alicubi*, ‘elsewhere,’ and of *alibi*, ‘elsewhere,’ corresponds exactly with the composition.

Alter, ‘the other of two.’ If the explanation of *alius* be true, that of *alter* follows without difficulty. The root is *al*, as in *alius*, and the ending *ter* is the same that occurs in *uter*, *ceteri*, &c., in the Greek comparative *tērōs* (τερος), in the English *o-ther*, &c. The ending *ter* referring to two, the signification of *al-ter* agrees with its composition, being ‘the other of two.’ *E. g.* *Necesse est enim sit alterum ex duobus.*—Cic. *Tusc.*, i., 41. *Ex ipsa itinere hoc, alterae dum narrat.*—Ter. *Heaut.*, ii., 3, 30. In the plural, *alter* is used only with plural nouns, and with such nouns as in the plural express individuals regarded as constituting a whole or party. *E. g.* *Adductus sum tuis unis et alteris litteris.*—Cic. *ad Att.*, xiv., 18. *Utrique alteris freti* (‘to the other party’).—Sall. *Jug.*, 18. *Alter* is used in a variety of combinations, in all of which it retains more or less distinctly its primary sense. Thus *alter—alter*, ‘the one—the other;’ so, in a succession of objects, to express ‘the second.’ *E. g.* *Proximo, altero, tertio, reliquis consecutis diebus, non intermittebas.*—Cic. *Phil.*, i., 13. (See Freund’s *Lat. Woert.*)

The remaining pronouns of this class, *talis*, *tantus*, *totus*, *tot*, with the pronominal conjunctions and adverbs, *dum*, *donec*, *tam*, and *tum*, may be more conveniently examined under the separate class of *cor-relatives*.

3. *Relative and Interrogative Pronouns.*—These have been placed together, as having the same general characteristics both of form and signification, the latter differing from the former chiefly in their expressing that the object which they point out is the subject or object of a question.

The characteristic sign of both the relative and interrogative pronouns in the Latin language is *qu* or *c*, which is prefixed to the general demonstrative root *i*, &c. Thus *qu-i* is formed of the root *i*, which in other cases becomes *o*, *u*, &c., and this prefix; so *qu-i-s*, &c. It is worth while to remark the very extensive prevalence of these and their equivalents *k*, *p*, *w*, *wh*, *hv*, as the signs of the relative and interrogative pronouns in the Latin and the related lan-

guages. Thus, in the Latin, *qu-i*, *c-u-ius* or *qu-o-ius*; in the Greek *p-os*, Ionic *k-os*; in the Sanscrit *k-as*, *k-a*, Gothic *hv-as*; German *w-cr*, Anglo-Saxon *wh-a*, English *wh-o*, *wh-at*, &c.

The relative is not only compound in its form, but also in its signification; for it embraces two things, the pointing out an object in the same way with the demonstrative pronoun, which it does by means of its root, and the marking this object, by means of the relative prefix and its adjective form, as a qualification or attribute of an object already mentioned. It differs from an ordinary adjective in this, that the noun which it attaches to another as a quality is the mere index of a person or thing, and that this noun is at the same time the subject or object of a separate proposition, which with it is introduced as the qualification of a preceding noun. Hence the proper office of the relative pronoun is to introduce an additional proposition as qualifying, or explanatory of, one which precedes: thus, *Ille qui navigat, quum subito mare coepit horrescere, unius opem implorat.*—Cic. Rep., i., 40. Here the simple proposition is, 'that man implores,' &c.; the phrase *qui navigat*, 'who sails,' is added by way of qualification, and is necessarily subordinate and parenthetical. From what has been said, it appears that the relative is strictly at one and the same time a noun, as constituting the subject or object of a proposition, and an adjective, as connecting this proposition with a previously-named object as its attribute.

In regard to the inflection of the relative *qui*, it may be remarked, that it is the same in every important particular with the demonstrative *is*. The nominative singular of the masculine gender, however, like *ille*, wants the ending *s*, which *is* retains. Other slight variations may be learned from the grammars. It may deserve remark, that a more ancient form of the genitive *cu-ius* was *quo-ius*, and that the dative *cu-i* was anciently written *quo-i*. Also that the ablative *quō* must have had, likewise, the form *quo-i*, and *quā* the form *qua-i*, since not only the adverb *quī*, 'how,' is certainly the same as *quo-i* or *qua-i*, but besides, the compound *qui-cum*, 'with whom,' is used both for the masculine and feminine, that is, for *quō-cum* and for *quā-cum*, or, more properly speaking, for *quo-i-cum* and *qua-i-cum*. In the ablative plural, *quēis* and *quīs* are sometimes used for *quibus*.

With respect to its construction, the relative *qui* retains its twofold nature above described, that is, it is partly a noun substantive and partly a noun adjective. *a.* It has the nature of an adjective, and so agrees with the preceding noun (or antecedent) in gender and in number. E. g. *Ea quae ignoramus discere, ea quae scimus*

alios docere solemus.—Cic. Nat. Deor., ii., 59. *Nobis quidem, qui te amamus, erit gratum.*—Cic. Ep. ad Div., xv., 17. *b.* It retains the character of a noun, and is accordingly directed, in so far as case is concerned, by the relation which it bears to the other parts of the subordinate or parenthetical proposition which it introduces. *E. g.* *Haec Academicorum est una sententia, quam reliquorum philosophorum nemo probat.*—Cic. Acad., ii., 22. Here *quam*, considered as an adjective, takes the gender and number of its noun *sententia*; considered as a noun, and as the object of the verb *probat*, it takes the accusative case. *Succus manat quem opobalsamum vocant.*—Plin. Nat. Hist., xii., 25.

It sometimes occurs that the relative in Latin, as is very commonly the case in Greek, is attracted into the case of the antecedent. *E. g.* *Quum scribas et agas aliquid eorum quorum consuisti*—(more commonly *quae* consuisti)—Cic. Ep. ad Div., v., 14. So Livy (i., 29), *raptim quibus quisque poterat elatis.*

The preposition which properly belongs to an antecedent that has been omitted is sometimes retained before the relative. *E. g.* *Nunc redeo ad quae mihi mandas.*—Cic. ad Att., v., 11.

When the relative refers to several subjects, its gender follows the rule for adjectives in such a case.—See Billr., § 137, seq., and 297.

When the relative refers as its antecedent to an entire proposition, or to an abstract notion derived from a proposition regarded as a whole, it is put in the neuter gender singular. *E. g.* *Caes. B. Gall., vii., 21: Conclamat omnis multitudo, et suo more armis concrepat, quod facere in eo consuerunt ejus orationem approbant, 'a thing which,' &c.* This neuter relative, commonly rendered in English by 'that which,' 'what,' 'a thing which,' is very frequently expressed more fully by prefixing the neuter of the demonstrative pronoun, *id quod*. *E. g.* *Si nos, id quod maxime debet, nostra patria delectat, &c.*—Cic. de Orat., i., 44.

When the antecedent has a noun standing in apposition with it, the relative may take the gender of either the antecedent itself or of the apposition. *E. g.* *Caes. B. Gall., i., 2: Flumen Rhenus qui agrum Helvetium a Germanis dividit.* *Id., vi., 33: Caesar ad flumen Scaldim, quod influit in Mosam, ire constituit.*

The verb which belongs to the relative as its predicate follows the person of the antecedent. *E. g.* *Ego qui te confirmo, ipse me non possum.*—Cic. ad Div., xiv., 4. *Ille ego qui semper auctor pacis fui.* Cic. Phil., vii., 3. *Tu es is qui me saepissime ornasti.*—Cic. ad Div., xv., 4.

In propositions which are explained by a relative followed by the verb *esse* or a verb of 'naming,' 'esteeming,' &c. (*dici, vocari, appellari, nominari, haberi, putari, &c.*), and a noun of the predicate, the relative, whether subject or object, has two constructions. *a.* The relative or explanatory proposition may be viewed as essential and necessary to complete the sense of the correlative or antecedent proposition; and then, as a general rule, the relative follows the *gender* and *number* of the noun belonging to the latter or principal member of the sentence. *E. g.* Est in Britannia *flumen quod* appellatur Tamesis.—Caes. B. Gall., v., 11. Est *genus quoddam hominum quod* Helotes vocatur.—Nep., iv., 3, 6. *b.* The relative proposition is merely a parenthetical explanation, not essential to the sense contained in the chief member of the sentence, or antecedent. *E. g.* Thebae ipsae, *quod* Boeotiae caput est, in magno tumultu erant.—Liv., xlii., 44. In this case the relative is attracted into the *gender* and *number* of the noun predicate of its own member of the sentence. *E. g.* Animal hoc plenum rationis et consilii, *quem* vocamus *hominem*, praeclara quadam conditione generatum est a supremo Deo.—Cic. Leg., i., 7. Here *quod* might be used according to the particular view taken. (See Billr., § 301, and comp. Zumpt, § 372.)

To this latter case belongs the relative parenthetical phrase, of frequent occurrence, where *qui* is translated by 'such' in English. *E. g.* Spero, *quae* tua prudentia et temperantia est, te jam, ut volumus, valere, 'such is your prudence,' &c. (Billr., § 294; Zumpt, l. c.)

A construction *ad synesim* of the relative sometimes occurs, when it follows in *gender* and *number*, not the noun to which it refers in grammatical construction, but one which the mind supplies as being contained in it. *E. g.* Caesar *equitatum praemittit, qui* videant, &c.—Caes. B. Gall., i., 15.

The relative proposition is sometimes made to precede the antecedent, and the noun of the chief member is attracted into the case of the relative. *E. g.* *Quam* quisque norit *artem*, in hac se exercent.—Cic. Tusc., i., 18. *Quas* credis esse *has non sunt verae nuptiae*.—Ter. Andr., i., 20.

4. The *Interrogative Pronoun* occurs under two somewhat different forms, *quis* and *qui*. In regard to formation, the general characteristics of the interrogative, as has already been seen, are not different from those of the relative pronoun. It may be remarked, in reference to their inflection, that *quis* is both masculine and feminine, having *quid* for the neuter; while *qui* has *quae* for the feminine, and *quod* for the neuter. The compounds *quisnam*, *quidnam*,

and *quinam*, *quoniam*, *quodnam*, follow the inflection of the simple forms *quis* and *qui*. (See Zumpt, 134; Billr., § 202.)

In regard to signification, the interrogative pronoun would seem to differ from the relative merely in this, that while the latter marks the demonstrative which it contains as the qualification of some preceding noun, the former proposes it as a matter of question: thus, *quis rex fuit?* 'who was king?' is the same as to say, 'he that was king—that person?' the tone and manner of the speaker conveying the idea of asking after, inquiring for, to satisfy a doubt in the mind, and making the form *quis* to express, besides the demonstrative idea, 'that person,' the question, 'who is he?' The relative introduces an explanatory proposition; the interrogative, on the other hand, invites the hearer to supply what is professedly omitted as unknown. It is in this way that the interrogative stands so clearly related, in sense as well as form, to the indefinite pronoun.

Quis, *quid*, differs in signification from *qui*, *quae*, *quod*, the former being used substantively, and marking as the subject of inquiry the object itself considered as distinguished from all other objects, the latter being used adjectively, and indicating as the matter of question the object viewed in relation to its nature or properties as distinguished from other objects having the same nature or properties; the former relates to the substance, the latter to the accidents of the object. *Quis*, *quid*, corresponds to 'who?' 'what?' in English, in the sense of 'what person or thing?' of any indefinite number; *qui*, *quae*, *quod*, to 'who?' 'what?' in the sense of 'what kind of a person or thing?' of the same class or kind of objects. *Quis est herus tuus?* would signify 'who,' 'what one (of any number) is your master?' *Qui est herus tuus?* would mean 'who,' 'what kind of a man (compared with other men) is your master?' E. g. *Quis homo est? Ego sum Pamphilus.*—Ter. Andr., v., 6, 1. *Quis Dionysium Syracusium doctrinis omnibus expolivit? non Plato?*—Cic. Or., iii., 34. *Qui status, quod discrimen, quae fuerit in republica tempestas illa, quis nescit?* The distinction here marked between these two forms of the interrogative is not always observed, especially in the older writers: thus Ter. Phorm., v., 91, 1: *Qui nominat me?* Plaut. Amph., iv., 3, 12: *Qui me Thebis alter vivit miserior?* (See Ramsh., § 159, 1; Zumpt, 134; Billr., § 202.)

The compound interrogative pronouns *quisnam*, *quidnam*; *quinam*, *quoniam*, *quodnam*; and *ecquis*, *ecquid*; *ecqui*, *ecquae*, *ecquod*, have the same distinction into substantive and adjective, coupled with the same diversity of form, that has been noticed in regard to *quis* and *qui*. a. *Quisnam* and *quinam*, by the addition of the particle *nam* to

the simple interrogative, are rendered still more indefinite, and additional emphasis is thereby given to the question; so that the former might be said to correspond to 'who in the world?' 'who possibly?' in English; the latter, to 'what possible kind of a person?' E. g. *Quisnam* igitur tuebitur P. Scipionis memoriam mortui?—Cic. Verr., ix., c. 36. *Quinam* homo hic ante aedes conqueritur moerens?—Plaut. Aul., iv., 9, 17. *Quidnam* Pamphilum examinatum video?—Ter. Andr., i., 4, 7. So the adverb: *Ubinam* est is homo gentium?—Plaut. Merc., ii., 3, 97. *b. Ecquis, ecqui*, probably compounded of the particle *en*, 'lo,' 'behold,' and the interrogative *quis, qui*, besides merely asking a question, implies a doubt in the mind of the speaker of the existence of that about which he asks, and presupposes an answer in the negative. E. g. *Ecquis* me hodie vivit fortunatior?—Ter. Eun., v., 8, 1. Vos qui multas perambulastis terras, *ecquam* cultiorem Italia vidistis?—Varr., i., 2. (See Grotef., § 125, 127.)

A considerable number of adverbs and conjunctions is formed from the relative and interrogative pronouns, and it is proposed to examine in this place the formation and signification of the most important of them.

Quō, 'to what place or point,' 'whither,' used as a relative and interrogative adverb, is properly an accusative case of the pronouns *qui* and *quis*, resembling in its formation the demonstrative *eo*, 'to that place,' *illuc* (= *illo-c*), *huc*, *alio*, &c., and is to be considered as the neuter singular ending in *o* of the radical, without *m*, usually assumed by the neuter nominative and accusative singular of nouns of the second declension. *Quo-d*, the common form of the neuter nominative and accusative singular of *qui*, does, in fact, end in *o*, the *d* which regularly attends it being a suffix, and no part of the inflexion. It may be noticed further, that *quo*, as an adverb, has the final *o* long. This would suggest that it is a contracted form of the dative, *quō* for *quo-i*; but its signification and uses can not be satisfactorily explained on this theory, while, on the other hand, assuming it to be an accusative case, all the instances of its use, with the exceptions to be mentioned, admit of easy explanation. See above, what has been said of *eo*, *huc*, &c., and, on the length of the final *o*, the suggestion made when treating of *alioqui*. A few examples will be sufficient to show that the adverb *quo* is commonly an accusative case. Thus, *a*. It is used as the object actually reached by motion. E. g. *Mulieres in eum locum coniecit quo exercitui aditus non erat.*—Caes. B. G., ii., 16. *Me ad eam partem provinciae esse venturum quo* ('to which') *te velle arbitrarer.*—Cic. Ep. ad

Div., iii., 5. Si quando Romam, *aliove quo* mitterent legatos.—Liv., xxxviii., 30 In these examples, which might be indefinitely multiplied (see Facc. Lex., s. v.), no doubt can exist that *quo* marks the object reached by the motion implied or expressed in *aditus erat*, *venturum*, and *mitterent*. And it is equally true, in all probability, in such cases as *Quo, quo, scelesti, ruitis?*—Hor. Epod., vii., 1—although, in these, *quo* might admit of a satisfactory explanation as a dative case contracted from *quo-i*, and answering to the Greek *poī* (ποι), Ionic *kōi* (κοι), ‘whither.’ *b.* It marks the extent or measure of an action or motion. *E. g.* Ne hodie quidem scire videmini *quo amentiae* (‘to what a pitch of madness’) *progressi sitis*.—Liv., xxviii., 27. Si *quo* (‘to any point’) *longius erat prodeundum*.—Caes. B. G., ii., 48. *c.* In a sense to be referred to the common meaning of the accusative ‘as to,’ ‘as regards,’ it marks the object ‘with a view to which’ an action is performed, denoting also the end or object of an action. *E. g.* Primum *quo* (‘to what end’) *tantam pecuniam?* Quamobrem *ensores ad statuam tibi conferebant?*—Cic. Verr., iv., 55. So *quo mihi?* ‘for what advantage or interest of mine?’ To the same sense is to be referred *quo* with the subjunctive, used to express purpose, like *ut*, ‘in order that,’ ‘to the end that.’ *E. g.* Sed *quo* mare finiat iram, *Accedant, quaeso, facta tua vota meis*.—Ovid. Her. Ep., 18, v. 203. Also to be explained in the same way, namely, as an accusative in the meaning of ‘as to,’ ‘as regards,’ is *quo* used in the sense of ‘for that,’ ‘because.’ *E. g.* Quod scribis, non *quo* (‘not for that,’ ‘not because’) *ipse audieris, sed te ipsum putare, me, &c.*—Cic. ad Att., x., 1. For other examples, see Facc. Lex., s. v.

Quo, however, is sometimes employed in other cases. Thus it is occasionally used as a dative, contracted from *quo-i*, and used instead of the common form *cui*. *E. g.* *Quo* *lubeat nubant*, ‘let them marry whom they please.’—Plaut. Aul., iii., 5. It occurs also as an ablative case in the sense of ‘in which.’ *E. g.* *Iter angustum et difficile, quo vix singuli carri ducerentur*.—Caes. B. G., i., 6. Again, in the sense of ‘where.’ *E. g.* *Respondet se nescire quo loci esset*.—Cic. ad Att., iii., 10. *Quo*, lastly, is used with the comparative in the sense of ‘by how much,’ where also it is probably an ablative case. *E. g.* *Quo difficilior, hoc praeclarius*.—Cic. Off., i., 19.

There are several compounds of *quo*, for the most part retaining the peculiarity in signification of the compound pronoun to which they belong, and not requiring, therefore, separate explanation. *Quorsus* is composed of *quo* and *versus*, the latter word being con-

tracted as it is in *rursus*, *introrsus*, &c. *Quocirca* is made up of *quo*, as an accusative neuter wanting the demonstrative suffix *d*, and *circa*. Compare *adco*, *interca*, *interim*, and *propterea*.

Ubi, 'where,' 'when,' used both as an interrogative and relative adverb, is an ablative case of *qui* and *quis*. Its fuller form, as seen in *alicubi*, *sicubi*, *necubi*, is *cubi*, which is equivalent to *quoi*, *quo*, and *cui*, and differs from these forms of the dative and ablative in no material fact, except that it has *bi* instead of *i* for the case-ending. Its original form would be *quo-bi=cu-bi*. Its primary signification would be that which it commonly has, viz., 'in what place,' 'where,' or interrogatively, 'in what place?' 'where?' *E. g.* *Ibi futuros Helvetios, ubi Caesar constituisset.*—Caes. B. G., i., 13. *Ubi sunt qui Antonium Graece negant scire?*—Cic. de Orat., ii., 14. *Ubi inveniam Pamphilum? Ubi quaeram?*—Ter. Andr., ii., 2, 1. Immediately derived from this is its temporal signification, 'at what time,' 'when,' or 'at what time?' 'when?' *E. g.* *Ubi de ejus adventu Helvetii certiores facti sunt, legatos ad eum mittunt.*—Caes. B. G., i., 7. *Ubi* is sometimes used in reference to persons and things as the ablative of the relative. *E. g.* *Capiunt navem illam ubi vectus fui*—Plant. Mil. Gl., ii., 1, 40—'in which.' The proper signification of the several compounds of *ubi*, which are mostly connected with the indefinite pronouns, as *ubinam*, *ubivis*, *ubicumque*, &c., may be readily inferred from that of the pronouns themselves.

Unde, 'whence,' which is both interrogative and relative, is likewise an ablative case of *qui* and *quis*. It is a mutilated form of *cunde*, which is retained in the compounds *alicunde*, *ubicunde*. It is compounded of *cun*, an ablative of *qui* or *quis*, and the preposition *de*. *Cun*, with which compare *in* in *inde*, is the same as *quo=quo(i)*, only *o* is exchanged for *u*, as in *quum* or *cum*, for *quom* or *com*, and the *n* is added to the common ablative ending, as was seen in *inde*. So that the original form would be *quo-in-de=quo(i)-n-de=co-n-de* and *cu-n-de*. As an ablative, and coupled with the preposition *de*, 'from,' *unde* has properly the signification 'from what place,' 'whence,' and is used commonly in this sense, with and without an interrogation. It may be remarked that *cunde* answers to the question *ex quo loco?* as well as to *a quo loco?* *E. g.* *Unde is! Chae. Nescio hercle, neque unde eam, neque quorsum eam.*—Ter. Eun., ii., 3, 13. *Helvetios in fines suos, unde erant profecti, reverti jussit.*—Caes. B. G., i., 28. The other significations of *unde*, and of its compounds, may easily be inferred from this, its more usual acceptation. It sometimes refers to persons and to things. *E. g.* *Unde nil majus generatur ipso*—Hor. Carm., i., 12, 17—'from whom.'

spoken of Jupiter. *Complures pauperes mortuos, qui unde efferrentur non reliquissent, suo sumptu extulit, 'wherewithal,' &c.—Nep. Cim., in fin.*

Quā, 'in or by what way,' is an ablative case of the relative, differing from *quī*, 'how,' only perhaps in its retaining the vowel of the root, which is here *a* of the feminine form, and in losing the case-ending *i*, while the latter retains the case-ending and drops the vowel of the root. Its formation would be represented as follows: *qua-(i)=quā*; that of *qui* would be *qu-(a)-i=qui*. It corresponds to *pēi* (*πη*), in Greek, both in form and signification. The first signification of *qua* is probably that given above, 'in or by what way.' *E. g.* *Iste ad omnes introitus, qua adiri poterat in eum fundum, armatos opponit.—Cic. pro Caecin, c. 8. Pontem fecit in Istro flumine, qua copias traduceret.—Nep. Milt., c. 3. Qua has obtained the secondary sense of 'in what way or manner.' E. g. Ante praedieo M. Antonium delectus qua possit habiturum.—Cic. Phil., vi., c. 3. For other significations of *qua*, see Facc. Lex., s. v.*

The formation of the adverb *quī* has been already sufficiently explained. It commonly has the meaning of 'in what manner,' 'how,' in English, having often reference, however, rather to the means or instrument by which, than to the way or manner in which any thing is done. *E. g.* *Restim volo mihi emere. Ps. Quamobrem? Ca. Qui me faciam pensilem.—Plaut. Pseud., i., 1, 86. Deum, nisi semipiternum, intelligere qui possumus?—Cic. Nat. Deor., i., 10. Invenite, efflicte, qui detur tibi: ego id agam mihi qui ne detur.—Ter. Andr., ii., 1, 34. Quin, 'how not?' 'why not?' is a compound of *qui*, above explained, and the negative *ne*, which has lost the final *e*. It is used both with and without an interrogation, and properly signifies 'in what way not,' 'how not.' *E. g.* *Quid stas, lapis? Quin accipis?—Ter. Heaut., iv., 7, 4. Quin potius pacem aeternam pacatosque hymencos Exercemus?—Virg. Æn., iv., 99. Non quin ipse dissentiam, sed quod, &c., 'not but that,' &c.—Cic. Ep. ad Div., iv., 7. So after verbs of doubting, and the like. E. g. Non esse dubium quin ('but that') totius Galliae plurimum Helvetii possent.—Caes. B. G., i., c. 3. In many instances it obtains the signification of 'yet,' 'however,' 'nay,' &c., and this very commonly arises from its interrogative meaning. *E. g.* *Quin tu uno verbo dic quid est quod me velis, 'but do you tell me,' &c.—Ter. Andr., i., 1, 18. The sense is properly, 'do you tell me—why not?' Quare, ecqua, and other compounds of *qua*, have been omitted, as not requiring separate explanation. It may be observed, however, that *cur* is probably a contraction merely of *quare* (*quā-re*, interrogative and rel***

ative), although some, seemingly without good reason, have considered it to be distinguished from that word in signification.

Quum or *cum*, 'when,' 'since,' was more anciently written *quom*, and is at once recognized as the accusative form masculine of the relative *qui*. The form of its correlative *tum* confirms this view, being the accusative corresponding to the Greek *tōn* (τοῦ). The significations of *quum* agree with this form. *a.* It marks merely time, English 'when,' and may be very naturally supposed to have originally had reference to the correlative *tum*, 'then,' so that the entire phrase would be *tum-quum*, in English 'then—when,' this reference being very commonly omitted, except as it is supplied by the mind. *E. g.* *Si valebis cum recte navigari poterit, tum naviges.*—Cic. Ep. ad Div., xvi., 12. *Credo tum, quum Sicilia florebat opibus et copiis, magna artificia fuisse in ea insula.*—Cic. Verr., iv., 21. One of the very common meanings belonging to the accusative is that in which it marks the more exact limits within which an action or condition is confined, the measure to which it attains, the point up to which it reaches: thus, *equus—micat auribus et tremit artus.*—Virg. Georg., iii., 84. Here the proposition is that 'the horse trembles,' but by the accusative *artus* this state or condition is limited, 'in or as to his limbs.' This use of the accusative is derived from that in which it indicates the point attained by motion; and it is expressed among other ways in English by 'as to,' 'as regards,' 'as for,' 'in so far as concerns,' &c. It furnishes the only proper and easy explanation of a very considerable number of what are called adverbs, as *summum*, 'at the most,' *minimum*, 'at the least,' *tantum—quantum*, 'so much—as,' *partim*, 'partly,' *nihil*, 'not at all,' and many others. (See Ramsh., § 132, 5.) Now *quum* (and its correlative *tum*) has this signification of the accusative for its primary sense, its true office as a conjunction being to limit the action or condition affirmed in the proposition to which it is attached, to a certain time. Thus, in the following example, *Quum inimici nostri venire dicentur, tum in Epirum ibo* (Cic. Ep. ad Div., xiv., 3), the matter affirmed is, 'I will go into Epirus,' the time of going is defined by the addition of *tum—quum*, &c., 'then, as regards that time when my enemies shall be said to be coming.' Or it may thus be stated: 'As regards that time when my enemies shall be said to be coming, I will go into Epirus.' Or the use of *quum*, 'when,' as an accusative, to mark, as it seems, not the amount or extent of time, but the point of time at which an action occurs, may be illustrated by such instances as *ad ultimum*, 'at the last;' *ad extremum*, 'finally;' *ad Genevram*, 'at Geneva,' &c., in which the accusative, in-

stead of denoting the object reached by motion, seems to be used to mark a point in space, or mere position. And this may be explained either by supposing the accusative to be used in the sense of 'as to,' 'as regards,' so that *ad Generam* would signify 'at—in regard to Geneva,' 'at—as far as Geneva is concerned,' which is the sense above assigned to *quum*; or by considering the accusative as marking originally the object reached by motion, but as coming subsequently, with the suppression of the antecedent motion, to note merely a point in space. *b.* From this expression of mere time is derived another use of *quum*, that, namely, in which the limiting circumstance which it introduces stands in the relation of occasion or procuring cause to the main proposition. In this case it is equivalent not only to 'when' in English, but also to 'upon occasion of,' 'in consequence of,' &c., and is distinguished from the former use of *quum*, in which it is coupled with the indicative, by having the verb with which it is more immediately connected in the subjunctive. *E. g.* *Zenonem, quum Athenis esset, audiebam frequenter.* Cic. N. D., i., 21. *Contendi cum P. Clodio, quum ego publicam causam, ille suam defenderet.*—Cic. Att., xiv., 13. In the former example, *quum A. esset* states the occasion of the fact affirmed in the chief member *Zenonem audiebam*; in the latter, *quum ego publicam causam defenderem*, &c., indicates the occasion of the principal thing declared—*contendi c. Clodio*. *c.* From the preceding sense, that of 'since,' 'inasmuch as,' 'though,' is not essentially different, and flows immediately from it. It is, in like manner, usually coupled with the subjunctive. *E. g.* *Quum sint in nobis consilium, ratio, prudentia, necesse est Deos haec ipsa habere majora.*—Cic. N. D., ii., 31. It is not, however, to be assumed as true that *quum* is uniformly joined with the subjunctive when it has the sense of 'since,' 'because,' 'though,' that is, whenever it introduces a proposition containing a ground or reason. If the ground or reason be introduced as a mere qualification of the chief proposition, and does no more than mark a rational ground, *quum* is used with the subjunctive; for the Roman mind seems to have regarded such rational connection, however real, as fitted to be expressed only by the subjunctive. Compare the use of *ut* with the subjunctive to mark result or effect, and of *dum* with the subjunctive in the sense of 'provided that;' compare, also, the use of the subjunctive in the *oratio obliqua*. If, on the other hand, the ground or reason introduced by *quum* be furthermore explicitly affirmed by the speaker or writer as an actual occurrence, then the indicative is employed. This will appear by a few examples. 1. *Quum* is used with the indica-

tive : *a.* When the attributive and limiting proposition which it introduces states a fact or event intended to mark the time at which the action of the main proposition occurred, and is affirmed by the speaker as a reality. Here *quum* is equivalent to the English 'when.' *E. g.* Si valebis *cum* recte navigari poterit, tum naviges.—Cic. Ep. ad Div., xvi., 12. *b.* When the relative proposition contains the ground or reason of the main proposition, and is distinctly affirmed by the speaker as an actual event. Here *quum* is equivalent to the English 'since,' 'seeing that,' 'forasmuch as.' *E. g.* Tu, *cum* eo tempore mecum esse non potuisti quo operam desideravi tuam, cave festines.—Cic. Ep. ad Div., xvi., 12. Here *cum*—*potuisti* means 'since you could not (—and you could not.)' Nearly akin to this sense of *quum* with the indicative is that in which it answers to the English 'because,' 'in that,' referable to its proper signification of 'when.' *E. g.* Bene facitis *cum* venitis, 'in coming,' 'in that you come.'—Auct. ad Herenn., iv., 50. *c.* When the proposition introduced by *quum* contains, as the limitation of the main proposition, an opposing condition admitted and distinctly affirmed as actual by the speaker. Here *quum* answers to 'though' in English, but might also be sometimes properly expressed by 'when.' *E. g.* *Cum* ea nondum consecutus eram quae sunt hominum opinionibus maxima, tamen ista vestra nomina nunquam sum admiratus.—Cic. Ep. ad Div., iii., 7. 2. *Quum* is used with the subjunctive : *a.* When the attributive and limiting proposition which it introduces contains a statement adduced as the occasion or procuring cause of the action affirmed in the main proposition, but without any distinct assertion of this by the speaker as an independent fact. Here *quum* answers to 'when' in English. *E. g.* Zenonem, *quum* Athenis essem, audiebam frequenter.—Cic. N. D., i., 21. *b.* When the relative proposition introduced by *quum* contains the ground or reason of the statement made in the chief proposition, but presents it merely as such, without any distinct affirmation of it by the speaker as an independent reality. Here *quum* is equivalent to the English 'since,' 'seeing that.' *E. g.* *Quum* Athenas, tanquam ad mercaturam bonarum artium sis profectus, inanem redire turpissimum est.—Cic. Off., iii., 2. *c.* Of the same nature generally is the use of *quum* with the subjunctive in the sense of 'though.' *E. g.* *Quum* ('though,' 'while') multa sint in philosophia gravia et utilia, latissime patere videntur ea quae de officiis tradita sunt.—Cic. Off., i., 2. (Cf. Krueg., § 623.)

From the above view, it appears very clear that the ground of distinction between the use of the indicative and subjunctive with *quum* is to be found in the manner in which the speaker affirms the

relative proposition, and not in the fact of this proposition containing a mere index of time, or a ground or reason

The following is a summary of the significations of *quum*, and of its uses with the moods :

<i>Quum</i>	{	a. 'When,' noting time.	}	1. With the indicative.	{	a. 'When ;' the speaker affirms explicitly a fact or event as denoting the time to which the action of the main proposition is to be referred.
		b. 'When,' noting occasion.				b. 'In that,' 'for that,' 'since,' 'although ;' the relative member contains the ground, reason, or condition of the main proposition, and the speaker affirms it as an independent fact.
		c. 'In that,' 'for that,' noting ground.				a. 'When ;' the relative proposition introduces a fact as the occasion of the action in the main proposition, but without a distinct affirmation of this, on the part of the speaker, as an independent reality.
		d. 'Since,' noting reason.				b. 'Since,' 'though ;' the relative proposition contains the ground, reason, or condition of the main proposition, set forth merely as such, and without the affirmation of it, on the part of the speaker, as an objective reality.
		e. 'Though,' noting condition.		2. With the subjunctive.		

Quoniam is a compound of *quum* (*quom*), 'when,' 'since,' and *iam* (improperly written *jam*), 'now,' *m* having been converted into *n* for the sake of euphony. The signification 'when or since now,' 'since then,' 'since,' corresponds with the composition. *Quoniam* differs from *quum* in this merely, that by the addition of *iam*, 'now,' 'already,' the matter which *quoniam* introduces as constituting the ground or reason of the main proposition is marked as something actually existing, as already ascertained and admitted, 'seeing this is so:' hence it is that *quoniam* is always joined with the indicative. E. g. *Quoniam* fidem magistri cognostis, cognoscite nunc discipuli æquitatem. (Cf. Grotel., § 327.)

7. *Quod*, 'that,' 'because,' is the neuter nominative or accusative, as the case may be, of the relative *qui*, and, as such, its formation has been already explained. 1. As a conjunction, and regarded as a neuter relative pronoun having a whole phrase or general idea as its antecedent, its primary signification, in presenting which the correlative (*id*) must necessarily be included, would be '(that) which,' and the construction, of course, that of the relative in like circumstances. Thus, *a*. It is the *object* of the verb in the preceding member, and is an accusative case. *E. g.* *Mirari Cato se aiebat, quod non rideret haruspex haruspicem quam vidisset.*—Cic. de Divin., ii., 24. Here (*id*) *quod non rideret haruspex* is the object of *mirari*, or, rather, the accusative in the sense of 'as to.' *Mitto quod invidiam, quod omnes meas tempestates subieris.*—Cic. Ep. ad Div., xv., 4. In this example (*id*) *quod—subieris* is the object of *mitto*. *b*. *Quod* is the *subject*, standing in apposition with the chief member of the sentence, which is its correlative; a construction frequently met with in what are called impersonal phrases. *E. g.* *Relinquitur illud quod vociferari non destitit.*—Cic. Flacc., 34. In this sentence *illud* is the subject of *relinquitur* and *quod destitit* stands in the nominative case in apposition with it. In the same way in the following example: *Accedit, quod patrem plus etiam quam non modo tu, sed quam ipse scit, amo.*—Cic. ad Att., xiii., 21. (See Grotef. Gr., § 291, 292.) 2. The signification of 'because,' 'for that,' is derived from that above explained; *quod* being in this sense properly an accusative case, with the meaning 'as to,' 'with respect to,' in other words, marking the limits within which the proposition which it defines is to be taken, the point up to which the action or condition which it affirms is to be regarded as extending. *Quod* is used in this sense more especially after verbs which express some affection of the mind, and such as signify 'to thank,' (*agere gratias*), 'to praise' (*laudo*), 'to congratulate' (*gratulo*), 'to accuse' (*accuso*), 'to complain' (*queror*), &c. *E. g.* *Dolet mihi quod stomacheris.*—Cic. Brut., 17. *Gaudeo quod te interpellavi.*—Cic. de Leg., iii., 1. *Gratulo tibi quod ex provincia salvum te ad nos recepisti.*—Cic. ad Div., xiii., 73. (See Grotef., § 292; Ramsh., § 178, iii.) 3. It may be further observed, by way of marking the peculiar sense in which *quod* indicates a causal relation, that it introduces a fact really existing as the ground or procuring cause of what is affirmed in the main proposition. *E. g.* *Hanc pecuniam quod solvere non poterat, in vincula coniectus est.*—Nep. Milt., 7. *Dupliciter delectatus sum tuis literis, et quod ipse risi, et quod te intellexi jam posse ridere.*—Cic. Ep. ad Div., ix., 20. In these examples, also,

quod, with its member of the sentence, is an accusative in the sense of 'as to,' 'as regards,' 'as to the fact that.'

It might be useful to subjoin here, although belonging more properly to that part of syntax which treats of the relations of propositions in discourse to each other, some of the more important cases in which *quod* occurs as connecting a relative with the main proposition. It has already been seen that *quod*, with the member of sentence which it introduces, is at all times either the subject of the verb in the chief member, and therefore in the nominative case, or, as an accusative, marks the immediate object of the action in the main proposition, or the extent to which it reaches; and to this remark is to be added, that *id, hoc, illud, &c.*, considered as the representatives of entire phrases, may be supplied, when not expressed, as its correlatives. It has been farther observed, that the proposition introduced by *quod* is always something actual, the existence of which does not, consequently, depend on the main proposition. Viewed in this light, it may be coupled either with the indicative or subjunctive, according to the manner in which the speaker affirms it. Thus, after verbs of 'thinking' and 'declaring,' when the speaker introduces, by means of *quod*, a parenthetic phrase expressing the ground or cause of what is affirmed in the chief proposition, if this parenthetic phrase is to be regarded as a direct assertion, proceeding from the speaker himself, and set forth as of his own knowledge or belief, then *quod* is followed by the indicative. *E. g.* *Manius Torquatus bello Gallico filium suum quod is contra imperium in hostem pugnaverat necari jussit.*—Sall. C., 52. *Dolebam quod consortem gloriosi laboris amiseram.*—Cic. Brut., 1. In these examples the indicative is employed because the writers would be understood as asserting for themselves the fact constituting the reason of the main proposition. But if the parenthetic phrase is to be understood as stating the ground or reason of the declaration contained in the main proposition, not as asserted by the writer or speaker himself as true, but as referred to the conviction or affirmation of a third party, or of himself, regarded not as the speaker, but as the subject of discourse, then *quod* is joined with the subjunctive. *E. g.* *Laudat Africanum Panaetius quod fuerit abstinentens.*—Cic. Off, ii., 22. *Helvetii, seu quod timore perterritos Romanos discedere a se existimarent, sive eo quod re frumentaria intercludi posse confiderent, nostros insequi et lacessere coeperunt.*—Caes. B. G., i., 23. *Socrates accusatus est quod corrumperet juventutem et novas superstitiones introduceret.*—Q. iv., 4. (See Ramsh, § 178, iii.)

Quod, corresponding to the English 'that,' and answering to the question 'what?' is used with the finite verb after a general prop-

osition, to state by way of explanation, and in a fuller manner, the matter already affirmed, and so as to contain, more or less distinctly, the ground of what the chief member declares. Here, as elsewhere, *id, illud, hoc, &c.*, are to be supplied as the correlatives of *quod*, which is either the subject or object, according to the nature of the verb of the proposition which it defines, and in apposition with which it really stands. *E. g. a.* (Object.) *Habet hoc optimum in se generosus animus, quod concitatur ad honesta.*—Sen. Ep., 39. *Quum contemplor animo, reperio quatuor causas cur senectus misera videatur: unam quod avocet a rebus gerendis; alteram quod corpus faciat infirmius; tertiam quod privet omnibus fere voluptatibus; quartam quod haud procul absit a morte.*—Cic. de Sen., 5. *b.* (Subject.) *Eumeni multum detraxit inter Macedones viventi, quod alienae erat civitatis.*—Nep. Eum., 1. *Quod*, in this construction, as was before remarked, is most commonly found in connection with verbs said to be used impersonally, the subject of which is either expressed by *illud, id, &c.*, English ‘it,’ &c., or is left to be supplied from the relative phrase subjoined. *E. g. Accedit quod tibi certamen est tecum.*—Plin. Ep., 8, 24. (Cf. Grotel., § 291.)

Quod, corresponding to ‘that,’ ‘for that,’ ‘because,’ in English, in answer to the question ‘wherefore?’ ‘on what account?’ is used with the finite verb, especially after verbs which express some condition of the mind (intransitive), as *doleo, gaudeo, &c.*, or give expression to some sentiment, as *laudo, miror, gratulor, ago gratias, queror, accuso, &c.*, to state more explicitly the ground of what is the condition of mind or sentiment expressed in the chief proposition. *Quod* is here an accusative case, and with the demonstrative (*id, &c.*), which is implied, marks the limit to which the affection expressed in the leading proposition reaches. *E. g. Gaudeo quod te interpellavi.*—Cic. Leg., iii., 1. ‘I am glad—(wherefore?)—for that or because I have interrupted you.’ *I. e.*, ‘I am glad—as to that, in so much as, so far as that—I have interrupted you.’ *Dolet mihi quod stomacheris.*—Id. Brut., 17.

Quod, corresponding to ‘in that,’ ‘for that,’ ‘because,’ in English, answering to the question ‘in or by what?’ ‘on account of what?’ or ‘by reason of what?’ and having for its correlatives *eo, in hoc, hoc, ob eam causam, propterea, &c.*, is used after a general proposition to define, as in the preceding case, the extent of meaning which is to be attributed to the chief proposition. *E. g. Hoc uno praestamus vel maxime feris quod colloquimur inter nos, et quod exprimere dicendo sensa possumus.*—Cic. Or., 1, 8. ‘We excel wild beasts in this one thing above all,’ namely, ‘that (as to that) we converse,’ &c. It is to be remarked, however, that in answer

to the question 'on what account?' *quia* is more commonly used than *quod*. E. g. *Quia scripseras te proficisci cogitare eo te haerere censebam.*—Cic. ad Att., x, 15. (See Grotef., § 293.)

The distinction between the accusative with the infinitive and *quod* with the finite verb after such verbs as *gaudeo*, *laetor*, *miror*, &c., may be stated to be in general this, that while both introduce an action or state as the ground of the affection or sentiment contained in the chief proposition, or as the object with reference to which it is felt or uttered, they differ in the mode of presenting it. The infinitive, as its nature allows, states it abstractly, without affirmation. E. g. *Illud moleste fero, nihil me adhuc his de rebus habere tuarum literarum.*—Cic. Ep. ad Div., ii., 12. *Quod* and the finite verb, as the nature of the latter requires, not only name the ground of the affection or sentiment, but affirm it. E. g. *Tibi ago gratias quod me omni molestia liberas.*—Cic. Ep. ad Div., xiii., 73. Here *quod liberas* is equivalent to 'because you relieve me (and you do relieve me)'. Consistently with this view, *quod* and the finite verb are preferred to the infinitive with verbs which express some sentiment, such as *laudo*, *gratulor*, *ago gratias*, which presuppose for their ground or reason an action or state affirmed to exist; 'I praise,' 'thank,' 'blame' you for something which I affirm you to have done or to be doing, not for some action or state considered abstractly. But, on the other hand, verbs which express some affection of the mind, such as *dolco*, or *moleste fero*, &c., may have either the accusative and infinitive, or *quod* and the finite verb, according to the way in which the ground of the affection is intended to be presented. E. g. *Gaudeo te valere*, or *gaudeo quod vales*.

To the cases of the use of *quod* deserving attention belongs that, most frequently met with in epistolary writing, in which it stands at the beginning of a sentence, and with its verb introduces the subject matter in regard to which the ensuing and chief member of the sentence contains some declaration. The construction of *quod* in this case is that of an accusative, as in other uses of this particle already explained, the only difference being that it stands, as it were, absolutely. In English it may be expressed by 'as to what,' 'in regard to what,' 'as for,' 'for that,' &c., but may often be more conveniently translated by giving a different form to the sentence, viz., by making *quod* and its member an independent proposition, and connecting with it the member that follows, in such manner as the sense requires, frequently by the demonstrative pronoun, 'in that,' 'in regard to that,' &c. E. g. *Quod siles mihi illam rem fore levamento, bene facis.*—Cic. ad Att., xii., 30. 'In regard to your

not mentioning that that circumstance will prove a relief to me, you do well,' or 'you do well in not mentioning that,' &c. Or, again, 'you do not mention that, &c. ; in this you do well.' *Quod* scribis de reconciliata nostra gratia, non intelligo cur reconciliatam esse dicis quae nunquam imminuta est.—Cic. Ep. ad Div., v., 2. 'As regards what you write, &c., I do not understand,' &c. ; or, 'you speak in your letter of our reconciliation. In regard to this, I do not understand.' Of the same nature is the use of *quod* where, instead of introducing the subject of discourse, as in the instances just cited, it follows the main proposition, and introduces what is to be affirmed in relation to it, chiefly as to the grounds of it. In this case it is frequently coupled with *si, nisi, quoniam, quum, ubi, utinam, &c.*, and is to be expressed in English by 'but,' 'in regard to this,' &c. *E. g.* Sunt qui dicant a me in exsilium ejectum esse Catilinam. *Quod* ('but,' 'in regard to this') ego *si* verbo assequi possem, istos ipsos ejicerem qui haec loquuntur.—Cic. Cat., ii., 6. (See Ramsh., § 200, ii., 4.)

Quia, 'because,' has been regarded, with most probability, as the accusative neuter plural of the relative. (See Grotef., § 293 ; Ramsh., § 191, 2.) If this be its proper etymology, its construction will be the same with *quod*, to which it stands so nearly related in sense. It is said to differ from *quod* in this, that while *quod* marks the moving cause of an action—a circumstance which constitutes the occasion of it—*quia* expresses merely the ground or reason of it. *E. g.* Hanc pecuniam *quod* solvere non poterat, in vincula coniectus est.—Nep. Milt., 7. Here the fact introduced by *quod* is mentioned as the occasion of the imprisonment of Miltiades. Parthos times *quia* diffidis nostris copiis.—Cic. Ep. ad Div., ii., 10. In this example, *quia* diffidis assigns the ground or reason of the fear indulged. *Quod* may be regarded as more precise and specific than *quia*, referring, as it always does, to a demonstrative, either expressed or to be supplied, as *id, ea res, ideo, propterea, &c.* (See Zumpt, 346 ; Billr., § 312 ; Schmalfeldt Synon., 611.) The distinction between these words and *quoniam*, 'since now,' 'seeing now that,' is more marked, the latter introducing the fact alleged as the reason of the main proposition, with a distinct assertion of its actual existence, exactly corresponding in sense to the Greek *επειδὴ*. *E. g.* *Quoniam* ipse pro se Miltiades dicere non posset, verba pro eo fecit frater ejus Tisagoras.

Quando, 'at any time,' 'ever,' 'since.' The formation of *quando* is difficult to determine. (See Pott, Etym. F., i., 98 ; ii., 246.) Its connection, however, with the relative and indefinite pronoun *qui*,

can not be doubted. As an adverb of time it is used in an indefinite sense, often with *si* conjoined, and signifies 'at any time,' 'ever,' and, interrogatively, 'when—ever?' *E. g.* Existit hoc loco quaestio, num *quando* amici novi veteribus sint antepoenendi.—Cic. de Amicit., 19. *Quando* igitur est turpe? revera *quando* est poena peccati.—Cic. pro Dom., 27. O rus, *quando* ego te aspiciam?—Hor. Sat., ii., 6, 60. (See Facc. Lex., s. v.) *Quandoque*, 'at some time or other,' &c., is indefinite, with something of the peculiar sense of individuality seen in *quisque*, and derived from the termination *que*. *E. g.* Quis non hinc existimet mundum *quandoque* coepisse, 'at some time,' 'some day.' *Quandocumque*, 'whenever,' 'at whatsoever time,' 'at some time or other,' is more indefinite; to be compared with *quicumque*. *E. g.* Quandocumque ista gens suas litteras dabit, omnia corrumpet.—Plin. N. H., xxix., 1. *Aliquando*, 'at one time or another,' 'at some time,' 'at times.' *E. g.* In his ipsis vestusta, recentia, paulo post aut *aliquando* futura.—Cic. Fr., 11. Confirmatio *aliquando* totius causae est, *aliquando* partium.—Quintil., v., 13. Illucescet *aliquando* ille dies.—Cic. pro Mil., 26.

When used to express the ground or reason of a chief proposition, *quando*, 'since,' of which the compound '*quandoquidem*, 'since indeed,' 'since in fact,' gives only a more emphatic sense, has a near resemblance in general to *quoniam*, so far as the sense is concerned. Both introduce, as a ground or reason of the main proposition, an admitted fact, of which the chief proposition is the rational sequence. They differ in this, that *quoniam* asserts as the ground or reason a fact not merely admitted as real and affirmed as such, but one characterized as a thing already accomplished or at present existing, while *quando* expresses an admitted fact in a more general and undefined sense, nearly answering to 'since, as it seems,' 'since, I allow.' *E. g.* De suis privatim rebus ab eo petere ceperunt, *quoniam* civitati consulere non possent.—Caes. B. G., v., 3. *Quando* ita tibi lubet, vale atque salve.—Plaut. Cist., i., 1, 118. *Quando* hoc bene successit, hilarem hunc sumamus diem.—Ter. Ad., ii., 4. *Quando* ego non tuum curo, ne cura meum.—Ter. Ad., v., 3, 16.

Quippe, 'for,' 'because,' 'forsooth,' has not been satisfactorily explained as regards its formation; for we gain little by the knowledge that it is composed of *quid* and *pe*, while the particle *pe* eludes our search. The ending *pe* occurs also in *nempe*, 'namely,' 'truly,' &c., composed, probably, of *nam*+*pe*, and used as an affirmatory particle, as *quippe* is in answer to questions. Pott considers *pe* the same as *pte*, *pse*, &c., in *suopte*, *ipse*, &c., and as *pote* in *ut—pote*, and as having the signification of 'self' The former part of *quippe* he

explains to be the feminine form *quī* (ablative). (Etym. F., ii., 41.) It is employed to introduce a fact in explanation or confirmation of the chief proposition, and is frequently joined with other conjunctions (*quia, quod, quum, enim, &c.*), and with the relative pronoun (*qui*), the writer or speaker being directed in the selection of the particular one of these words which shall follow *quippe* by the nature of the explanatory phrase, as whether it contains the reason or the occasion, &c., of the chief proposition. *E. g.* His ludibrio fuisse videntur divitiæ, *quippe* quas honeste habere licebat abuti per turpitudinem properabant.—Sall. Cat., 13. Cimoni turpe non fuit sororem germanam habere in matrimonio, *quippe* quum ejus cives eodem uterentur instituto.—Nep. Praef. It is frequently used in an ironical sense. *E. g.* Virg. Aen., i., 41: *Quippe* ('forsooth') vetor fatis. (See Schmalz. Syn., 611.)

Quoque, 'also,' 'too,' would seem to be compounded of *quo* as the neuter of the relative *qui*, and the enclitic particle *que*, 'and,' 'too.' The only doubt as to the truth of this explanation would arise from the absence of *d* in the neuter singular of the relative. If, however, what has been said of *d* as appended to the neuter pronouns *id, quid, quod, &c.*, be admitted, this doubt at once vanishes. It may be added that *quoad* furnishes another example of *quo* occurring as the neuter of the relative without the addition of *d*. Assuming this as the true origin of *quo*, and taking *que* in the sense of 'and,' the compound (*quoque*) would have for its primary sense, omitting any reference to the demonstrative, 'which too,' 'which add,' and from this would come secondarily, by a mere curtailment of the expression, its common acceptation 'also,' 'too.' *Quoque* may be regarded as a neuter relative pronoun referring to a demonstrative (*id, &c.*), which should be supplied as the representative of the preceding phrase to which *quoque* is appended. Thus understood, *quoque* is an elliptical and parenthetical expression, standing in apposition with the term which it attends, equivalent, the demonstrative being supplied, to 'that which, or a thing which is to be added.' *E. g.* Te *quoque* magna Pales—canemus.—Virg. Georg., iii., 1. Patriæ quis exsul se *quoque* fugit?—Hor. Carm., ii., 16, 20. The fact that *quoque* is always placed after the word to which it more directly gives emphasis, would rather confirm the interpretation above given. *Quoque* is different from *etiam*, which is likewise translated 'also,' 'even:' the latter introduces some additional and different fact or circumstance, which surpasses what the previous proposition affirms, or what one would be likely to expect, and is hence sometimes employed to add something that is striking and extraordinary, or what

is intended to be understood as an extreme case, in English, 'besides,' 'even:' the former (*quoque*), on the other hand, introduces something additional but similar, which is to be understood as occupying a ground of equality with the subject already named, in English 'also,' 'as well.' Further, *etiam* is rather used to add a proposition, while *quoque* subjoins words or objects merely. Compare these conjunctions in the following examples: Auctoritate tua nobis opus est, et consilio, et *etiam* gratia.—Cic. Ep. Div., ix, 25. Atticus non solum dignitati serviebat, sed *etiam* tranquillitati, quum suspiciones *quoque* vitaret criminum.—Nep., xxv., 6. (See Zumpt, 335; Schmalz. Syn., 572.)

Quoad has already been mentioned as furnishing an instance of the neuter singular accusative of the relative written without the usual demonstrative suffix *d*, and, according to this remark, it is compounded of *quo* (neuter accusative singular of *qui*) and the preposition *ad*. Its signification is such as its composition would suggest; it marks, namely, up to what point an action reaches, originally referring to space, but used secondarily, and more commonly, with a regard to time, and is equivalent in English (including the correlative, which is not expressed in Latin) to 'as,' or 'so far as,' 'as long as.' It differs from *quatenus*, 'in so far as,' 'to the extent which,' &c., by being more indefinite, the former signifying 'as far as ever,' the latter 'just so far as.' E. g. Manlius et Helvius, *quoad* ('as long as') viam obliqui dederunt, escenderunt.—Liv., xxxviii., 22. Consules in curiam compelluntur, incerti *quatenus* ('to what point') Volero exerceeret victoriam.—Liv., ii., 55. Tu *quoad* poteris nos consiliis juvabis.—Cic. Ep. ad Att., x., 2. Praevidetur superior pars (*arboris*) quae ab apibus vacat, deinde inferior *quatenus* videtur inhabitari.—Colum., ix., 8. (See Schmalz. Syn., 613.)

Quādem.—Of the composition of this word some doubt may be entertained. It is not altogether improbable that it is compounded of *qui*, a neuter singular of the relative pronoun for *quo*, and the demonstrative suffix *dem*, which has already been spoken of. (See above, p. 97, 100.) Of *qui*, considered as a neuter singular, it is only necessary to remark that *i* has taken the place of *o*, which commonly appears in the neuter singular of *qui*, and that thus *quid* is used instead of *quod*; this, which might seem improbable at first finds some confirmation in the neuter *īdem* (*ī-dem*), from *is*, which retains *i* unchanged as in the masculine, and in *qui-d*, the neuter singular nominative and accusative of *quis*. It is proper to say, however, that Pott (Etym. Forsch., ii., 136) gives a different ex-

ploration. He regards *quidem* as composed of *qui* (ablative feminine singular), 'how,' 'in what way,' having the *i* shortened as *o* is in *hodie*, *modō*, and *dem*, 'indeed' ('schon'). In regard to its signification, the composition above given, allowing to *dem* a strong demonstrative sense—that of pointing, as it were, with the finger—'there,' would make the primary signification of *quidem* to correspond exactly, allowing for the difference between the relative and the demonstrative, with that of *idem*; as far as it may be represented by terms not used in the same way, it would be in English 'which, or (that) which—there.' From this very strong sense given to the relative by the ending *dem* would be derived that of 'which very,' 'which same,' just as from the primary sense, 'that—there,' *idem* obtains the secondary meaning of 'the same,' 'the very same.' Again, for it must be admitted that *quidem* is not employed in either of the preceding meanings, a third signification, easily following from those already admitted, would be that of 'in fact,' 'indeed,' 'yes,' &c. To arrive at this sense of affirmation, it is merely necessary to suppose that a proposition already made is, by means of this strong relative, repeated with emphasis, and thus reaffirmed. This is certainly one way in which the assent of the mind to any thing already affirmed may be signified; and if additional proof were required, it might be found in the use of *ita* in Latin, and *tauta* (*ταυτα*) in Greek. Thus Ter. Andr., v., 2, 9: *Si. Quid istic tibi negoti est? Da. Mihin? Si. Ita*, 'yes.' More fully, *ib.*, i., 1, 27. Plaut. Mostell., iv., 2, 31. Aristoph. Pax, 275: Πολ. *ανυσας τι; Κυδ. ταυτ' ω δεσποθ'*, 'yes, sir.' On the supposition that the above explanation of *quidem* is correct, *qui*, as the first part of the compound, will be a nominative case, used absolutely, or, if not, an accusative in the sense of 'as to.' An example or two of its use as an affirmative particle may be added. Thus, in the sense of 'at least'—Plaut. Stich., iii., 2, 26—*Unum quidem* ('one thing at least') hercle certum promitto tibi. In that of 'in fact,' 'indeed'—Cic. ad Att., ii., 19—*Tantum dolco, ac mirifice quidem*. Caes. B. G., i., 38: *Ne obsidibus quidem datis pacem redimere potuisse*, 'not even.' In such examples as the following it has the power of the Greek *mēn* (*μεν*), merely giving emphasis to one member of a sentence, or to one object as contrasted with another: *Consules duos, bonos quidem* ('good 'tis true') *sed, duntaxat bonos, amisimus*.—Cic. ad Brut., Ep., 3. *Atque hoc nostra gravior est causa quam illorum, quod illi quidem* ('on their part') *alterum metuunt, nos utrumque*.—Cic. ad Att., viii., 11. So in the compound *equidem* (= *ego quidem*), 'I, for my part,' 'I, at least, &c' *Equidem nunquam domum misi episto-*

lam.—Cic. ad Div., ii., 10. Later writers, however, used *equidem* for other persons besides the first. (On this use of *equidem*, see Ramsh, § 194, 1, Note 1.)

Quasi, 'as if,' 'as it were,' 'in a manner,' is compounded of *quā*, the ablative feminine singular of the relative, in the signification which *qua* as an adverb commonly has, 'in (that) way which,' 'in what way,' and the conditional particle *si*. *Si* is without doubt an abbreviation of *sit*. The meaning of *quasi* would therefore properly be to declare of any action that it is done in that way 'in which' it would be done if the matter affirmed in the proposition introduced by it were so. As nearly as it can be expressed in like form in English, it would be 'in the way or manner which—if,' the phrase being elliptical. *E. g.* Illos qui omnia incerta dicunt, *quasi* desperatos relinquamus, 'let us leave them in the way in which we would leave them if they were,' &c. Graccas litteras sic avidè arripui, *quasi* diuturnam sitim explere cupiens.—Cic. Senect., c. 8. It admits of various modes of translation into English, thus: Cic. de Orat., i., 3: Philosophia laudatarum artium omnium procreatrix quaedam, et *quasi* ('so to speak,' 'if one may so say') parens.

Compound Relative and Interrogative Adjective Pronouns.—These may be divided into two classes, those which have not corresponding demonstrative forms, and those which have; the former, for want of a better name, may be called *independent*, and are the following, viz., *uter*, *neuter*, *ceterum* (not used in the nominative masculine singular), with *cujus* and *cujas*; the latter are known as *correlatives*, and are *qualis*, *quantus*, *quotus*, *quot*, and some compounds belonging to these.

Independent.—1. *Uter*, 'whether,' 'which of two.' *Uter* has suffered mutilation, having had, when fully written, the form *cuter*. This appears from the compounds in which the *c* has been preserved, as *ali-cuter*, *ne-cuter*; also from *ceterum*, *ceteri*, which is essentially the same word both in form and signification. Assuming *cuter* as the true form of *uter*, it would be composed of the simple demonstrative root *u* (=o, i, e), as above shown, and as seen in *ceteri*=Greek *πῶτέροι* (ποτέροι, Ionic κοτέροι), of the relative and interrogative prefix *c* (=qu), and of the ending *ter*. Of the root and prefix it is not necessary to speak farther. The ending *ter* is the same as the comparative sign *tērōs*, which, it was before remarked, is common in Greek, but is retained in Latin in only a few words, as *alter*, *ceteri*, *iterum*, &c. In Sanscrit it occurs in the form of *tarā*. (See above, p. 104.) That this is the composition of *cuter* (*c-u-ter*), is established not only by the signification of this word, but by a comparison

of the Greek *p-ō-tērōs*, in the Ionic dialect *k-ō-tērōs*, which has the same signification as *uter*, viz., 'which of the two?' and which, moreover, has manifestly the demonstrative for its root; thus *p-ō-tērōs* is plainly formed from *h-ē-tērōs*, in the same way that *p-ō-iōs* is from *h-ō-s*, *p-ō-sōs* from *hō-sōs*, &c. In Sanscrit the form *kataras*, 'which of two?' exactly corresponds to *ceteri*, only that it is interrogative instead of relative, and so, in like manner, to *uter* (*cuter*). If we compare *e-u-ter* with *e-u-ius*, the genitive of *qui*, and then recall to mind *qu-o-ius* as the ancient form of the latter, we can hardly doubt that the ancient form of *cuter* was *qu-o-ter*, with which the Greek interrogative *k-ō-tērōs* (*p-ō-tērōs*) is identical. Compare English *whether*, Gothic *hva-thar*. (Cf. Bopp, *Vergl. Gr.*, § 292.)

In signification *uter* is distinguished by having reference to two objects only, being expressed in English by 'which or whether of two.' This peculiarity is owing to the termination *ter*, which conveys, when it forms the ending of the comparative degree, the notion of an object compared with and exceeding another; here it marks merely one object as distinguished or separated from another. *E. g.* De praemiis quaeritur, *ex duobus uter* dignior, *ex pluribus quis dignissimus*.—Quint. Inst., vii., 4, 21. Arar in Rhodanum influit incredibili lenitate, ita ut oculis in *utram* partem fluat judicari non possit.—Caes. Bell. Gall., i., 12. *Neuter* being merely a compound of *uter* with the negative particle *ne*, does not require separate explanation. It signifies 'neither of the two.'

2. *Ceterus*, in the masculine gender, occurs very rarely in the nominative singular, but is found in the oblique cases of the singular, and in all the cases of the plural. The feminine and neuter forms exist throughout both numbers. Its formation is not materially different from that of *uter*. It differs from this word, besides retaining the relative sign *c*, only in having another form of the demonstrative root, namely, *e* instead of *u* (or *o*), and may, in fact, be properly enough regarded as the same pronoun. From the Greek *kōtērōs*, and the Sanscrit *kataras*, it is in like manner distinguished only by a change of vowels. With respect to its signification, it is properly relative, in so far differing from *uter*, which is rather interrogative; and by virtue of its ending, *terus*, it has constant reference to two objects, corresponding in English, in its primary sense, to 'which of the two.' In a secondary sense, that in which it is actually used, it regards not so much different objects, as the same object or set of objects conceived as consisting of two parts or parties, of which it names the second after the first has already been referred to and thus expresses 'the other which,' 'what other.'

Especially in the plural is this sense manifest, where it often marks 'the other party,' in the same way with *οἱ ἕτεροι* in Greek. It is from this signification that another, that of 'the rest,' is derived. *E. g.* Cic. Invent., i., 41: Si vestem et *ceterum* ornatum muliebrem pretii majoris habeat. The whole of female attire is embraced in the writer's view, and after naming a part (*vestem*), whatever else goes to constitute it is summed up in one term (*ceterum*) as the other part; and this may be expressed in English either by 'the other' or 'the rest.' Cohortes veteranas in fronte, post eas *ceterum* exercitum in subsidiis locat.—Sall. Cat., c. 59. It is not to be confounded with *reliquus*, -a, -um, 'that which is left,' 'the rest,' although capable of the same translation, since this wants the idea of opposition or contrast between two parts of one common object, which is essential to *ceterus*. It is true, however, that after the Augustan period, these words were frequently used indifferently. (See Freund, Lex.) 3. From *uter* comes the adverb *utrum*, which is a neuter nominative or accusative, according as the matter of question to which it relates is the subject or object of a predicate, and retains the peculiar signification of the pronoun from which it is derived. Hence it is employed in the first member of an interrogative sentence containing a question, but only in the case where the question lies between two propositions, so that it is equivalent in English to 'whether of the two?' *E. g.* Magna fuit contentio *utrum* moenibus se defenderent, an obviam irent hostibus acicque decernerent.—Nep. Milt., 4. Nec quidquam aliud decernitur hoc bello nisi *utrum* simus necne.—Cic. ad Div., ii., 7. Sometimes *utrumne* is used. 4. *Uterque*, compounded of *uter* and *que*, which, as in *quisque*, 'every one' of an indefinite number, denotes individuality, that the objects referred to are to be taken separately. *Que*, in this sense, may possibly be originally a demonstrative, *qu* having taken the place of the usual demonstrative sign *t*, as the Greek *tis*, 'who,' 'any one,' 'a certain one,' corresponds to the Latin *quis*, *t* and *qu* being interchanged. Compare the Greek *pente* with the Latin *quinque*. Thus compounded, *uterque* would signify 'each of two,' denoting each of two persons or things as equally the subjects or objects of any action, yet with the accompanying idea of their being distinct, and acting or being acted upon separately. This distinguishes this word from *ambo*, 'both,' which implies, it is true, two distinct persons or things, but at the same time regards them as being united in the same action or condition, and thus forming, as it were, a joint body. *E. g.* Curemus aequam *uterque* partem; tu alterum, ego item alterum: nam *ambos* curare propemodum repositum

est illum quem dedisti.—Ter. Ad., i., 2, 50. *Una ambo* abierunt foras.—Ter. (See Schmalz. Syn., 244.) 5. The conjunction *ceterum* is an accusative singular neuter of *ceterus*, and means properly ‘as to,’ ‘as respects the other or the remaining one of two,’ and hence ‘for the rest,’ ‘but,’ &c. *E. g.* Via brevior (erat) per loca deserta, *ceterum* (‘for the rest’) dierum erat fere decem.—Nep. Eum., 8. *cetera*, which is likewise used, is the same in construction and signification, only it is the neuter accusative plural. *E. g.* Virum *Cetera* egregium, secuta ambitio est.—Liv., i., 35. *Ceteroqui* and *ceteroquin*, both having the accusative singular of *ceterus* (*cetero*), compounded with the ablative *qui* and *quin* (see above, *alioqui*), would regularly signify ‘in the other way of two,’ and hence have their usual meaning of ‘otherwise.’ *E. g.* Ne vivam, mi Attice si mihi non modo Tusculanum, ubi *ceteroqui* (‘in all other respects’) sum libentur, &c.—Cic. ad Att., xii., 3.

A. *Correlatives*.—This term is applied to certain relative and demonstrative pronouns, such as *talis—qualis*, which, standing as the attributives of different nouns, and having the same substantive idea, answer to each other in such manner that the quality attributed to the one noun exactly repeats that attributed to the other, in kind, measure, or number; *e. g.* *talis—qualis*, ‘such—as,’ *tantus—quantus*, ‘so great—as,’ *tot—quot*, ‘as many—as,’ &c. *Qualis* (correlative *talis*) is formed by attaching to the feminine form of the demonstrative root *a* the adjective ending *ilis*, as in *sim-ilis*, *hab-ilis*, &c., which, however, here loses the short *i*, probably from contraction with the root *a*; and by prefixing the relative sign *qu*: thus, *qu-a-(i)-lis=qualis*. The force of the ending *ilis* is the same as in *similis*, &c., viz., it marks the root to which it is appended as the attribute or quality of any thing: thus *sim* (cf. Greek *hōm-ōs*) conveys the notion of ‘likeness,’ *sim-ilis* means ‘that which has the quality of likeness.’ In the same way, *qualis* has the signification of ‘having the property of which,’ or including, in order to make it intelligible, the correlative *talis*, ‘having the property of (that) which.’ That is to say, the noun to which *talis* belongs is of the same quality or kind as that to which *qualis* belongs. In English, this mutual relation is expressed by ‘such—as.’ *E. g.* *Quales* sumus, *tales* esse videamur.—Cic. Off., ii., 13.

Quantus (correlative *tantus*) would seem to be compounded of the feminine form of the relative in the accusative case (*quam*), and the ending *tus*. This ending, which occurs also in *quotus*, *totus*, *tantus*, is the same with that seen in the ordinal numerals, and corresponds with the Greek termination *sōs* in the relative and demonstrative

pronouns *hō-sōs*, *tō-sōs*, &c., and with the ending *tōs* in the ordinals *tētar-tōs*, *hēk-tōs*, &c. In Sanscrit, the corresponding terminations are *ti*, as seen in the relative *ya-ti* (*quo-tus*), the interrogative *ka-ti* (*quotus*), and the demonstrative *ta-ti* (*totus*), and *thas*, as seen in the ordinal numerals *tschatur-thas* (*quar-tus*), *schasch-thas* (*sex-tus*), &c. The corresponding English ending is *th*, as in *four-th*. From its signification in the numerals it may be regarded as simply denoting the place in a regular series in which an object stands: thus *sex*, ‘six,’ *sex-tus*, ‘in order sixth,’ and may be not improbably conjectured to have in its consonant *t* the demonstrative sign which occurs as a prefix in *tam*, and as a suffix in *tot*, and which in English is both *th* and *t*, as in *th-a-t*, in Greek *t* and *dē* (*δε*), as *tōsōs* (*τοσος*), *tōdē* (*τοδε*). If so, the ending *tus* would properly signify ‘the pointing to a thing,’ or, rather, from its adjective form, ‘the having the property of being pointed to.’ From this would be derived its actual sense of denoting the place occupied in a series of like objects. This meaning would be readily applied to other ideas besides mere numbers, as to size, quantity, &c., still indicating the order in which such objects occur in a regular succession. Thus *quantus* would be that which in any series wherein quantity is the principle of arrangement, is to be taken at a certain amount expressed by the accusative *quam*: hence, taken in connection with the demonstrative *tantus*, it is in English equivalent to ‘so much—as.’ This will explain why the accusative form *quam* (which before *t* becomes *quan*) was used as the radical term to which this ordinal ending should be attached; for it furnishes, by virtue of a common signification of this case, a general expression or measure of quantity, and so may be compared with any one of the numeral signs. *Quantus* bears the same relation to *quam* that *sextus* does to *sex*, the difference being only in the nature of the radical idea; for while *sextus* marks that one which in a series of simple numerals stands ‘sixth’ in order, *quantus* denotes that one which, in any series of quantities, has the same order that another sum expressed by *tam*, in its ordinal form *tantus*, has: thus *tantus*, ‘up to that sum,’ *quantus*, ‘up to which sum,’ or more briefly, and as rendered into English, ‘so much—as.’ *Quantus* always relates to quantity, *qualis* to quality. *E. g.* Hortensius fuit memoria tanta quantam in ullo cognovisse me arbitrator.—Cic. Brut., 88.

Quotus (correlative *totus*) is formed of *quo*, the neuter accusative of the relative and interrogative pronoun, here used without the demonstrative particle *d*, and the ordinal ending *tus* above explained: thus, *quo-tus*. Hence it expresses in general terms, having

necessarily reference to its correlative *totus*, that which in any series of numbers has the same place which another object expressed by *to*, 'that,' in its ordinal form *totus*, has: thus *totus*, 'up to that number in order,' *quotus*, 'up to which number in order,' or more briefly, and as usually expressed in English, 'so many—as.' In the same way, *hōsōs* (ὅσοσ) in Greek, corresponding to *quotus* in Latin, and having the same radical with *how* in English, answers to *ōsōs* (τοσοσ), which corresponds to *totus* in Latin, and has the same radical with *so* in English. To the English correlatives 'how—so,' when used in this sense, *many* is added to denote number, *much* to denote quantity, *great* to denote extent. The only point of difference between *quotus* and any ordinal numeral is to be found in the root, which is a relative (*quo*, 'which') instead of a numeral, and in the reference which, from the nature of the root, is had to a demonstrative of the like character (*totus*). It is owing to the combination of the ordinal sign with the accusative of the relative, and the necessary reference which such a relative has to a corresponding demonstrative, that there is conveyed by *quotus* and its correlative the idea of 'as many of the one as there are of the other.' It is used both as an interrogative and relative adjective pronoun, which should be remarked equally of *quantus*. E. g. *Tu quotus esse velis rescribe.*—Hor. Ep., i., 5, fin. *Quota hora est? Quotus* is sometimes used to express quantity, but with the idea of proportion attending it, so that it has the meaning of 'how great in proportion,' 'how small in proportion.' E. g. *Et quota* ('how small'), *pars homo sit terrai totius unus.*—Lucret., vi., 652. *Quamvis quota* ('how small') *portio faecis Achaei.*—Juv., iii., 61. In this sense it is frequently joined with *quisque*. E. g. *Quotus enim quisque* ('how few') *philosophorum invenitur qui sit ita moratus ut ratio postulat.*—Cic. Tusc., ii., 4. *Quot* is an indeclinable form of the same word, and is very commonly coupled with its correlative *tot*, whereas *quotus* can hardly be said to be actually used in connection with *totus*. E. g. *Quot homines, tot causae.*—Cic. de Or., ii., 31. *Quoties*, written also *quotiens*, and having for its correlative *toties* or *totiens*, is an adverbial form of *quotus*, and is used with reference to time alone, *toties—quoties*, corresponding in English to 'as often—as.' E. g. *Illud soleo mirari, non me toties accipere tuas litteras quoties a Quinto mihi fratre afferantur.*—Cic. Ep. ad Div., vii., 7. This same adverbial ending is found in numerals, as *millies*, 'a thousand times,' *tricies*, 'thirty times,' *decies*, 'ten times,' &c. The compounds of *quotus*, as admitting of ready explanation from what has been said of the simple form, are purposely omitted.

Quam, having for its correlative demonstrative *tam*, has been sufficiently noticed under *quantus*, and *quum*, having for its correlative *tum*, has been considered under the relative *qui*.

The more special examination of the demonstratives corresponding to *quotus*, &c., has been reserved for this place, where advantage may be taken of explanations already given of the relative forms. It has been before observed that the signification of the one of two correlative forms can not be explained satisfactorily without involving the other.

B. Correlative Demonstratives.—This class of demonstratives is distinguished by the *t* which is prefixed to the root, and which, it has been before remarked, is probably the same essentially as the *d* which is appended in the neuters *i-d*, *quo-d*, &c., and is found in a fuller form in the Greek *hō-dē* (ὁ-δε), *tō-dē* (το-δε), &c. It would seem, further, that the demonstrative prefix *t* is closely connected with the ending *ta* in *i-ta*, with *dem* in *i-dem*, *qui-dem*, and with *dam* in *qui-dam*, &c.; for *dem* will correspond to *dē* in Greek, and *dam* to *ta*. Throughout the forms in which it occurs, *t*, as here regarded, obtains the sense of pointing to, as with the finger, and so is properly called a demonstrative sign. It is to be observed, that in the Greek language this sign occurs both at the beginning and end of some words; thus *t-ō-dē*; so in Sanscrit *t-a-d*. The same letter, and its equivalents *d* and *th*, are used in the same sense in other languages; thus in the German *d-er*, *d-as*, English *th-is*, *th-a-t*, &c.

Talis (correlative *qualis*) is formed of the demonstrative prefix *t*, the feminine root *a*, and the ending *lis* (*ī-lis*): thus *t-a-(i)lis*, *t-a-lis*. (See above, p. 143, *qu-a-lis*.) The signification of *talis* so perfectly corresponds to that of the correlative *qualis*, constantly having reference to kind or quality, that it hardly requires further explanation. In English it answers to 'such,' followed by 'as.' *Socrates hanc viam ad gloriam proximam et quasi compendiarium dicebat esse, si quis id ageret ut qualis haberi vellet, talis esset.*—Cic. Off., ii, 12. The correlative *qualis* is frequently omitted, *talis* retaining its appropriate sense. *E. g.* *Non equidem hoc divinavi, sed aliquid tale putavi fore.*—Cic. ad Att., xvi., 8. The compound *tr. iscumque*, 'of whatever kind,' and the adverb *taliter*, 'in such v-se,' do not demand separate explanation.

Tantus (i. e. *t-an-tus*) entirely conforms in its composition and in its signification to its correlative *quantus*, the only difference being in the use of the demonstrative instead of the relative prefix, and the consequent change in the sense. *Tantus*, like *quantus*, refers to quantity alone, and is to be explained in the same way. It cor-

responds in English to 'so much,' 'so great.' E. g. *Tantum eorum multitudinem interfecerunt quantum fuit diei spatium.*—Caes. G., ii, 11. *Tantum cuique tribuendum quantum ipse efficere possis.*—Cic. Lae., 20. The correlative is frequently omitted. E. g. *Cum me hac laetitia tanta, et tantis affecistis gaudiis.*—Plaut. Poen., v., 4, 105. *Tantus* is sufficiently distinguished by its correlative character from *multus*.

The adverb *tantum*, 'so much,' 'only,' is an accusative case, expressing the amount to which the proposition which it defines is to be limited, the extent in which it is to be taken, and in English would be properly expressed by 'as to so much;' 'as regards so much.' E. g. *Rex tantum auctoritate ejus motus est ut Tissapherem hostem judicaverit.*—Nep. Con., 4. From this comes secondarily the sense of 'only,' 'merely.' E. g. *Nomen tantum virtutis usurpas: quid ipsa valeat ignoras.*—Cic. Parad., 2. *Notus mihi nomine tantum.*—Hor. Sat., i., 9. *Tantum*, 'only,' when used as an adverb, is easily distinguished from *solum* by attending to its proper notion of quantity or extent, which it retains. It indicates that a proposition is to be taken up to the extent marked, and no farther, as in the examples given. *Solum*, 'alone,' the accusative of *solus*, shows that the proposition which it qualifies is to be understood of some one object named, and of none besides. E. g. *De re una solum dissident de ceteris mirifice congruunt.*—Cic. de Leg., i., 20. *Modo*, 'only,' 'provided that,' more nearly resembles *tantum*, but differs from it in marking, in a general way, that the speaker will have the proposition taken within the proper or usual bounds or limits marked by the term which *modo* qualifies. E. g. *Litterae, quae secundis rebus delectationem modo ('merely,' 'just as stated') habere videbantur, nunc vero etiam salutem.*—Cic. Ep. ad Div., vi., 12. (See Schmalz. Syn., 393, and Weissenb., § 336.) The compound *tantummodo* does not require explanation. *Tantisper*, 'for so long,' used exclusively of time, 'for so long time,' is probably compounded of *tanti* as a genitive case, and the particle *per*, which gives increased force to the former part of the compound, being probably the preposition *per*, and signifying 'thoroughly,' 'quite,' 'so long time as ever.' The *s* is merely euphonic, as in *iste*, &c. The genitive *tanti* in this compound is used, as that case is frequently used, to express the value of any thing in a general way, as distinguished from the specific price or instrument of purchase; that is to say, it is employed to mark more definitely the limits within which the preceding expression is to be received—a meaning which is itself derived from the primary sense of the genitive case. E. g. *Fruent*

um *tanti* fuit *quantum* iste aestimavit.—Cic. Verr., 5, 84. The difference in the compound under consideration is, that it refers to time, and so expresses the limit of time within which an action occurs, *per* adding the notion of ‘out and out,’ ‘quite.’ E. g. Ego te meum esse dici *tantisper* (‘for so long time’) volo dum quod te dignum est facies.—Ter. Heaut., i., 1, 54. Viveret *tantisper* quoad fieret permutatio.—Gell., vi., 4. In the sense here mentioned, this word is followed by *dum* or *quoad*, as in the above examples, and these answer to the sense of *per* quite as much as to that of *tanti*. *Tantisper* is used, secondarily, in the sense of ‘meantime,’ ‘all the while,’ and then is not attended by these particles. E. g. *Tantisper* hic ego ad januam concessero.—Plaut. Aul., iv., 5, 6. Totos dies scribo, non quo proficiam quid, sed *tantisper* impediatur.—Cic. Att., xii., 14. *Tantopere* is compounded of *tanto* and *opere*, as in the following example: Hoc erat ecastor, quod me vir *tanto opere* orabat meus.—Plaut. Cas., iii., 2, 2.

Totus is in formation, and was originally in signification as well, the correlative of *quotus*, from which it differs in the same way that *tantus* does from *quantus*, *talis* from *qualis*, &c. It would accordingly be composed of the demonstrative prefix *t*, the root *o*, which is seen in the neuter *qu-o-d*, and in the Greek *t-ō-dē*, and the ordinal ending *tus*, as in *quo-tus*, &c., as above explained. The demonstrative *to*, which is here assumed as the root to which the ending *tus* is attached, does not, it is true, occur separately in Latin, but is seen in the Greek article *tō*, and in *tō-dē*, and might safely be inferred from the adverbs *tum* and *tam*. The Greek demonstrative *tō-sōs* is the same with *to-tus*. If the formation of *to-tus* has been correctly given, and if the ending *tus* be admitted to have the force attributed to it above, namely, that of denoting position in a series, then this word will differ from the ordinal numerals only in the nature of the radical idea; and as *quin-tus* means that object which in a series of numbers occupies the place of the number *five*, ‘fifth,’ so *to-tus* signifies that which in a series holds the place marked by ‘that,’ just as *quotus* marks that which in a series occupies the place of ‘which.’ Again, numbers being had in view, and *totus* and *quotus* being used as correlatives, the expression ‘that in a series of numbers—*which* in a like series’ would be equivalent to ‘as many of the one set of numbers as of the other.’ A boy holds five marbles in one hand, and five in the other; *i. e.* in this view, the number in the one hand exactly tallies with the number in the other, or may be counted against it—we say he has ‘as many’ in one hand ‘as’ in the other. The demonstrative *totus* marks the one

number, the relative *quotus* the other answering to it. From this sense, in which *totus* seldom occurs in use, would come secondarily that of 'all,' 'the whole;' for when *totus* is used as the correlative of *quotus*, in the sense of 'as many—as,' one set of objects is marked as occupying the same place in the series that another does, so that if the one be applied to or counted against the other, as must be conceived in such correlatives as relate to number, it will perfectly coincide with it, and include the entire set; and this readily gives the idea 'of the whole,' 'all.' Thus, when I say 'he sent as many soldiers as were in the garrison,' it is plain that the number sent coincides with the number in the garrison, and that it is just the same thing to say 'he sent all the soldiers in the garrison.' This secondary signification of *totus*, it will be observed, depends entirely upon its connection with *quotus* as its correlative, or is due to the mutual relation of the two rather than to the peculiar meaning of *totus*. The explanation of *totus* here given receives confirmation from the use of the relative *hō-sōs* in Greek, which, although in connection with *tō-sōs* it properly signifies 'so many—as,' is yet very frequently employed (*tōsōs* being omitted) in the sense of 'all.' E. g. Xen. Anab., iv., 1, § 1, and 2, § 17. But neither is *totus* of by any means common occurrence in this sense, in which reference is had to a number of objects; some examples, however, are cited: thus, Plaut. Mil. Gl., ii., 2, 57: Quoi bini custodes semper *totis* horis accubant. It is commonly used in the sense of 'the whole,' 'the entire mass of any thing,' in opposition to its parts. E. g. Quanta est gula quae sibi *totos* Ponit apros? 'whole boars.'—Juv. Sat., i., 140–1. Eaque *tota* nocte continenter ierunt: nullam partem noctis itinere intermisso, in fines Lingonum pervenerunt.—Caes. B. G., i., 26. This more usual signification of *totus* is derived from what has been pointed out as a secondary meaning, the transition being easy from the idea of 'all' of any number of objects to that of the 'whole' of any object conceived as the aggregate of the parts which compose it. It is in this sense that *totus* is to be distinguished from *omnis*, which means 'all' of any number regarded as made up of individuals, the whole number having a reference to the individuals which compose it: hence *omnis* obtains also the signification of 'every' E. g. *Tota* mente atque *omnibus* artibus contremesco.—Cic. de Orat., i., 26. *Totus*, however, is sometimes seemingly confounded with *omnis*. *Cunctus* (contracted from *conjunctus*) is likewise translated by 'all,' but with the idea of the individual objects composing a number being taken together, 'all together,' 'in a body,' so that it is opposed to *singulatim*. It is most frequently used in

the plural. *E. g.* *Populus Romanus antecedeat fortitudine cunctas nationes.*—Nep. Annib., 1. *Cunctis oppidis castellisque desertis.*—Caes. B. G., ii., 29. Sometimes it is used in the singular, and is occasionally confounded with *omnis*. (See Facc. Lex., and Freund's Lat. Woerterb.) *Universus*, again, is expressed in English by 'all,' but differs from the other words which have the same translation in this, that it is intended to comprehend the entire number or mass, to the exclusion of all exceptions of either the individuals composing a number, or of the parts constituting a whole, 'all at one view,' 'all without exception.' *E. g.* *Xerxes universae Europae bellum intulit.*—Nep. Them., 2. Themistocles (Graccus) *universos* pares (Persis) esse aiebat, dispersos testabatur perituros.—Nep. ib., 4. Democritus ita ausus est ordiri: Hacc loquor de *universis*. Nihil excipit de quo non profitetur: quid enim esse potest extra *universa*?—Cic. Acad., 4, c. 23. A few additional examples of the synonyms above mentioned may be given. Cui Senatus *totam* rempublicam, *omnem* Italiae pubem, *cuncta* populi Romani arma commiserat.—Cic. pro Mil., 23. 'The whole commonwealth—every one of the Italian youth—the united armies of the Roman people.' *Omne* coelum ('every clime') *totamque* cum *universo* mari terram ('the whole earth with the entire sea,' excepting no portion) *mente* complexus.—Cic. de Fin., ii., 34.

Tot, having *quot* for its correlative, has the same origin with *totus*, but is indeclinable, and has retained the primary sense which *totus* has lost. By Pott (Etym. Forsch., ii., 134), *tot* and *quot* are considered to be abridged forms of *toto quot*. If his view be true, they are accusatives neuter of *totus quotus*. *Tot* is found conjoined with its correlative, which is not the case with *totus*. *E. g.* *Quot homines, tot sententiae.*—Ter. Phorm., ii., 4, 14. 'There are as many opinions as there are men.' Of the adverb *toties*, and of *totidem*, &c., it is hardly necessary to speak.

A word may be inserted here in regard to *tum* and *tam*, and their compounds, which might have been noticed in connection with the simple demonstrative pronouns. *Tum* is the demonstrative corresponding as its correlative to *quum*, and is the accusative case singular of a pronoun which does not occur in the Latin language, except in this word *tum*, in *tam*, and in the derivatives *totus*, *tantus*, *talis*, &c.; but is seen in *tō* (το), the neuter nominative singular, and in the oblique cases of the Greek article. *Tum* is always to be regarded as the correlative of *quum*, and, as an accusative case, is to be explained in the same way with this word. (See above, p. 127.) It is used only in reference to time, and corresponds to 'then' in

English: *tum—quum*, ‘then—when.’ *Tunc* is *tum* compounded with the demonstrative suffix *c* (*ce*), *m* becoming *n* before *c*. *Tunc* is used in the same general sense as *tum*, with the additional demonstrative force communicated by the particle *c*, and is to be understood as having reference to *nunc*, ‘now,’ whether this be expressed or not. *E. g.* *Macedones milites ea tunc erunt fama qua Romani nunc feruntur.*—*Nep. Eum.*, 3. Besides the stronger demonstrative sense which *tunc* has as compared with *tum*, and its referring to *nunc* as its correlative instead of to *quum*, it differs from it in this respect also, that it refers to a more precise and definite point of time, while *tum* embraces a larger period with the attending circumstances; and this holds good even when *tum* is followed by *nunc*, as it sometimes is. *E. g.* *Erat tunc excusatio oppressis, nunc nulla est.*—*Cic. Phil.*, vii., 5. *Tum* *eram* in maxima spe, *nunc* *ego* quidem in nulla.—*Cic. Att.*, ix., 19. (See *Schmalf. Syn.*, 625.) *Tam* is the correlative of *quam*, and is an accusative case singular of the feminine demonstrative *ta*, which occurs in *talis*, *tantus*, &c., being itself formed of the simple feminine demonstrative *a* and the prefix *t*, just as *quam* is formed of the same root and the prefix *qu*. *Tam* has for its common signification ‘so much;’ this it obtains from its accusative form, which would properly mean ‘up to that,’ ‘as much as that,’ while *quam* would express ‘up to which:’ *tam—quam*, standing as correlatives, have the meaning of ‘as much as that—which,’ ‘so much—as,’ ‘so—as,’ ‘as—as.’ *E. g.* *Canis tam placida est quam est aqua.*—*Plaut. Most.*, iii., 2, 165. *Nihil est tam populare quam est bonitas.*—*Cic. Ligar.*, 12. *Tam*, with its correlative, being used to express that one thing is in the same amount as another, is frequently employed with adjectives and with adverbs, and but seldom with verbs, to mark equality in the degree in which the quality or condition expressed exists in two or more objects; and this distinguishes *tam* from *sic* and *ita*. Sometimes *quam* is omitted, its place being supplied by another form of expression, as *ut* and the subjunctive, or left for the mind to fill up. *E. g.* *Nunquam reo cuiquam tam humili, tam sordido, tam nocenti, tam alieno, tam praeclise negavi, quam hic mihi.*—*Cic. ad Att.*, viii., 4. *Non essem tam inurbanus ut eo graverer quod vos cupere sentirem.*—*Cic. de Orat.*, ii., ult. *Tam insolenter et tam diu.*—*Caes. B. G.*, i., 14. *Tanquam*, ‘as,’ ‘as though,’ ‘as if,’ used both with and without other particles, as *si*, *sic*, *ita*, is merely the correlatives *tam—quam* written as one word, and its meaning is immediately derived from that which has already been explained as belonging to them, namely, ‘so much,’ ‘as.’ *E. g.* *Repente te tanquam serpens e latibulis in-*

tulisti, 'as a serpent.'—Cic. in Vatin, c. 2. Here the sense of *tanquam* is properly 'as much as,' 'to the same extent with,' and from this comes secondarily that of 'as,' 'as though.' That this is true is more obvious, if possible, from the following example: Nostin' ejus natum Phaedriam? Dav. *Tanquam* te; 'just as well as I know you.'—Ter. Phorm., i., 2, 14. *Tamdiu*, in the sense of 'so long,' 'so long time (as),' is frequently used as a compound, and *tam* in this word is to be explained in the same way as above, *quamdiu* answering to *tamdiu* as its correlative. E. g. *Tamdiu* requiesco *quamdiu* ad te scribo.—Cic. Att., ix., 4. *Tandem* is compounded of *tam* and the demonstrative suffix *dem*, as in *quidem*, *idem*, &c., *m* being exchanged for *n* before *d*. This word would have primarily the same sense with *tam*, only rendered more emphatic by the addition of *dem*, viz., it would express, spoken in regard to time, the point up to which it extends, 'up to that—there;' and from this comes secondarily its ordinary meaning, 'at length,' 'at last,' 'finally.' Compare the phrases *ad extremum*, *ad ultimum*, &c. E. g. *Tandem* vulneribus defessi pedem referre coeperunt.—Caes. B. G., iii., 21.

To this class of correlative demonstrative pronouns properly belongs *donec*, 'until,' 'as long as,' more anciently written *donicum*, as Plaut. Aul., i., 19: Si respexis *donicum* ego te jussero. Considering this as the full form, of which the common is merely an abridgment, there is little reason to doubt that it is materially the same with the Greek *tēnika* (τηνικα), 'then,' the demonstrative answering to the relative *hēnika* (ἤνικα), 'when,' and to the interrogative *pēnika* (πηνικα), 'when?' *Tēnika* (τηνικα) is a neuter accusative plural of the adjective form, used adverbially, and is compounded of *tēn* (την), the accusative feminine singular of the demonstrative *hō*, *hē*, *tō* (ὁ, ἡ, το), English 'he,' 'she,' 'the,' and the adjective ending *ikōs*, which expresses that the noun to which it is attached is to be taken as the qualification of some object, so that *tēnika* (τηνικα) would signify having the property of 'that.' Referring to time, and used as an accusative in the sense of 'as to,' it means 'as regards that time,' 'then.' *Donicum* differs from *tēnika* in being, in its ending, an accusative neuter of the singular instead of the plural, in having *d* instead of *t* for the demonstrative sign, and in having for the former, or demonstrative part of the compound, the masculine or neuter instead of the feminine, *don*=*dum*, Greek *tēn* (την)=Latin *tam*. The demonstrative *don* or *dum* may be regarded as essentially the same with the Greek demonstrative *tōn* (τον), for which the Latins had *tum*. The Greek *tēn* is the same as the Latin *tam*. The second member of the compound, *icus*, *icum*.

is the same as the Greek ending *ikōs*, and occurs in a few words, as *Opicus*, *civicus*, &c. This being the composition of *donicum*, the proper signification would be 'up to,' 'as far as *that*,' and, supposing it to refer to time, 'up to that time,' 'as far as that time,' 'while,' 'as long as,' 'until.' E. g. *Donec* armati confertique abibant, peditum labor in persequendo fuit.—Liv., vi., 13. *Donec* ('so long as') eris felix multos numerabis amicos.—Ovid. Trist., i., 9, 6.

Dum, 'whilst,' 'until,' is the same with the first part of the compound in *donicum*, only the *m* is retained as the sign of the accusative, while in *donicum* and *donec*, *n* has taken its place. *Dum* appears to be only a different form of *tum*, 'then,' in which *d* is used instead of *t* as the demonstrative prefix, and is to be regarded as an accusative case. So viewed, and considered as referring to time, its proper sense would be 'up to, amounting to, as far as, that time,' 'until,' 'while or whilst.' E. g. Sed *dum* ('whilst') tota domus rheda componitur una, substitit ad veteres arcus madidamque Capenam.—Juv. Sat., iii., 10. Expectabo *dum* ('while') venit.—Ter. Eun., i., 2, 126. *Dum* ('so long as') Latine loquentur literae, quercus huic loco non deerit.—Cic. de Leg., i., 1. *Dum* has also the signification of 'provided,' which is derived from the general sense here assigned to it, only considerably modified by the sense of the subjunctive mood, when joined with which it presents this peculiar sense. The subjunctive having the sense of contingency and of future time, *dum* conjoined with it will express 'up to,' 'against,' an event contingent in future time; and this is the sense of 'until,' and 'provided that.' E. g. Neque id quibus modis assequeretur, *dum* sibi regnum pararet, quicquam pensi habebat.—Sall. Cat., 5.

Indefinite Pronouns.—The pronouns of this class, which in form resemble, for the most part, the relatives, are distinguished in regard to their signification by having reference, not to an object already named, as is the case with the relatives, but to a person or thing contemplated in the mind of the speaker, and so referred to, but without being definitely pointed out, as in English, 'some one,' 'each one,' 'every one,' &c. The words which compose this class all agree in this characteristic, but they differ from each other according to the different points of view in which an object may be regarded as indefinite: thus *aliquis*, 'some one,' *quis*, 'any one,' *quidam*, 'a certain one,' 'one,' *quisque*, 'every one,' &c. A very close relation exists, as might be expected, between the interrogative and the indefinite pronouns, both in form and signification: thus *quis* and *qui* belong at the same time to both classes, and both

spring directly from the relative. The relative refers to an object known ; the interrogative to an object unknown, and therefore inquired for ; the indefinite, also, to an object not known, or, if known to the speaker, not made known to the bearer. The indefinite pronouns are both substantive and adjective, the former being in some cases distinguished from the latter by a separate form, in the same way that the substantive is distinguished from the adjective interrogative pronoun. Of these pronouns, *quis* and *qui* may be viewed as simple ; the rest, as *aliquis*, *quidam*, *quisquam*, &c., as compound.

Quis masculine, *quis* (and *qua*) feminine, *quid* neuter ; *qui* masculine, *quae* (and *qua*) feminine, *quod* neuter, 'any one,' 'any thing.' The former of these, *quis*, which for the nominative singular feminine has *quis* and *quā*, for the neuter *quid*, and for the plural nominative *qui* masculine, *quae* feminine, *quae* and *quā* neuter, is used substantively ; the latter, which has for the nominative singular *qui* masculine, *quae* (and *qua*) feminine, *quod* neuter ; and for the nominative plural *qui* masculine, *quae* feminine, *quae* (and *qua*) neuter, is used adjectively. (See Krueger, § 425.) The distinction in meaning between these two forms of the indefinite pronoun is the same that was mentioned in speaking of the interrogative pronouns. *E. g.* *Quid enim quis aliud esse causae putet, nisi, &c.*—*Cic. de Orat.*, i., 5, 16. *Quare quotiescumque dicitur male de se quis mereri, intelligetur, &c.*—*Cic. Fin.*, v., 10. In both of these examples *quis* marks the persons merely, and so is said to be used substantively. In the following example, *qui* regards also the condition or character of the person or thing, and is said to be used adjectively : *Si Romae esses, tamen neque nos lepore tuo, neque te (si qui est in me) meo frui liceret, 'if any such thing there is in me.'*—*Cic. ad Div.*, vii., 1. It should be observed that the terms substantive and adjective, as above employed, are intended rather to be understood of the signification than of the mere grammatical use of these words, so that *quis* will retain its proper sense though associated with a noun, and *qui*, in like manner, though it should be found unassociated with any noun. It may be remarked, at the same time, of *quid* (and so of *aliquid*), that it is used only as a noun ; *e. g.* *Si quid habes : Habes aliquid :* further, that the plural neuter *qua* is used as a noun. *E. g.* *Si qua erunt doce me quomodo ea effugere possim.*—*Cic. Att.*, viii., 2. (See Krueger, L. G., § 425, seqq.)

Quis and *qui*, 'any one,' differ from *aliquis* and *aliqui*, 'some one,' in this, that they indicate an object merely conceived by the mind, and without any regard to its actual existence or non-existence—any possible or conceivable person or thing. Accordingly, they are

found associated commonly with interrogative and conditional, and in general with dependent propositions, after *si*, *sive*, *nisi*, *ut*, *ne*, *num*, *quum*, *quo*, *quanto*, &c. *E. g.* Fit plerumque ut ii qui boni *quid* volunt afferre, affingunt *aliquid* quo faciant id quod nuntiant laetius.—Cic. Phil., i., 3. On the other hand, *aliquis*, *aliqua*, *aliquid* (substantive), and *aliqui*, *aliqua* (rarely *aliquae*), *aliquod* (adjective), refer to some one or other of any number of objects, with the accompanying idea of the actual existence of such object, but without any specific indication of the individual. Compare the phrase *ne quid timete*, with *timebat omnia Pompeius ne aliquid vos timeretis*.—Cic. Mil., 24. (See Billr., § 204; Zumpt, § 708; Ramsh., § 159, 2, Anm. 5; Freund's Woerterb., s. v. *aliquis*.) *Aliquis* is compounded of *ali* and the indefinite pronoun *quis*; and, admitting the signification of the former element (*ali*) before assigned to it, viz., that of a demonstrative adjective pronoun, its meaning is such as the composition would suggest, viz., that of *quis* rendered more definite by the addition of *ali*, 'that.' Both *quis* and *aliquis* differ from *quidam*, 'one,' 'a certain one,' inasmuch as this last denotes an object, the existence of which is not only assumed, but which is regarded as known to the speaker and individually present to his mind, only not named or specifically pointed out to the hearer, and so left to this extent undefined. *E. g.* Accurrit *quidam* ('a certain person') notus mihi nomine tantum.—Hor. Sat., i., 9, 3. This peculiar sense of *quidam*, by which it denotes an object definite to the speaker, but left indefinite to the hearer, is owing to the conjunction of the demonstrative *dam*, pointing to an object, with the indefinite pronoun *qui*. One or more additional examples of *aliquis* may be here introduced. Vellem *aliquis* ex vobis robustioribus hunc maledicendi locum suscepisset.—Cic. Coel., 3. Ad vos singulos *aliquid* ex hoc agro perveniet.—Cic. Agr., i., 31. Tu si es in Epiro mitte ad nos de tuis *aliquem* tabellarium.—Cic. ad Att., v., 18. Plura multo homines iudicant odio, aut amore, aut cupiditate, aut iracunda, aut dolore, aut laetitia, aut spe, aut timore, aut *aliqua* permotione mentis, quam veritate.—Cic. Or., ii., 42. In the last example, *aliqua* has the same force with *alia qua*. (See Ramsh., § 159, 2, note 5, *.)

Quisquam, *quaequam*, *quidquam* (and *quicquam*), 'any one,' 'any one whosoever,' 'any thing whatsoever,' is used only substantively, and is composed of the indefinite pronoun *quis*, and of the particle *quam*, which augments the indefinite sense of *quis*, so that instead of 'any one,' it obtains the signification of 'any one whosoever.' This force *quam* has also when placed before the superlative, where it is expressed in English by 'as possible;' *e. g.* ut praesidium *quam*

amicissimum, si quid facto opus esset, haberet.—Caes. B. G., i., 42
 The meaning here attributed to *quam* is to be referred primarily to the property which the accusative has, as has been already so frequently remarked, of marking the measure or amount to which any action or quality reaches; and to be understood, requires that its correlative *tam* shall be supplied, so that *quam* amicissimum is equivalent to ‘as friendly as that which is most friendly.’ From this primary sense comes that of ‘the most possible,’ and the similar meaning conveyed in English by the ending ‘ever,’ ‘soever,’ as in ‘whoever,’ ‘whosoever.’ The word *ullus*, the etymology of which is unknown to the writer, is used as the adjective form corresponding to *quisquam*, having the same meaning. Both, as might be inferred from their expressing an object in the most indefinite sense possible, or as being any one equally of a class of objects which has no limits set to its number, but rather includes all conceivable beings of the kind had in view by the speaker, have the idea of exclusiveness, not admitting the opposite proposition, allowing no exceptions. Hence *quisquam* stands in contrast with *nemo*, *ullus* with *nullus*, and so may be readily distinguished from *quis* and *aliquis*. These pronouns, consistently with the sense attributed to them, are used, like *unquam* and *usquam*, especially in negative propositions marked by *non*, *neque*, *nemo*, *nunquam*, *sine*, &c., and by such verbs as *nego*, *nescio*, *ignoro*, *reco*, &c., and in propositions which, being interrogative, have the force of a negative. *E. g.* Veni Athenis, inquit Democritus, neque me *quisquam* ibi agnovit.—Cic. Tusc., v., 36. Nihil turpius physico quam fieri sine causa *quidquam* dicere.—Cic. Fin., i., 6. An *quisquam* potest sine perturbatione mentis irasci?—Id. Tusc., iv., 24. Sine *ullo* periculo legionis delectae cum equitatu proelium fore videbat.—Caes. B. G., i., 46. Chaerea idcirco capite et superciliis semper est rasis, ne *ullum* pilum viri boni habere dicatur.—Cic. Q. Rosc., 7. On account of the negative sense which sometimes attends it, these pronouns are occasionally found with the comparative degree. *E. g.* Diutius in hac urbe quam in alia *ulla* commoratus est.—Cic. Ver., iv., 55. Sometimes likewise they are used in conditional propositions with *si*, where *aliquis* or *quis* would ordinarily be employed, to give to the condition more of uncertainty or doubt of its reality. *E. g.* Aut enim nemo, quod quidem magis credo, aut, *si quisquam* (‘if any one conceivably’) ille sapiens fuit.—Cic. de Amic., 2. (See Zumpt, No. 709.) *Si quisquam* est timidus in magnis periculosisque rebus, is ego sum.—Cic. Ep. ad Div., vi., 14.

Nonnullus, ‘some one,’ in the singular is used only adjectively,

non nemo being employed instead when it is required to denote a person, and *non nihil* when it is required to denote a thing in this sense substantively. In the plural, *nonnulli* is used both substantively and adjectively.

Nonnullus, being composed of *non* and *nullus*, signifies properly 'not—no one' = 'some one,' 'something,' and, by a very common figure of speech, 'many a one,' 'many a thing,' in the plural 'not a few,' &c. *E. g.* Zeuxis tabulas pinxit quarum *nonnulla* pars usque ad nostram memoriam mansit, 'some part,' 'no inconsiderable part.'—Cic. In., ii., 1. (Schmalf. Syn., 521.) From *quidam*, 'a certain one,' and *ullus*, 'any one,' and from *quis*, 'any one,' and *quisquam*, 'any one whosoever,' this word is very readily distinguished; from *aliquis*, 'some one,' it differs as standing opposed to *nullus*, 'no one,' and so marking an object which is not merely undefined as to the individual, which is the case with *aliquis*, but which is left undetermined in every other respect but this, that it is not a non-entity. When it relates to quantity, it conveys naturally the notion of something indefinitely small, and when number is concerned, that of a number indefinitely small. Thus *aliqua* pars means 'some part,' the particular part being undetermined; but *nonnulla* pars means 'some part' opposed to 'no part,' it being undetermined how small or how great a part; again, *aliqui* homines means 'some men,' the individuals being undetermined; but *nonnulli* homines, 'some men,' the number being undetermined, it may be more, it may be less, still it is more than none. It has already been seen how, in a secondary sense, *nonnullus*, plural *nonnulli*, signifies 'many a one,' 'a considerable number,' 'not a few,' &c. *E. g.* Quod mihi ne eveniat *nonnullum* periculum est.—Plaut. Capt., i., 1, 23. Tuum consilium *nonnulla* in re emendare possum.—Cic. Mur., c. 20.

Nullus non is used in the very opposite sense of 'every one,' in the neuter 'every thing,' without exception. *E. g.* Nulla rerum suarum *non* relicta inter hostes.—Liv., viii., 26. Nullos *non* honores cepit.—Suet. Caes., 76. So *nihil non*, 'every thing,' *nemo non*, 'every body.' *E. g.* Tanta prosperitas Caesarem est consecuta ut *nihil non* tribueret ei fortuna.—Nep. Att., 19. Aperte adulantem *nemo non* videt, nisi qui admodum est excors.—Cic. de Amic., c. 26. (See Zumpt, 755.)

Aliquot, 'some,' compounded of *ali*, as seen in *alius*, *aliquis*, &c., and *quot*, is to be distinguished from *nonnulli*, and from *quidam* in the plural, by its marking objects as indefinite in regard to number. *E. g.* Ut aliquot saltem nuptiis prodant dies.—Ter. Andr., ii., 1, 15

In pariundo *aliquot* affuerunt librae.—Ter. Andr., iv., 4, 32. (Cf. Freund Woerterb., s. v.)

Quispiam, quaequam, quidpiam, or quippiam (substantive), *quodpiam* (adjective), ‘any one whosoever,’ ‘any thing whatsoever,’ ‘some one or other,’ ‘something or other,’ is not of frequent occurrence, and would seem to be used properly only in affirmative propositions, in this differing from *quisquam*. It is composed of the indefinite pronoun *quis*, and of the particle *piam*, which is found only in a few other compounds, as *uspiam*, ‘any where at all,’ *nuspiam*, ‘no where at all,’ *quopiam*, ‘to whatsoever point,’ ‘whithersoever.’ The more probable opinion in regard to this particle is, that it is another form of *quam*, as *pitpit* is said to have been used in the Oscan language for *quidquid*. (See Face. Lex., s. v. *piam*) It is confirmed by the identity in signification of *uspiam* and *usquam*, *quopiam* and *quoquam*. If this view be correct, it will follow that *quispiam* is not essentially different from *quisquam*. In fact, the only important difference is that already mentioned, its occurrence in affirmative rather than negative propositions. On the other hand, it is often found associated, like *quisquam*, with conditional phrases. *E. g.* Si grando *quidpiam* nocuit.—Cic. or Nat. Deor., iii., 35. Quid si hoc voluit *quispiam* Deus? Where it may be expressed by ‘some one or other.’—Ter. Eun., v., 2, 36. Neque Alexander, nec *quispiam* (‘any one whosoever’) successorum ejus.—Just., xxxviii., 7. From the fact that it sometimes obtains the sense of ‘some one or other,’ it has been compared with *aliquis*, than which, however, it would seem to be more indefinite. *E. g.* Forsitan aliquis aliquando ejusmodi *quidpiam* fecerit, ‘something or other,’ ‘somewhat.’—Cic. Verr., ii., 32. Pecuniam si *cuiquam* (‘any person’s whosoever’) fortuna ademit, aut si *alicujus* (‘of some one’) eripuit injuria.—Cic. Quint., 13.

Quidam, quaedam, quiddam (substantive), *quoddam* (adjective), ‘a certain person or thing,’ ‘one,’ differs from *aliquis*, ‘some one,’ in always referring to some specific object had in view by the speaker, which, however, he either can not, or does not care to define more precisely. *E. g.* Accurrit *quidam* (‘a certain person,’ ‘a person’) notus mihi nomine tantum.—Hor. Sat., i., 9, 3. It may sometimes be expressed in English by ‘a,’ ‘an.’ *E. g.* Est *quaedam* ita perspicua veritas (‘there is a truth so palpable’) ut eam infirmare nulla res possit.—Cic. Quint., 26. *Quidam* is sometimes used to give a milder form to a proposition which the speaker does not mean shall be taken strictly according to the letter, as in English we say ‘a kind of,’ ‘a sort of.’ *E. g.* Neque enim te fugit omnium laudatarum artium procreatricem *quandam*, et quasi parentem philosophi-

am ab hominibus doctissimis judicari.—Cic. Orat., i., 3, 9. (Billr., § 200, Ann. 2.)

Instead of *quidam*, the phrase *nescio quis* is sometimes employed, but commonly in a derogatory sense. *E. g.* Prope me hic *nescio quis* loquitur.—Plaut. Pers., i., 3, 19. Fortasse non jejunum hoc *nescio quid* ('this little something not worth mentioning') quod ego gessi, et contemnendum videbitur.—Cic. ad Div., xv., 14. (See Grotef., § 98.)

Certus is sometimes added to *quidam* to make the reference more definite. *E. g.* Ut saltatori motus non quivis, sed, *certus quidam* est datus; sic vita agenda est *certo* genere *quodam*, non quolibet.—Cic. Fin., iii., 7. (Billr., § 206, Ann. 1.)

Quidam is compounded of the indefinite pronoun *qui* and the particle *dam*, which occurs also in the adverb *quondam*. This particle is supposed by Pott (Etym. Forsch., i., p. 99), to be the same as *jam*, 'now,' which again he connects with *diu*, *dies*, and with the Sanscrit *divan* (*divam*, *diam*, *dam*). Of the same origin, according to this author, is the Greek *dēn* (*δην*), 'a long time,' *dē* (*δη*) in *ēdē* (*ηδη*), 'now,' and the Latin *dem*, as in *pridem*, *idem*. This view does not appear satisfactory; for while the signification of time which is attributed to *dam* and *dem* might serve, though not very well, to explain *quondam*, *tandem*, &c., in which this sense enters, no attempt has been made to show how it can in any way apply to *idem*, *quidam*, &c. Pott has probably been misled by the resemblance in form, and the partial resemblance in sense. The opinion has been already repeatedly expressed, that *dem* is essentially the same as the Greek demonstrative suffix *dē* (*δε*), and that the Latin demonstrative suffix *d* was the same, only abbreviated; and, further, that the Latin suffix *dam*, as in *quidam*, seen also in the Sanscrit *idam*, 'he,' *ta* in *ita*, *te* in *iste*, and the demonstrative prefix *t*, as in *talīs*, found in so many other languages besides the Latin, are the same essentially, and not materially different from *dem*, *dē*, *d*. It has, moreover, been attempted to show that all the meanings which *idem*, *quidem*, *ita*, *iste*, &c., present, are capable of an explanation for the most part easy, and always natural, on the supposition that *dem*, &c., convey a demonstrative sense. It may now be added that *quidam* admits of being readily explained in the same way. The first part of the compound is the indefinite pronoun *qui*, 'any one,' and when *dam* is added in the sense of pointing to an object, 'there,' it has the two-fold force of an indefinite and a definite, of marking a person or thing as definite in one view and indefinite in another; definite, namely, to the speaker, and indefinite to the hearer, 'any person or thing—there'

This mode of expression, however, we have not in English, but convey the same idea by saying 'a certain person or thing,' 'a person,' 'a thing,' 'one,' and when it is used adjectively, 'a sort of kind of.'

Quondam, 'formerly,' 'once,' 'at times,' is composed of *quon=quom=quum*, and the particle *dam*, and is probably an accusative of *quidam*, the former part of the compound being indefinite; in other respects to be explained precisely as the adverb and conjunction *quum*. The primary sense of *quondam* would be 'at times,' 'once upon a time;' and this is sometimes retained. E. g. *Quondam cithara tacentem Suscitavit Musam, neque semper arcum tendit Apollo.*—Hor. Carm., ii., 10, 18. *Verum tempestas, memini, quondam fuit, Cum inter nos sorderemus unus alteri.*—Plaut. Truc., ii., 4, 29. The signification which it sometimes has of 'at some time or other,' is nearly allied to this. E. g. *Hic tamen ad melius poterit transcurrere quondam.*—Hor. Sat., ii., 2, 82. So Virg. Aen., vi., 877. The more common signification of 'formerly' is different only in referring to past time, always marking an undefined period, not unlike our phrase 'in by-gone days.' E. g. *Omnia fere quae sunt conclusa nunc artibus, dispersa et dissipata quondam fuerunt.*—Cic. de Orat., i., 42.

Quisquis and *quicumque* are both expressed in English by 'whosoever,' *quidquid* or *quicquid*, and *quodcumque*, by 'whatsoever,' and are used as relatives, occurring in the former member of a sentence with a verb, and referring to an object which is introduced in the apodosis. E. g. *Quisquis hoc facit recte facit.* *Quisquis*, however, sometimes stands substantively, and *quicumque*, though properly adjective, is most frequently used by later writers in this sense. (Zumpt, 706.) E. g. *Agessilaus non destitit quibuscumque rebus posset patriam adjuvare.*—Nep. Ages., 7. *Quae sanari poterunt, quacumque ratione sanabo.*—Cic. Cat., ii., 5. *Dicam ipso audiente quod sensi et sentio, quoquo animo me auditorus est.*—Cic. Dom., 10. *Ut quidquid apprehenderam, statim extorquebat e manibus.*—Cic. Cluent., 19. *Quisquis* is merely the indefinite *quis* rendered more indefinite by being repeated on itself, and marks any one or more objects indifferently of an indefinite number as intended by the speaker. E. g. *Quisquis est qui moderatione et constantia quietus est animo, is est sapiens.*—Cic. Tusc., iv., 47. *Quidquid erit, non modo magnum, sed etiam parvum scribes.*—Cic. ad. Att., xiv., 1. It is most nearly like *quisquam*, differing in sense, chiefly, perhaps, by its relative sense; *quisquam*, 'any one soever,' *quisquis*, 'whosoever.'

Quicumque, 'whosoever,' 'whatsoever individual,' is composed of

the indefinite adjective pronoun *qui*, 'whoever,' and *cunque*, 'who-so-ever.' *Cunque* occurs separately in Hor. Carm., i., 32, 15—*Mihi cunque salve rite vocanti*—and is composed of *cun=cum* (*quum*, *quom*), an accusative of *qui* used indefinitely, the same as *un* (*cun=cum*) in *unquam*, 'ever,' and of *que*, as found in *quisque*, *uterque* having a demonstrative sense (see under *uterque*), and hence expressing individuality.—Cf. Krueger, § 432, note 2. The indefinite sense here attributed to *cun*, besides being shown to exist in *unquam*, may be illustrated by the use of *ever* in English, as in *whoever*, &c. Thus composed, *quicunque* would signify 'whosoever—individually taken,' or 'whoso—at any time,' and would convey the idea that, of an indefinite number of objects, one or more individuals, taken indifferently, are the objects intended by the speaker. *Quisquis* marks any object of an indefinite number, taken indifferently; *quisque*, every object of an indefinite number, taken individually; *quicunque*, any one or more objects of an indefinite number, taken indifferently, but individually. *E. g.* Hostem qui feriet, mihi erit Carthaginiensis, *quisquis* erit.—Cic. pro Balb., 22. Ut in quo *quisque* artificio excelleret, is in suo genere Roscius diceretur.—Cic. de Orat., i., 28. Qui sanari poterunt *quacunque* ratione sanabo.—Cic. Cat., ii., 5. *Quidquid* non licet nefas putare debemus.—Cic. Parad., iii., 2. *Quaecunque* sunt in omni mundo deorum atque hominum putanda sunt.—Cic. Nat. Deor., ii., 62. (Grotef, § 100.)

Quisque, *quaque*, *quidque* (substantive), *quodque* (adjective), 'every one,' 'every thing,' always used relatively, and *unusquisque*, 'every one,' *quivis* and *quilibet*, 'any one whosoever,' which are not used relatively, have this in common, that they refer to the separate individuals comprised in a number, whether definite or indefinite, in such a way that no one of them is excepted. They differ from each other with respect to the way in which the individuals composing the number are regarded. *Quisque*, 'every one,' indicates that they are to be taken severally, as it were one by one, until the whole number is exhausted. *E. g.* Epicureos doctissimus *quisque* contemnit—Cic. Tusc., i., 31—'every best instructed man.' Here the term *doctissimus* names a class, and *quisque* serves to denote the members of this class as being individually, without exception, the subjects of the feeling which contemnit expresses. So in the plural, where, however, having no plural form for 'every,' we are compelled in English to use the word 'all,' *quique* signifies all the individuals composing the number, yet so as that they are to be regarded severally: *Optimi quique* expetebant a me doctrinam sibi.—Plaut Most., i., 2. 76. It may be remarked that *quisque* is used

more especially after relative and interrogative pronouns and adverbs. Among the other cases in which it is of very frequent occurrence may be noticed the following: *a.* With the ordinal numerals, as *primus quisque*, *tertius quisque*. *b.* With superlatives, as *optimus quisque*. *c.* With the reflexive pronoun, as *se quisque diligit*; *sum cuique*. (Zumpt, § 710; Billr., § 208.) *Unusquisque*, 'each and every one,' marks more strongly the individuality of the objects composing the whole number, at the same time including all of them, without exception; it is frequently, however, seemingly confounded with *quisque*. *E. g.* *Movetur eo timore quo nostrum unusquisque*, *quum in eum locum productus est*.—Cic. Font., 8. *Qui hospites ad ea quae videnda sunt ducere solent, et unumquodque ostendere*.—Cic. Verr., vi., 59. *Quivis*, 'any one whosoever,' conveys the idea that of all the individual objects composing a number, any one whatever, without distinction, may be regarded as that referred to by the speaker. *E. g.* *Jupiter non minus quam vestrum quivis* ('any one you please to take') *formidat malum*.—Plaut. Amphitr. Prol., 27. *Quidvis* *satis est dum vivat modo*.—Ter. Heaut., iv., 1, 28. *Una harum quaevis* *causa*.—Ter. Andr., v., 4, 1. *Quivis* is compounded of the indefinite pronoun *qui*, 'any one,' and *vis*, a part of *volo*, 'you will or please.' *Quilibet*, 'any one you please,' differs from *quivis* in this, that while it marks any one indifferently that may be selected from a number of objects, as that referred to by the speaker, it implies at the same time that the selection is referred, not to the person or persons addressed, but to any person indifferently, whereas *quivis* denotes any conceivable one of the whole number, referring the choice to the person addressed. (See Krueger, L. G., § 429.) *E. g.* *Apud majores (ad auspicia) adhibebatur peritus, nunc quilibet*.—Cic. de Div., ii., 34. *Vita agenda est certo genere quodam, non quolibet*.—Cic. Fin., iii., 7. *Quem ament? alium quemlibet*.—Plaut. Poen., iv., 2, 38. (See Grotef., § 99.)

Some adverbs connected with the indefinite pronouns remain to be noticed, viz, *quoquam*, *quopiam*, *quamquam*, *quamvis*, *quamlibet*, *unquam*, *usquam*, *usque*, *ubique*, *ubivis*, *ubilibet*, *undique*, *ubicumque*.

Quoquam and *quopiam*, 'to any place,' are accusative cases of the pronouns *quisquam* and *quispiam*, and retain the same peculiarities of signification that distinguish these. As for their adverbial sense of motion reaching to a point, it has been sufficiently explained in treating of *quo*, 'whither.' *E. g.* *Ut hanc ne quoquam mitteret nisi ad te*.—Plaut. Asin., iii., 2, 45. *Priusquam inde quoquam procederet*.—Liv., xxxiv., 16. In the following example *quoquam* re-

fers to an object instead of to a place. Neque *quoquam* posse resolvi.—Lucret., i., 1053. Iturane, Thais, *quopiam* es!—Ter. Eun., iii., 2, 9. Ne forte ad merendam *quopiam* devorteris.—Plaut. Most., iv., 2, 50.

Quamquam, ‘although,’ is from *quisquis*, and is formed by the repetition of *quam*, ‘as,’ which is hereby rendered indefinite, the construction being the same as that of *quam* used singly. The proper signification of *quamquam* is ‘as much as ever,’ ‘however much,’ whence comes that of ‘although.’ E. g. Amabo, mi pater, *Quamquam* libenter escis alienis studes, Tuin’ ventri causa filiam vendis tuam!—Plaut. Pers., iii., 1, 8. *Quamquam* est scelestus non committet hodie iterum ut vapulet.—Ter. Adelph., ii., 1, 5.

Quamvis and *quamlibet*, ‘however much,’ ‘however,’ ‘to whatever extent,’ ‘although,’ retain the sense peculiar to *quivis* and *quilibet*, the former marking any conceivable extent to which an action may be carried at the option of the person addressed, the latter any extent whatever to which any one may choose to go. E. g. *Quamvis* parvis Italiae latebris contentus essem.—Cic. ad Div., ii., 16. Lapis specularis finditur in *quamlibet* tenues crustas.—Plin. N. H., xxxvi., 22.

Unquam, ‘ever,’ is probably compounded, as Pott has already suggested (Etym. Forsch., ii., p. 133), of *un=um*, a mutilated form of *quum* or *cum*, from *qui* or *quis*, the *qu* or *c* being lost, as is the case in *ubi*, *unde*, &c., and of *quam*, as seen in *quisquam*, &c. Of this compound, *un* has the same sense that the particle *quum* or *cum* has, and is to be explained in the same way. It might be supposed to be an ablative case, as in *unde*, and this would, at first view, appear better to accord with the usual signification of *quum*, but it is certain, from the use of *unquam* as the correlative of *tum*, that it has the same force with *quum*, so far as the first member of the compound is concerned (e. g. Si *unquam* in dicendo fuimus aliquid, aut etiam si *unquam* alias fuimus, *tum* profecto, &c.—Cic. Att., iv., 2); and it has already been explained how the accusative obtains secondarily, in some cases, as *ad extremum*, *ad ultimum*, *aa Genevam*, the power of marking a point in space, and so a point of time, and that *quum*, ‘when,’ affords an instance of this use. (See above, p. 127–8.) In the following example, *unquam* stands in contrast with *illo die*; but this fact would rather confirm the remark just made than set aside the force of the evidence in favor of the position that *un* is an accusative case to be derived from the correlative use of *unquam=tum*. Si quando *unquam* equestri ope ad jutam republicanam meminerint, *illo die* adnitantur ut, &c.—Liv.,

x., 14. *Un* or *um* (=quum) is here rather an accusative of the indefinite than of the relative pronoun, and signifies 'at any time,' and *quam*, as in *quisquam*, serves to render its sense more indefinite, being equivalent to 'as possible,' 'soever;' so that *unquam* would properly mean 'at any time soever,' 'at any time possible.'

Usquam, 'any whither,' 'to any place or point,' 'any where,' 'at any place,' has the same particle for the second part of the compound with *unquam*, and with the same sense. The difficulty belonging to the etymology of this word is found in the former member of the compound *us*, which is met with also in *uspiam* and *usque*. Looking to the signification of *usquam* as compared with *unquam*, and remembering the origin of this latter, it can hardly admit of a doubt that *us* is immediately connected in form also with the interrogative and indefinite pronouns *quis* and *qui*, and that *qu* or *c* has been dropped, so that the unmutilated form would be *quus* or *cus*. Now no case of the pronoun in the singular, to which it most probably belongs, furnishes this form in the shape in which it appears; and the question occurs whether *quus* or *cus* may not be accounted for by supposing it to be some case of the pronoun in the singular disguised by having a letter interposed between it and *quam*, the second number of the compound, such as the language presents in so many other examples; whether, in fact, the proper form may not be *quu* or *cu*, and the *s* be a euphonic interjection, as in the superlative ending *s-imus*, the Greek comparative and superlative *s-teros*, *s-tatos*, &c. Granting this, then the former part of the compound *quu* or *cu*, having regard to the various significations of *usquam*, will admit of easy explanation. 1. *U* (*cu* or *qu*)=*o* (*co* or *quo*) will be the neuter accusative singular of the indefinite pronoun *quis* or *qui*, and may be compared, both in form and signification, with *quo*, 'to what place,' 'whither,' *co*, *alio*, *huc* for *ho-c*, 'to this place,' 'hither,' *illuc* for *illo-c*, &c. With the ending added, the full form is *u-s-quam* (*cu-s-quam*)=*co-s-quam* or *quo-s-quam*, and as an accusative marking the object actually reached, will signify 'to any place whatsoever,' 'any whither.' *E. g.* *Neque usquam decurrens alio*, 'to any other place.'—Hor. Sat., ii., 1, 31. *Formica non usquam proripit*.—Hor. Sat., i., 1, 37. *Sus usque adeo pinguitudine crescere solet, ut se ipsa stans sustinere non possit, neque progredi usquam*, 'any whither,' 'to any point,' 'to any distance or extent.'—Varr. R. R., ii., 4. In this last example, *usque adeo* furnishes additional proof that *usquam* is an accusative case. 2. In another set of examples, *usquam* is just as certainly an ablative case singular of the same indefinite pronoun. The former part of the compound *u* stands as before for

cu or *quu*=*co* or *quo*, but contracted from *quo*+*i*, as in the common ablative masculine and neuter of the relative and indefinite pronoun *qui*. The ending *s-quam* is the same as in the case of *usquam* just explained. In this form *usquam* is used in the sense of the ablative when it marks position in space, 'in any place,' 'any where.' *E. g.* Neque quiescam *usquam* noctu neque interdiu.—Plaut. Merc., v., 2, 21. Iste cui nullus est *usquam* consistendi locus, Romam se retulit.—Cic. pro Flacc., 21. Nec sane *usquam* terrarum locum honoratiorem senectus habet.—Just., iii., 3. In a sense derived from this, *usquam* signifies 'in any case or matter.' *E. g.* Neque istic, neque alibi, tibi *usquam* erit in me mora.—Ter. Andr., ii., 5, 9. Neque advorsus iram eius *usquam*, nisi in avaritia nobilitatis, et pecunia sua spem habere.—Sall. Jug., 13. In the last example but one, *usquam* is associated, manifestly in the same construction, with the ablative cases *alibi* and *istic*. (See other examples in Facc. Lex., s. v.) It may be added that Pott (Etym. Forsch., ii., p. 232) considers *s* in *usquam* and *uspiam* as euphonic, and that the *us* has the same root with *quum*, &c. He would, furthermore, seem to regard these adverbs as ablative cases; *us*, he thinks, is formed by the contraction of *ubi*, by dropping *i* and substituting *s* for *b*: thus, *ub(i)*=*u(b)-s*=*us*. The explanation above given seems to be simpler and more satisfactory. (Cf. Doed. Synon., i., p. 13, whom Pott follows.) *Nusquam*, 'no whither,' 'nowhere,' is the negative corresponding to *usquam*. *Uspiam* is every how the same in formation with *usquam*, only *piam* is used instead of *quam* for the second member of the compound: in signification and use it differs from it just as *quispiam* from *quisquam*, *usquam* being employed in negative propositions, and such as are equivalent, as is often the case with those which are interrogative, *uspiam*, for the most part, without a negative. *E. g.* Perscrutabor fanum, si inveniam *uspiam* aurum.—Plaut. Aul., iv., 2, 13. (Cf. Zumpt, § 284.)

Usque, 'as far as,' 'even,' is composed of *u* abridged from *quu* or *cu*=*quo* or *co*, and the enclitic conjunction *que*, 'and,' 'also,' 'even,' the *s*, as in *usquam* and *uspiam*, being merely euphonic, so that the composition may be represented thus: $(qu)o-s-que=(qu)u-s-que=u-s-que$. The first half of this compound, $u=(qu)u$ or $(qu)o$, may be considered an accusative case singular neuter, having for its primary signification the marking the point or limit up to which motion reaches, 'up to which point,' 'so far;' and to *que*, the second half, is perhaps to be attached the sense of 'even,' just as *καί*, 'and,' in Greek obtains the meaning of 'even.' Hence *usque*, marking the extent reached by any thing, whether of time or space, is used in

connection with both the accusative and ablative, retaining equally in both cases its proper sense of 'as far as,' 'even,' 'all the way.' *E. g.* Cum ad eum *usque* in Pamphiliam legatos misissent.—Cic. pro Lege Manil., c. 12. Atque illa *usque* ('all the way,' 'even') a mari Supero Romam proficisci.—Cic. Cluent., c. 68. Amicitiam *usque* ('all the while,' 'even') ad extremum vitæ diem permanere.—Cic. de Amic., c. 28. Cessatum *usque* adhuc est.—Ter. Adolph., iv., 4, 21. *Usque* is coupled with a variety of adverbs, as *eo*, *adeo*, *illinc*, *istinc*, &c., but always retaining its own proper signification. For examples, see Facc. Lex., s. v. To the formation of *usque* above given, it may be objected, that while *usque* would seem, at the first view, to be immediately connected with *quisque*, 'every one,' the explanation offered makes it quite distinct; and especially that the ending *-que* in *usque* is made to be entirely different from the same ending in *quisque*. But it should be observed, on the other hand, that the sense assigned to *-que* at the end of *usque*, as above explained, perfectly accords with that attributed to the same particle at the end of *quoque*, 'also,' properly 'that too;' and further, that while *usque* may be satisfactorily explained by allowing to *-que* the meaning of 'and,' and hence of 'even,' it can hardly be made to agree in signification with *quisque*, 'every one,' wanting, as it does, the peculiar notion of individuality which this word has, and which seems to spring from the demonstrative sense there attributed to *-que*.

Ubique, 'every where,' is an ablative case of *quisque*, 'every one,' the peculiar signification of which it retains, being distinguished from *ubi*, 'where,' in the same way that *quisque* is from *quis* or *qui*. *E. g.* Crudelis *ubique* Luctus, *ubique* pavor, et plurima mortis imago.—Virg. Aen., ii., 368.

Ubivis and *ubilibet*, 'any where,' 'wherever you please,' are distinguished from *ubique* in the same way that *quivis* and *quilibet* are from *quisque*.

Undique, 'from every side,' 'on every side,' 'on all sides,' compared with *undecumque* and *undelibet*, would seem to be merely a different way of writing *undecque*, which would be the regular compound of *unde* and *que*; if so, *undique* should be regarded as an ablative case of *quisque*, as *unde* is of *quis* or *qui*. Otherwise, and if it should appear too much to assume the existence of such a form as *undecque*, when it is acknowledged that it does not occur so written in the language, then the *i* in *undique* might be supposed to have taken the place of *e*, the proper vowel of the preposition *de*, which forms the second part of *unde*, not arbitrarily, but as the sign of the

ablative, which may be conceived to have been superadded to *unde*, without reference to the fact that it is itself an ablative case. The former explanation would seem to be the more probable. The proper signification of *undique*, admitting either explanation of its formation, would be, 'from every quarter,' 'from all sides:' *Res exquisitae undique, et collectae, arcessitae, comportatae.*—Cic. de Orat., iii., 24. *Passim carpere et colligere undique.*—Id. ib., i., 42. *Undique collectis membris.*—Hor. Ep. ad Pison., v. 3. From this sense would be derived that of 'on every side,' 'on all sides,' it being in Latin, as in Greek, not uncommon to mark the position of an object, not simply by referring to the place it occupies, but by marking such place as the point from which motion proceeds toward the speaker—from which the object looks; as in the following examples: *Attingit ab Sequanis et Helvetiis* ('on the quarter of the Sequanians and Helvetians') *flumen Rhenum.*—Caes. B. G., i., 1. *Altera ex parte monte Jura altissimo.*—Id. ib., 2. *E. g. Sicilia undique cincta periculis.*—Cic. pro Lege Manil., c. 11. *Vicus altissimis montibus undique continetur.*—Caes. B. G., iii., 1. So in Greek, *πρὸς* with the genitive. *E. g. Herod., iii., 101: οἰκέουσι πρὸς νότου ανέμου. Ubi-cumque*, 'wheresoever,' is the ablative singular of *quicumque*, and retains the peculiar sense of this pronoun. *E. g. Ut te ante Calendas Januarias, ubicumque erimus, sistas.*—Cic. Ep. ad Att., iii., 25

CHAPTER V.

THE VERB.—*Definition.—Formation and Signification of the Tense, and Moods.—Influence of Mood upon the Tenses.—Verbals.—Infinitive, Participles, Gerund, Supines.*

THE verb contains two distinct elements, namely, first, the substantive idea of action, motion, state, or condition, and, secondly, that of affirmation, or of the declaring something. Thus in *currit* 'he runs,' there is comprised, *a.* The notion of 'running,' which, regarded thus abstractly, is a noun; and, *b.* The affirmation or declaration of this. There is no difficulty in thus separating the substantive idea of the verb, especially as it is represented apart in several forms called verbals, as *currere*, 'to run,' or 'the running; *cursus*, 'a running; *currrens*, 'running,' or 'that which has the act of running as its qualification.' And, again, it is plain, that when from *currit*, 'he runs,' there is separated, besides the subject 'he,' the idea of 'running,' there remains that something which convey

to the mind of the hearer the fact that the speaker affirms or declares the substantive idea of 'running,' and which is called a declaring or affirming. It will be seen afterward that the declaration or affirmation may be made either positively or doubtfully; and this shows that this part of the verb gives notice to the hearer of the precise posture of the speaker's mind in regard to the action, &c., embraced in the verb, whether he views and states it as something determinate or as something indeterminate, as something certain or uncertain. In such phrases as *sapiens est*, 'he is wise,' the declarative element of the verb may be said to be written separately; but, in fact, *est* itself is composed of a substantive idea, *esse*, 'the being,' and the affirmation of this by the speaker.

If the substantive idea of the verb, when separated and regarded abstractly, be really a noun, then the only part of the verb that is peculiar to it is the second element or affirmation; and this, therefore, must be held to be the characteristic of the verb. Hence it follows, that of the forms referred to the verb, those alone are properly entitled to the name which contain the idea of declaring or affirming. The infinitives, participles, gerund, and supines, having merely the substantive element of the verb, or that part which is common to it and the noun, are not to be considered as parts of the verb, but should rather be called verbals. The indicative, imperative, and subjunctive moods, as being the only forms that convey the notion of declaring or affirming, are alone, strictly speaking, to be regarded as composing the verb.

A proper attention to the two distinct elements of which the verb is composed is of the utmost importance for the clear apprehension of the signification and use of the various parts of the verb. This will be most manifest when the tenses and moods come under consideration; but it may be seen, also, in the classification of verbs according to their signification into active or transitive and neuter, and in the distinction between active and passive forms or voices.

Assigning to the verb all the forms usually referred to it, they may be distributed into two sets or classes: *a.* Those which express merely the substantive idea of action, motion, state, or condition belonging to the verb, as *currere*, 'the running,' 'to run;' *videre*, 'the seeing,' 'to see.' To this class, by which the name of verbals is appropriated, belong the infinitives, the participles, the gerund, and the supines. *b.* Those which, besides the idea of action, &c., contain also the notion of an affirmation or declaration of this on the part of the speaker; e. g. *currit*, 'he runs.' To this class of forms, constituting the verb proper, the name of finite verb

is given, and it comprises the indicative, imperative, and subjunctive moods, and their various tenses.

Different kinds of Verbs.—According to the nature of the substantive idea they contain, verbs are divided into two kinds: *a.* Those which have for their substantive idea an action, such as is exerted directly upon an appropriate object. These are called *active* or *transitive* verbs; e. g. *haec fecit*, ‘he did these things;’ *Caesar hostes fudit*, ‘Caesar routed the enemy;’ *multa verba dixit*, ‘he spoke many words.’ To this class are to be referred such verbs, also, as have motion for their substantive idea, so far, at least, as they are followed by objects actually reached by the motion; e. g. *Romam venit*, ‘he came to Rome.’ It is obvious that *Romam* stands in the same relation to the motion contained in *venit* that *haec* does to the action in *fecit*. Nor does the introduction of a preposition before the object reached make it necessary to refer such verbs to a different class; e. g. *in Italiam venit*, ‘he came into Italy.’ *b.* Those verbs which have for their substantive idea a state or condition, or an action or motion that does not actually reach or immediately exert itself upon an object. These are called *neuter* or *intransitive* verbs; e. g. *currit*, ‘he runs;’ *saltat*, ‘he dances;’ *est*, ‘he is;’ *dormit*, ‘he sleeps.’

Again, with respect to the relation in which the action or motion of the verb stands to the subject of the affirmation and to the agent and object of the action or motion, verbs are arranged in two sets or classes of forms, the active and the passive. Thus, in the phrase *Caesar hostes fudit*, ‘Caesar routed the enemy,’ the subject of the affirmation (*Caesar*) is the same as the agent of the action (*Caesar*), and the object of the action (*hostes*) is different. The peculiar set of forms used in such cases make what is called the *active voice*. In the phrase *hostes a Caesare fusi sunt*, ‘the enemy was routed by Caesar,’ the subject of the affirmation (*hostes*) and the object of the action (*hostes*) are the same, and the agent (*a Caesare*) is different. The peculiar forms of the verb employed in such cases are called the *passive voice*. According to this statement, the *active* form is used when the subject of the affirmation and the agent of the action are the same, and the object of the action is different; the *passive* form when the subject of the affirmation and the object of the action are the same, and the agent is different. It follows, from the definition, that only such verbs as have an action for their substantive idea, that is, transitive verbs, can regularly have the passive form. But it should be remarked that a number of verbs that have not an active form yet have the passive, and that of these

some are transitive in meaning and some intransitive; e. g. *morior*, 'I die;' *conor*, 'I attempt;' *aggredior*, 'I attack.' Such verbs are called *deponent*; they have the form of the passive, but the signification of the active voice. Some verbs that have an active voice are yet connected with this class by the peculiarity of meaning which the passive acquires: thus *videor*, 'I appear,' 'seem,' from the active *video*, 'I see.' In this particular instance it is easy to see how the peculiar signification of the passive form springs from the proper meaning of the active, 'I appear,' 'I seem,' being really the same in sense as 'I am seen.' And it is not improbable that the same would be found to be true in other instances if the radical or primary sense of the verb were known. Thus, if *proficiscor* has *fac* in *facio*, 'I make,' for its root, its proper signification will be, 'I am put, or I make or put myself forward;' hence, 'set out on a journey.' *Vescor*, 'I feed on,' 'live upon,' may signify properly, 'I am fed on,' or 'I feed myself on.'

The passive form, as has been assumed in regard to *proficiscor* and *vescor*, has also occasionally a reflexive sense, in which the subject of the affirmation, the agent, and the object of the action are all the same; e. g. *moveor*, 'I move myself.' In this sense the passive form in Latin corresponds to the middle form in Greek, which is originally but a variety of the passive. In a few instances the active form has this reflexive sense, as *inclinor*, 'I bow myself,' 'stoop.' (See Krueg. Gr., § 73.)

A number of verbs have both the active and passive forms in the same sense, as *revertor* and *revertor*, 'I turn back,' 'return;' *mereo* and *mercor*, 'I earn,' 'I merit,' 'I am deserving.' (Id. ib., Anm. 2.) The second of these forms, in the examples here given, is to be taken in the middle or reflexive sense.

The following verbs have partly active and partly passive forms in the same signification, viz., *audco*, *audēre*, *ausus sum*, 'to dare;' *gaudco*, *gaudēre*, *gavisus sum*, 'to rejoice;' *solco*, *solēre*, *solitus sum*, 'to be wont;' *fidco*, *fidēre*, *fidus sum*, 'to trust.' (Vid. Krueg., § 74.)

These verbs with an active form have a passive signification, or at least are rendered into English by passive forms, viz., *rapulo*, 'I am beaten;' *venco*, 'I am sold,' or 'am for sale.' For the latter, the place of an active form is supplied by *venum do*.

It will be proper, before proceeding to the formation of the verb, to give the general definition and signification of the several parts of which it is composed, including both the verbals and the verb proper or finite verb. And as it is assumed all along that the reader is already acquainted with the forms and definitions furnished by

the grammars, it may be allowable to enter occasionally, by way of illustration, rather more fully into some questions of syntax than, under other circumstances, would be pardonable.

I. *The Verbals*.—To the verbals, as before stated, belong the infinitives, the participles, the gerund, and the supines.

1. The *Infinitive* is a verbal noun of the neuter gender, expressing abstractly the substantive idea of action, motion, state, or condition belonging to the verb; e. g. *legere*, 'the reading,' 'to read;' *legisse*, 'the having read;' *lecturum esse*, 'the going to read;' *legi*, 'the being read.' It should be observed, however, that the infinitive differs from the mere abstract noun in representing the action as completed or incompleted, continued or momentary, and in being capable, although not possessing the notion of time itself, of accommodating itself to the time of the proposition of which it forms a part, that is, in admitting variations of tense. Thus, while *venire* strictly means only 'the coming,' considered as an action incomplete or in progress, it may be referred to past or to present time, and so become an imperfect or a present; e. g. *audio te venire*, 'I hear that you are coming;' *audivi te venire*, 'I heard that you were coming.' On the other hand, such abstract nouns as *auditus*, 'a hearing,' *visus*, 'a seeing,' admit of no such variation.

In its simple form, the infinitive has no variation of case, and occurs only as subject or object, that is, as the nominative or accusative case. When used as an accusative case, it is either the direct object of some action, such as volitions, desires, &c., as in *volo*, *cupio*, &c., or is the accusative of measure or extent, corresponding to 'as to' in English, as after *possum*, 'I am able,' *gaudeo*, 'I am glad,' &c. E. g. *Beate vivere nihil aliud est nisi cum voluptate vivere*—Cic. Fin., i., 16—'to live, the living happily is,' &c. *Invidere non cadit in sapientem*.—Cic. Tusc., iii., 10. *Malo non intelligi orationem meam quam reprehendi*—Cic. Or., ii., 6—'I prefer, in regard to my discourse, the not being understood,' &c. *Non possum legere*, 'I can not read;' *i. e.* 'I am not able—as regards reading.' The other cases of the infinitive present and imperfect active are supplied by the gerund, which, however, has an accusative of its own. It may be added that the infinitive, as expressing action, motion, &c., is followed by appropriate cases of nouns.

The infinitive having, as mentioned above, the idea of completedness or incompleteness of action, possessing, therefore, one of the elements of tense, and being capable of conforming itself to the time of the proposition of which it forms a part, is distinguished by a variety of forms, called, with some propriety, tenses, and this

for the passive as well as for the active voice. These forms, it will be seen, are partly simple and partly compound, the compound forms being made up of participles and the infinitives *esse* and *fuisse*; c. g. *scrib-ere*, *scrip-sisse*, *scrip-turum esse*, *scrib-i*, *scrip-tum esse* and *fuisse*, *scrib-endum esse*, *scrip-tum ire* and *iri*.

2. The *Gerund* is a verbal noun of the neuter gender, representing the substantive idea of action, motion, &c., belonging to the verb, abstractly; e. g. *scribendi*, 'of the writing,' *scribendo*, 'for writing.' The action expressed by the gerund is to be regarded, as in the present and imperfect infinitive, as incomplete or continued. When not influenced by attraction (to be explained below), the gerund, as its nature requires, has only the singular number, and wants the nominative, for which the infinitive is used. Representing action, motion, &c., it is followed by the appropriate cases of nouns. E. g. *Equidem efferor studio patres vestros videndi*.—Cic. Sen., 23. The case of the gerund is determined like that of any other noun; but it has some peculiarities of use, for which the grammars are to be consulted.

When followed by its object, the gerund very commonly undergoes a change of form, by which, as if it were an adjective, it assumes the gender and number of the noun which is its object, the noun at the same time taking, not the case which the gerund would require, but the case of the gerund itself. E. g. *Locum oppido condendo ceperunt*—Liv., xxxix., 22—'for building a town,' instead of *oppidum condendo*. This may be called a case of mutual attraction, by which the gerund and its object become conformed to each other in shape and harmonize in sound. The language is not wanting in similar instances of attraction: thus, in the expression *ante diem tertium Kalendas Maii* for *die tertio ante Kalendas Maii*. In the Greek phrase *αυταις ταϊς ναυσι κατεδν*, 'he went down, ships and all,' a similar attraction occurs; *ναυσι*, a dative, depending for its case upon the notion of 'sameness' contained in *αυτοσ*, and then *αυτοσ*, properly the nominative case, repeating the subject of *κατεδν*, conforming itself to the case, gender, and number of *ναυσι*. The attraction of the gerund and its object is peculiar only in its being double. It is important to observe, that in this construction the gerund is not altered at all in sense, and that it should by no means be confounded with the future passive participle, with which it so absolutely agrees in form. Nor should it be called by a separate name, gerundive or any other, since this is likely to lead to mistake and confusion.

3. The *Supine* is a verbal noun of the masculine gender, which

represents the substantive idea of action, &c., absolutely, and without any accompanying notion, either of completedness or incompleteness, or of time; e. g. *visus*, 'a seeing;' *auditus*, 'a hearing.' It has all the cases of the singular, except, perhaps, the vocative, but, from its signification, wants the plural. Inasmuch as it expresses action and motion, it is followed by the appropriate cases of nouns. *E. g.* *Veientes pacem petitem oratores Romam mittunt.*—*Liv.*, i., 15. The case of the supine, or verbal in *tus* or *sus*, is determined precisely as that of any other noun. In the example cited, *petitem*, equally with *Romam*, is the object of *mittunt*, 'they send to Rome—to the asking.' *Si hoc fas est dictu*, 'lawful—in the saying,' 'lawful to say.'—*Cic. Tusc.*, v., 13.

4. The *Participle* is a verbal adjective representing the substantive idea of action, motion, state, or condition abstractly, with the addition of an attributive sense, whereby the action, &c., expressed by it is attached to a noun as its qualification. *E. g.* *Socratem audio dicentem*—*Cic. Fin.*, ii., 28—'I hear Socrates saying.' Here the participle *dicentem* assigns to Socrates, as a qualification, the action of 'saying.' *Helvetii repentino eius adventu commoti*—*Caes. B. G.*, i., 13—'the Helvetii being alarmed.' In this example, the state of 'being alarmed' is attributed by the participle to the Helvetii. The participle differs from other adjectives merely in the nature of its substantive idea. If, in the above example, *bonum*, 'good,' be substituted for *dicentem*, 'speaking,' it will be seen that the only difference is that the quality of 'goodness' is given to Socrates instead of the action of 'speaking.' Like other adjective nouns, the participle is varied by cases, gender, and number, in which it conforms itself to the nouns which it qualifies.

The action, motion, state, or condition expressed by the participle has associated with it the notion of completedness or incompleteness: thus *scribens*, 'writing;' *scriptus*, 'written;' the former marking the action of 'writing' as incomplete or in progress, the latter as completed. Further, although it may be said that the participle does not in itself contain the expression of time, the same form being used equally for the past and the present, yet, like the infinitive, it conforms itself to the time in which the object stands of which it is the qualification. It may therefore be considered, in a qualified sense at least, to have tenses. Thus, in the phrase *Socratem audio dicentem*, the participle marks properly incompleting action, and has no expression of time; but, being placed alongside of *audio*, which belongs to present time, it conforms itself to this time, and may be said to be a present tense: in *Socratem audivi dicentem*, 'I heard

Socrates saying,' the same participle, marking, as before, merely incompleted action, conforms itself to the past time expressed by *audivi*, and may be said to be an imperfect tense. To distinguish the various states of the action, &c., which it represents, the participle has appropriate forms, as *lauda-ns*, *lauda-tus*, *lauda-turus*, *lauda-ndus*. Of these, *laudans*, 'praising,' and *laudaturus*, 'going to praise,' are said to belong to the active; *laudatus* 'praised,' and *laudandus*, 'to be praised,' 'that should, must be praised,' to the passive voice. It has been doubted if this distinction be just, and if the participle in *tus*, as *laudatus*, has any claim to be considered a part of the passive verb. This question would seem to be very readily settled by the fact that the participle in *tus* is commonly used to form certain tenses of the passive verb, and by the further fact that it regularly marks the noun, of which it is the attribute, as the object of the action which it represents; *vir laudatus*, 'a man praised,' has the noun *vir* at the same time as the subject of affirmation and as the object of the action in *laudatus*; if so, *laudatus* has the characteristic of the passive voice. The same may be said of the participle in *ndus*, as *laudandus*.

It may be added, as proper to the general description of the participle, that, by virtue of its adjective sense, it is capable of marking the various attributes of time, occasion, ground, reason, and condition by which the object it qualifies is to be defined, and so may be translated in English by 'when,' 'while,' 'after,' 'as,' 'because,' 'since,' 'seeing that,' 'inasmuch as,' 'if,' 'though.'

II. The *Verb Proper*, or *Finite Verb*.—To the verb proper, characterized by its containing a declaration or affirmation as well as action, &c., as above explained, are to be referred the indicative, imperative, and subjunctive, and their tenses; e. g. *scribo*, 'I write;' *ut scribam*, 'that I may write;' *scribe*, 'write thou.'

1. *Moods*.—The declaration or affirmation contained in the verb may be variously made, either, *a*. Positively, the speaker representing to the hearer, that is, declaring or affirming the action, &c., which is the subject of discourse, to be real or actual; or, *b*. With the idea of indeterminateness, uncertainty, or contingency attending it, the speaker indicating to the hearer that he would have the subject of affirmation to be understood as a thing that may or may not be; or, *c*. Finally, so as to enjoin the action, &c., of the verb upon the person addressed in the terms of absolute command. Thus, *audit*, 'he hears,' *si audit*, 'if he hears' (and he does hear), *audivit*, 'he has heard,' *audiet*, 'he will hear,' are examples of the first mode of affirmation; *ut audiat*, 'that he may hear,' *si audiat*, 'if

he hear' (merely supposing the case), are examples of the second mode of affirmation; *audi*, 'hear thou,' *audito*, 'let him hear,' are examples of the third mode of affirmation. To express these different modes of affirmation, the Latin verb has peculiar forms, called moods or modes, namely, the indicative, subjunctive, and imperative.

(a) The *Indicative* mood affirms the action, &c., of the verb positively, as being something real or actual; e. g. *equus currit*, 'the horse runs;' *si equus currit*, 'if the horse runs,' implying that he really does run; *sunt qui dicunt*, 'there are persons who say,' 'some men do actually say.' *Quum in portum dico in urbem dico*, 'when I say (as I do) into the port, I say into the city.'—Cic. Verr., v., 37. *Quidquid id est, timeo Danaos et dona ferentes*—Virg. Aen., ii., 49—'whatever it be, I fear,' &c. *Quamquam omnis virtus nos ad se allicit, facitque ut eos diligamus in quibus ipsa inesse videatur, tamen justitia et liberalitas id maxime efficit*—Cic. Off., i., 17—'Although (properly, 'however much') every virtue attracts us to itself, and causes us to love,' &c. In the last two examples, the indicative is used, as it regularly is with indefinite pronouns, such as *quisquis*, *ubicunque*, &c., because the affirmation is direct, the indeterminateness of the subject in *quidquid*, and of the extent or measure of the action, as given by *quamquam*, not affecting the definiteness with which the speaker asserts the substance of the proposition. In the former of these two examples, *quidquid id est*, &c., the existence and presence of the fatal machina is presented as a reality, the indeterminateness indicated by *quidquid* showing merely the uncertainty as to what the object is. In the latter, *quamquam omnis virtus nos ad se allicit*, &c., the meaning is, 'however much every virtue draws us to itself, and it does draw us, yet,' &c. It is to be observed here, that while it is easy enough to see, by rightly occupying the speaker's point of view, why the indicative should be employed in such cases, it is in this way alone it can be done; and this is the same as to say that the mood is determined by the manner in which the speaker chooses to make the affirmation.

(b.) The *Subjunctive* mood represents the action, &c., of the verb, not as directly and positively affirmed by the speaker as a reality, although it may be, and be understood to be so, but as something which, so far as his affirmation or representation to the hearer is concerned, is a matter doubtful, indeterminate, merely assumed, contingent, possible, a mere rational conclusion, a natural result, or a thing purposed; e. g. *eamus*, 'let us go:' here the action of 'going' is proposed as depending on the will of another, consequently as

something that may or may not occur. *Si veniat*, 'if he come;' the person spoken of may or may not come; the case is merely supposed or assumed. *Legum idcirco omnes servi sumus ut liberi esse possimus*, 'in order to, that we may be able.'—Cic. Cluent., 53. In this example a purpose or design is expressed, which is of its nature indeterminate. *Arboribus consita est Italia, ut tota pomarium videatur*, 'so that it seems.' Here a natural result or consequence is expressed: and this, according to the Roman way of thinking, is a matter indeterminate, and so requires the subjunctive.

Assuming the above examples as sufficient to justify the general definition of the subjunctive, it may be useful to adduce some additional cases of the use of this mood, by way of illustrating more fully the variety of ways in which its indeterminate mode of affirming exhibits its force in shaping the sense of propositions into which it enters. *E. g.* *Errare malo cum Platone, quem tu quanti facias scio, quam cum istis vera sentire*, 'I prefer to err in company with Plato, whom I know how highly you esteem, than,' &c. The indirect question occurring in this example requires the subjunctive, because it furnishes an indeterminate measure or qualification of a chief proposition. It rests ultimately on the same foundation with the oratio obliqua. The speaker does not say directly how highly Plato is esteemed, but proposes it in the form of a question, 'how highly do you esteem him?' and the answer, which should furnish the measure, 'I know,' leaves it, for the hearer, really undetermined. *Sunt qui dicant*, 'some persons will say,' or, more exactly, 'there are persons to say.' The speaker does not here, as in the phrase *sunt qui dicunt*, directly affirm that there are persons who do actually say, but that there are persons such that they may be expected to say; the saying is not directly affirmed, but proposed as something to be inferred from a general expression of character, and is therefore indeterminate. This is more obvious in phrases where the demonstrative is inserted. *E. g.* *Non tu is es qui qui sis nescias*, 'you are not the man to be ignorant who you are.' His Caesar ita respondit: eo sibi minus dubitationis dari, quod eas res, quas legati Helvetii commemorassent, memoria teneret, 'to this Caesar replied, that he was the less permitted to hesitate, because he remembered the occurrences which the Helvetian ambassadors had mentioned.'—Caes. B. G., i., 14. This is an example of what is called the oratio obliqua, that is, a relative, and therefore attributive or explanatory phrase, depending upon a main proposition embraced in some form of narration, and containing a verb of saying or thinking. Commonly, but not always, nor necessarily, the verb of saying or

thinking, from the very fact of its being embraced in a narrative, will be in a past tense. The presence of a verb of saying or thinking is necessary, for without it the condition of things can not arise in which the *oratio obliqua* occurs. In such phrases, the relative or explanatory proposition will always be in the subjunctive when its subject-matter is to be regarded, not as affirmed by the narrator, but as belonging to the thoughts or sayings of the party who is the subject of narration. If the writer or speaker make himself the subject of his narrative, as is the case with Caesar in this example, that does not alter the condition of things, but he will employ the subjunctive in the circumstances just described, precisely as if another person were the subject of his discourse. In the above example, Caesar reports in his memoirs the reply made by himself to a speech of the chief of an embassy sent to him by the Helvetii; *quod*—*memoria tenet* is an explanation of the statement made in this speech, that he was not permitted to hesitate, and contains the reason of it; and this relative or explanatory phrase sets forth a reason, not affirmed by the narrator as such, but referred to the party who is the subject of the narrative; consequently, it is expressed by the subjunctive. The same may be said of the other relative proposition in this sentence, *quas*—*commemorassent*. The reason of the use of the subjunctive in the *oratio obliqua*, which may be illustrated by the similar use of the optative in Greek, and of the imperfect of the subjunctive in German, is to be found in the fact, derived from the usages of their language, that the Romans, and so the Greeks and the Germans, did not consider as determinate, and capable of being directly affirmed, as of their own knowledge, any explanatory statement that formed a part of the declarations or reported thoughts of another. This is made plain by the fact that, so soon as such statements are to be understood as expressing the narrator's own sentiments, the indicative is employed, as in the first relative phrase in the following example: *Caesar per exploratores certior factus est ex ea parte vici, quam Gallis concesserat, omnes noctu discessisse, montesque, qui impenderent, a maxima multitudine teneri.*—*Caes. B. G., iii., 2.* *Quam Gallis concesserat* stands in the same circumstances with *qui impenderent* in the succeeding member, but the verb is in the indicative, because it contains an explanatory statement made by the author himself; *impenderent*, on the other hand, is in the subjunctive, for the reason that the qualifying fact presented in it is to be taken as a part of the report of the scouts. There are other examples of the *oratio obliqua* more obscure, that is, in which it is less apparent that the relative phrase

is introduced to give an explanation to be understood as the declaration or reported sentiments of another than the speaker; but a careful attention to the terms of the main proposition will discover the index to the true sense. Thus, in the following example: *Mos est Athenis laudari in concione eos qui sint in proeliis interfecti*—Cic. Or., 44—‘it is the custom at Athens to praise, in a discourse before the people, those who have been slain in battle;’ the subjunctive is employed in the explanatory phrase *qui sint proeliis interfecti*, to show that it belongs to the orator’s words, the verb of ‘saying’ being implied in *laudari in concione*.

The subjunctive is very often used in other relative propositions, always with a peculiarity of meaning widely distinguishing it from the indicative, and often strikingly illustrative of the nature of this mood. In examining such propositions, it is important to bear in mind the fact that all relative propositions are attributive, and therefore introduce statements explanatory of a main proposition; and that they may all be said to be thus far dependent. Further, that they may have either the indicative or the subjunctive, according to the sense; that, consequently, the mere fact of such a proposition being explanatory and dependent does not decide any thing as to the mood to be employed. And, lastly, that the selection of the mood in these propositions, as in any other, depends upon the manner in which the speaker means to set forth the fact contained in the relative phrase. *E. g.* *Caesar in fines Ambianorum pervenit, qui se suaque omnia sine mora dediderunt*.—Caes. B. G., ii., 15. Here the relative proposition, *qui dediderunt*, ‘who surrendered themselves,’ is equivalent to ‘and they surrendered themselves,’ and contains an explicit affirmation of a fact given in explanation of the relation in which the Ambiani stood to Caesar’s arrival. Among the examples in which the relative proposition has the subjunctive, may be mentioned that in which it is introduced as the explanation of such demonstratives as *is, eiusmodi, talis, tam, tantus, &c.* *E. g.* *Habetis eum consulem qui parere vestris decretis non dubitet*—Cic. Cat., iv., 11—‘you have a consul of such a character as not to hesitate (that he will not hesitate) to obey your decrees.’ *Non is sum qui quidquid videtur tale esse dicam quale videatur*—Cic. Acad., ii., 7—‘I am not the man to say (such a man as to say) that whatever is seen is of the nature it seems to be.’ In these examples the subjunctive is employed, because the writer intends by the relative proposition to qualify a general statement, not by a direct assertion of a fact, but by introducing, through the indeterminate manner of declaration belonging to the subjunctive, something

only possible or probable, an action to be regarded as a thing merely to be expected of the subject of definition, as being suitable to his character. Thus, in the latter example, the chief proposition is *non is sum*, 'I am not the man;' *qui* marks that the added phrase is attributive or explanatory; *dicam* contains, as the matter of explanation, the action of 'saying;' and the subjunctive denotes that this action of 'saying' is indeterminately affirmed, declared as a thing that may be or may not be, and, as being related to the future through the indeterminate sense of the subjunctive, something to be expected as a natural result. This sense of the subjunctive may be compared with that which it has when used with *ut* to express result; there, the notion of result is suggested by the indeterminate and contingent manner of declaring proper to the subjunctive; here, the notion of something to be looked for or expected, as being suitable to a character described, follows from the same characteristic of this mood. So that the subjunctive is as much required in such relative phrases as have been here described, to denote an expected result, as it is in expressions of result, of purpose, of indeterminate conditions, &c., and for a like reason.

The subjunctive occurring in the relative proposition after *dignus*, *indignus*, *aptus*, *idoneus*, admits of the same interpretation, although the indeterminate sense of the mood assumes a somewhat different form. In the examples just considered, the sense of the subjunctive is more nearly akin to that which it has in expressions of result with *ut*; in these examples it more nearly resembles that which it has in expressions of purpose with *ut*. The principle is the same in both. *E. g.* *Livianae fabulae non satis dignae videntur quae iterum legantur*—Cic. Brut., 18—'the plays of Livius do not appear to be quite worthy of being read a second time,' or 'to be read,' &c. The general proposition is, that the plays of Livius are not deserving; and the relative being added shows that this statement is to be qualified; *legantur* contains the action of 'reading' as the qualifying circumstance; the subjunctive denotes that this qualifying action is not one directly affirmed as performed, but something prospective, had in view, to be contemplated as lying in the future: this belongs to the indeterminate sense of the subjunctive. Accordingly, *dignae quae legantur* signifies 'worthy to be read,' not 'worthy—and they are read.' The nature of the subjunctive in this case is not materially different, as above said, from that which it presents when used with *ut* to express purpose, and might be further illustrated by the use of this same mood with *dum* in the sense of 'until.'

Not essentially different is the meaning of the subjunctive when used with the relative after a variety of general descriptions of character made by adjectives, to give an exact statement of some particular action, with reference to which the main proposition is alleged. *E. g.* *Stulti sumus qui Drusum, qui Africanum, Pompeium, nosmetipsos cum P. Clodio conferre audeamus*—Cic. Mil., 8—‘we are fools in that, for that we venture to compare,’ or, ‘we are fools for venturing to compare,’ &c. *O fortunate adolescens qui tuae virtutis Homerum praeconem inveneris*—Cic. Arch., 10—‘O fortunate young man, in that you have found Homer as the herald of your virtue.’ Here *stulti sumus*, *O fortunate adolescens*, give a general description of character; *qui* marks the introduction of a qualification of this unlimited ascription of folly in the one case and of good fortune in the other; this qualification is expressed by the actions of ‘venturing’ and ‘finding’ contained in *audeamus* and *inveneris*, and the subjunctive being the form of affirmation, it is fairly assumed that it is intended to make the qualification indeterminate. The only question is as to the way in which this indeterminateness is to be understood, namely, whether it has its equivalent in the expression of purpose, as is the case with the subjunctive in one set of examples with *ut*; or in the expression of result, as is true of the subjunctive in another set of examples with the same particle; or in the expression of undefined future expectation, as is the case with the subjunctive when used with *dum*; or in the expression of occasion, ground, or reason, without the assertion of this as an objective truth, as is the case with the subjunctive used with *quum*; or in the expression of something to be looked for as reasonably belonging to the subject of definition, as was seen to be the case sometimes when this mood is joined with *qui*; or in the expression of something contingent, as is seen in a number of conditional propositions. As was seen above, the qualifying phrases *qui audeamus*, *qui inveneris*, mark the particular actions to which the characters of ‘folly’ and of ‘good fortune’ are to be referred, and that they are equivalent to ‘in that, for that, we venture,’ ‘in that, for that, you have found.’ They would seem, then, to introduce the qualifying actions which they name as the occasional cause, ground, or reason of the allegation of character contained in the main proposition, and so to resemble most the use of the subjunctive with *quum* in the like sense. The subjunctive manner of declaration was required in order to give to the qualification the form of an occasional cause, ground, or reason, proposed subjectively, as distinguished from the explicit allegation of a reason stated as an objective truth

As no class of propositions, perhaps, furnishes more satisfactory illustrations of the nature of the indicative as well as of the subjunctive mood than that to which the name of conditional is given, it may be allowable to insert here a brief, but somewhat detailed account of it. A fuller explanation of the proper signification of certain of the tenses of the conditional must be reserved for a place under the tenses.

In the sentence *si enim suscipis causam, conficiam commentarios omnium rerum*—Cic. ad Div., v., 13—‘if you undertake the subject, I will make out notes of every event,’ there are two propositions: first, the chief proposition, *conficiam commentarios omnium rerum*, ‘I will make out notes,’ &c.; secondly, the subordinate and explanatory proposition, *si enim suscipis causam*, ‘if you undertake the subject.’ To phrases like this second proposition, introduced by *si*, when negative by *nisi* or *ni*, or, in a different sense, by *si non*, the name of conditional is given. Very commonly, however, the term conditional is applied equally to both members of such a sentence, so as to make it embrace both the chief and subordinate member. And then the name of *prothesis* or *protasis* is frequently given to the subordinate or conditional member, because it commonly precedes in the sentence; and that of *apodosis* to the chief proposition, because it commonly follows the conditional phrase. It is more convenient, as well as more accurate, to restrict the name of conditional, at least ordinarily, to the subordinate member, or to that introduced by *si*.

That the member introduced by *si*, in the above examples, is subordinate and explanatory, is obvious upon even a slight examination. Cicero says, ‘I will write out notes of every event,’ and by adding, ‘if you undertake the subject,’ explains under what conditions he will do this. The conditional member, *si enim suscipis*, &c., may be classed generally with attributive and explanatory phrases, and is of the same nature, thus far, with the relative proposition. Its attributive nature might be shown by reference to the fact that the participle and the adjective are sometimes used with the force of the conditional. *E. g.* *Maximas virtutes jacere omnes necesse est, voluptate dominante*—Cic. Fin., ii., 35—‘if pleasure have the dominion.’ As an attributive or explanatory proposition, the conditional is introduced to mark the precise terms or conditions on which the action contained in the chief proposition is suspended. This is indicated by the sign by which it is introduced, namely, *si*, ‘if,’ which is probably an abridged form of *sit*, ‘let it be,’ ‘grant that,’ from the same radical with the Greek *εἰ*, ‘if’ *Si*, with the

member, which it introduces, stands ordinarily, as its signification would seem to require, before the proposition which it qualifies. The conditional proposition, therefore, differs from other explanatory phrases in two points chiefly; first, that while they explain the ground, reason, occasion, &c., of the action described in the main proposition, this gives the terms or conditions on which it is made to depend; and, secondly, that while they very often follow, this usually, but not always, precedes the member which it qualifies. When the demonstrative *ita* or *sic* stands in the main proposition, answering to *si*, the conditional member frequently follows, yet sometimes precedes. *E. g.* Hoc ipsum *ita* justum est, quod recte fit, *si* est voluntarium.—Cic. Off., i., 9. Neque enim praetor, *si* ex eo fundo dejectus essem, *ita* me restitui jussit; sed eo unde dejectus essem.—Cic. Caec., 29.

It has been stated that the sign of the conditional is *si*, corresponding to 'if' in English; that it is probably an abridged form of the subjunctive *sit*, 'let it be,' 'grant that,' and is related both in form and sense to the Greek conditional sign *ei*, which is most probably the imperative of *εἰμι*, 'I am;' that the negative sign of condition is *nisi*, or *ni* contracted from *nisi*, 'if not,' 'unless;' or, in a different sense, *si non*, 'if not.' It may be added that *nisi* is compounded of *ne* and *si*, the vowel in *ne* having been changed to bring it into harmony with that of *si*, and that it properly signifies 'let it not be,' 'grant that it be not,' 'if not,' 'unless,' 'except.' Whenever employed, it will be found that the negative sense embraced in it always attaches itself to the conditional sign exclusively, and converts it into a negative sign of condition, so that if *si veniat* signify 'if,' 'grant that, he be coming,' *nisi veniat* will signify, 'grant that it be not so that he will come,' 'if it be not that he will come.' And this distinguishes it from *si non* as a negative sign of condition. In the latter the negative *non* does not affect the conditional sign at all, but attaches itself to the substantive idea of the verb introduced by *si*. *E. g.* Dolorem justissimum *si non* potero frangere, occultabo—Cic. Phil., xii., 8, 21 — 'if I can not assuage my most reasonable pain, I will hide it.' Here it is plain that the negative *non* is wholly unconnected with the conditional sign *si*, and is properly the qualification of the substantive idea of 'ability' contained in *potero*, transforming 'can' into 'can not.' Perfectionis laudem *si non* assequimur, at quid deceat videmus.—Cic. Or., 30. *Si* feceris id quod ostendis, magnam habebis gratiam; *si non* feceris, ignoscam.—Cic. ad Div., v., 19. (Cf. Krueg., § 601.)

It may be added here, that, besides *ita* and *sic*, the chief proposi

tion qualified by a conditional phrase is sometimes introduced by *tum*. *Ita*, *sic*, and *tum*, in this connection, correspond to the English 'then,' 'in that case,' used in like circumstances; but it is not always practicable to render them into English consistently with its usages. *Hacc si et ages et senties, tum eris non modo consul et consularis, sed magnus etiam consul et consularis*—Cic. ad Div., x., 6—'then,' 'in that case,' 'you will be,' &c. In the same way some other demonstratives occur as the correlatives of *si* at the beginning of the main proposition, namely, *in eo, ea conditione, idco, idcirco*. *E. g.* *Non si Opimium defendisti, idcirco te isti bonum civem putabunt*.—Cic. Or., ii., 40. (See Krueg., § 600, Anm. 2.)

In regard to the use of the moods in conditional propositions, taking the term in its stricter sense, it will be found to be true that the same doctrine holds good that has been admitted for the moods in other cases; that is to say, the mood will always be determined by the manner in which the speaker intends to set forth to the hearer the action, &c., introduced as a condition. If he means to indicate that the matter proposed as a condition is something actual, something that did occur, has occurred, will occur, or does now occur, he will employ the indicative. If, on the contrary, he means to represent it as something contingent, doubtful, that may or may not be, that is merely assumed or supposed, then he will employ the subjunctive. *E. g.* *Quid est, Catilina, quod jam amplius expectes, si nec privata domus continere voces conjurationis tuae potest? si illustrantur, si erumpant omnia?*—Cic. Cat., i., 3. Here Cicero intends to affirm as a reality that not even a private dwelling can confine within it the utterance of Catiline's conspiracy. *Et nunc id operam do, ut per falsas nuptias | Vera objurgandi causa sit, si denegat*, 'if he refuse.'—Ter. Andr., i., 1, 130. In this example, Sinio means not to say that his son will refuse to marry, nor that he will not; but to propose the matter as one of doubt, of mere supposition, that may fall out either way. The only seeming exception to this remark is to be found in the imperfect and pluperfect of the subjunctive employed in determinate conditions, namely, where the condition is represented as already determined in present or past time as unfulfilled. *E. g.* *Quae descriptio si esset ignota vobis* ('if it were unknown to you'—but it is not unknown), *explicafetur a me* ('I would explain it'—but I do not explain it). *Mansisset* ('there would have continued'—but did not) *eadem voluntas in eorum posteris, si regum similitudo permansisset* ('if the semblance of kings had remained'—but it did not).—Cic. Rep., i., 41. This case will be noticed under the tenses, and will probably be found to be only

apparently an exception, though having the indeterminate sense of the subjunctive peculiarly modified.

In the same way it may be said that, in the main proposition, defined by a conditional, the use of the mood is determined by the manner in which the affirmation is designed to be made by the speaker, precisely as in any other case. *E. g.* Caesar, qui cogere posset, | Si peteret per amicitiam patris atque suam non | Quicquam proficeret, 'if he should (were to) ask him—would not succeed.'—Hor. Sat., i., 3, 4–6. Here *proficeret*, 'he would succeed,' is in the subjunctive, because the affirmation is indeterminate, and the action is represented as something contingent, that might be or might not be, a mere supposition. This is the same form of the subjunctive which is often used without being attended by a conditional. *E. g.* *Vellem sic in amicitia erraremus*—Hor. Sat., i., 3, 41—'I could wish,' 'I would have it.' So in the phrases *diceres*, 'one would say;' *putares*, 'you (one) would suppose,' &c.; and in questions, as *quid facerem?* 'what should I do?' 'what was I to do?' Here, also, an exception must be made of the imperfect and pluperfect subjunctive when employed in the main proposition corresponding to the condition represented as unfulfilled. See the examples above. The explanation of this peculiar use of these tenses of the subjunctive will be introduced under the tenses.

It would seem to follow, from what has been said, that, with regard to the use of the moods in the main proposition and in the conditional, each member of the sentence must be considered for itself; and that although the two members constituting what is usually called together a conditional proposition do, to a certain extent, correspond to each other, yet it can hardly be said that the form of the one determines the form of the other.

All the forms of the conditional explanatory proposition may be arranged in two classes; the first comprising those in which the affirmation is determinate or positive, and represents the action, &c., of the verb in the conditional member, that is, the condition, as something that actually is, was, has been, had been, will be, or as something that is already decided not to be now, or not to have been in past time. This class may be called determinate conditions. *E. g.* *Si quid generis istiusmodi me delectat, pictura delectat*—Cic. ad Div., vii., 23—'if any thing of that sort pleases me, painting pleases me.' Cicero conveys the idea that he has pleasure in some such objects of art, and that it is in painting he has pleasure: that is, the matter of the condition is positively affirmed to be, or is determinate and real. *Sed essent, mi Galle, omnia facilia, si ea mer-*

catus esses quae ego desiderabam—Cic. ad Div., vii., 23—‘but every thing, my dear Gallus, would be easy (but is not easy) if you had bought what I wanted’ (but you did not buy what I wanted). In this example the matter of the condition is represented as determined, but determined not to be, as something unreal.

These two examples may represent the two subdivisions of this class of determinate conditions. The first subdivision comprises those cases of the conditional in which the subject-matter of the condition is determinately affirmed as real or actually existing. In this subdivision the indicative is used in all the tenses, the tense being determined by the time, and by the completedness or incompleteness of the action, as in any other proposition. In the main proposition, also, corresponding to this form of the conditional, or that is qualified by it, the indicative is commonly employed, but not necessarily, the subjunctive or indicative being used according to the manner of affirmation intended. The following are examples of the several tenses of the indicative employed in this kind of conditional.

a. The *Present* indicative in the conditional; the main proposition also commonly having the indicative, but its mood and tense to be determined by the sense. *E. g.* *Poma ex arboribus, si cruda sunt, vi avelluntur, si matura et cocta, decidunt*—Cic. Sen., 19—‘apples are forcibly plucked from the trees if they are unripe (and in such case they are unripe); they fall off if they are ripe and mellow.’ *Si quid generis istiusmodi me delectat, pictura delectat*—Cic. ad Div., vii., 23—‘if any thing of that sort gives me pleasure (and it does), painting gives me pleasure.’

b. The *Imperfect* indicative in the conditional; the main proposition also commonly having a past tense of the indicative, but its mood and tense to be determined by the sense. *E. g.* *Si quod erat grande vas, laeti afferbant*—Cic. Verr., iv., 21—‘if there was any large vessel (and there was), they brought it gladly.’ *Si turbidas res sapienter ferebas, tranquilliora laete feres*—Cic. ad Div., vi., 14—‘if you bore a troubled state of affairs with wisdom (as you did), you will bear more tranquil times with gladness.’

c. The *Proper Perfect* of the indicative in the conditional; the main proposition also commonly having a present, future, or proper perfect of the indicative, but its mood and tense to be determined by the sense. *E. g.* *Si unquam de bonis et fortibus viris . . . potestas vobis judicandi fuit, . . . hoc profecto tempore eam potestatem omnem habetis*—Cic. Mil., 1—‘if you have ever had the opportunity of pronouncing judgment in the case of good and brave men (and you have had), verily you have all that opportunity on this occasion.’ *Sin hoc . . . natura ipsa praescrib-*

sit, . . . non potestis hoc facinus improbum judicare.—Cic. Mil., 7. Ad quem si accessit, aut si a me discessit unquam, tum existimetur Coelius Catilinae nimium familiaris fuisse.—Cic. Coel., 3.

d. The Perfect Preterit or Aorist of the indicative in the conditional; the main proposition also having commonly a past tense of the indicative, but its mood and tense to be determined by the sense. *E. g.* Si unquam ante alias ullo in bello fuit quod diis gratias ageretis, hesternum id proelium fuit—Liv., i., 22—‘if ever, at any other time before this, in any war, you had occasion to thank the gods, that occasion was the battle of yesterday.’ Novus ille populus vidit tamen quod fugit lacedaemonium Lyncurgum, qui regem non diligendum duxit; si modo hoc in Lyncurgi potestate potuit esse.—Cic. Rep., ii., 12.

e. The Pluperfect tense of the indicative in the conditional; the main proposition also having commonly a past tense of the indicative, but its mood and tense being determined by the sense. *E. g.* Dejotarus, proelio Pharsalico facto, a Pompeio discessit; vel officio si quid debuerat, vel errori, si quid nescierat, satisfactum esse duxit.—Cic. Dej., 5. Stomachabatur senex si quid asperius dixeram.—Cic. N. D., i., 33.

f. The Future I. of the indicative in the conditional; the main proposition also commonly having a future or present of the indicative, but its mood and tense being determined by the sense. *E. g.* Si enim Damasippus in sententia non manebit, aliquem pseudo-Damasippum vel eum jactura reperiemus—Cic. ad Div., vii., 23—‘for if Damasippus adheres (shall adhere) to his opinion, I will find a pseudo-Damasippus, even if I suffer loss thereby.’ Quodsi haec ratio rei gerendae periculosa tibi esse videbitur, placebat illud, &c.—Cic. ad Div., i., 7. Quod profecto faciam, si mihi per eiusdem amicitiam licebit.—Id., i., 8.

g. The Future II. tense of the indicative in the conditional; the main proposition having commonly the future I. of the indicative, but the tense and mood being determined by the sense. *E. g.* Si quid egero, faciam ut scias—Cic. ad Div., vii., 23—‘if I do (shall have done) any thing, I will inform you.’ Hic si quid nobis forte adversi advenerit, | Tibi erunt verba parata, huic homini verbera.—Ter Heaut., ii., 3, 114.

The second subdivision of determinate propositions comprises those cases in which the subject-matter of the condition is determinately affirmed, but as not occurring or not having occurred. In this subdivision the subjunctive is used both in the conditional and in the main proposition, but only in **two tenses**, namely, the imperfect and the pluperfect. *a. The Imperfect* is used when the condition is to be represented as already decided as unfulfilled in the

present time; the main proposition regularly taking the imperfect tense of the subjunctive to express that its action likewise is determined as not occurring in the present time. *E. g.* Quae si opposita Miloni putarem, cederem tempori, judices, nec inter tantam vim armorum existimarem oratori locum esse; sed me recreat et reficit Cneii Pompeii . . . consilium—Cic. Mil., 1—‘if I supposed that these were arrayed against Milo, I would yield to the force of circumstances, &c., . . . but the intention of Cn. Pompey (herein) restores, reinvigorates me.’ Here it is made certain by the added phrase, sed me recreat, &c., first, that Cicero means to convey the idea that he does not suppose the array of armed men about him to be aimed against Milo, and that he does not yield to the pressure of these circumstances; secondly, that the action both in *putarem* and *cederem* is referred to the present and not to the past time, and may be regarded as incomplete or continued. Haec tibi ridicula videntur. Non enim ades: quae si videres, lacrimas non teneres—Cic. ad Div., vii., 30—‘these things appear to you ridiculous, for you are not here: if you saw them, you would not restrain your tears.’ From the context, it is plain that the sense is, ‘but you do not see them, and have not occasion for tears.’ *b.* The *Pluperfect* is used when the condition is to be represented as already decided as unfulfilled in the past time. The main proposition regularly takes the pluperfect tense of the subjunctive to express that its action likewise is determined as not having occurred in past time. *E. g.* Qua in sententia si constare voluissent, suam auctoritatem simul cum mea salute recuperassent—Cic. ad Div., i., 9—‘if they had been willing to persevere in that opinion (but they were not), they would have recovered their own influence along with my safety’ (but they did not). Si (Gabinii defensionem) sine ulla mea contumelia suscepisset, tulissem—Cic. ad Div., i., 9—‘if he had undertaken it without offering an insult to me, I would have borne with it.’

It should be remarked, that although in the former of these cases the imperfect in the chief proposition usually corresponds to the imperfect in the conditional member, and in the latter the pluperfect to the pluperfect, yet this is not necessary, but the imperfect or pluperfect may be used in either member, according to the time of the action and its completedness or incompleteness, without regard to the tense standing in the other. *E. g.* Sed essent, mi Galle, omnia facilia, si ea mercatus esses quae ego desiderabam—Cic. ad Div., vii., 23—‘every thing would be easy (now) if you had bought (in past time) what I wanted.’ Quae quidem ego non ferrem (‘would

not now bear'), nisi me in philosophiae portum contulissem 'if I had not taken refuge' before this), et nisi haberem ('if I had not' now) socium studiorum meorum Atticum nostrum.—Cic. ad Div., vii., 30. Si mihi secundae res de amore meo essent, jamdudum scio | Venisset.—Ter. Heaut., ii., 2, 1.

It is to be observed, again, that the former of these cases is likely to be confounded with the use of the imperfect of the subjunctive in the conditional and in the main proposition, where the affirmation in both members is indeterminate, and the action is represented as something merely assumed or supposed. The form of expression is precisely the same in both significations, in Latin as well as generally in English, and the context alone can furnish the means of distinction. It is an instance of ambiguity in the language itself. *E. g.* Quae si diceret, tamen ignosci non oporteret—Cic. Verr., ii., 1—'if he should (were to) say this, yet he ought not to be pardoned.' The sense is, that he may or may not say it, and that he may or not require forgiveness. The words might mean, 'if he said or were to say this (but he does not say it), he ought not to be pardoned' (but he ought to be pardoned).—See Hor. Ep., ii., 1, 90, seq.; and Id. ib., 133, 194.

The second class of conditional propositions comprises those in which the affirmation is indeterminate or doubtful, and the action, &c., of the verb, that is, the condition, is represented as a matter contingent, that may or may not be, a thing merely assumed, possible, &c. This class may be called indeterminate conditions. *E. g.* Transire Tiberim, et intrare, si possim, hostium castra volo—Liv., ii., 12—'I wish to cross the Tiber, and, if I can, enter the camp of the enemy.' By employing the subjunctive, *possim*, the speaker shows that he is uncertain whether he can or can not enter the camp of the enemy. Dies deficiet, si velim paupertatis causam defendere—Cic. Tusc. v., 35—properly, 'the day will be too short if I choose to defend,' &c. *Si velim* merely supposes or assumes the case. In the main proposition, qualified by such conditions, the only satisfactory guide as to the use of the mood and tenses is to be found in the common signification of these. Thus, the present tense of the subjunctive being employed in the conditional member, the chief proposition will be expressed by the indicative or subjunctive mood, according to the sense: if the action or state expressed by the verb is to be represented as actually occurring or existing, the indicative will be used, as in the examples above given, and the tense will be decided by the circumstances of time, &c., which elsewhere guide in the use of the tenses; but if the action or state

which the verb expresses is to be represented as doubtful, as merely possible, as a supposition, or, which is one form of this mode of affirmation, is to be proposed with modest indecision, the subjunctive will be used, and the tense will be decided by the general rules for the use of the tenses, modified by the peculiar sense of the mood. *E. g.* *Nec satis scio, nec, si sciam, dicere ausim*—*Liv. Proem.*—‘I neither altogether know, nor, if I knew, would I venture to say.’ Properly, *si sciam* signifies, ‘if perchance I know,’ a merely supposed case; and *nec ausim* is a modest way of saying ‘nor shall I venture,’ and is to be compared with *velim*, ‘I could wish,’ ‘I would have it so;’ *nolim*, ‘I should be unwilling.’ See *Hor. Ep.*, ii., 1, 35. *Sed tacitus pasci si posset corvus, haberet | Plus dapis*—*Hor. Ep.*, i., 17, 50—‘if the crow could feed in silence, he would have a fuller feast.’ Here the subjunctive is used in the conditional, because the ability of the crow to keep quiet while feeding is proposed as a mere supposition or possible case; and the imperfect tense is selected, not to mark the time, but to denote incomplete action, and, as a peculiar sense resulting from the combination of the past time of the imperfect tense with the contingent future signification of the subjunctive, to express an assumed case or mere supposition the farthest removed from determinateness. The subjunctive present, *e. g.* *si veniat*, ‘if he come,’ *veniat*, ‘let him come,’ although it expresses what is indeterminate, a future contingency, just as the subjunctive imperfect does, yet lies seemingly nearer to the actual present, or looks more to immediate decision, while the subjunctive imperfect lies in the more remote future, and does not have regard to immediate decision. Hence the subjunctive present is used in exhortations to immediate action, as *eamus*, ‘let us go;’ the subjunctive imperfect in conjectures, supposed or possible cases, and the like, as *veniret*, ‘he would come;’ *vellem*, ‘I could wish;’ *diceres*, ‘you, one would say.’ In such cases, the subjunctive present corresponds to the Greek subjunctive, and the subjunctive imperfect to the Greek optative. In the signification of the imperfect subjunctive here noticed, the notion of past time is wholly neutralized by the future sense of the mood; but in narrative, after past tenses of verbs of saying and thinking, the sense of past time is retained, so as to make with the subjunctive, taken as equivalent to the future, a peculiar compound, namely, one that represents an action as past with reference to the time in which the speaker stands, but future in regard to the time of the main proposition. *E. g.* *Caesar . . . legis respondit diem se ad deliberandum sumpturum: si quid vellent, ad Idus Aprilis reverterentur.*—*Caes.*

B. G., i., 7. When the conditional member has the imperfect subjunctive, the main proposition also commonly has the imperfect of the same mood; and both its mood and tense admit of the same explanation that has been given for these as occurring in the conditional.

The following examples will be sufficient to illustrate the use of the conditional in indeterminate propositions. *a.* The *Present* subjunctive in the conditional member; the main proposition usually having the indicative present or future, or the subjunctive, according to the sense to be expressed. *E. g.* Quod si me populus Romanus forte roget, cur | Non, ut porticibus, sic judiciis fruar iis dem; | . . . Olim quod vulpes aegroto cauta leoni | Respondit, referam—Hor. Ep., i., 1, 70—‘if the Roman people by chance ask me . . . I will say.’ Tu si hic sis, aliter censeas—Ter. Andr., ii., 1, 10—‘if you were I, you would think differently.’ Properly the sense is, ‘if you be I, you will perchance, I may suppose you will, think differently.’ The English given as the translation corresponds more exactly to *si hic esses aliter censereres*, which is also a common form in Latin, but presenting a merely supposed case in a somewhat different sense, namely, that of a more remote possibility. *Si id succenseat nunc . . . Ipsus sibi esse injurius videatur*—Ter. Andr., ii., 3, 2—‘if he find fault with this now . . . he will (may possibly) appear to himself unjust.’ Quod si bruma nives Albanis ilinet agris, | Ad mare descendet vates tuus—Hor. Ep., i., 7, 10—‘if winter spread snow over the Alban fields, your poet friend will come down to the sea.’ See Hor. Ep., i., 7, 18; Id. ib., ii., 2, 108; i., 16, 46-7; Id. Sat., ii., 5, 17; Ep., i., 19, 14. *b.* The *Imperfect* subjunctive in the conditional member; the main proposition having the subjunctive, commonly in the imperfect tense. Quod si | Frigida curarum fomenta relinquere posses, | Quo te coelestis sapientia duceret, ires—Hor. Ep., i., 3, 25, seqq.—‘if you could abandon the chilling sources of care, you would go where heavenly wisdom would lead.’ The writer makes a supposition of the most indeterminate kind, ‘if you were to be able,’ ‘if you should be able,’ and in the main proposition states a conceivable case, a mere possibility, ‘you would go;’ just as *vellem*, ‘I could wish;’ *nollem*, ‘I should be unwilling;’ *malle*, ‘I should prefer;’ *cuperem*, ‘I would desire;’ in the above example, *duceret*, ‘would lead,’ and the like, are used where no conditional is introduced. See Hor. Ep., i., 3, 28; i., 6, 43; i., 7, 92; i., 17, 50; i., 19, 17, seq.; ii., 2, 147 and 157; Id. Sat., ii., 8, 25. The conditional of this form, as has been already noticed, is likely to be confounded with that case of the determinate condition-

al in which the condition is represented as decided to be unfulfilled in the present time. It has to be added here, that the same ambiguity attends the conditional member of this variety when employed, as it sometimes is, to express a wish. *c.* The *Perfect* subjunctive in the conditional member; the main proposition having the indicative, commonly in the future tense, or the subjunctive, usually in the present tense, as the manner of the affirmation may require. *E. g.* Nec, si te validus jactaverit Auster in alto, | Idcirco navem trans Aegaeum mare vendas—Hor. Ep., i., 11, 15—‘and, if the strong south wind have tossed you on the deep, do not, on that account, sell your ship beyond the Aegean Sea.’ Qui dedit hoc hodie, cras, si volet, auferet; ut si | Detulerit fasces indigno, detrahet idem—Hor. Ep., i., 16, 33, seq.—‘as, if it have conferred office on an unworthy man, it will also take it away again.’ Quod si interciderit tibi nunc aliquid, repetes mox.—Hor. Sat., ii., 4, 6. *d.* The *Pluperfect* tense of the subjunctive in the conditional member; the main proposition also commonly having the subjunctive pluperfect or imperfect, as the sense may demand. *E. g.* Quid si minus arator dedisset quam poposcisset Apronius? ‘what if the farmer should have furnished less than Apronius demanded?’—Cic. Verr., ii., 29. Herbitenses cum viderent, si ad Aeschionem pretium redisset, se ad arbitrium libidinosissimae mulieris spoliatum iri, liciti sunt, &c.—Cic. Verr., ii., 33. This variety of the conditional may be confounded with the determinate conditional of the same form; but attention to the context will ordinarily enable the reader to discover in which sense the form is used.

In the determinate form of the conditional, the imperfect tense of the subjunctive regularly occurs in the chief member when the time is present, and the pluperfect of the subjunctive when the time is past. When, however, upon occasion, the writer would give a more striking representation of an action which is to be qualified by a condition, he presents the chief proposition as an actual occurrence, expressing it by the imperfect, preterit, or pluperfect of the indicative, so that the reader is, for the moment, affected by the statement as if it were a real event; presently, by the addition of the condition, he is made aware that, by reason of intervening causes, the event does or did not fall out as stated. *E. g.* Praeclare viceramus, nisi spoliatum, inermem, fugientem Lepidus recepisset Antonium.—Cic. ad Div., xii., 10. Neque sustinere poterant, ni extraordinariae cohortes . . . se objecissent.—Liv., vii., 7. Quibus quidem (nuptiis) quam facile potuerat quiesci, si hic quiesset.—Ter. Andr., iv., ii., 9. Prope in proelium exarsere, ni Valens animadver-

sione paucorum oblitos jam Batavos imperii *admonuisset*.—Tac. H. i., 64. Pons sublicius iter paene hostibus *dedit, ni unus vir fuisset* Horatius Cocles.—Liv., ii., 10. Me truncus illapsus cerebro | *Sustulerat, nisi Faunus, ictum | Dextra levasset*, 'had actually killed me—if Faunus had not lightened the blow.'—Hor. Carm., ii., 17, 27, seqq.

This case is not to be confounded with another, very different in the meaning which results from the employment of the indicative in the main proposition when the conditional member has the subjunctive; that, namely, in which the indicative is used to show that, notwithstanding the qualifying condition, the writer really affirms as true the proposition which it embraces. *E. g.* Quae *si dubia aut procul essent, tamen omnes reipublicae consulere debbant*.—Sall. Jug., 85. (For other examples, see Ramsh., § 193, 7.)

The opposite table exhibits, at one view, the classification of the conditional which has been given above, and, besides being convenient for reference, may enable the student more readily to distinguish the several varieties of this kind of propositions by seeing them placed alongside of each other.

TABLE OF CONDITIONAL PROPOSITIONS.

- a. Present; *e. g.* Poma ex arboribus, *si* cruda sunt, vi avelluntur—Cic. Sen., 19—'apples are plucked from the trees by force, if they are unripe.'
- b. Imperfect; *e. g.* *Si* turbidas res sapienter *ferbas*, tranquilliora lacte feres—Cic. ad Div., vi, 14—'if you endured an unquiet state of affairs with wisdom (as you did), you will bear a more tranquil state with gladness.'
- c. Proper Perfect; *e. g.* *Si* populo Romano secidere *potuerunt*, quid debent putare singuli?—Cic. Off., ii, 8—'if it has been possible for them to befall the Roman people, what ought individuals to think?'
- d. Perfect Preterit; *e. g.* *Si* ullo in bello *fuit* quod diis gratias ageretis, hesternum id proclium *fuit*—Liv., i, 22—'if in any war there was occasion to thank the gods, it was yesterday's battle.'
- e. Pluperfect; *e. g.* Dejotarus officio, *si* quid *deberet*, satisfactum esse duxit—Cic. Dej., 5—'Dejotarus considered that he had satisfied his duty, if he had been bound by any.'
- f. Future I.; *e. g.* Quod faciam, *si* mihi per eiusdem amicitiam *licebit*—Cic. ad Div., i, 8—'I will do this, if I shall be permitted by my relations of friendship with him.'
- g. Future II.; *e. g.* *Si* quid *egero*, faciam ut scias—Cic. ad Div., vii, 23—'if I do (shall have done) any thing, I will apprise you of it.'
- a. Imperfect Subjunctive (time present); *e. g.* Num censes *faceret*, filium *nisi* *sciret* eadem *haec* velle?—Ter. Andr., iii, 3, 46—'do you think he would do it, if he did not know that his son wishes it? Haec tibi ridicula videntur. Non enim ades: quae *si* *videres*, lacrimas non *teneres*—Cic. Div., vii, 30—'these things appear to you ridiculous, for you are not here; if you saw them, you would not refrain from tears.'
- b. Pluperfect Subjunctive (time past); *e. g.* *Si* *venisses* ad exercitum, a tribunis militibus *visus* esses—Cic. Inv., i, 47—'if you had come to the army, you would have been seen by the military tribunes.'
- a. Present; *e. g.* *Si* *taceas*, laudant quicquid scripsero—Hor. Ep., ii, 2, 103—'if you be silent, they praise whatever they have written.'
- b. Imperfect; *e. g.* Me miserum *vocares*, *si* *velles*, inquit, verum mihi ponere nomen—Hor. Ep., i, 7, 92, seq.—'if, my patron, said he, you should be pleased to give me a true name, you would call me wretched.'
- c. Proper Perfect; *e. g.* Quod *si* *inteciderit* tibi nunc aliquid, repetes mox—Hor. Sat., ii, 4, 6—'if something have now slipped your memory, you will presently recall it.'
- d. Pluperfect; *e. g.* Quid *si* minus arator *dedisset* quam poposcisset Apronius?—Cic. Verr., ii, 20—'what if the farmer should have given less than Apronius had demanded?'

I. The condition proposed as something real or of actual occurrence = the *indicative* of all tenses.
The main proposition has the indicative or subjunctive, according to the sense.

II. The condition proposed as actually unfulfilled; and the action in the main proposition as not occurring: *a.* in *time present*—*subj. imperfect*; *b.* in *time past*—*subj. pluperfect*.

B. Indeterminate; the affirmation doubtful; the condition proposed as something contingent, that may or may not be, as merely assumed = the *subjunctive* of all tenses.
The main proposition has the *indicative* or *subjunctive*, according to the sense.

Conditional propositions are:

It appears, from all that has been said of the use of the subjunctive in the several cases which have been above examined, that in whatever variety of ways it may manifest its peculiar sense, the force of this mood may always be considered equivalent to that assigned to it in the definition given, namely, an indeterminate or doubtful mode of affirmation.

It is important to bear in mind, in considering the nature of the moods, that the character of the substantive idea, whether outward sensible actions, motions, or states, or inward mental acts or emotions, has nothing to do with the employment of the mood, a mental state or conception being quite as much a reality, and as capable of being positively affirmed, as any act cognizable by the external senses; but, on the contrary, that the use of the mood depends wholly upon the manner of declaring a thing, the speaker employing the different moods as so many mirrors to reflect for the hearer the posture of his own mind in regard to the actions or events which he describes. Thus, if it be asked why the subjunctive, and not the indicative, is used in the *oratio obliqua*, above referred to, the answer is, not because the relative member is a thing of itself uncertain; it may be absolutely true, and so admitted to be; but because the speaker would have the hearer aware that he does not assert it of his own knowledge or conviction. *E. g.* *Quanto hosti facilius abire fuit, quum procul abessemus, quam nunc quum in cervicibus sumus.*—*Liv.*, xlv., 39. In this example, the use of the subjunctive does not make doubtful the fact of the Romans 'having been at a distance' from the enemy; that is a thing assumed to be; but it shows that this fact of 'being absent,' *quum abessemus*, is not intended by the speaker to be represented as a truth asserted by himself, but as the qualification of the proposition *quanto hosti facilius abire fuit*, indicating an occasion or ground referred to the thoughts of another, namely, the enemy. If the writer had used *aberamus*, he would have asserted the absence of the Romans as an objective truth, introduced to note the time or the reason of the enemy's going away.

Nor should it be overlooked, as a matter of practical moment in determining whether the subjunctive or indicative mood is to be employed, that the determinate or indeterminate character of a proposition is not to be decided upon in all cases *à priori*, for what is regarded by the people speaking one language as determinate, may be viewed differently by the people speaking another language. Thus, in the Latin language, a proposition which marks the result or effect of an action is expressed by *ut* and the subjunctive and

assuming the proper meaning of this mood to be ascertained from its general use in the language, we learn that, in the conception of the Roman mind, the result or effect of an action stated in the form of a qualifying proposition introduced by *ut* was, under all circumstances, regarded as something indeterminate and incapable of being positively affirmed. *E. g.* *Flumen est Arar, quod per fines Aeduorum et Sequanorum in Rhodanum influit incredibili lenitate, ita ut oculis in utram partem fluat judicari non possit*—Caes. B. G., i., 12—‘the River Arar flows with incredible slowness, so that one can not, by the eyes, decide which way it runs.’ In English, on the other hand, the same proposition is stated in two different ways. *a.* By the indicative, *i. e.*, as something determinate and directly affirmed; *e. g.*, in the above example, ‘the River Arar flows with incredible slowness, so that one can not, by the eyes, decide,’ &c. *b.* By the infinitive or abstract noun, and then the result or effect is stated abstractly, and as the just measure or extent of the previous action, as viewed by the speaker, but yet without any distinct affirmation that the effect or result does actually follow; *e. g.* the current was very strong, so as to carry him far down the stream. In Greek, again, the same proposition is stated in three ways. *a.* By the indicative, *i. e.*, as something determinate and positively affirmed. *E. g.* *εις την ύστεραιαν ουχ ήκεν, ώσθ' οί Έλληνες εφροντιζον*—Xen. Anab., ii., 3, 25—‘so that the Greeks were anxious.’ *b.* By the optative, *i. e.*, as a mere supposition, or, with the addition of *av*, as contingent. *E. g.* *ώστε θαν μαζοιμ' αν ει οίος τ' ειην εγω ύμων ταυτην την διαβολην εξελεσθαι*—Plat. Apol., p. 24—‘so that I would marvel,’ &c. *c.* By the infinitive, *i. e.*, as the adequate measure or extent of the action which it defines, but without being affirmed by the speaker as an actual event. *E. g.* *αλλα ταυτα μεν | θεών τις εξεπραξεν ώσθ' ούτως εχειν*—Eur. Alc., 297–8—‘yea, some god has brought this to pass, so as to be so.’ The use of *quum* with the subjunctive in Latin to express the occasion, and the ground or reason of an event which it qualifies, and the use of the subjunctive in Latin, and of the optative in Greek, in the *oratio obliqua*, compared with the English use of the indicative in the same sense, furnish additional illustrations of this observation.

(C.) The *Imperative* mood represents the action, motion, &c., of the verb as an injunction or absolute command addressed to the hearer, or, in certain cases, to a third person, leaving him no choice as to his compliance; *e. g.* *i.*, ‘go;’ *abi*, ‘begone;’ *ne ferito*, ‘striko not.’ It has only the second and third persons, as might be inferred from its nature.

6. *Tenses*.—As the variation of the form of the verb by moods has respect exclusively to the manner of affirmation, so the variation by tenses has regard solely to the action, motion, or state which forms the substantive idea of the verb. The action, &c., of the verb admits of two distinct qualifications; first, that of time: thus, *scribo*, ‘I write,’ or ‘I am writing,’ when considered with reference to the time of the speaker, represents the action as occurring in the present time, *i. e.*, the time in which the speaker stands; *scripsi*, ‘I wrote,’ represents it as occurring in the past time; and *scribam*, ‘I will write,’ in the future time. And these three, the present, past, and future, are the only possible varieties of time. The second qualification of the action, &c., of the verb is that of completedness or incompleteness. Thus, *scripsi*, ‘I wrote,’ represents the action as completed; *scribebam*, ‘I was writing,’ as incompleteness. From the idea of incompleteness of action, or action in progress, is derived that of continued, repeated, habitual, and, occasionally, of attempted action; *e. g.* *scribebam* signifies ‘I was writing,’ ‘I wrote,’ or ‘kept writing,’ or ‘I would write,’ ‘used to write,’ ‘was wont to write.’ From the notion of completed action is derived that of momentary action, or that in which no regard is had to continuance. The tenses, then, may be defined to be the variations of the form of the verb by which its action, motion, or state is qualified, first, as to its time, and secondly, as to its completedness or incompleteness. And of time, or the first element of tense, it is to be observed, that it has three varieties, *viz.*, present, past, and future. Of completedness or incompleteness of action, or the second element of tense, it is to be remarked, that from these arise secondary meanings, namely, from completed, that of momentary action; from incompleteness, that of continued, repeated, habitual action.

With regard to the time, however, there occurs a further peculiarity, namely, when the time of the action is referred, not merely to that in which the speaker stands, the usual point of reference, but to that, also, of another action, thus furnishing the ground for a distinction of the tenses into absolute and relative; *e. g.* *scribebam*, ‘I was writing,’ namely, when another action occurred; *scripsissem*, ‘I had written,’ namely, when another action had already occurred; *scripsero*, ‘I shall have written,’ namely, when another action has already occurred. Viewed in this light, the following tenses are called absolute, *viz.*, the Present, Perfect, Preterit or Aorist, and Future I.; the following relative, *viz.*, the Imperfect, Pluperfect, and Future II. (See Weissenb., § 166, 169.)

To express the various qualifications of the action, &c., above

described, the Latin verb has the following tenses, viz., the Present, Imperfect, Perfect, Preterit or Aorist, Pluperfect, Future I., and Future II. It should be remarked, however, that these are all found in the indicative mood alone, the subjunctive having no separate future, and the imperative having only the present and a longer form, which some have considered a future. Further, that the definition of the tenses is derived exclusively from the indicative mood, because there alone they are found in their simple signification. In the subjunctive, the sense of the tenses, as will be seen below, becomes complicated with that of the mood.

a. The *Present* tense marks the action, motion, &c., of the verb as incomplete, or in progress, continued, repeated, habitual, and the time as present; as *scribo*, 'I am writing,' 'write,' 'keep writing,' 'am wont to write,' 'am used to write.' Hence the present is employed, besides its obvious applications, to describe the uniform character, the habitual state of an object. *E. g.* Facile omnes, quum valemus, recta consilia aegrotis damus.—Ter. Andr., ii., 1, 8. Noster populus in pace et domi imperat, et ipsis magistratibus minatur, recusat, appellat, provocat.—Cic. Rep., i., 40. Helvetii reliquos Gallos virtute praecedunt—'excl,' as their character.—Caes. B. G., i., 1. Honos alit artes, omnesque incenduntur ad studia gloria; jacent semper quae apud quosque improbantur—Cic. Tusc., i., 2—'Honor (uniformly, as its characteristic property) fosters the arts.'

The present tense, in consequence of its capacity of describing actions in progress in the present time, is frequently employed in narrative as a substitute for the perfect preterit or aorist tense, in order to give a more lively and graphic representation of an occurrence by transferring it from the past time, and presenting it, as it were, before the very eyes of the hearer. *E. g.* Eam sedem Tullius regiae capit, ibique habitavit—Liv., i., 20. Caesar pontem refici jussit; ipse—sex cohortes relinquit, atque—ad Ilerdam proficiscitur.—Caes. B. G., i., 41. This is sometimes called the historical present.

b. The *Imperfect* tense marks the action, motion, &c., of the verb as incomplete or in progress, continued, repeated, habitual, and the time as past; as *scribebam*, 'I was writing,' 'wrote,' 'kept writing,' 'used to write,' 'was wont to write.' Hence, and chiefly from the sense of continued and habitual action, the imperfect is employed to describe the habitual state, the uniform character of an object, just as from its idea of action in progress and incompleting, it obtains relatively the meaning of contemporaneous or parallel action. *E. g.* Acies concurrerunt. Atrox proelium ubique erat ('was' in progress, 'was' going on). Egregie legiones pugnabant ('were

fighting,' 'kept fighting'); *externa auxilia ab simili armatura urgebantur* ('were pressed,' from time to time, during the fight), *ne locum tenere poterant* ('and could not maintain their ground'—this was their condition).—Liv., xl., 40. *Majores nostri libertis non multo secus ac servis imperabant*, 'used to command.'—Cic. Qu. Fr., i., 1.

c. The *Perfect* tense proper marks the action, motion, &c., of the verb as complete and momentary, and the time as present; as *scripsi*, 'I have written.' *E. g.* *Dixi equidem, et dico*, 'I have said, and do say.'—Hor. Sat., ii., 5, 23. *Quae modo dixisti cum his conferamus quae tuis antepono*—Cic. Fin., iv., 10—'what you have just said.' Occasionally, especially in the poets, this tense is used to express an habitual or oft-repeated action, in the same way with the Greek aorist. *E. g.* *Fuscaque nonnunquam cursans per littora cornix demersit* ('dives,' 'is wont to dive') *caput et fluctum cervicis recipit* ('receives,' 'is wont to receive').—Cic. Div., i., 8. This employment of the Latin perfect and Greek aorist has arisen, probably, from an effort to give more energy and rapidity to an action by representing it as already completed, as done at the instant; and for this these tenses are alike suitable, by reason of the common sense of completed and momentary action which they convey. This is confirmed by the fact that the *paulopostfuturum* of the Greek, which likewise expresses completed action, is now and then used to denote a hurried, instantaneous action. *E. g.*, Aristoph. Plut., 1027, *φραζε, και πεπραζεται*. From the sense of completed action in present time, some proper perfect tenses express derivatively a permanent state or condition in present time; *e. g.* *novi*, the perfect tense of *nosco*, 'I perceive,' signifies 'I know;' *adsuevi*, 'I have become accustomed,' 'I am accustomed.'

It may be observed here, to prevent possible mistake, that when present time is spoken of, regard is had, not to any one denomination of time, as 'to-day,' 'this hour,' &c., but to any division of time or period in which the speaker stands. When it is said, 'of all the ancient orators, Demosthenes has spoken most eloquently,' Demosthenes, as one of the ancient orators, is viewed as existing in his writings in the time of the speaker, and *dixit*, 'has spoken,' is a proper perfect tense.

d. The *Perfect Preterit* or *Aorist*, although the same exactly in form with the proper perfect above described, has an entirely distinct sense, and may therefore, for convenience and accuracy, be called by another name. It marks the action as completed, and as momentary, *i. e.*, without the idea of continuance, and the time as

past, as *scripsi*, 'I wrote,' 'I did write.' *E. g.* Tarquinius regnavit annos quinque et viginti—Liv., i., 60—'Tarquin reigned twenty-five years.' Varro delectum habuit tota provincia—Cic. B. G., ii., 18—'Varro held a evy.' Cultrum deinde Collatino dedit—Liv., i., 59—'he then gave the knife to Collatinus.' Sextus Tarquinius, in scio Collatino, cum comite uno Collatiam venit—Liv., i., 58—'S. Tarquinius . . . came to Collatia.' In the first of the above examples, it is seen that although the preterit expresses simply completed action in past time, without any notion of its continuance through a succession of moments of time, yet it is not restricted to marking an action as extending only to a short period of time. Whatever be the length of time occupied by the action, it may be expressed by this tense, provided it be regarded merely as a completed action in past time, and the time be considered as a unit, or be used as a point of time. Thus, in the phrase Tarquinius regnavit annos quinque et viginti, the duration of time does not affect the tense, for the period of Tarquin's reign is regarded as a point of time. On the other hand, the imperfect tense does not depend for its use upon the length of time embraced by the event described; this may be measured by the smallest denomination of time; but upon the fact of the action being regarded as incomplete, in progress, continued, &c., in or during the period of time to which it is referred. *E. g.* Cum iste jam decedebat ('was in the act of departing') eiusmodi literas ad eos misit.—Cic. Verr., ii., 70. Pre lege quae abrogabatur ('was in the course of being abolished') ita disseruit.—Liv., xxxiv., 1. Cultrum, quem sub veste abditum habebat ('kept,' 'was keeping'), eum in corde defigit.—Liv., i., 58.

e. The *Pluperfect* tense is relative, marking the action as completed, and the time as past relatively to a past time. *E. g.* Inde domum . . . | Me refero. Irruerant Danaï, et tectum omne tenebant—Virg. Aen., ii., 757-8—'I returned to my home. The Danaï had broken in,' &c. In some verbs the pluperfect obtains derivatively the sense of an imperfect, just as the perfect proper in the same verbs obtains that of a present; *e. g.* *noveram*, 'I knew,' primarily, 'I had perceived; *conscidcram*, 'I sat,' properly, 'I had taken my seat; *circumsteteram*, 'I stood about,' properly, 'I had placed myself about' (Tac. H., iv., 79); *superfueram*, 'I survived' (Liv., ii., 7); *memineram*, 'I remembered,' &c. (See Krueg., § 444, Ann. 2.)

f. The *Future I* tense represents the action as incomplete or in progress, or, in very many cases, merely without the notion of completed action, and the time as future; as *scribam*, 'I shall write; *veniet*, 'he will come.' *E. g.* Quod remidium nunc huic malo inve-

niam?—Ter. Andr., iii., 1, 10—‘What remedy shall I find for this evil? Nostra ad diem dictam fiet.—Cic. ad Div., xvi., 10. Totum judicabis quale sit; et quod in miserrimis rebus minime miserum putabis, id facies—Cic. ad Div., xiv., 13—‘you will judge of the whole matter, and will do what you shall consider least miserable,’ &c. Profecto tunc erimus beati, quum corporibus relictis cupiditatum erimus expertes.—Cic. Tusc., i., 19. Ut voles me esse, ita ero.—Plaut. Pseud., i., 3, 11. The Latin language is more exact than is the English in the use of the future, where an explanatory or subordinate statement follows a future, a subjunctive, or an imperative. *E. g.* Sit modo is qui *dicet* aut *scribet* institutus liberaliter educatione doctrinaque puerili—Cic. Or., iii., 31—‘Let him who *speaks* or *writes* be liberally trained,’ &c. The Latin language necessarily employs the futures *dicet*, *scribet*, because the main proposition, sit modo . . . institutus, &c., is properly future, and the relative phrase which comes after and defines it naturally belongs to the same time. So, after the imperative, Quem sors dierum cunque dabit, lucro | Appone.—Hor. Carm., i., 9, 14.

g. The *Future II.* tense is relative, and represents the action as completed, and the time as future, the action being marked as completed with reference to another action in future time. *E. g.* Ego vero, si potuero, faciam vobis satis—Cic. Brut., v., 21—‘I will satisfy you if I can, *i. e.*, ‘shall have been able.’ Plato, si modo interpretari potuero, his fere verbis utitur.—Cic. Leg., ii., 18. Cum eo si locuta eris, intelliges quid velim—Cic. ad Div., xiv., 10—‘if you speak (shall have spoken) with him, you will understand what I wish.’ Respirabo cum te videro.—Cic. ad Att., ii., 24. Adjuva nos tua sententia: quod cum feceris ex magna parte communi commodo inservieris.—Cic. ad Div., xi., 4. Quid inventum sit paullo post videro.—Cic. Acad., ii., 24.

It is necessary to repeat for the second future the remark that was made of the first future respecting the more exact correspondence of the time in the chief and subordinate members. It may be added that the *Future II.*, probably from the completedness of the action represented by it, is sometimes employed to represent an act as more prompt and energetic in its performance. *E. g.* Molestus si sum, reddite argentum, abiero.—Plaut. Most., v., 2, 52. De triumpho tibi assentior, quem quidem totum facile et libenter abjecero.—Cic. ad Att., ix., 7. In some instances, the second future seems to be hardly distinguished in sense from the first, and is often used without an accompanying future tense. *E. g.* Et me hac suspicione absolvam, et illis morem gessero.—Ter. Hec., iv., 2, 23. (See Krueger, § 449.)

To what has been said of the tenses, it may be added that, in letter writing, there occurs some peculiarity in the use of some of them. The writer places himself in the time of the reader, and uses tenses suitable to the point of time from which the reader of the letter views the matters stated. Thus, instead of using the present tense to describe actions incomplete or in progress at the time of writing, *i. e.*, in the present time, he employs the imperfect; instead of the preterit or aorist, to narrate actions completed in past time, he uses the pluperfect; and so of the compound future, &c. *E. g.* Haec ego scribebam ('write,' 'am writing') hora noctis nona.—Cic. ad Att., iv., 3. Pridie Idus haec scripsi ante lucem; eo die apud Pomponium in eius nuptiis eram caenaturus—Cic. Q. Fr., ii., 3—'I wrote (for 'I have written') this before daylight, on the 12th; that day (for 'this day') I was to sup (for 'I am to sup') with Pomponius on occasion of his marriage.' Nihil habebam quod scriberem. neque enim novi quidquam audieram, et ad tuas omnes rescripseram pridie.—Cic. ad Att., ix., 10. This interchange of tenses, however, is not uniformly made, but only at the pleasure of the writer. Occasionally the writer passes, as if unconsciously, from one to the other use of the tenses, even within the same sentence. *E. g.* Senatus hodie fuerat futurus; iam enim lucescit.—Cic. ad Att., iv., 16. The same usage, but to a more limited extent, may be found in English epistolary writing.

There is subjoined, before proceeding to the compound tenses, a table of the simple tenses, intended to exhibit, at one view, the precise way in which each tense qualifies the action of the verb as to its time, and as to its completedness and incompleteness:

I. The action incomplete, or in progress, continued, repeated, habitual.	}	1. The <i>time present</i> = <i>Present tense</i> ; <i>e. g.</i> scribo, 'I write,' 'am writing,' 'keep writing,' 'use to, or am wont to write.'
		2. The <i>time past</i> = <i>Imperfect tense</i> ; <i>e. g.</i> scribebam, 'I wrote,' 'was writing,' 'kept writing,' 'used, or was wont to write.'
		3. The <i>time future</i> = <i>Future I. tense</i> ; <i>e. g.</i> scribam, 'I shall or will write.'
II The action completed or momentary	}	1. The <i>time present</i> = <i>Perfect tense</i> ; <i>e. g.</i> scripsi, 'I have written.'
		2. The <i>time past</i> = <i>Preterit or Aorist tense</i> <i>e. g.</i> scripsit, 'I wrote.'
		3. The <i>time past</i> , relatively to a past time = <i>Pluperfect tense</i> ; <i>e. g.</i> scripsissem, 'I had written.'
		4. The <i>time future</i> = <i>Future II. tense</i> ; <i>e. g.</i> scripsissem, 'I shall have written.'

The tenses of the passive and deponent verb are the same in signification as those of the active, allowing for the difference of voice, with the exception, in some partial degree, of the Perfect, Preterit, Pluperfect, and Future II., which, being compounded of the participle in *tus* or *sus*, and the proper tenses of the verb *esse*, obtain some peculiarities of signification. *E. g. :*

Liber scriptus est, 'the book is, has been, was written.'

" " fuit, 'the book has been, was written.' a

" " erat, 'the book was, had been written.'

" " fuerat, 'the book had been written.'

" " erit, 'the book will be written.'

" " fuerit, 'the book shall, will have been written.'

Some want of uniformity in the signification of these compounds arises from the somewhat different sense in which the participle is used, at one time marking simply a completed action, at another time a permanent state or quality ; and from the fact that the tenses of *esse*, 'to be,' are used as the proper verb element, or to express the affirmation. Thus *liber scriptus est* means, properly, 'the book is a thing written,' the participle marking merely a character or quality, and being used as an adjective. But the same compound is used as a perfect and preterit tense of the passive, answering to the perfect and preterit tenses of the active, 'the book has been written,' and 'was written.' When thus employed, *scriptus* expresses a completed action used attributively, and may belong either to the present or to the past time. If *est* be regarded as marking merely the predicative or affirmation, it may be retained in both cases, the time of the affirmation, that is, the time in which the speaker stands, being always present. But a completed action in present time, with the affirmation added, is equivalent to a perfect tense, 'has been written ;' and a completed action in past time, with the affirmation added, is equivalent to a preterit tense, 'was written.' So that *scriptus est* may properly signify indifferently, according to the time in which it stands, 'has been written,' or 'was written.' The same explanation, with the proper modifications, may be applied to the remaining cases. *Scriptus fuit*, 'has been written,' and 'was written,' will be only more complex, *fuit* itself containing the notion of completedness as well as of affirmation. For its signification of 'was,' it will depend on its connection with narrative tenses.

Besides these compound tenses, supplementary to the passive forms, there are others which may be considered supplementary to the tenses generally, expressing, as they do, notions which can not

be conveyed distinctly, if at all, by the simple tenses. These, also, are formed of a participle or verbal adjective, and tenses of *sum*, 'I am,' and are known as the *conjugatio periphrastica*. They are as follows:

<p><i>Participle Present and Imperfect</i>; e. g. <i>scribens</i>, 'writing.'</p> <p><i>Participle Future Active</i>; e. g. <i>scripturus</i>, 'about to,' 'meaning to,' 'going to write.'</p> <p><i>Participle Future Passive</i>; e. g. <i>scribendus</i>, 'that has, or had to be,' 'that is, or was to be,' 'that ought to be,' 'that should be,' 'that must be written.'</p>	} + {	<p><i>sum</i>, <i>es</i>, <i>est</i>, &c.; <i>sim</i>, <i>sis</i>, <i>sit</i>, &c.</p> <p><i>eram</i>, <i>eras</i>, <i>erat</i>, &c.; <i>essem</i>, <i>esses</i>, <i>esset</i>, &c.</p> <p><i>fui</i>, <i>fuisti</i>, <i>fuit</i>, &c.; <i>fuero</i>, <i>fuero</i>, <i>fuero</i>, &c.</p> <p><i>fuero</i>, <i>fuero</i>, <i>fuero</i>, &c.; <i>fuisset</i>, <i>fuisset</i>, &c.</p> <p><i>ero</i>, <i>eris</i>, <i>erit</i>, &c.</p> <p><i>fuero</i>, <i>fuero</i>, <i>fuero</i>, &c.</p>
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Each of the participles may be used with all the tenses and persons of the verb *sum*, both in the indicative and subjunctive, so as to constitute an almost complete system of forms. E. g. *Senectus est operosa et semper agens aliquid et moliens*.—Cic. Sen., 8. *Gestus erat non verba exprimens, sed cum sententiis congruens*.—Cic. Brut., 38. *Alcibiades fuit callidissime temporibus inserviens*.—Nep., vii., 1. *Jugurtha jussis vestris obediens erit*.—Sall. Jug., 31. In these and such examples, the participle retains its peculiar character of a verbal adjective, and by expressing the action as complete or incomplete, intended, or a matter of obligation, is used to introduce an action or state as an attributive with more distinctness than could be done by the simple verb. Thus *est loquens* Socrates is different from Socrates *loquitur*; *si sit loquens* from *si loquatur*.

In the compound made of the future participle in *turus* or *surus* and the tenses of *sum*, the signification is still more distinct from that of any simple tense of the verb. This participle having the signification of 'about to,' 'going to,' 'meaning to,' 'that will probably,' &c., *scripturus sum* means 'I am about to write,' 'am going to write,' 'mean to write,' 'shall probably write;' *scripturus erat*, 'he was about to write,' 'was going to write,' 'meant to write,' 'would probably write;' *si scripturus sit*, 'if he be about to write,' 'be going to write,' 'mean to write;' *si scripturus esset*, 'if he should be about to write,' 'if he were going to write,' 'if he meant to write.' It may be worth while to give these various significations in one view. (See Krueg., § 102.)

<i>Tenses.</i>	<i>Indicative.</i>	<i>Subjunctive.</i>
Present.	scripturus sum, 'I am about to—, going to—, mean to—, will probably, am likely to write.'	si scripturus sim, 'if I be about to—, be going to—, if I mean to write;' 'if I shall probably, or be likely to write.'
Imperfect.	scripturus eram, 'I was about to—, was going to—, meant to—, would probably, or was likely to write.'	si scripturus essem, 'if I were about to—, were going to—, meant to—, should probably, were likely to write.'
Future I.	scripturus ero, 'I shall probably, be likely to—, be going to write.'	(supplied by the Present).
Future II.	scripturus fuero, 'I shall have been about to—, going to—, shall have meant to write.'	(supplied by the Perfect).
Perfect.	scripturus fui, 'I have been about to—, have been going to—, have meant to—, have been likely to write.'	si scripturus fuerim, 'if I have been about to—, have been going to—, have meant to—, have been likely to write.'
Pluperfect.	scripturus fueram, 'I had been about to—, had been going to—, had meant to—, had been likely to write, should probably have written.'	si scripturus fuissem, 'if I had been about to—, had been going to—, had meant to—, had been likely to write, should probably have written.'

The compound infinitive in *turum, am, um*, formed of the future active participle and *esse*, as *scripturum (esse)*, occurring, for example, after a verb of saying or thinking, has the same peculiarity of meaning that has been seen in the tenses of the indicative and subjunctive. *E. g.* (inserting *esse*, usually omitted in writing) :

Present : dicit se scripturum esse, 'he says that he will write, is going to write, means to write, will probably write.'

Imperfect : dicebat se scripturum esse, 'he said (kept saying) that he would write, was going to—, meant to write, was likely to write.'

Future I. : dicet se scripturum esse, 'he will say that he will write, is going to—, means to write, is likely to write.'

Future II. : dixerit se scripturum esse, 'he will have said that he will write, is going to write,' &c.

Perfect : dixit se scripturum esse, 'he has said that he will write, that he is going to write,' &c.

Preterit : dixit se scripturum esse, 'he said that he would write, that he was going to write, that he meant to write, would be likely to write.'

Pluperfect : dixerat se scripturum esse, 'he had said that he would write, that he was going to write, that he meant to write, would be likely to write.'

Instead of this compound future infinitive in *turum* or *surum esse*, there is frequently used as a substitute *fore* or *futurum (esse)*, followed by *ut* and the subjunctive; *e. g.* *dicit fore* or *futurum (esse) ut veniat*, 'he says that he will come;' *dixit fore* or *futurum (esse) ut veniret*, 'he said that he would come,' &c.; *dicit fore* or *futurum (esse) ut venerit*, 'he says that he will have come,' &c.; *dixit fore* or *futurum (esse) ut venisset*, 'he said that he would have come,' &c. For some verbs which have not a future active participle, as is the case with many intransitives, this substitution of *fore* or *futurum esse* is necessary. (See Zumpt, § 594.)

The future passive participle in *ndus, a, um*, contains the idea of obligation and necessity, expressed in English by 'is to be,' 'has to be,' 'ought to be,' 'should be,' 'must be —ed,' and by being combined with the tenses of *sum*, forms a complete system of compound tenses, which retain the peculiar sense of the participle. Thus, *docendus sum*, 'I am to be,' 'have to be,' 'ought to be,' 'should be,' 'must be taught.' *E. g.* *Deus non immolationibus colendus est, sed mente pura.*—*Sen. Ep.*, 52. *Honesta per se expetenda sunt.*—*Cic. Fin.*, ii., 17. *Lysimachia tenenda erat* ('had to be held') *ne Chersonesum intraremus.*—*Liv.*, xxxvii., 36. *Hoc affirmo, nemini mortem magis optandam fuisse.*—*Cic. ad Att.*, iii., 7. *Reliqua quam mihi timenda sint video.*—*Id. ib.*, 8.

This participle in the neuter gender is often used with *est*, &c., impersonally, and is attended commonly by the dative of the personal object upon which is laid the obligation or necessity which it expresses. In English it is more convenient to express the personal object by making it the subject. *E. g.* *Ut tibi ambulandum, unguendum, sic mihi dormiendum*—*Cic. ad Att.*, ix., 7—'as you have to walk, and to be anointed, so I have to sleep.' Sometimes, however, when the participle has an action for its substantive idea, the personal object is represented in English as the agent, as *hoc mihi faciendum est*, 'this must be done by me.'

The following table exhibits the various significations of the compound tenses formed by the participle in *ndus*. (Cf. Krueg., § 103.)

<i>Tenses.</i>	<i>Indicative.</i>	<i>Subjunctive.</i>
Present.	docendus sum, 'I am to be, have to be, ought to be, should be, must be taught.'	si docendus sim, 'if I am to be, have to be, ought to be, should be, must be taught.'
Imperfect.	docendus eram, 'I was to be, had to be, ought to be, should be, must be taught.'	si docendus essem, 'if I were to be, should have to be, ought to be, must be taught.'
Future I.	docendus ero, 'I shall have to be taught.'	(supplied by the Present).
Future II.	docendus fuero, 'I shall have had to be taught.'	(supplied by the Perfect).
Perfect.	docendus fui, 'I have had to be taught.'	si docendus fuerim, 'if I have had to be taught.'
Pluperfect.	docendus fueram, 'I had had to be taught.'	si docendus fuissem, 'if I had, or should have had to be taught.'

The compound infinitive in *ndum, am, um*, occurring with an accusative, of which the participle is the qualification, after verbs of saying and thinking, retains the same peculiar sense of the participle which has been seen in the tenses of the indicative and subjunctive. *E. g.* Dicit sibi docendum esse, 'he says that he has to teach, is to teach, ought to, should, must teach.' A list of the forms of this infinitive is subjoined :

Present.	<p>dicit sibi docendum esse, 'he says that he is to, has to, ought to, should, must teach.'</p> <p>dicit sibi docendum fuisse, 'he says that he has had to teach.'</p> <p>dicit fore (futurum) ut sibi docendum sit, 'he says that he will have to teach.'</p> <p>dicit fore (futurum) ut sibi docendum fuerit, 'he says that he will have had to teach.'</p>
Imperfect.	<p>dicebat sibi docendum esse, 'he said, kept saying, &c., that he had to teach, ought to, should, must teach.'</p> <p>dicebat sibi docendum fuisse, 'he said, kept saying, &c., that he had had to teach.'</p> <p>dicebat fore (futurum) ut sibi docendum esset, 'he said, kept saying, &c., that he would have to teach.'</p> <p>dicebat fore (futurum) ut sibi docendum fuisset, 'he said, kept saying, &c., that he would have had to teach.'</p>
Future I.	<p>dicet sibi docendum esse, 'he will say that he is to, has to, ought to, should, must teach.'</p> <p>dicet sibi docendum fuisse, 'he will say that he has had to teach.'</p> <p>dicet fore (futurum) ut sibi docendum sit, 'he will say that he will have to teach.'</p> <p>dicet fore (futurum) ut sibi docendum fuerit, 'he will say that he will have had to teach.'</p>
Future II.	<p>dixerit sibi docendum esse, 'he will have said that he has to, ought to, should, must teach.'</p>
Perfect.	<p>dixit sibi docendum esse, 'he has said that he has to, ought to, must teach,' &c.</p> <p>dixit sibi docendum fuisse, 'he has said that he has had to teach,' &c.</p> <p>dixit fore (futurum) ut sibi docendum sit, 'he has said that he will have to teach,' &c.</p> <p>dixit fore (futurum) ut sibi docendum fuerit, 'he has said that he will have had to teach,' &c.</p>
Preterit.	<p>dixit sibi docendum esse, 'he said that he had to teach,' &c.</p> <p>dixit sibi docendum fuisse, 'he said that he had had to teach,' &c.</p> <p>dixit fore (futurum) ut sibi docendum esset, 'he said that he would have to teach,' &c.</p> <p>dixit fore (futurum) ut sibi docendum fuisset, 'he said that he would have had to teach.'</p>
Pluperfect.	<p>dixerat sibi docendum esse, 'he had said that he had to teach, ought to teach,' &c.</p> <p>dixerat sibi docendum fuisse, 'he had said that he had had to teach,' &c.</p> <p>dixerat fore (futurum) ut sibi docendum esset, 'he had said that he would have to teach,' &c.</p> <p>dixerat fore (futurum) ut sibi docendum fuisset, 'he had said that he would have had to teach,' &c.</p>

The following table presents a view of the future passive participle and the tenses of *sum*, used impersonally, attended by the dative of the personal object. (See Krueg., § 103, Anm. 2)

Present: mihi docendum est, 'I am to, have to, ought to, should, must teach.'

tibi " " 'you are to, &c., teach.'

Present :	ei	docendum est,	'he is to, &c., teach.'
	sibi	" "	'he is to, &c., teach.'
	nobis	" "	'we are to, &c., teach.'
	vobis	" "	'you are to, &c., teach.'
	iis	" "	'they are to, &c., teach.'
	sibi	" "	'they are to, &c., teach.'
Imperfect :	mihi	"	erat, 'I was to, had to, &c., teach.'
Future I. :	mihi	"	erit, 'I shall have to teach,' &c.
Future II. :	mihi	"	fuerit, 'I shall have had to teach,' &c.
Perfect :	mihi	"	fuit, 'I have had to teach,' &c.
Preterit :	mihi	"	fuit, 'I had to teach,' &c.
Pluperfect :	mihi	"	fuerat, 'I had had to teach,' &c.
Pres. Sub. :	si mihi	"	sit, 'if I have to teach,' &c.

In what has been thus far said of the tenses, regard has been had, for reasons already assigned, exclusively to the indicative. The imperative has two forms for the second person, as *audi* and *audito*, 'hear thou ;' *audite* and *auditote*, 'hear ye ;' for the third person only one, as *audito*, 'let him hear ;' *ne ferito*, 'let him not strike ;' *audiunto*, 'let them hear ;' *ne feriunto*, 'let them not strike.' In both forms equally, the imperative commands absolutely ; but the second or longer form of the second person is distinguished in meaning from the first or shorter form by not confining the injunction to the present moment and to a person immediately addressed, but extending it to the future time and to a person however distant ; and, consequently, by being used in expressing positive requirements of duty, moral precepts, and the like. *E. g.* Ignoscito saepe alteri, nunquam tibi.—Syr. Sent., 143. Quum valetudinis rationem, ut spero, habueris, habeto etiam navigationis.—Cic. ad Div., xvi., 6. Ubi nos laverimus, si voles, lavato.—Ter. Eun., iii., 5, 48. In the two last examples, the distinction between the sense of the second form of the imperative and the first is not, by any means, so obvious as in the first example ; and yet it may be admitted to have somewhat of the same future sense, as the grammars consider it, that lies at the foundation of the use of the imperative in moral and legal injunctions. This sense is most manifest in the imperative of the third person. Thus, in the terms of the treaty with Antiochus, it is said : Amicitia regi Antiocho cum populo Romano esto. Excedito urbibus, agris, &c. Ne qua arma efferto ex iis oppidis quibus excedat, &c.—Liv., xxxviii., 38. So in legal enactments, *ne ferito*, 'let him not strike,' and in moral and religious precepts, *ad divos adeunto caste, pietatem adhibento ; opes amovento*.—Cic. Leg., ii., 8. In such instances the injunction is absolute, but it is

addressed, not to persons present to the authority imposing it, and as a command to extend only to the present moment, but is intended to apply to the conduct of the person upon whom the command is laid at any future and even distant time, whenever the circumstances claim it. The very introduction of the third person shows that the command is to extend to a person or persons not immediately present to the authority issuing it, and that it must comprise the future, yet not so as to make it a simple future; for the command or injunction must be conceived as always present and controlling the person to whom it is addressed. This may serve to limit the sense in which this form of the imperative is called a future, and, at the same time, to mark the distinction between the imperative and the proper future, sometimes seemingly performing the office of an imperative: *e. g.* Tu non cessabis, et ea quae habes instituta perpolies, nosque diliges.—Cic. ad Div., v., 12; and between the imperative and the subjunctive present used in exhortations, as *abcamus*, 'let us depart.' Both the future and the subjunctive want the authoritative form of command essential to the imperative; the former simply affirming as a reality the action referred to future time; the latter representing it as merely advised or urged to be done, as therefore left to the voluntary decision of the party addressed, and, of course, indeterminate.

In some verbs but one form of the imperative exists, as *scito*, *scitote*, *esto*, and perhaps for no other reason than may be found in the nature of their substantive idea.

The tenses of the subjunctive are materially influenced in their meaning by the signification of the mood, and this chiefly in regard to the time, and not to the completedness or incompleteness of the action. The subjunctive, as expressing doubtful and contingent, or indeterminate affirmations, stands in near relation to the future, or, rather, may be said to be of the same nature. Thus, *si veniat*, 'if he come,' plainly refers the action to a point of time future in regard to the speaker. In the phrase *si veniret dicerem*, 'if he should (were to) come, I would tell him,' the same idea of uncertainty, or indeterminateness, and of futurity occurs, differing from the former only in being further removed from the present, that is, from immediate decision. So, again, where the imperfect subjunctive stands in narrative after past tenses, though the time be really past with respect to the speaker, it is future in regard to the time of the main proposition. *E. g.* Is ita cum Caesare agit: si pacem populus Romanus cum Helvetiis faceret, in eam partem ituros atque ibi futuros Helvetios, ubi eos Caesar constituisset atque

esse voluisset.—Caes. B. G., i., 13. Now this contingent and future sense of the subjunctive communicates itself more or less fully to the tenses which enter it. Accordingly, the subjunctive has no future, at least under that name; but allots the expression of this time to the *present* tense, which really becomes a future, marking future time and incompleting action. That is, the notion of present time belonging to the present tense is neutralized by the future sense of the subjunctive which takes its place, and that of incompleting action remains.

The *Imperfect* tense in the subjunctive is more various and complicated in its meanings, as appears from the examples above recited. *a.* In narration, after past tenses, the imperfect subjunctive marks an incomplete action as being in past time with respect to the speaker, in future time in regard to the main proposition. Thus, when used with *ut*, *ne*, and relatives, in the expression of purpose, with *ut* and *ut non* to denote result or effect. *E. g.* Divitiacus . . . obsecrare coepit ne quid gravius in fratrem statueret.—Caes. B. G., i., 20. Qua de re futurum uti totius Galliae animi a se averterentur.—Id. ib. Equitatum qui sustineret hostium impetum misit.—Id. ib., c. 24. So with *quum* and *quod*. *E. g.* Prima luce quum summus mons a Tito Labieno teneretur, . . . Considius equo admissis ad eum accurrit (the present used for the aorist in narrative).—Caes. B. G., i., 22. Helvetii . . . quod timore perterritos Romanos a se discedere existimarent . . . nostros a novissimo agmine insequi ac lacessere coeperunt.—Id. ib., c. 23. *b.* In conditional propositions, the imperfect subjunctive is used in three different ways: 1. In narrative, after past tenses, where a mere assumption is intended, precisely as in the case above noticed. *E. g.* Quod ubi Caesar rescivit, quorum per fines ierant his uti conquirent et reducerent, si sibi purgati esse vellent, imperavit.—Caes. B. G., i., 28. 2. In the oratio recta, where the condition is a mere assumption, the imperfect subjunctive represents the action as being the farthest removed from present decision, the most uncertain or indeterminate. It corresponds exactly to *ei* and the optative in Greek, compared with *ην* and the subjunctive, and may be assumed to have its reason in the fact that of the two indeterminate or doubtful forms of affirmation, the present and imperfect subjunctive (the subjunctive and optative in Greek), the subjunctive present, as being more nearly akin to the present tense proper, expressed such contingent propositions as are to be decided at the instant; *e. g.* *veniamus*, ‘let us (presently) come;’ while the subjunctive imperfect (the Greek optative), as being farther removed from the present, and yet, in virtue of its sub-

junctive form, belonging to the future, expressed such contingent propositions as are farthest removed from immediate decision; e. g. *si venirent*, 'if they should come,' *dicerem*, 'I would say.' In cases such as this, the notion of indeterminateness and futurity conveyed by the subjunctive has wholly neutralized that of past time proper to the imperfect, while that of incompleteness of action has been retained, either distinctly, or as the expression of a resulting state or condition, or at least so far as to exclude the idea of completed action. *E. g.* *Si omnes hunc conjectum in nuptias inimici vellent, quod nisi hoc consilium darent?*—*Ter. Andr.*, iv., 1, 43. 3. In conditional propositions, where the condition is represented as determined as already unfulfilled, and in the present time, the imperfect of the subjunctive is used both in the chief member and in the conditional. *E. g.* *Si semper optima tenere possemus* ('if we could'—but we can not) *haud sane consilio multum egeremus* ('we would have not much need of advice'—but we do have much need). The form of the proposition is the same with that in which the condition is represented as wholly indeterminate, as a merely possible thing, and yet the sense is entirely different, answering to the Greek *ei* with the indicative imperfect, followed by *av* and the indicative imperfect. This difference can be explained by assuming that the elements entering into the two propositions have been differently combined. These elements are as follows:

1. The imperfect = $\left\{ \begin{array}{l} a. \text{ Time past.} \\ b. \text{ Action incomplete, \&c.} \end{array} \right.$
2. The subjunctive = *c.* Contingency, indeterminateness; with *si*, contingent condition.

In the one case, namely, when the condition is regarded as indeterminate, as a merely possible case; e. g. *si veniret, dicerem*, 'if he should come, I would tell him,' the force of the past time (*a.*) is neutralized by the presence of the subjunctive, except so far as it may serve to remove the action to a greater distance from present decision; and there remain only two elements, viz., (*b.*) action incomplete or continued, and, (*c.*) indeterminateness or contingency; and these two united give the sense which the subjunctive imperfect has in the case under consideration. For the imperfect subjunctive, in cases of mere assumption, as in *si veniret*, 'if he should come,' *dicerem*, 'I would tell him,' is really made up of a future contingency, due to the subjunctive, and of an incomplete action, due to the imperfect: the notion of past time, which belongs to the imperfect, has been removed out of the way by the presence and force of the subjunctive. This is true even of the case in which, being

used after narrative tenses, the imperfect subjunctive marks an action as past with reference to the speaker, but future with regard to the main proposition; for there the idea of past time, as in the case of the imperfect participle and infinitive, is due to the narrative tense with which it is associated. That the imperfect should lose the sense of past time through the influence of the subjunctive, is no more remarkable than that the present should, through the same influence, lose the notion of present time. If it be asked, What, then, is the difference between the present and imperfect subjunctive, seeing they both express future contingency and incomplete action? the answer has already been given, namely, that the present marks a contingency belonging to the nearer, the imperfect one belonging to the remoter future; the former is the immediate future, and looks to present decision; the latter is the distant future, and has no regard to present decision. Admitting the necessity for a second form to express this remoter contingency, the reason for selecting the imperfect rather than any other tense, in the case here considered, may be thus shown. If it be sought to express it by a future tense, this will be found plainly impossible, the subjunctive having no future, or, rather, being itself a future; and the present has already been assigned its office. Only the past tenses remain; and among these the imperfect is the only one which contains the idea of incompleted action, which is necessarily involved in *si veniret*. The other past tenses can be employed only when completed action is to be expressed, as *si venisset*, 'if he should have come.' And, lastly, as there is a natural relation between the present and immediate prospect of decision, so there would seem to be a natural relation between the past and a more remote contingency.

In the latter case, namely, when the condition is proposed as determined and unfulfilled in present time, as in the example above given, or in the following, *Ego, ni te videre scirem . . . quantum officii sustinerem, . . . plura scriberem*—Cic. ad Div., ii., 6—'if I did not know, &c., I would write more' (but I do know, and do not write more), the effect of the past time (*a.*) is to mark what was a contingency or doubtful assumption, indicated by the subjunctive, as a thing decided or determined and unfulfilled; decided, because every thing in past time, simply so considered, is decided; and hence unfulfilled, because a contingency or doubtful assumption, referred to past time, must be considered either as happening and becoming a reality, or as not happening, and, as a condition, being unfulfilled: it can not be decided and at the same time remain con

tingent. But it is not regarded as fulfilled or accomplished; that, according to the use of the Latin language, requires the indicative; hence it is unfulfilled. Thus it appears that the imperfect subjunctive is fitted to express, what in practice it does express, a determinate and unfulfilled condition. The question remains, how the *present time* of such a condition is consistent with the use of the *imperfect tense*. That its employment is not accidental would appear from the fact that the English and Greek also use the imperfect tense in the same way. *E. g.* Οὐκ ἂν οὖν νησῶν ἐκρατεῖ εἰ μὴ καὶ ναυτικὸν εἶχεν—Thuc., i., 9—‘he *would not* then be the master of islands *if he did not have* a navy also.’ ‘If he *were* wise, he *would* shun the society of bad men.’ Referring to the elements which go to make up the meaning of the imperfect subjunctive, as above given, and remembering that the idea of past time (*a.*) and that of contingency (*c.*) have been employed to express a determinate unfulfilled condition, it will be seen that the only element remaining undisposed of is that of incomplete or continued action (*b.*). This is common to the imperfect subjunctive of the Latin and English, and to the imperfect indicative of the Greek, as used in this conditional, and might, from this, be fairly assumed, if no possible explanation could be given, to furnish the idea of present time. And this assumption would be rendered more probable by observing that the idea of past time, as an element of the imperfect, having been neutralized by entering into combination with the subjunctive, there is left of this tense only the notion of incompleted action, which it has in common with the present. In other words, if the incompleted action in the imperfect tense be stripped of the notion of past time, it becomes the mere substantive idea of the verb, that is, action, motion, &c., in progress, regarded abstractly. And this abstract notion of action or motion incompleted or in progress belongs naturally to the present; it is referred to past time only by being made a part of the narration of past events. That this is so may be seen more clearly by referring to the fact that the infinitive and participle denoting incompleted action are capable of expressing past time only by being associated with past tenses. Without this connection, they are always and naturally referred to present time. This, then, results, that the imperfect tense, in this case of the conditional, having lost wholly the idea of past time, beyond what was necessary to convert a contingent condition into one decided as unfulfilled, presents the bare notion of action, motion, &c., regarded as incomplete or in progress; and this is naturally referred to the present time, that is to say, the present time in this conditional is

due to the incompleted action expressed by the imperfect. And the exact difference between the imperfect subjunctive when employed in determinate and when employed in indeterminate conditions is, that, in the latter case, the contingent future sense of the subjunctive is made to prevail over the notion of past time belonging to the imperfect tense, so as to remove it out of the way, and so present the condition as an indeterminate future contingency, with the idea of incompleted action retained, and the action of the main proposition as a mere assumption or supposed case, without regard to present decision, and with the same idea of incompleteness. In the former case, the idea of past time is made to neutralize the proper sense of the subjunctive, converting a contingent condition into one determined and unfulfilled; and, in the main proposition, a mere possible case assumed into an event decided as not happening, the action, meanwhile, being naturally referred to the present time.

Should it still seem strange that the subjunctive, and not the indicative, is employed in this latter form, when the condition is really determinate, it may be remarked that, without the presence of the subjunctive, the condition would be expressed as determinate indeed, but determined as fulfilled; that, according to the way of thinking of which the language is the sure evidence, the notion of an unfulfilled condition requires for its expression a past time coupled with contingency, and that these two ideas, in a case where the action is to be regarded as incomplete or in progress, and so referred to the present time, can be found combined in the imperfect subjunctive alone. The Greeks compassed the expression of this combination in a way somewhat different, but really equivalent. They employed the imperfect indicative with *εἰ*, but in the main proposition introduced *αὐ* to mark contingency. So that, supposing *αὐ* to extend its influence to the conditional member as well, they had the same combination as the Latins, namely, past time and contingency to mark the condition as determined and unfulfilled, and continued action to denote present time. The English language, wanting, like the Latin, a separate sign of contingency, adopts the same method of conveying this peculiar expression. 'were' in the conditional, and 'would' in the main proposition, being imperfect tenses of the subjunctive. It has also the same ambiguity with the Latin. This the Greek avoids.

The *perfect* and *preterit* tenses in the subjunctive, as in the indicative, have the same form, and in signification can not be always readily distinguished. The proper perfect tense is of more common occurrence, and after present, future, and proper perfect tenses,

may be considered the regular form to express completed action in present, or, rather, in future time, the subjunctive so modifying its notion of time. *E. g.* Facta autem et casus et orationes tribus ex temporibus considerabuntur: quid *fecerit* ('what he has done' or 'may have done') aut quid ipsi *acciderit*, aut quid *dixerit*; aut quid faciat, quid ipsi accidat, quid dicat; aut quid facturus sit, quid ipsi casurum sit, qua sit usus oratione. — Cic. *Inv.*, i., 25, cited by Weissenborn, § 372.

It is this proper perfect of the subjunctive that is employed, chiefly in negative exhortations and prohibitions, instead of the usual present; the notion of completed action, which the perfect contains, giving the exhortation more of positiveness, the speaker indicating thereby that the action is to be regarded wellnigh as a thing already accomplished. *E. g.* Deus . . . hoc facito, hoc *ne feceris*, diceret.—Cic. *Div.*, ii., 61. And in the same way, when employed, in one of the significations of the subjunctive, to give a milder turn to the expression. *E. g.* Forsitan non nemo vir fortis *dixerit*—'may perchance say,' 'may already have said.' Nil ego *contulerim* jucundo sanus amico.—Hor. *Sat.*, i., 5, 41. In this last example, *contulerim* is the chief member of a conditional proposition, of which *sanus*, 'if I have my senses,' is the condition; and the perfect subjunctive takes the place of a present, 'I will perchance compare,' rendering the sense equivalent, by the completedness of the action, to a strong but modest affirmation.

Examples, however, are not wanting, in which the preterit or aoristic sense of this form of the subjunctive is to be admitted, namely, in which it is used in narrative to mark a completed, momentary action, the subjunctive being present to denote result or effect, *oratio obliqua*, or other sense proper to the mood. *E. g.* Tormentis quoque quum laceretur, eo fuit habitu oris ut, superante laetitia dolores, ridentis etiam speciem *praebuerit*. — Liv., xxi., 2. Cf. *Id.*, i., 11, sub fin. *habuerint*. Care must be taken not to confound with such examples those in which, even after past tenses, the speaker refers, in the subordinate member, to his present feelings or experience, and, consequently, employs the proper perfect. *E. g.* Hortensius ardebat dicendi cupiditate, sic ut in nullo unquam flagrantius studium *viderim* ('have seen'). — Cic. *Brut.*, 88. (Cf. Krueg., § 619, and Zumpt., § 504, Anm.)

The *Pluperfect* tense retains in the subjunctive the sense of relative completed action which it had in the indicative, although not always presenting it with equal distinctness, sometimes appearing to have the meaning of an aorist merely. The notion of past time

proper to the pluperfect is essentially destroyed by the presence of the subjunctive, which causes the action to be regarded as future with respect to the main proposition, although it may be past with reference to the time of the speaker. That the action is considered as past in this sense, is owing to its connection with past tenses in the main proposition. The subjunctive will, of course, ordinarily give to the pluperfect, as to other tenses, the sense of indeterminate or doubtful affirmation, always attached by the Latins to the *oratio obliqua*, to the indirect question, &c. *E. g.* *Quum in hanc sententiam pedibus issent* ('had concurred') *tum demum a Terentio consule alatae sunt.*—*Liv.*, xxii., 26. *Cf. Caes. B. G.*, iii., 2. *Veneti . . . simul quod quantum in se facinus admisissent intellegebant, legatos, quod nomen apud omnes nationes sanctum inviolatumque semper fuisset, retentos a se, . . . bellum parare instituunt.*—*Caes. B. G.*, iii., 9.

In conditional propositions, the pluperfect subjunctive is employed in two cases; first, when the condition is indeterminately affirmed as a merely assumed or supposed case. *E. g.* *Si collibuissest* ('if he pleased; properly, 'should have pleased') *ab ovo usque ad mala citaret, Io Bacche!*—*Hor. Sat.*, i., 3, 4. *Vestem servosque sequentes . . . si quis vidisset, avita | ex re praeberi sumptus mihi crederet illos*—*Hor. Sat.*, i., 6, 78, seqq.—'if any one should have seen . . . he would believe.' *Et vulnerati quidam necatique, si vultus eorum indignitate rerum acrior hostem offendisset*—*Liv.*, ix., 6—'if their looks offended; properly, 'should have offended the enemy.' In such cases, the force of the subjunctive is not merely to represent the action as contingent or doubtful, but to make it future in regard to the main proposition. Secondly, when the condition is represented as determined and unfulfilled, and the chief proposition expresses an assumption or supposed case, decided not to have occurred, both in past time, the subjunctive pluperfect is used in both members, except in the case above described, in which the indicative stands in the chief proposition. *E. g.* *Si venisses ad exercitum a tribunis militaribus visus esses; non es autem ab his visus; non es igitur profectus ad exercitum*—*Cic. Inv.*, i., 47—'if you had come (but you did not come), you would have been seen (but you were not seen). This construction corresponds to *ei* and the indicative aorist in Greek, followed by *av* and the aorist indicative in the main proposition. The elements of the pluperfect tense subjunctive are these

1. Pluperfect tense = $\left\{ \begin{array}{l} a. \text{ Time past.} \\ b. \text{ Action completed.} \end{array} \right.$
2. Subjunctive mood = *c.* Contingency; indeterminateness.

The effect of the past time (*a.*) upon the subjunctive (*c.*) is to cause its proper contingent sense to be regarded as a thing decided and unfulfilled, as was seen when the imperfect subjunctive was under consideration. And as the remaining notion of completed action (*b.*) is in this construction associated with narrative or past tenses, it naturally enough conveys the idea of past time, just as the incompleting action of the imperfect is used to denote present time.

It remains to notice the *tenses of the infinitive*. And it may be here repeated, that although, for practical purposes, the infinitive may be assumed to have all the tenses, one form standing for the present and imperfect, a second for the perfect, preterit or aorist, and pluperfect, a third for the future I. in oratio recta and in oratio obliqua, and a fourth for the future II., yet, in fact, the infinitive expresses merely incompleting and completed action, the time in each case being decided by that of the verb with which it stands connected. Thus the form for the present and imperfect, *docere*, 'to teach,' 'the teaching,' expresses incompleting or continued action; that for the perfect, preterit, and pluperfect, *docuisse*, 'to have taught,' 'the having taught,' completed action; that for the future I., *docturum esse*, 'to be about to teach,' 'to be going to teach,' 'to mean to teach,' &c., action incompleting, or at least not completed, and marked as on the eve of happening, as meant, probable, &c.; that for the future II., *docturum fuisse*, 'to have been about to teach,' 'to have meant to teach,' &c., an action likewise incomplete, but with a peculiar relative sense, due to *fuisse*. (Cf. Krueg., § 473.)

When the infinitive is used simply as the subject, the signification is obviously in accordance with the above view. *E. g.* Doctō nomini vivere ('the living,' 'to live') est cogitare ('thinking,' 'to think'). — Cic. Tusc., v., 38. Ingenuas didicisse fideliter artes emollit mores nec sinit esse feros, 'the having learned.'—Ovid, Pont., ii., 9, 48. So, also, when the infinitive stands as the object after a number of verbs, namely, after those signifying (*a.*) volition, as *volo, nolo, malo*; (*b.*) choice, desiring, aiming at, as *opto, cupio, gestio, aveo, studio*; (*c.*) ability, capacity, measure, &c., as *possum, quoco, nequoco, scio, facile est, difficile, magnum, permagnum, integrum est*, &c.; (*d.*) active exertion of one's powers, setting one's self to do a thing, effort, purposing, resolving, and the like, as *nitor, contendo, molior, cogito, meditor, constituo, decerno, in mentem venit, in animum induco*, &c.; (*e.*) duty, propriety, necessity, and the like, as *debeo, oportet, necesse est, fas est, melius est, alienum est, convenit, decet, licet, conceditur, satius est, opus est*; (*f.*) to begin, to cease, to be wont, as *coepi, incipio, desino, pergo, solco, consuevi*, &c.; (*g.*) to

hasten, to tarry, to prepare, to promise, to undertake, &c., as *maturō, moror, paro, promitto, suscipio*, &c. (See Weiss., § 312, seqq. Solent diu cogitare omnes qui magna negotia volunt agere.—Auct. ad Her., iv., 11. Vincere scis, Hannibal, victoria uti nescis.—Liv., xxii., 51. Caesar maturat ab urbe proficisci.—Caes. B. G., i., 7. It is plain that *proficisci*, as the object of *maturat*, in the last example, expresses the action of ‘departing’ absolutely, without completedness, and without any notion of time beyond what is derived from *maturat*. The same statement may be shown to be true of the infinitive standing with an accusative after verbs of saying, thinking, &c. E. g. *audio te venire*, ‘I hear that you are coming,’ *i. e.*, ‘I hear of the coming—with regard to you;’ *audiri te venisse*, ‘I heard that you had come,’ *i. e.*, ‘I heard of the having come—with regard to you, or as respects you.’

It may be observed in regard to the use of the infinitive, although not properly belonging to the inquiry into the signification of its tenses, first, that the verbs which have the infinitive after them in the accusative case are generally, and, as might naturally be expected, such as have for their substantive idea, states of mind, capacities, active powers, and the like, which, for the most part, can have for their object only abstract actions, motions, &c., and not sensible things. E. g. *volo*, ‘I will,’ can be followed only by such an object as may be fitly expressed by the substantive idea of a verb, that is, by an action, motion, state; hence *volo ire*, ‘I will go,’ that is, ‘I will—the going;’ *possum facere*, ‘I can do it,’ that is, ‘I am able—as regards the doing it;’ *cupio discere*, ‘I desire to learn,’ that is, ‘I desire—the learning.’ And this is equally true when these verbs are followed, instead of the infinitive, by the subjunctive, with or without *ut*, the object of their action or state being the substantive idea contained in the subjunctive form of the verb. E. g. *velim eas*, ‘I wish you to go,’ that is, ‘I will—your going.’ Secondly, that the infinitive after these verbs stands (*a.*) as the direct object of the verb’s action, as probably after *volo, malo, nolo, opto, in animum duco*, &c. E. g. *Illuc (Capuam) opes suas deferre et imperii nomen transferre cogitant*, ‘they are thinking of the conveying.’—Cic. Rull., i., 6. *Gestio scire ista omnia*.—Cic. ad Att., iv. 11. *Nolo proficisci*, ‘I will not depart,’ ‘I will not the departing.’ (*b.*) The infinitive stands as the accusative of measure, or in the sense of ‘as to,’ ‘as regards,’ marking the object with regard to which the capacity, state, &c., exists or is exerted. E. g. *Pelopidas non dubitavit, simulac conspexit hostem, conflare*, ‘Pelopidas did not hesitate as to, in regard to engaging,’ &c. It admits of ques

tion whether *volo* and its compounds may not belong to this class; *possum* clearly does. E. g. *non poterat effugere*, 'he could not escape,' that is, 'he was not able—as to, as far as regards escaping.' Thirdly, many of these verbs, as *volo*, *malo*, *nolo*, expressing volition; *contendo*, *curo*, *meditor*, *cogito*, *operam do*, *id ago*, *in animum induco*, expressing the directing one's efforts to, &c.; *statuo*, *consilium capio*, *decerno*, *placet*, expressing the resolving, &c.; and some substantives, as *consilium est*, *voluntas*, *ratio est*, are followed, not only by the infinitive, but also by the subjunctive, or by the subjunctive with *ut*. The difference between the employment of the infinitive and subjunctive is, that when the volition or other action is followed simply by its object, it has the infinitive; when it is followed by this object with the additional idea that it depends for its attainment upon the will of another, or, which is the same thing, when the act of willing, &c., is aimed to determine the action of another person, it has the subjunctive, with and without *ut*. Thus *volo ire*, 'I will go,' 'I will the going;' but *velim eas*, 'I wish you to go,' that is, 'I will the going,' with the additional idea, conveyed by the subjunctive mood, that this 'going' is a thing that may or may not occur. The reason, then, for this use of the subjunctive is precisely the same as that for the use of this mood after *rogo*, *hortor*, &c., namely, the indeterminateness necessarily attaching itself to the affirmation of actions depending on the will of another. (For the list of verbs, see Weissenb., § 411; Krueg., § 560.)

In the construction of what is called the accusative with the infinitive, the signification of the tenses of the infinitive is determined by the time of the verb of saying or thinking upon which it depends, or upon the time of the contemporaneous action to which it is referred. E. g. *Dico puerum venire*, 'I say that the boy is coming.' *Quum Athenis essem audivi te proficisci*, 'I heard that you were departing.' It may be observed, as a general rule, that the present, perfect, future I., and future II., of the verb of saying and thinking, are followed by the same class of tenses of the infinitive, and so of the imperfect, preterit, and pluperfect; but there are many cases in which this rule does not apply; and it is better to be guided in every instance by the sense to be conveyed. Thus *dico puerum venisse* will commonly mean, 'I say that the boy has come,' but it may also signify, 'I say that the boy came,' or 'I say that the boy had come.' It may, accordingly, be remarked, first, that the futures have a two-fold sense, one when they follow the present and like tenses, the other when they follow past tenses. The former is equivalent to the English 'will,' the latter to 'would.' E. g. *Dico*

puerum venturum esse, 'I say that the boy will come;' dixi puerum venturum esse, 'I said that the boy would come.' Secondly, that a departure from the general rule occurs, yet without danger of mistake, when the action of the infinitive is not referred immediately to the time of the verb of saying or thinking, but is made to accord with that of an interposed explanatory phrase. *E. g.* Habeo auctores ('I have authority for saying that') vulgo olim Romanos pueros . . . Etruscis litteris erudiri solitos ('were accustomed to be instructed in Etruscan letters').—Liv., ix., 37. Platonem Tarentum venisse ('that Plato came'), L. Camillo, Appio Claudio consulibus, reperio, ('I find that').—Cic. Sen., 12.

In the subjoined view of the tenses of the infinitive, as used with an accusative after verbs of saying and thinking, both the ordinary and the less usual signification of each tense is given. In consulting it, it should be observed, that each one of any group of tenses of the verb of saying and thinking may be used with all the tenses of the infinitive in the corresponding group of infinitives, the sense of the infinitive remaining the same. Thus *audio* may be used with *venire, venisse, &c.*, to the end of this division, and so of *audivi, audiam, audivero*. *Audiebam* may be used with *venire, venisse, venturum esse, &c.*, i. e., with all the tenses of the infinitive in the division answering to the second class of tenses of the verb of saying and thinking; and so of *audivi, audiveram*.

I. Infinitive Active.

1. Present, Perfect, and Futures I. and II.

audio, 'I hear,'
audivi, 'I have heard,'
audiam, 'I shall hear,'
audivero, 'I shall have heard,'

puerum,
 'that the boy,'

{ *venire*, 'is coming,' 'comes,' &c.
 " 'was coming,' 'kept coming,' 'came,' &c.
venisse, 'has come.'
 " 'came.'
 " 'had come.'
venturum esse, or
fore (futurum) ut puer veniat,
 'will come'
venturum esse, 'would come.'
venturum fuisse, or
fore (futurum) ut puer veniret,
 'will have come.'

2. Imperfect, Preterit, and Pluperfect.

audiebam, 'I heard,'
 'kept hearing,'
audivi, 'I heard,'
audiveram, 'I had heard,'

puerum,
 'that the boy,'

{ *venire*, 'was coming,' 'kept coming,' 'came,' &c.
venisse, 'came.'
 " 'had come.'
venturum esse, or
fore (futurum) ut puer veniret,
 'would come.'
venturum fuisse, or
fore (futurum) ut puer venisset,
 'would have come.'

II. *Infinitive Passive.*1. *Present, Perfect, and Futures I. and II.*

audio, 'I hear,'
audivi, 'I have heard,'
audiam, 'I shall hear,'
audivero, 'I shall have heard'

puerum,
 'that a
 boy,'

interfici, 'is in the act of being slain,' 'is wont to be slain.'
interfici, 'was in the act of being slain,' 'was wont to be slain.'
interfectum esse, 'has been slain.'
 " " 'was slain.'
 " " 'had been slain.'
interfectum iri, 'is going to be slain.'
interfectum iri, 'was going to be slain.'
interficiendum esse, or
fore (futurum) ut puer interficiendus sit, 'is to be,' 'has to be, &c., slain.'
interficiendum esse, 'was to be,' 'had to be, &c., slain.'
interfici, 'was in the act of being slain,' &c.
interfectum esse, 'was slain.'
 " " or *fuisse*, 'had been slain.'
interfectum iri, 'was going to be slain.'
interficiendum esse, 'was to be slain,' &c.
fore (futurum) ut puer interficiendus esset, 'would have to be slain,' &c.
interficiendum fuisse, 'was to have been slain,' &c.
fore (futurum) ut puer interficiendus fuisset, 'would have had to be slain.'

2. *Imperfect, Preterit, and Pluperfect.*

audiebam, 'I heard,'
 'kept hearing,' &c.,
audivi, 'I heard,'
audiveram, 'I had heard,'

puerum,
 'that a
 boy,'

In regard to the use and interpretation of the infinitive with an accusative, it may be remarked, first, that this construction occurs only after certain verbs, namely, such as have for their substantive idea the feelings, perceptions, thoughts, opinions, or judgments, cognition, memory, utterance, as *audio*, *video*, *sentio*, *animadverto*, *cognoſco*, *intelligo*, *percipio*, *disco*, *ſcio*, *credo*, *duco*, *statuo*, *memini*, *recordor*, *obliviſcor*; *dico*, *trado*, *prodo*, *ſcribo*, *reſero*, *nuntio*, *confirmo*, *nego*, *ostendo*, *demonſtro*, *perhibeo*, *promitto*, *polliceor*, *spondeo*, &c.; *gaudio*, *indignor*, *queror*, &c. (See Krueg., § 560, 1, and § 563, 2.) These are called verbs of ſaying and thinking (*verba dicendi et ſentiendi*), and, as a class, have for the appropriate object of their action, not ſenſible objects, but actions and ſtates regarded abſtractly, and in

this agree with the verbs which have merely the infinitive. Some verbs, in fact, belong to both classes, as *volo, malo, &c.* In the particular just mentioned, they agree, also, with verbs expressing wishes, endeavors, &c. They differ in construction from these verbs only because of the different way in which the object of the verb's action is expressed. Secondly, the verbs of saying and thinking are followed in English by 'that,' and the finite verb in the indicative. *E. g.* 'I say *that* the boy is coming.' 'It is not strange *that* men err.' Here there are two cases of construction. *a.* *That*, with its apposition, 'the boy is coming,' is in the accusative case, as the immediate object of 'I say,' 'I say *that*,' namely, 'the boy is coming.' *b.* *That*, and its apposition, 'men err,' taken together, stand in apposition with 'it,' the subject of 'is strange.' 'It is not strange,' namely, 'that men err.' The phrase 'that men err,' is, of course, in the nominative case, and, as merely another expression for 'it' or its apposition, may be properly regarded as the subject of 'is not strange;' 'it'—namely, 'that men err'—'is not strange.' In Latin, also, there is a two-fold construction. *a.* With some impersonal verbs, as they are called, such as *neccesse est, oportet, licet, delect, convenit, refert, interest, par, rectum, acquum, iniquum est, fas, nefas, facinus est, &c.* (Weissenb., § 318), the accusative and infinitive, taken together, are the subject of the impersonal verb. *E. g.* *Hoc fieri et oportet et opus est*—Cic. Att., xiii., 25—'it is both a duty and needful that this be done,' that is, 'that this be done is both a duty and needful.' But, in fact, the infinitive alone is the subject of the impersonal verb: thus, *fieri oportet*, 'the being done,' or 'that it should be done, is a duty.' *Hoc* is an accusative case, added to show how far the proposition *fieri oportet* is to be taken as extending, that is, in the sense of the accusative of measure, 'as regards this,' 'so far as this goes.' So that the whole sentence will be, 'that it should be done is a duty and needful, as regards this.' In the example *Facinus est civem Romanum vinciri*, 'it is a crime for a Roman citizen to be bound,' the subject is *vinciri*, 'the being bound is a crime,' and *civem Romanum* is the accusative case, showing how far this statement is to be understood as reaching, 'as far as a Roman citizen is concerned.' *b.* The accusative, with the infinitive, is the direct object of the action of the verb of saying and thinking. *E. g.* *Magnum esse solem philosophus probabit.*—Cic. Sen., 88. *Orpheum poetam docet Aristoteles nunquam fuisse*—Cic. N. D., i., 38—'Aristotle teaches,' this, namely, 'that Orpheus the poet never existed.' Viewed more nearly, the infinitive alone, in such examples, is the direct object of the verb of saying or think

ing. Aristoteles docet—nunquam fuisse, 'Aristotle teaches'—what?—this, namely, 'the never having existed.' The accusative Orpheum poetam is added to mark how far this assertion is to be understood as extending, 'as regards,' 'as far as concerns the poet Orpheus.'

Inflection of the Verb Proper or Finite Verb.—Although, in giving the form of the verb or its etymological structure, the verb proper and the verbals are, for convenience, treated of separately, yet it will be seen that the same general principles apply to both. The former will be considered first.

And, at the outset, it is of moment to observe, that the chief parts which constitute any particular form of the verb are significant; that is, that the persons, numbers, tenses, moods, and voices are severally, as a general rule, indicated by peculiar forms, and that these, for the most part, may be set forth distinctly. Thus, in *leg-i-t*, *leg-c-bat*, *leg-e-ba-tur*, *t* is the sign of the person, that is, of the subject of discourse; *i* and *e* are connecting or formative vowels, and the former is, at the same time, a means of distinguishing the mood; *ba* is the sign of the imperfect tense of the indicative; *r* is the sign of the passive voice; and *leg* is the radical. By substituting *leg-a-i*, *leg-e-re-t*, *leg-e-re-tur*, the mood becomes subjunctive, *a* being used for *i* as the connecting vowel, and *re* for *ba* as the sign of the imperfect tense. The signs of person and voice remain the same, as does also the radical. The exhibition of the various forms by which the persons, tenses, moods, and voices are indicated, is called the inflection of the verb; and the explanation of the way in which these several forms of the verb are combined, and of the mutual influence exerted by parts coming into contact, involves many of the most important doctrines of the etymology.

Radical of the Verb.—By the radical, as used in connection with the inflection of the verb, is meant that part of the verb which remains essentially the same throughout the forms which it assumes, and in which resides the substantive idea, or the notion of action, motion, or state, expressed by the verb. Thus, in *scrib-it*, *scrib-ebat*, *scrip-sit* (=scrib-sit), *scrip-serat* (=scrib-serat), the radical *scrib* remains essentially the same, and represents the idea of 'writing.' This inflectional root of the verb is not to be confounded with the proper etymological root of the word, or that simplest significant form to which it may be reduced, although it may sometimes be identical with this, as in the example above given, where *scrib* is both the etymological and the inflectional root. Very often the two are distinct: thus, in *simulo*, *simulat*, *simulatur*, the inflectional root is *sim-*

ula, while the simple root is *sim*, seen in *sim-ilis*, in the Greek *hōm-ōs* (ὁμο-ος), *hōm-ōiōs* (ὁμο-οιος). In *noscit*, *noscimus*, &c., the inflectional root is *nosc*, while the simple root is *gno* or *no*, seen in the Greek *gi-gnō-skō* (γι-γνω-σκω), in the English *know*, *ken*, *cunning*, German *kennen*, *kunst*, &c.

Classes or Conjugations of Verbs.—The personal endings, and the signs of the tenses and moods, are so nearly the same for all verbs, as not to furnish a satisfactory ground of classification of the verbs; for although *legis*, *legebas*, *legeres*, differ in important particulars from *laudās*, *laudabas*, *laudares*, it is not in the inflectional endings that the difference is found. The great majority of the variations in the inflection of verbs arises from one of two causes; first, contraction, arising from the union of the final vowel of the root with the initial vowel of the inflectional ending; e. g. radical *ama*, second person singular of the present *amā-s=ama-is*; *monē-s=mone-is*; secondly, the changes produced by the contact of the final consonant of the radical with the initial consonant of the inflection; changes in which one consonant is substituted for another, two consonants are united to form a double consonant, a consonant is excluded, or a consonant is inserted; e. g. *scrip-si=scrib-si*; *dix-i=dic-si*; *mi-si=mit-si*; *sump-si=sum-si*. The former cause operates, of course, only in roots ending in a vowel; the latter only in those ending in a consonant. This suggests the distribution of the verbs into two great classes, namely, those which have the root ending in a vowel, and those which have the root ending in a consonant.

The only other important variations in the inflection of the verb may be referred to two heads; first, the occurrence of *double roots*, some tenses of the same verb being formed from a longer or augmented form of the root, others from a shorter or simpler form; e. g. *flect-o*, *flect-ebam*, &c.; *flex-i=flect-si*, *flexeram=flect-seram*. Secondly, the employment of different signs for the same tense in different verbs; e. g. the perfect and preterit or aorist tenses in some verbs end in *vi* or *ui*, as *lauda-vi*, *mon-ui*, *audi-vi*; in others in *i*, as *leg-i*, *fec-i*; in others, again, in *si*, as *dixi=dic-si*, *flexi=flect-si*.

As to the variation of tense endings just referred to, it may be observed, that it extends only to the perfect, preterit, and the tenses formed like these, namely, the pluperfect and second future, and partially to the first future; and that, as *i* and *ui* may perhaps be essentially the same ending, it may be considered, so far as the tenses just mentioned are regarded, to be confined to roots ending in a consonant. And, with respect to the first future, the variation in this tense from the regular or usual form is limited to the vowel

roots ending in *a* and *e*; e. g. *lauda-bo*, *mone-bo*, compared with *audi-am* and *leg-am*; and, in the passive voice, *lauda-bor*, *mone-bor*, compared with *audi-ar*, *leg-ar*. Perhaps *laudem*, compared with *legam*, *moncam*, *audiam*, should be added to these variations.

In regard to the two-fold form of the root in the same verb, it may be noticed that this variation also occurs in vowel-roots only to a very limited extent, namely, in roots ending in *e*, as *mone-o*, *mone-bam*, and *mon-ui*, *mon-ueram*; and in those ending in *i*, as *jugi-o*, *fugi-ebam*, and *fug-i*, *fug-eram*. It is met with chiefly in consonant-roots, as *nosc-o*, *nosc-ebam*, and *no-vi*, *no-veram*; *frang-o*, *frang-ebam*, and *freg-i*, *freg-eram*; *flect-o*, *flect-ebam*, and *flecti*=*flec-si*, *flecteram*=*flec-seram*; *ag-o*, *ag-ebam*, and *eg-i*, *eg-eram*. To this head of double roots are to be referred those verbs which admit at the end of the root, before the inflections of certain tenses and persons, the formative vowel *i*, as *faci-o*, *faci-ebam*, *faci-am*, compared with the perfect and pluperfect *fec-i* and *fec-eram*, &c. *Acu-o*, *acu-ere*, *acu-i*, and *minu-o*, *minu-ere*, *minu-i*, may perhaps, with equal probability, be considered to have the root ending in *u*.

When two forms of the root occur in the same verb, a longer and a shorter one, certain tenses regularly have the former, namely, the present, the imperfect, and the first future of the indicative; the present and imperfect of the subjunctive; the imperative; and of the verbals, the present and imperfect of the infinitive and participle, the future passive participle, and the gerund. Such roots as *faci-o* make an exception, so far as the present and imperfect of the infinitive are concerned, these rejecting the *i*, as *fac-ere*. Nor is this vowel assumed in all the persons of the present indicative, as *fac-is*, *fac-it*. The other tenses regularly take the shorter form of the root, namely, the perfect, preterit, pluperfect, and second future of the indicative; the same tenses in the subjunctive and infinitive; and the perfect, preterit, pluperfect, and future active participle. E. g. *Frang-o*, *frang-ebam*, *frang-am*; *frang-am*, *frang-erem*; *frang-ere*; *frang-ens*, *frang-endus*, *frang-endi*; *freg-i*, *freg-eram*, *freg-ero*, *freg-erim*, *freg-issem*; *frac-tus*, *frac-turus*.

The same remark applies generally when the difference in the forms of the root consists merely in a lengthening of the vowel of the root, as *agg-o*, perfect *eg-i*, it being the rule to lengthen the vowel of the root in perfect tenses ending in *i*, except in reduplicated forms, such as *pepuli*, *tetuli*, from *pello* and *tollo*.

No satisfactory rule, perhaps, can be given by which to distinguish when a verb shall have a two-fold root, or when the simpler form of the root shall undergo augmentation in the present and like

tenses; chiefly, however, this occurs in radicals ending in *c*, *g*, *d*, *l*, *m*, *r*, *v* or *u*, and some vowel-roots in *e*, *i*, and *o*.

The augmented form of the root is produced in various ways, thus:

1. *l* is doubled, as pell-o, perfect pe-pŭl-i; toll-o, perfect te-tŭl-i fall-o, perfect fe-fell-i, participle fal-sus. In the last case the *l* is doubled even in the perfect by reason of the accent.
2. *n* is inserted after *r* of the root, as ster-n-o, perfect stra-vi, the root being *ster*, by metathesis *stra*: compare the Greek *στροννυμ*, and the English *strac*, &c. Cer-n-o, perfect cre-vi: compare the Greek *κρη-ν-ω*.
3. *n* is inserted after *m*, as contem(n)-o, perfect contem-si or contemp-si.
4. *n* is inserted before *c*, *g*, as vi(n)c-o, perfect vic-i; fra(n)g-o, perfect freg-i; ta(n)g-o, tē-tīg-i; pa(n)g-o, pē-pīg-i, and pēg-i.
5. *n* is inserted before *d*, as tu(n)d-o, tŭ-tŭd-i; sci(n)d-o, scīd-i; fi(n)d-o, fīd-i; fu(n)d-o, fud-i.
6. *n* is inserted after the vowel *i*, as sin-o, sī-vi, sī-tum; lin-o, perfect lī-vi and lē-vi, supine lī-tum.
7. *t* is inserted after *c*, as plec-t-o, plexi=plec-si; nec-t-o, perfect nexi=nec-si (compare the Sanscrit radical *nah* and *nadh*, Pott, Etym. F., i., 282); illec-t-o, flexi=flec-si.
8. *m* is inserted before *p*, as ru(m)p-o, perfect rup-i; la(m)b-o, perfect lab-i. Compare labia, English 'lip,' and 'lap.'
9. *u* is inserted after *c*, *g*, *n*, as ung-u-o, perfect unx-i=ung-si; exting-u-o, perfect extinx-i=exting-si, participle extinc-tus; minu-o (radical in min-us, 'less'), perfect min-u-i; ac-u-o, perfect ac-u-i (radical in ac-us, 'a needle,' ac-er, ac-idus, Greek *ακρον*, 'a summit,' Latin *arx*=arc-s). It is doubtful if acu-o and minu-o should be referred to double roots.
10. *sc* is inserted after the vowels *a*, *e*, *i*, *o*, as cre-sc-o, perfect cre-vi; pa-sc-o, perfect pa-vi; no-sc-o, perfect no-vi, or, possibly, nov-i. The last example might not altogether improbably be considered as having the root originally ending in *u* or *v*, the Greek *F*. Compare the English 'know.' Hi-sc-o has the same radical with hi-o. Disc-o, perfect di-dic-i, does not, probably, belong here. The root is apparently *dic*, and *s* has been inserted before the *c*: compare the Greek *δι-δασκ-ειν*, *δι-δασ-τος*. But that there was originally a simpler root *di*, would appear from the Greek *δα*, seen in *ε-δα-ην*, &c.
11. The root is reduplicated, as gi-gn-o=gi-gen-o, *γι-γν-ομαι*.
12. A few have a two-fold augmentation, as na(n)c-isc-or, participle nac-tus; fru(n)isc-or: compare fru-or and fruc-tus.

13 Besides these modes of augmenting the root may be noticed the change in the form of the root made by substituting one vowel for another, sometimes with a change in the length of the radical vowel, thus :

i for *e*; *e. g.* aspīc-io, perfect aspexī=aspec-si : compare the Greek σκεπ-τω

a for *e*; *e. g.* cap-io, perfect cēp-i; fac-io, perfect fēc-i; pang-o, perfect pe-pīg-i and pēg-i; ag-o, perfect ēg-i.

e for *i*; *e. g.* e-o, perfect i-vi, infinitive i-re : compare the Greek ει-μι, participle ι-ων.

o for *e*; *e. g.* vol-o, vel-im : compare the Greek βουλ-ομαι, German woll-en, English will. (See Krueg., § 108; Pott, Et. F., ii., 687, seqq.)

It is scarcely necessary to remark that the Greek verb presents the same and like changes of the radical, as βαλλ, βαλ; δακ-νω, ε-δακ-ον; βα-ινω, βη-σομαι; πιπτ-ω=πι-πετ-ω, πε-πτω-κα; πι-πρα-σκω, πε-πρα-κα; λαμβ-ανω, ε-λαβ-ον; νεμ-ω, ε-νειμ-α, &c.

Arranging the verbs according to the termination of the radical in a vowel or a consonant, there will be the following classes and subdivisions, answering to the four conjugations in the grammars, viz. :

I. The root ends in a vowel.	{	1. In <i>a</i> ; <i>e. g.</i> lauda-t, lauda-mus.	Conj. I.
		2. In <i>e</i> ; <i>e. g.</i> mone-o, mone-mus.	Conj. II.
		3. In <i>i</i> ; <i>e. g.</i> audi-ebam, audi-vi.	Conj. IV.
II. The root ends in a consonant.	{	a. Simply, without a formative vowel; viz., <i>c, g, qu, h; b, p, m; d, t; l, n, r, s; (u?)</i> ; as dic-o, leg-o, coqu-o, trah-o; rūmp-o, trem-o; find-o, mitt-o, fall-o, son-o, ger-o, pins-o; (acu-o?).	} Conj. III.
		b. With a formative vowel, <i>i</i> ; <i>e. g.</i> fac-i-o.	

To Class II. should perhaps be referred, besides a number of verbs which, although they have the root ending in a consonant, yet in certain tenses assume after the consonant a formative vowel *i*, some in *u*, which, not being capable of contraction like *a, e*, and *i*, present the same forms generally with consonant-roots, as acu-o, minu-o.

The verbs belonging to Class I., having a vowel radical, will be subject to contraction whenever an inflectional ending beginning with a vowel, or a connecting vowel, is added to the root; *e. g.* laudā-mus=lauda-i-mus; monē-mus=mone-i-mus; audī-mus=au-ti-i-mrs. Hence this may be called the class of *contracted* conjuga-

tions. That contraction has occurred, although the uncontracted forms may not have been preserved, is evidenced by the lengthening of the final radical vowels *a*, *e*, and *i*, in the places generally where contraction would naturally be looked for, as in *amā-mus*, *monē-mus*, *audi-mus*, compared with *leg-ī-mus*, *scrib-ī-mus*; and might be confirmed, as to *a* and *e* roots, by a comparison with the Greek contracted conjugation in *a* and *ε*, in which the uncontracted forms are still existing, especially in the Ionic dialect, as *φιλλεειν*, *φιληειν*.

It should be observed that a few verbs, which, by the ending of the root, belong to the first conjugation, may yet, with more propriety, be referred to the third, viz., *do*, *dāre*, *dēdi*, *dātum*; *sto*, *stāre*, *stēti*, *stātum*. *Lavo*, *lavāre*, *lāvi*, *lavāvi*, *lōtum* or *lautūm*, *lavātum*, and *juvo*, *juvāre*, *jūvi*, *jūtum*, although they have undergone some unusual contractions because of the weak consonant preceding the final radical vowel, yet retain the distinctive features of the first conjugation.

A number of verbs which, in the present and like tenses, belong to the second conjugation or *e* roots, yet have the perfect and like tenses formed after the manner of the consonant-roots; e. g. *cave-o*, *cavē-re*, perfect *cāv-i*, supine *cau-tum*; *fāve-o*, *fā-vi*, *fautum*; *fove-o*, *fō-vi*, *fō-tum*; so *move-o*, *vove-o*, *ferve-o*, *connive-o*; and, with reduplication, *morde-o*, *mordē-re*, *momord-i*, *mior-sum*; *pende-o*, *pendē-re*, *pepend-i*, *pen-sum*; so *sponde-o*, *tonde-o*, *alge-o*, *algē-re*, *al-si*, &c. (See Krueger, § 125, 126.)

Of most of these cases of seeming departure from regularity of formation, the explanation is to be found in the nature of the root-ending, which, being mostly in *e*, *g*, *d*, *r*, *u*, *v*, makes necessary the introduction in certain tenses of a vowel, *e* or *i*, to soften the termination, as *rid-e-o*, *fulc-i-o*, *cav-e-o*, *mov-e-o*, *maere-o*, &c. In the perfect and similar tenses, the simple radical is recalled, the endings *i*, *ui*, *si*, &c., not requiring the intervening vowel, or being, by other means, easily adapted to the root; e. g. *ri(d)-si*, *ful(c)-si*, *cav-i* (or *ca(v)-ui*), *mov-i* (or *mo(v)-ui*), *maer-ui*. Yet experience and the aid of the grammar and dictionary must be invoked by the student to guide him in the use of such forms.

Anomalous Conjugation.—The anomaly of inflection in verbs which depart from the usual forms, beyond the extent marked in the above-mentioned cases, as in *sum* and its compound *possum* (= *pot*+*sum*), *edo*, ‘I eat,’ *fero*, *volo*, and its compounds *malo* and *nolo*, *eo*, *queo*, and its compound *nequeo*, and in *fiō*, consists chiefly in the employment for different tenses of radicals entirely different from each

other, as in *sum, esse, fui, fore; fero, tūli, latum*; or in the use of inflections differing in appearance, at least, from those usually occurring, as *vol-o, vis, vul-t, vel-im, vel-is, vel-it, &c.*

Sum, sumus, sunt, in the present indicative, and *sim, sis, sit, &c.*, in the present subjunctive, seem, at first view, to have *s* for the radical, *u* and *i* being formative vowels; and if the statement of Varro, L. L., viii., 57 (cited by Ramsh., § 54, not. 2), be received, that *csura, csumus, esunt* were originally written, the radical was *es*. This would agree with the Sanscrit radical *as*, as in *as-mi, as-ti*, and possibly with the English *ar-t, ar-c*, where, however, *r* has taken the place of *s*. The infinitive *es-se* conforms to this view, *se* being substituted as the infinitive ending for the common form *re*. In Sanscrit, the radical vowel *a* is dropped in some cases, just as in *sum*; e. g. *svas*, first person dual, *smas*, first person plural, instead of *asvas* and *asmas*. Supposing the full form to be *esum, esim, &c.*, then it may be considered not improbable that the true root is *e*, Sanscrit *a*, followed by *s* as a formative consonant, which subsequently, *e* being dropped, usurped its place, and came to stand for *es*. Or the introduction of *s* might be regarded as an attempt at reduplication, such as is formed by *si* in *si-sto, hi* in the Greek *histēmi* (*ι-στημι*), only the *s* became transposed, and *es* was written for *se*. An old form of the subjunctive present was *sicm, sics, sict*, used in Plautus, and would rather favor the view that *e* or *i* was the root, and *s* introduced as a formative consonant. The Greek corresponding verb *ει-μι, ει-ς* or *ει, ε-στι, ε-μεν, ε-στε, ει-σι*; imperfect *η-ν*, future *ε-σομαι*, has the same radical *ε* lengthened into *ει* for the first and second persons of the present, and in the imperfect, by the augment, into *η*. It likewise is followed by a formative *s* (*σ*) in some forms. If *c* be the essential part of the root in *sum, sim* (*esum, esim*), &c., the other persons of the present indicative, viz., *e-s, e-št, e-stis*, will be formed nearly quite regularly, and will be immediately related to the English *a-rt, i-s*, as *esum* is to *a-m*; and to the Sanscrit *a-smi, a-si, a-sti*.

The imperfect *e-ram* has the radical *e*, and *r* may be a formative consonant occupying the place of the *s* used in the present, so that *cram* should be written for *esam*, and the formation be *e-r-am* for *e-s-am*. Compare the imperfect tense of the subjunctive *essem*, of which, according to this view, the formation would be *e-ss-em*, the *s* being doubled by the accent. The same ending *em* is seen in *vell-em* and its compounds. Thus the imperfect indicative and subjunctive of *sum*, admitting their formation to be that here presented, would have endings (*am* and *em*) very different from the regular

endings *ban* and *rem*, and of which *vell-em* and its compounds furnish the only other examples for the imperfect subjunctive: of the imperfect indicative with this ending, the Latin has no other example. It would, however, resemble the Greek imperfect $\eta\text{-}\nu$, 'I was,' $\epsilon\phi\eta\text{-}\nu$, 'I said;' and *em* would correspond to it, as the optative in Greek does to the indicative, $\omicron\mu\iota$ to *ov*. One other explanation of these peculiar imperfect tenses *cram* and *essem* presents itself, which is more simple, and, at the same time, probably nearer the truth; namely, the endings may be *ram* and *ssem*, the usual signs respectively of the pluperfect indicative and subjunctive. Supposing this, it will only be necessary to assign to them an unwonted signification, that of the imperfect instead of the pluperfect. For this, something like a precedent would be found in the use of $\eta\epsilon\iota\upsilon$ of the verb $\epsilon\tilde{\iota}\mu\iota$, 'I will go,' which is most probably a pluperfect in form, and yet performs the part of an imperfect. In favor of this explanation may be alleged the fact that *ero*, although plainly formed like the second future, as seen by comparing *e-ro* with *leg-ero*, yet has only the signification of the first future. It might be said that, as this verb has two forms for the second future, differing only in the radical, namely, *e-ro* and *fu-ero*, one of which is reserved for the second future, the other used for the first, so it has two forms for the pluperfect, differing only in the radical, namely, *e-ram* and *fu-cram*, one of which is reserved for the pluperfect, the other assumes the office of an imperfect, for which the verb *sum* has no other form. The very fact that the tenses of this verb are supplied by wholly different radicals would somewhat diminish the apparent improbability of such an anomaly.

The perfect and preterit *fu-i*, the pluperfect *fu-cram*, the second future *fu-ero* in the indicative, the perfect and preterit *fu-erim*, and pluperfect *fu-issem* in the subjunctive, the perfect, preterit, and pluperfect infinitive *fu-isse*, the future participle *fu-turus*, and the ancient form of the subjunctive *fu-am*, *fu-as*, *fu-at*, &c., have the root *fu*, which appears, again, in the form of *fo* in the infinitive *fo-re*. The same radical is seen in the Greek *phu-o* ($\phi\upsilon\text{-}\omega$), *phu-sis* ($\phi\upsilon\upsilon\sigma\iota\varsigma$), &c., the Sanscrit *bhū*, the Persian *bu-dan*, 'to be,' the English 'be,' &c. In Latin it occurs also in *foe-tus*, *foe-mina*, and *foe-nus*, 'usury'

The anomaly of *ēd-o*, Greek $\epsilon\delta\text{-}\omicron$ ($\epsilon\delta\text{-}\omega$), Sanscrit *ad-mi*, German *ess-en*, English *eat*, consists in the contraction of *ed-is* into *e-s*, *ed-ut* into *e-st*, *ed-itis* into *e-stis*, &c. (See Krueg., § 141.) These contractions, occurring in conformity with the general rules of the etymology, can hardly be properly called anomalies. Thus in *edīs*, \tilde{i} being very naturally excluded from between *d* and *s*, *d*, according

to the common rule, would fall away before *s*, so as to leave only the form *es*. In *edit*, *i* being excluded in the same way, *s* is assumed, and, at the same time, *d* falls away, so that the formation is *ed*-(i)t, *e*(d)-st, *e*-st.

The verb *fer-o*, Greek *phēr-o* (φέρω), having the radical *fer*, seen in the Sanscrit *bhri*, Persian *ber*, English *bear*, *ferry*, &c., has some of the tenses which are referred to it formed upon this root, and others upon a different one, namely, *tol* in *tol-lo*, the same as the Greek *tal* (ταλ) in *tal-as* (ταλ-ας), *tlē-mi* (τλημι), &c., the Sanscrit *tul*, &c. *La-tum*, the supine, and *la-tus*, the participle, are probably contracted from *tlā-tum*, *tlā-tus* = *tol-a-tum*, *tol-a-tus*. (See Pott, Etym. F., i., p. 265.) The contraction of *fer-is* into *fer-s*, and of *fer-it* into *fer-t*, is obvious.

Vol-o, corresponding to the Greek *bōul-ōmai* (βουλ-ομαι), German *woll-en*, English *will*, *woul-d*, has *vol* or *vul* and *vel* for its radical form, as seen in *vol-o*, *vol-unt*, *vol-t* or *vul-t*, *vell-e*, *vel-im*, &c. Its peculiarity of inflection consists partly in admitting contractions not usually occurring in the verb, and yet not at variance with the general rules of etymology, as *vis* (*v*(ol)-is) for *vo-lis*, *vol-t* or *vul-t* for *vol-it*; partly in unusual forms of tenses, as present subjunctive *vel-im*, with which compare *s-im*; imperfect subjunctive *vell-em*, the *l* being doubled, and the ending *em* being anomalous. The infinitive *velle* doubles the *l*, and has seemingly *e* instead of *re* for the ending. If *ess-em* be the true formation of the imperfect subjunctive of *sum*, which is perhaps possible, it answers to *vell-em*; and if *ess-e* be the true formation of the infinitive of the same verb, it will answer to *vell-e*. May it not be, however, that in *esse*, the ending *re* has been assimilated to the formative *s*, making *es-se* or *e-s-se* for *e-s-re*? And may not the like assimilation of *r* have occurred in *velle*, forming *vel-le* for *vel-re*? And, again, may not the same thing have happened in *vellem*, so that *vel-lem* is written for *vel-rem* or *vel e-rem*? *Nolo* is contracted from *non* or *ne* negative, and *volo* or *uolo*, *v* or *u* having the sound of *w*, so that the form would be *n'uolo*=*nolo*. *Malo* is contracted from *mag*, the root in *magis*, *magnus*, and *volo* or *nolo*. The *g* in *mag* was pronounced softly, as in *resign*, *sigh*, and as in *ma-ior* for *mag-ior*, so as to be equivalent to *ma(g)*; and *v* or *u* having the sound of *w*, the form would be *mauolo*, and omitting *o*, *maulo* (*mawlo*)=*malo*.

The root in *e-o*, *i-s*, *i-t*, *e-am*, *i-rem*, *i-re*, *i-visse* or *i-sse*, &c., is *e* or *i*, corresponding to the Greek *i* in *ei-mi*, *i-ων*, &c., the Sanscrit *i* in *é-mi*, *é-ski*, &c.; *i-mas* (Latin *i-mus*), *i-tha* (Latin *i-tis*), *j-anti* (Latin *e-unt*) (See Pott, Etym. F., i., 202.)

Que-o, and the compound *neque-o*, have the radical *quī*, for which *que* is substituted only in the present tense of the indicative and subjunctive, as *que-o*, *que-unt*, *que-am*, *que-as*, &c. (See Krueg., § 145.)

Fi-o, 'I become,' appears to have the same radical with *fu* in *fu-i*, &c., and its anomaly consists chiefly in having a passive form *fi-eri* for its infinitive, and in supplying the perfect, preterit, pluperfect, and second future tenses, *factus sum*, &c., or, rather, in having these tenses supplied for it by the grammarians, from the passive forms of *fac-io*.

Ai-o, Sanscrit *aha*, 'dixi' (Pott, Etym. F., i., 281), and *inquam*, Sanscrit *khja-mi* (Id. ib., i., 180), are merely defective in their forms, and do not occur to be noticed here.

Persons and Numbers of the Verb.—The subject of the verb's affirmation is either the first person, 'I,' 'we,' or the second person, 'thou,' 'you,' or the third person, 'he,' 'she,' 'it,' 'they,' and is ordinarily sufficiently expressed by the endings of the verb, which have distinct forms for the singular and plural. *E. g.* *Curro*, 'I run,' *currimus*, 'we run,' *curris*, 'you run' or 'thou runnest,' *curritis*, 'ye or you run,' *currit*, 'he runs,' *currunt*, 'they run.' To these signs of the subject of affirmation the name of persons is given, and, according as the subject is one or more in number, the persons are said to be in the singular or plural number. The subjects are written separately, *ego*, 'I,' *nos*, 'we,' *tu*, 'thou,' *vos*, 'you,' *is*, *ille*, &c., 'he,' only when some emphasis or contrast requires that they shall be distinctly marked; *e. g.* *ego scribo*, *tu legis*, 'I write, (but) you read.' This remark does not apply to the same extent to the third person, which comprehends every object not regarded as speaking or spoken to, and very commonly, to avoid ambiguity, allows the person or thing referred to as the subject to be named apart from the personal ending; *e. g.* *sol lucet*, 'the sun shines;,' *lucet* by itself would signify 'he, she, it shines,' said equally of any object. Yet, if the third person be marked by the personal or demonstrative pronoun, it is commonly emphatic; *e. g.* *is fecit*, 'he, that person, did it;,' *fecit* alone would signify 'he, she, it did it.'

The persons, considered as embraced within the verb itself, are distinguished by appropriate signs, both in the active and passive voices. These signs are the same, generally speaking, and with very few exceptions, for all tenses; but in the passive are modified in form. In the active voice they occur at the end of the tense, as *scribi-s*, *scribi-t*, *scriba-m*, *scribi-mus*, *scribi-tis*, *scribu-nt*; but in the passivæ are often followed by the sign of this voice; *e. g.*

scrib-i-t-ur, scribi-m-ur, &c. The following is a table of the signs of the persons in the active and passive voices :

		Singular.			Plural.		
		1st Pers.	2d Pers.	3d Pers.	1st Pers.	2d Pers.	3d Pers.
Personal endings	Active	m,	s, sti, Perf. Ind.	t;	mus,	tis, stis, Perf. Ind.	nt.
	Passive	—(r),	ris, re,	tur;	mur, .	mini,	ntur.

The ending for each person is, with very few exceptions, the same for all the tenses in the same voice ; *é. g.* lega-m, legeba-m, legere-m, &c. ; legi-s, lege-s, lega-s, legere-s, &c. ; lege-ris, legebaris, &c. ; and it is apparent, from an inspection of the table, that the passive forms are generally modifications of those occurring in the active. Thus *s* of the active becomes *ris* of the passive ; *t* becomes *tur* ; *mus* becomes *mur* ; *nt* becomes *ntur*.

The characteristic sign of the passive is the insertion of an *r* with an attendant vowel ; and this insertion is made either before or after the personal sign. Thus in *ri-s* it comes before, in *t-ur*, *m-ur*, *nt-ur*, it comes after. In the first person singular of the present indicative, where the active has no sign for the person, but uses only the formative vowel *o*, as leg-o, the passive employs *o-r*, and so, likewise, in the first future of the first and second conjugations, as laudab-o, laudab-o-r ; moneb-o, moneb-o-r.

The sign of the first person singular in the active voice is *m* for all the tenses, except the present, the perfect and preterit, and the first and second future indicative ; *e. g.* legeba-m, legera-m, lega-m, legere-m, legeri-m, legisse-m. The present indicative does not employ this ending, but is content with the formative vowel *o*, as leg-o. This *o* corresponds to the connecting vowel *i* in the first person plural, as leg-i-mus, just as the Greek first person singular of the present tense in the indicative active has a formative vowel *o*, lengthened, however, into ω , but plainly the same as the connecting vowel *o* of the first person plural, as λεγ- ω , λεγ- ω -μεν. In the Sanscrit, a number of verbs which retain *mi* as the sign of the first person singular, yet lengthen the preceding *a*, as bōdā-mi, 'I know,' tudā-mi, τυπτ- ω ; so in Greek, ἴσθη-μι τιθη-μι, διδω-μι, δεικνύ-μι. In the verb *sum*, however, and in *inquam*, the present indicative even retains the *m*. The perfect and preterit indicative omit the sign *m* for the first person, which, consequently, has no proper sign, but is expressed by *i*, the ending of the tense, corresponding to the Greek *a*, as vid-i, Greek οἶδ-*a*. The Greek aorist first, also, has no sign for the first person in the indicative and subjunctive, although it has *μι* in the optative as εδειξα, δεῖξω, δεῖξαι-μι. The ending *m* is

the radical of the oblique cases of the pronoun of the first person, as in *me, mihi, &c.*, seen also in the Sanscrit *ma, mām, &c.*, and in the Greek *με, μοι, &c.*, and in the English *me*. (Cf. Bopp, *Vergl. Gr.*, § 434, seqq.)

The plural ending of the first person *mus* would seem to be a plural augmentation of *m* of the singular. This is more evident in the Sanscrit *mas*, answering to *mi* of the singular, and in the Greek *μεν* or *μες*, answering to the singular *μι*, just as *pōd-es* (*ποδ-ες*) does to *pōus* (*πov-ς=ποδ-ς*). E. g. *Dadmas*, Greek *διδόμες* or *διδόμεν*, Latin *daimus*; *bharāmus, φερομεν, ferimus*; *vahāmas, εχομες (=Ηεχομες), vehimus*. (Bopp, *Vergl. Gr.*, § 442.)

The first person singular of the passive voice, as was mentioned above, has not the personal ending, but only the connecting vowel *o*, &c., and the passive sign *r*, as *fer-o-r*. In the plural *mur*, however, the personal sign *m* is retained, connected with the passive sign *r* by a vowel. The Greek has *μεθα* or *μεσθα*, corresponding to *μαι* of the singular passive, and to *μι* of the singular active; and the Sanscrit has in the middle *mahé* or *mahi*, answering to *mas* of the plural, and to *mi* of the singular active. The singular middle form *ē* is without the personal sign.

The sign of the second person singular in the active voice is *s*, as *legi-s, legeba-s, &c.* The imperative, however, in its simple form, does not take this sign, but employs, instead, the root of the verb, augmented commonly by a formative vowel *e*, as *leg-e, doc-e*. So in Sanscrit and in Greek; the latter with exceptions, as *vaha, εχ-ε*, Latin *veh-e*. Some verbs, however, omit this vowel, as *fac, dic, duc*. The longer ending *to*, as *feri-to*, may be a lengthened form of *t* assumed in exchange for *s*, and corresponding to the Greek *θι*, as in *ι-θι*, and to the Sanscrit imperative ending *dhi*. The ending *sti* of the perfect and preterit corresponds to the Greek *σθα*, and may be composed of *s*, a formative insertion, and *ti*, in which *t*, the radical consonant in *tu*, has recovered its place, and *i* is the same as in the old Greek ending *σι*, and in the Sanscrit ending *si*. Or, what is equally probable, *s* may be the proper sign of the person, and *ti* a formative ending, as *θα* may also be in the Greek ending *σθα*, as *vidis-ti, οιδασ-θα* for *οιδας*.

The ending *s* is the same as the radical *t* in the pronoun of the second person *tu, tibi, te, t* having been exchanged for *s*. Compare the Greek *συ*, Doric *τυ*, and Latin *tu*. The Sanscrit *si* and the Greek *s* (*σ*), more anciently *si* (*σι*), and the English *th* and *t*, as in *hath, doth, art*, are essentially the same. E. g. Sanscrit *a-si*, Greek *ε-σοι*, Latin *e-s*, English *ar-t*; Sanscrit *dadā-si*, Greek *διδο-ις*, Latin

la-s; Sanscrit *bharā-si*, Greek *φερε-ις*, Latin *fer-s* (= *fer-i-s*); Sanscrit *vid-dhi*, Greek *ι-σθι* (= *Ϝιδ-σθι*), Latin *vide-to*; Sanscrit *āsi-tha*, Greek *ησθα*. The English ending *st*, as in *love-st*, answers to the Latin *sti*, the Greek *σθα*.

The plural ending *tis* resumes the *t* of the root, and is probably a plural augmentation of the *s* (= *t*) of the singular, in the same way that *mus* is of *m*. The ending *stis* of the perfect and preterit is likewise a plural augmentation of *sti* of the singular. The Sanscrit has *tha* and *ta*, and the Greek *tē* (*τε*), as *bhara-tha*, Greek *φερε-τε*, Latin *fer-tis*; Sanscrit *vaha-tha*, Greek *εχε-τε* (= *Ηεχε-τε*), Latin *ve-hi-tis*; Sanscrit potential *bharē-ta*, Greek *φε-ροι-τε*, Latin *fera-tis*. (See Bopp, *Vergl. Gr.*, § 443-455.)

The passive ending of the second person singular, *ris*, is an augmentation of the active ending *s*, made by the insertion of the passive characteristic *r* with a connecting or formative vowel, *ri-s*. When *re* is used instead of *ris*, as in the imperative *laudare*, the personal ending has been lost or omitted, just as in the imperative active *lauda*, *lege*, and the passive sign alone, with a formative vowel, has been retained. It is the same thing that occurs in the first person singular *laudor* and *lauder*. The Greek language marks the second person passive and middle by a diphthong augmentation of the active, namely, *σαι* (contracted with the connecting vowel, after omitting *σ*, into *η=εαι*) for *σι*. The Sanscrit, in the same way, has *sē* for *si*. *E. g.* Greek *τιθεσαι*, Sanscrit *bōdhasē*. The ending *tor* of the second person singular of the imperative passive has *t* as the sign of the person instead of *s*, with the passive characteristic *r* and its connecting vowel, so that its composition is *t-or*.

The plural ending of the second person passive, *mini*, is wholly anomalous in its form, having no resemblance to the endings of the second person already examined. Bopp (*Vergl. Gram.*, § 478) assumes it to be a passive participle ending, like the Greek plural participle *mēnōi* (*μεινοι*), with which *estis* is to be supplied, so that *laudamini* (*estis*) would correspond to the Greek periphrastic form of the perfect *τεταγμενοι εισι*. Thus *mini* from *minus*, Greek *mēnōs* (*μεινος*), Sanscrit *mānas*, would be a fragment of a participle form, which, by suppressing the substantive verb *estis*, assumed the character of a mere personal ending, disregarding, at the same time, the exclusively masculine form. He finds other traces of this participle ending in the Latin language, as in *alu-mnus*, *Vertumnus*, *terminus* (from the radical *tar* or *tri*, 'going beyond'), *fe-mina* or *foe-mina* (from the radical *fē* or *foe* in *fe-tus*, *fe-cundus*, *fe-tura*=*fu* in *fu-i*, Greek *φν-μι*, &c.), *ge-mini*, 'twins' (from the radical *gen*,

gemi being contracted from gen-mini or gen-imini). In the imperative ending *minor*, Bopp (§ 479) prefers to consider the *r* a plural sign instead of *s*, rather than the passive characteristic. In this case, however, the probability is rather strong against his view; and if, as he says, *r* should seem to be unnecessary to mark the passive, it being already, according to his theory, marked by the ending *mini*, it may be equally objected, on the other hand, that it is hardly probable that *r*, a wholly unusual sign of the plural, should be employed to mark the plural, admitting it to be capable of being so used, when, if the explanation of *mini*, which he has offered, be true, it is already a plural form. The same author (ib., Anmerk.) mentions another opinion which connects *mini* with the Greek infinitive *εμειναι*, considered as having an imperative sense. The view of the origin of *mini*, which has been given from Bopp, although it has been adopted by Pott (Etym. Forsch., ii., 594), can hardly be said to be satisfactorily established, and has been introduced here as a plausible theory, without intending to maintain its truth.

The third person singular of the active voice ends in *t*, as *legi-t*, *legere-t*, &c. In the third person of the imperative, this ending is lengthened by the vowel-ending *o*, as *legi-to*, corresponding to the Greek ending *λω* ($\tau\omega$), as $\lambda\epsilon\gamma\epsilon\text{-}\tau\omega$. In Greek, *ti* ($\tau\iota$), the proper sign of the third person in the active voice, if we except the imperative ending just mentioned, was retained in common use in one word alone, namely, *es-ti* ($\epsilon\sigma\text{-}\tau\iota$), Latin *es-t*; in a few verbs it was preserved, with the exchange of *t* for *s*, in the form of *si* ($\sigma\iota$), as in $\tau\iota\theta\eta\text{-}\sigma\iota$; ordinarily, it was wholly omitted, and the third person was marked only by a vowel-ending, as *leg-ēi* ($\lambda\epsilon\gamma\text{-}\epsilon\iota$), *legēi* ($\lambda\epsilon\gamma\eta$), *lēgōi* ($\lambda\epsilon\gamma\text{-}\omicron\iota$). The Sanscrit has *ti* for the sign of the third person singular active, as *dadā-ti*, Latin *da-t*; *vaha-ti*, Latin *vchi-t*. The English retains this original form of the personal ending in the antiquated *th*, as in *quo-th*, *sai-th*; sometimes with a formative vowel as in *do-e-th*, *show-c-th*, &c. The German has *t*, as *liebe-t*.

The sign of the third person singular in Latin is the same with the demonstrative *t*, found, as was seen under the pronouns, as a prefix in *tantus*, *totus*, &c., and as an affix in *is-te*. It is the same, also, with a slight change, as the *d* seen in *i-d*, *quo-d*, &c., and as the fuller forms *dem* and *dam*, as in *qui-dem*, *qui-dam*. In Greek it appears as a prefix in *t-ō* ($\tau\text{-}\omicron$), and as the characteristic in the ending *t-ōs* ($\tau\text{-}\omicron\varsigma$) in *autos* ($\alpha\upsilon\tau\omicron\varsigma$), *hōutōs* ($\omicron\upsilon\tau\omicron\varsigma$); also in the form of *dē* ($\delta\epsilon$) in *hōdē* ($\omicron\delta\epsilon$). In Sanscrit it occurs as the characteristic consonant in *ta*, 'he,' *ē-ta*, 'this,' &c. In English it is seen in the form of *th* in *th-c*, *th-is*, and as *t* at the end of *th-a-t*. It signifies, proper-

ly, 'a pointing to' an object, that is, performs the office of a demonstrative, or is equivalent to 'he,' 'she,' 'it,' and is exactly fitted to become the sign of the third person.

The plural form of the third person in the active voice is formed by inserting *n* before *t*, as *fer-u nt*, *leg-u-nt*. In Sanscrit, the primary forms have *nti*; e. g. *tarpa-nti*, *sa-nti*, Latin *su-nt*; *bhara-nti*, Latin *ferunt*. The Greek third person plural has assumed *s* (σ) for *t* (τ) in the ending *si* ($\sigma\iota$), and before it dropped *n* (ν), as *hista-si* ($\iota\sigma\tau\alpha-\sigma\iota$) for *hista-nti* ($\iota\sigma\tau\alpha-\nu\tau\iota$); or *s* (σ) has been assumed as the plural sign with a final *i* (ι), and *nt* ($\nu\tau$) has been dropped before it, and then the form will be *hista-ntsi* = *histāsi* ($\iota\sigma\tau\alpha-\nu\tau\sigma\iota = \iota\sigma\tau\acute{\alpha}\sigma\iota$). That the original form embraced *nt* as its essential characteristic, is proved by the passive ending *ntai* ($\nu\tau\alpha\iota$), as in *tithēntai* ($\tau\iota\theta\epsilon\nu\tau\alpha\iota$). (Cf. Bopp, Vergl. Gr., § 458, 465.)

The third person singular in the passive voice ends in *tur*, that is, in *t*, with the passive sign *r* and a connecting vowel, as *legi-tur*, *legeba-tur*, *lega-tur*, &c. The third person singular of the imperative has *tor*, and is the same with the active ending *to*, augmented by the passive characteristic *r*, as *legi-tor*.

The third person plural of the passive voice is formed by inserting *u* before the singular ending *tur* for the indicative, and *tor* for the imperative, as *fer-u-ntur*, *legeba-ntur*; *fer-u-ntor*, *leg-u-ntor*. The Greek corresponding forms are *tai* ($\tau\alpha\iota$) for the singular, and *ntai* ($\nu\tau\alpha\iota$) for the plural, as *phērētai* ($\phi\epsilon\rho\epsilon\tau\alpha\iota$), *phērō-ntai* ($\phi\epsilon\rho\omicron-\nu\tau\alpha\iota$). The Sanscrit has *tē* and *ntē*, as *bhara-tē*, *bhara-ntē*. (Cf. Bopp, Vergl. Gr., § 467.)

Connecting or Formative Vowel.—The signs of the persons and of the tenses are, in certain cases, connected with the radical, or with each other, by a short vowel, *a*, *e*, *i*, *o*, *u* for the indicative, and the same, with the exception of *o* and *u*, for the subjunctive; e. g. in *leg-i-s*, *leg-i-mus*, *i* connects the personal endings *s* and *mus* with the radical *leg*; in *leg-e-bas*, *leg-e-res*, *e* connects the tense and personal endings *bas* and *res* with the radical *leg*; and, in the same examples, the personal ending *s* is coupled to the tense-sign by the vowels *a* and *e*, unless, indeed, it be considered more convenient, as it would seem to be, to count *ba* and *re* as integral signs of tenses. This formative vowel is almost uniformly short; when not so, as the *a* in the imperfect indicative, admitting this to be properly reckoned among connecting vowels, the length may be suspected to be owing to some disturbing influence. Besides the name of connecting or formative vowel, it is sometimes called a *mood vowel*, because it serves, in a measure, to distinguish the subjunctive from the indic-

ative, though not to the same extent in Latin as in Greek. The former name is more suitable, as being appropriated to vowels similarly used in other formations. In the etymology of the verb it ought to be distinguished from the radical, and, as far as practicable, from the tenses and personal endings, in order to afford a clearer view of what is peculiar to each. Although the usual office of such a vowel is to couple parts which could not otherwise unite, there are occasions on which a vowel of like nature, namely, merely formative, stands at the end of a form. Thus, in the first person of the present tense of the indicative, the personal ending has been entirely dropped, and the form ends in *o*, as *leg-o*, and so in Greek *λεγ-ω*. The same thing happens in the first future of the first and second conjugations, as *amab-o*, *moncb-o*, and in the second future, as *leger-o*. That this *o* is a formative vowel, and not the sign of the person, is shown by the fact that the usual personal ending is *m*, not *o*; that the plural ending for the first person is *mus*, and is coupled to the radical by the vowel *i* in Latin, answering to *ō* in Greek, as *leg-i-mus*, *λέγ-ō-μῆν* (*λεγ-ο-μεν*); and that some verbs retain *m* as the sign of the first person in the present tense of the indicative, as *sum*, *inquam*.

The office of the formative being chiefly to bring together consonant forms which could not otherwise combine, it would be expected to be found most distinctly in verbs having consonant radicals; and it is, in fact, these that furnish the only very satisfactory examples of its use, as in *leg-i-mus*, *leg-a-mus*, *leg-u-nt*. Indeed, it would scarcely be conjectured that vowel-roots would admit, much less require, the same formative vowel to connect personal and tense endings with the radical. And yet it can hardly be doubted that verbs in *a*, *e*, and *i* as really employed a connecting vowel as did consonants, and that this connecting vowel subsequently disappeared by contraction, so that *ama-i-mus* became *amā-mus*. This contraction may be inferred, first, from the lengthening of the final vowel of the root, which is most likely to have originated in this way; secondly, from the fact that the Greek verbs in *a*, *ē*, and *ō* (*α*, *ε*, and *ο*) underwent contraction in the like circumstances, as may be shown by examples remaining in countless numbers of both the uncontracted and the contracted forms; and, thirdly, from the analogy with what occurs in the inflection of nouns of the first, second, fourth, and fifth declensions.

It should be observed that the employment of a formative vowel is to be met with chiefly in the present, imperfect, and first future tenses of the indicative; in the present and imperfect subjunctive;

in the infinitive and participles belonging to the present and imperfect; and in the gerund and future participle passive. On the other hand, the perfect and the related tenses do not employ it, at least between the tense endings *si, seram, ui, ueram, &c.*, and the radical, as *scrip-si, scrip-seram, mon-ui, mon-ueram*; but *leg-eram* may, perhaps, be considered as having a connecting vowel.

The following table exhibits the chief connecting vowels in the active voice, and they are the same in the passive voice.

TABLE OF THE CONNECTING VOWEL SEPARATELY.

	Singular.			Plural.			
	1st Pers.	2d Pers.	3d Pers.	1st Pers.	2d Pers.	3d Pers.	
Indicative.	Present.	ī	ī	ī	ī	u.	
	Fut. I., II.	ō final, Conj. I., II.	ī	ī	ī	ī	u.
		a, Conj. III., IV.	ē	ē	ē	ē	ē.
	Fut. I.	ē	ē	ē	ē	ē.	
	Fut. II.	ē	ē	ē	ē	ē.	
	Imperfect.	ē	ē	ē	ē	ē.	
	Perfect.	ī?	ī?	ī?	ī?	ī?	
Pluperf.	ē	ē	ē	ē	ē.		
Subjunct.	Present.	a	ā	ā	ā	a.	
	"	e? Conj. I.	ē?	ē?	ē?	e?	
	Imperf.	ē	ē	ē	ē	ē.	
	Perfect.	ē	ē	ē	ē	ē.	
	Pluperf.	ī	ī	ī	ī	ī.	

The above table is unavoidably incomplete in not exhibiting at the same time the vowel which couples the personal ending with the radical or tense ending, and that which, in some cases, unites the tense-sign with the radical; *e. g.*, in the perfect tense of the subjunctive, *leg-ē-ri-m*, it gives *ē*, which joins the tense-sign to the radical, but does not show how the personal endings *m, s, t, &c.* are joined to the tense-sign; and, further, in not distinguishing, when it gives either, whether it is the one or the other.

It is very doubtful if the *i* of the perfect indicative be not rather a characteristic of the tense than a mere formative vowel, and, accordingly, although it has been admitted into the table, it has been marked as doubtful. The same mark might have been attached to the *ē* of the pluperfect, but both it and the *ē* of the pluperfect indicative may, with less inconvenience at least, be considered as formative vowels. In the present subjunctive of the first conjugation, *ē* is marked by a sign of doubt, because it is doubtful whether it represents the final vowel of the root, changed to mark the mood or the connecting vowel, or, which is most probable, is a contraction of the two.

In order that the connecting vowel may be more satisfactorily

examined, a second table is added, in which it is presented alongside of the personal or tense endings.

TABLE OF THE CONNECTING VOWEL WITH THE TENSE AND PERSONAL ENDINGS.

		Singular.			Plural.		
		1st Pers.	2d Pers.	3d Pers.	1st Pers.	2d Pers.	3d Pers.
Indic.	Present.	ō	ī-s	ī-t	ī-mus	ī-tis	u-nt.
	Imperfect.	ē-bam	ē-bas	ē-bat	ē-bāmus	ē-bātis	ē-bant.
	Future I.	a-m	ē-s	ē-t	ē-mus	ē-tis	e-nt.
	Perf. and Pret.	i	i-sti	ī-t	ī-mus	i-stis	ē-runt.
	Pluperfect.	ē-ram	ē-ras	ē-rat	ē-rāmus	ē-ratis	ē-rant.
	Future II.	ē-ro	ē-ris	ē-rit	ē-rimus	e-ritis	e-rint.
Subj.	Present.	a-m	ā-s	ā-t	ā-mus	ā-tis	a-nt.
	Imperfect.	ē-rem	ē-res	ē-ret	ē-rēmus	ē-rētis	ē-rent.
	Perf. and Pret.	ē-riim	ē-ris	ē-rit	ē-rimus	ē-ritis	ē-rint.
	Pluperfect.	i-ssem	i-sses	i-sset	i-ssōmus	i-ssetis	i-ssent.
Imper.	Present.	. . .	ē ī-to		ī-te ī-tôte.	u-nto.	
Infm.	{ Pr. and Imper.	ē-re.					
	{ Perfect, &c.	i-sse.					
Part.	{ Pr. and Imper.	e-ns.					
	{ Fut. Passive.	e-ndus.					
Ger.		e-ndi.					

The above table has reference immediately to the third conjugation or consonant roots, and of these, so far as the perfect and similarly formed tenses are concerned, only to those which have *i* for the ending of the perfect tense. Those which have *si* for the ending of the perfect and preterit, take no connecting vowel between the root and the tense ending, as *scrip-si*, *scrip-scram*, *scrip-tus*, &c.

In verbs which have the radical ending in *a*, *e*, and *i*, contraction takes place in the present indicative between the connecting vowel and the final vowel of the root, as a general rule, whenever they come into contact, the radical vowel being commonly lengthened by the influence of the connecting vowel; e. g. *amā-s* for *ama-i-s* *amā-mus* for *ama-i-mus*, *monē-s* for *mone-i-s*; but *amā-t* in the third person singular seems, from whatever cause, to form an exception, in not having been subjected to contraction. In this person the connecting vowel was probably not assumed at all, and the lengthening of the vowel was prevented by the sharp sound of the *t* which follows. In the first person singular the *o* is retained, either with contraction, as *am-o* for *ama-o*, or without contraction, as *mone-o*, *audi-o*. In the present tense of the subjunctive of verbs in *a*, there has arisen, probably from contraction between the connecting vowel and the final vowel of the root, a different vowel, namely, *z*, which, excepting in the third person singular, where it stands before *t*, and probably in the first, is long, as *ame-m*, *amē-s*, *amē-t*,

&c. The verbs in *e* and *i* do not undergo contraction in the present tense of the subjunctive, as *mone-am*, *mone-as*, *audi-am*, &c. In the imperfect tense of the indicative, it is probable that contraction occurs in verbs in *a* and *e*, and in the subjunctive in verbs in *i* also, as *amā-bam*, *monē-bam*, *amā-rem*, *monē-rem*, *audi-rem*; but in the indicative, *audi-ē-bam*. Some instances, however, are met with of contraction in the imperfect indicative of verbs in *i*, as *sci-bam* for *sci-e-bam*, *audi-bam* for *audi-e-bam*.

Formation of the Tenses.—The general rule for the formation of the tenses is to add to the radical the signs of tense and person proper to each. Thus, the root being *leg*, the imperfect tense is formed by adding to it, with the help of the connecting vowel *ē*, the endings *ba-m*, *ba-s*, &c., making *leg-e-bam*, *leg-e-bas*, &c. But it was seen above that the same verb may have two forms of the radical, a longer and a shorter, and that certain tenses in such verbs are formed upon the longer, and certain upon the shorter form. Consequently, it is of importance to observe which form of the radicals is used by each tense. The classification of the tenses having regard to this object, although previously noticed, may be here repeated.

- | | | |
|---|---|--|
| 1. Tenses having the longer
or augmented root. | } | <i>a.</i> Present ; e. g. <i>frang-o</i> . |
| | | <i>b.</i> Imperfect ; e. g. <i>frang-ebam</i> . |
| | | <i>c.</i> Future I. ; e. g. <i>frang-am</i> . |
| 2. Tenses having the short-
er root. | } | <i>a.</i> Perfect and Preterit ; e. g. <i>frēg-i</i> . |
| | | <i>b.</i> Pluperfect ; e. g. <i>frēg-eram</i> . |
| | | <i>c.</i> Future II. ; e. g. <i>frēg-ero</i> . |

The present and imperfect of the infinitive and of the participle belong to the former class, as do also the gerund and the future passive participle ; e. g. *frang-ere*, *frang-ens*, *frang-endi*, *frang-endus*.

The perfect, preterit, and pluperfect infinitive belong to the latter class, as do also the future active and perfect passive participles, and the supine ; e. g. *frēg-isse*, *frac-turus* = *frag-turus*, *frac-tus* = *frag-tus*.

Present Tense.—The present tense of the indicative, in the active voice, has no separate sign of tense, and is formed by adding to the augmented form of the radical, if the verb have a double root, the personal endings, with the connecting vowel ; observing, however, that the first person singular, except in the case of *sum* and *inquam*, does not take the personal ending *m*, but terminates in the formative vowel *o* ; e. g. *leg-o*, *leg-i-s*, *leg-i-t*, &c.

The present of the subjunctive, in the active voice, is distinguished by having the sign *m* for the first person singular, and by having *a* for the connecting vowel, as *leg-a-m*, *leg-a-s*, *leg-a-t* &c.

The present tense, in the passive voice, both in the indicative and subjunctive, is distinguished only by having the passive sign *r*, as *leg-o-r*, *leg-e-ris*, *leg-i-tur*, &c. ; *leg-a-r*, *leg-a-ris*, *leg-a-tur*, &c.

The present tense of the imperative mood, in the active voice, is without a separate sign for the second person, but employs instead the radical, with a vowel-ending *ē*, as *leg-e*, *mitt-e*. In a few verbs the radical alone is used, as *dic*, *fac*, *duc*, *i*. In the second form it has *to*, with the connecting vowel *ī*, as *leg-ī-to*. The second person plural ends in *te*, and the second form in *tote*, both having the connecting vowel *ī*, as *leg-ī-te*, *leg-i-tote*. The third person singular ends in *to*, with the connecting vowel *ī*, as *leg-ī-to*: the third person plural in *nto*, with the connecting vowel *u*, as *leg-u-nto*.

In the passive voice, the second person singular of the imperative ends in *re*, *r* being introduced before *e* to mark the passive; and the second form has *tor*, that is, *r* is added to the active ending *to* to distinguish the voice, as *leg-e-re*, *leg-i-tor*. The third person singular ends in *tor*, a like augmentation of the active ending *to*, as *leg-i-tor*. The second person plural ends in *mini*, and the second form is *minor*, as *leg-i-mini*, *leg-i-minor*. Of the third person plural the ending is *ntor*, a passive augmentation of the active ending *nto*, as *leg-u-ntor*.

In verbs which have the radical ending in a vowel, *a*, *e*, *i*, the contraction between the connecting vowel and the final vowel of the root causes some marked peculiarities of form, especially in verbs in *a*, as before mentioned. Thus, in these verbs in *a*, the first person of the present retains the formative *o*, but the *a* of the root disappears; e. g. radical *ama*, *am-o*=*ama-o*. But verbs in *e* and *i* retain the final vowel of the root, as *mone-o*, *audi-o*. In the second person singular, all these verbs suffer contraction, as *amā-s*=*ama-(i)-s*, *monē-s*, *mone-(i)-s*, *audī-s*=*audi-(i)-s*, &c. Verbs in *u* do not undergo contraction, as *acu-o*, *acu-is*, &c.

The peculiar form assumed by the present tense of the subjunctive in verbs in *a* can be explained only conjecturally; for, although such uncontracted forms as *ama-a-m*, &c., readily suggest themselves as being perfectly analogous to *leg-a-m*, *mone-a-m*, *audi-a-m*, they do not occur in actual use. Besides, *e*, which, according to this view, should be contracted from *a+a* and long, is not uniformly so, as in the first and third persons singular, *amē-m*, *amē-t*. The same difficulty, however, as to the length of the vowel, occurs in the third person singular of the indicative also in verbs having vowel-roots, as *amā-t*, *monē-t*, *audī-t*, which were as likely to undergo contraction, and have the final vowel lengthened, as were *amā-s*, *monē-s*,

audī-s. It would seem most reasonable to assume that, in the other persons, contraction took place, causing the lengthening of the vowel, but that in the first and third persons singular, as was before mentioned, this did not occur, probably because of the peculiar consonant endings *m* and *t*. If the connecting vowel was omitted in order to leave these forms short, then it would readily follow that *e*, appearing in these as well as in the long and contracted forms is the final vowel of the root altered to mark the mood. Bopp (Vergl. Gr., § 690) attributes the lengthening of the *e* in *amē-mus*, &c., to the union of the radical vowel with the connecting vowel *i*, and the shortening of the same vowel in *amē-m* and *amē-t* to the endings *m* and *t*. It would seem, however, almost certain, from *leg-a-m*, *mon-e-am*, &c., that the connecting vowel for the present subjunctive was *a*, not *i*, and that it was ordinarily long; but not in the first and third persons singular, as *leg-ā-s*, *leg-ā-mus*, but *leg-ā-m*, *leg-ā-t*. The latter part of his statement is probably true, and is to be referred, possibly, to the sharp sound of *t*, and the indistinct utterance of *m*.

The peculiarities of form in the imperative also, presented by verbs in *a*, *e*, and *i*, may be explained on the supposition of contraction. Thus *amā*, *monē*, *audī*, compared with *leg-ē*, appear to be contracted from *ama-e*, *mon-e-e*, *audi-e*.

The following table shows the forms of the present tense that actually occur. In the first, second, and fourth conjugations, the vowel of the root has been introduced, in the cases in which it has been preserved in use, so far as this could be determined, but, to distinguish it, has been marked by italics.

TABLE OF THE PRESENT TENSE ACTIVE.

		Singular.			Plural.		
Conj.		1st Pers.	2d Pers.	3d Pers.	1st Pers.	2d Pers.	3d Pers.
Indicative.	III. -ō	-ī-s	-ī-t	-ī-mus	-ī-tis	-u-nt.	
	I. -ō	<i>ā</i> -s	-ā-t	<i>ā</i> -mus	<i>ā</i> -tis	<i>a</i> -nt.	
	II. <i>e</i> -ō	<i>ē</i> -s	<i>ē</i> -t	<i>ē</i> -mus	<i>ē</i> -tis	<i>e</i> -nt.	
	IV. <i>i</i> -ō	<i>ī</i> -s	<i>ī</i> -t	<i>ī</i> -mus	<i>ī</i> -tis	<i>i</i> -u-nt.	
Subjunct.	III. -a-m	-ā-s	-ā-t	-ā-mus	-ā-tis	-ā-nt.	
	I. <i>e</i> ?-m	<i>ē</i> -s	<i>ē</i> -t	<i>ē</i> -mus	<i>ē</i> -tis	<i>e</i> -nt.	
	II. <i>e</i> -a-m	<i>e</i> -ā-s	<i>e</i> -ā-t	<i>e</i> -ā-mus	<i>e</i> -ā-tis	<i>e</i> -a-nt.	
	IV. <i>i</i> -a-m	<i>i</i> -ā-s	<i>i</i> -ā-t	<i>i</i> -ā-mus	<i>i</i> -ā-tis	<i>i</i> -a-nt.	
Imperat.	III. . . .	-ē	-ī-to		-ī-te	-u-nto.	
	I. . . .	<i>ā</i>	<i>ā</i> -to		<i>ā</i> -te	<i>a</i> -nto.	
	II. . . .	<i>ē</i>	<i>ē</i> -to		<i>ē</i> -te	<i>e</i> -nto.	
	IV. . . .	<i>ī</i>	<i>ī</i> -to		<i>ī</i> -te	<i>i</i> -u-nto.	

contraction, retain both *i* and the connecting vowel; but only in the indicative, as *audi-ē-bam*, *audi-rem*.

In the passive voice, the imperfect tense has the same formation, with the addition of *r* and its formative vowel, as the sign of the voice; e. g. *leg-ē-bar*, *amā-bar*, *monē-bar*, *audiē-bar*, *leg-ē-rer*, *amā-rer*, *monē-rer*, *audi-rer*.

The following tables of the imperfect tense presents the tense and personal endings, with the connecting vowel, wherever it has been preserved distinct. In the first, second, and fourth conjugations, the radical vowel, also, has been inserted, but, to distinguish it, is marked with italics.

(A.) TABLE OF THE IMPERFECT ACTIVE.

Conj.	Singular.			Plural.		
	1st Pers.	2d Pers.	3d Pers.	1st Pers.	2d Pers.	3d Pers.
Indic.	III. <i>-ē-bam</i>	<i>-ē-bas</i>	<i>-ē-bat</i>	<i>-ē-bāmus</i>	<i>-ē-bātis</i>	<i>-ē-bant.</i>
	I. <i>ā--bam</i>	<i>ā--bas</i>	<i>ā--bat</i>	<i>ā--bāmus</i>	<i>ā--bātis</i>	<i>ā--bant.</i>
	II. <i>ē--bam</i>	<i>ē--bas</i>	<i>ē--bat</i>	<i>ē--bāmus</i>	<i>ē--bātis</i>	<i>ē--bant.</i>
	IV. <i>i-ē-bam</i>	<i>i-ē-bas</i>	<i>i-ē-bat</i>	<i>i-ē-bāmus</i>	<i>i-ē-bātis</i>	<i>i-ē-bant.</i>
Subj.	III. <i>-ē-rem</i>	<i>-ē-res</i>	<i>-ē-ret</i>	<i>-ē-rēmus</i>	<i>-ē-rētis</i>	<i>-ē-rent.</i>
	I. <i>ā--rem</i>	<i>ā--rēs</i>	<i>ā--ret</i>	<i>ā--rēmus</i>	<i>ā--rētis</i>	<i>ā--rent.</i>
	II. <i>ē--rem</i>	<i>ē--res</i>	<i>ē--ret</i>	<i>ē--rēmus</i>	<i>ē--rētis</i>	<i>ē--rent.</i>
	IV. <i>i--rem</i>	<i>i--res</i>	<i>i--ret</i>	<i>i--rēmus</i>	<i>i--rētis</i>	<i>i--rent.</i>

(B.) TABLE OF THE IMPERFECT PASSIVE.

Conj.	Singular.			Plural.		
	1st Pers.	2d Pers.	3d Pers.	1st Pers.	2d Pers.	3d Pers.
Indic.	III. <i>-ē-bar</i>	<i>-ē-bāris</i>	<i>-ē-bātur</i>	<i>-ē-bāmur</i>	<i>-ē-bāmini</i>	<i>-ē-bantur.</i>
	I. <i>ā--bar</i>	<i>ā--bāris</i>	<i>ā--bātur</i>	<i>ā--bāmur</i>	<i>ā--bāmini</i>	<i>ā--bantur.</i>
	II. <i>ē--bar</i>	<i>ē--bāris</i>	<i>ē--bātur</i>	<i>ē--bāmur</i>	<i>ē--bāmini</i>	<i>ē--bantur.</i>
	IV. <i>i-ē-bar</i>	<i>i-ē-bāris</i>	<i>i-ē-bātur</i>	<i>i-e-bāmur</i>	<i>i-ē-bāmini</i>	<i>i-ē-bantur.</i>
Subj.	III. <i>-ē-rer</i>	<i>-ē-rēris</i>	<i>-ē-rētur</i>	<i>-ē-rēmur</i>	<i>-ē-rēmini</i>	<i>-ē-rentur.</i>
	I. <i>ā--rer</i>	<i>ā--rēris</i>	<i>ā--rētur</i>	<i>ā--rēmur</i>	<i>ā--rēmini</i>	<i>ā--rentur.</i>
	II. <i>ē--rer</i>	<i>ē--rēris</i>	<i>ē--rētur</i>	<i>ē--rēmur</i>	<i>ē--rēmini</i>	<i>ē--rentur.</i>
	IV. <i>i--rer</i>	<i>i--rēris</i>	<i>i--rētur</i>	<i>i--rēmur</i>	<i>i--rēmini</i>	<i>i--rentur.</i>

Future I. Tense.—The first future of the indicative, in the active voice, is formed upon the same radical that is used in the present and imperfect, first, by adding, in verbs ending in a consonant, or in the vowels *i* and *u*, *i. e.*, in verbs of the third and fourth conjugations, the vowel *a* for the first person singular, and *e* for the other persons, with the personal signs *m*, *s*, *t*, &c. E. g. *Leg-a-m*, *leg-ē-s*, *leg-ē-t*; *audi-ā-m*, *audi-ē-s*, *audi-ē-t*; *acu-ā-m*, *acu-ē-s*, *acu-ē-t*. Secondly, in verbs having the radical in *a* and *e*, *i. e.*, of the first and second conjugations, by adding the tense and personal signs *bo*, *bi-s*, *bi-t*, *bi-mus*, *bi-tis*, *bu-nt*, in which *i*, *o*, and *u* are formative vowels, as in the present *leg-o*, *leg-i-s*, *leg-u-nt*, and *b* serves to mark the

tense. Bopp (Vergl. Gr., § 662, 526) supposes the ending *bo, bis bit*, to be related to the ending *bam, bas, bat* of the imperfect, the former representing a future, as the latter does an imperfect of the Sanscrit radical *bhū*, 'to be.' The common future form in *am, ēs, et*, he considers to be of the same nature with the subjunctive present (§ 692). This opinion is not without its difficulties, and can hardly be said to be satisfactory, but furnishes, at least, a plausible explanation of these forms, and deserves to be mentioned, though it be not adopted. It may be remarked that the subjunctive has no form for the future other than what is called the present, which should be regarded as a future rather than a present. The first future of the passive voice is distinguished only by the usual sign of this voice.

The following tables exhibit the forms of the first future active and passive, the final vowel of the root in the first, second, and fourth conjugations being introduced, but distinguished by being marked with italics.

(A.) TABLE OF THE FUTURE I. ACTIVE.

		Singular.			Plural.		
		1st Pers.	2d Pers.	3d Pers.	1st Pers.	2d Pers.	3d Pers.
Indic.	III.	-ā-m	-ē-s	-ē-t	-ē-mus	-ē-tis	-e-nt.
	I.	<i>ā</i> -bo	<i>ā</i> -bis	<i>ā</i> -bit	<i>ā</i> -bimus	<i>ā</i> -bitis	<i>ā</i> -bunt.
	II.	<i>ē</i> -bo	<i>ē</i> -bis	<i>ē</i> -bit	<i>ē</i> -bimus	<i>ē</i> -bitis	<i>ē</i> -bunt.
	IV.	<i>i</i> -ā-m	<i>i</i> -ē-s	<i>i</i> -ē-t	<i>i</i> -ē-mus	<i>i</i> -ē-tis	<i>i</i> -e-nt.

(B.) TABLE OF THE FUTURE I. PASSIVE.

		Singular.			Plural.		
		1st Pers.	2d Pers.	3d Pers.	1st Pers.	2d Pers.	3d Pers.
Indic.	III.	-ā-r	-ē-ris	-ē-tur	-ē-mur	-ē-mini	-e-ntur.
	I.	<i>ā</i> -bor	<i>ā</i> -beris	<i>ā</i> -bitur	<i>ā</i> -bimur	<i>ā</i> -bimini	<i>ā</i> -buntur.
	II.	<i>ē</i> -bor	<i>ē</i> -beris	<i>ē</i> -bitur	<i>ē</i> -bimur	<i>ē</i> -bimini	<i>ē</i> -buntur.
	IV.	<i>i</i> -ā-r	<i>i</i> -ē-ris	<i>i</i> -ē-tur	<i>i</i> -ē-mur	<i>i</i> -ē-mini	<i>i</i> -e-ntur.

Perfect and Preterit or Aorist Tenses.—These tenses, though differing in signification, so as to make it a matter of practical convenience to distinguish them by separate names, are the same in form. To save the necessity of often repeating both names, the perfect may here stand for both. It is formed from the shorter radical, that is unaugmented by the insertion of a formative vowel or consonant, by adding to it immediately the proper tense-signs, without an intervening connecting vowel. These signs are three, viz. :

1. *i*; occurring in consonant roots, and in those ending in *u*.
- a. With reduplication of the first consonant of the radical; e. g. radical *tag* in *tang-o*, perfect *te-tig-i*; radical *pel* in *pell-o*, perfect *pe-pul-i*.
- b. Without reduplication, but with a lengthening of the vowel of the root; e. g. radical *vēn* in *ven-io*, perfect *vēn-i*; radical *vīd* in *vid-eo*, perfect *vīd-i*; radical *lĕg* in *leg-o*, perfect *lĕg-i*.
2. *ui* or *vi*; occurring in the first, second, and fourth conjugations, i. e., in roots ending in the vowels *a*, *e*, *i*; e. g. *ama-vi*, Conj. I.; *mon-ui*, radical *mon* in *mone-o*, Conj. II.; *audi-vi*, Conj. IV.
3. *si*; occurring in the third conjugation, i. e., in roots ending in a consonant or in *u*; e. g. *jung-o*, perfect *junxi=jung-si*; *dic-o*, perfect *dixi=dic-si*; *nub-o*, perfect *nup-si*; *laed-o*, perfect *lae-si=laed-si*.

The ending in *i* seemingly corresponds to the Greek second perfect in *ā* (*ā*), as in *pē-pēg-ā* (*πε-πηγ-α*), Latin *pe-pēg-i* and *pēg-i*; *ōid-ā* (*οιδ-α*, anciently *φοιδ-α*), Latin *vid-i*; and to the Sanscrit perfect in *ā*; e. g. *ta-tap-a*, Greek *τε-ταφ-α*. The fact that the ending *i* is long, while the Greek and Sanscrit *a* is short, can hardly be sufficient to set aside the evidence derived from the obvious general correspondence, and from the admitted identity of such Latin and Greek perfect tenses as *oid-a* and *vid-i*. (Cf. Pott, i., 23; Bopp, *Vergl. Gr.*, § 588, seqq.)

The endings *ui* and *vi*, which are only different ways of writing the same ending, would seem, at first view, to be merely augmented forms of *i*, *u*, or *v*, being inserted in the same way as the Greek aspirate, or *h*, in verbs ending in *p*, *b*, *ph* (*π*, *β*, *φ*), *k*, *g*, *ch* (*κ*, *γ*, *χ*), and as *k* in verbs ending in *a*, *e*, *ō*, *l*, *m*, *n*, *d*, &c. (*a*, *e*, *o*, *λ*, *μ*, *ν*, *δ*, &c.). That is to say, as the Greek has the forms *a*, *ha*, and *ka* (*α*, *ᾱ*, *κα*) for the perfect in verbs having different radical endings, so the Latin has *i*, and *ui* or *vi*; and in both languages the letters *k*, *h*, *u* or *v*, were inserted for merely formative purposes. The ending *si*, occurring in verbs with consonant-roots, as *scrip-si*, is probably the same with the Greek aorist first in *sa* (*σα*), and the Sanscrit aorist *sa*. And it is worthy of remark, that while in Latin the same verb has only one ending for the perfect, either *i*, or *ui* or *vi*, or *si*, according to its radical ending, this ending always contains under one form both a perfect and aorist signification. So that, allowing to *i*, and *ui* or *vi*, the sense of the perfect as the proper meaning, and to *si* the sense of an aorist as appropriate to it, there would seem to have been an effort of the language, though unsuccessful, to preserve distinct forms for these distinct significations. The result was, that some verbs took *i*, *ui* or *vi*, and gave to it both its own proper

meaning and that of *si*; others took *si*, and, in like manner, assigned to it the proper aorist sense, together with that strictly belonging to the perfect.

It should be mentioned that Bopp (Vergl. Gr., § 547, seqq.) considers the ending *i*, as in *lēg-i*, to be either another form of *si*, or to be connected with the reduplicated perfect, as *tutūd-i*. If it be derived from *si*, compensation has been made for the loss of *s* by the lengthening of the radical vowel. It is more nearly related, he thinks, to the aorist forms like *ēphēn-a* for *ēphansa* (εφῆνα for εφανσα). But that if it be referred to the reduplicated aorist form in Sanscrit, as *ashishil-am*, from *shil*, the length of the radical vowel may represent a latent reduplication, and *lēgi* would stand for *lelegi*, and, by omitting the *l* of the root, for *leegi*. He regards *ui* or *vi* as a fragment of *fui*, *f* having been lost, corresponding to the Greek *ēphu* (εφῦ), and to the Sanscrit *abhūt* or *abhūcam*, from the radical *bhū*, alleging in proof, besides the similarity of form, the fact that so many languages represent the tenses by combinations of the substantive verb with the radical, and especially the Latin *possum*=*pot-sum*, *pot-es*, &c., of which the perfect, he assumes, would be *pot-fui*. The ending *si*, Sanscrit *sa*, Greek *sa* (σα), he supposes to be derived from the Sanscrit *as*, as seen in *asmi*, *asti*, &c., and to correspond to the Sanscrit aorist in *a-si*, as *vah-a-si*, Latin *vexit*=*veh-sit*.

This view, though plausible, can hardly be admitted to be satisfactory. It scarcely has all the requisites of a just theory. First, it is agreed that the endings *i*, *ui* or *vi*, and *si*, have all the same signification; and admitting for the moment that *ui* or *vi* comes from *fui*, and *si* from *as* in *asmi*, the same as *es* in *esse*, that is, from substantive verbs, and that the perfect tense is really compounded of the radical and the substantive verb, it has not been attempted to show that *i*, with or without reduplication, is from either *fui* or *as*, beyond the mere conjecture that *i* may be another form of *si*; and this conjecture is more than counterbalanced by the fact that, in Greek, both *a* and *sa* (*a* and *σα*) exist together, the one as an aorist, the other as a perfect, with essentially different significations. Further, if this omission be overlooked, as perhaps it might be just to do, considering the difficulty and obscurity of the subject, yet, even then, supposing that the combination of the radical, say *scrib*, with *si* from the substantive verb *es*, Sanscrit *as*, be sufficient to form a proper perfect or preterit tense, namely, one that will express completed action in present or in past time, it is not explained how the combination of the radical, say *lauda*, with *ui* or *vi* from *fui*, is equally capable of making a perfect or preterit (aorist) tense

For, in the former case, there is the mere radical of the substantive verb, *es* or *as* hardly claiming to be more, united with another mere radical to form a perfect or preterit (aorist) tense; in the latter, a perfect tense of the substantive verb, for *so fui* must be accounted, combined with a like radical to form the same tense. The theory assumes that the substantive verbs are required to make up the sign for the perfect tense, and so that they enter into its structure, not as mere formative parts, but as elements retaining their distinct signification, and yet admits two different forms of substantive verbs, having very different significations, to combine with radicals exactly alike, so far as regards the present question, to give the same sense. If *si*, representing merely the radical *es* or *as*, and consequently expressing no more than the abstract notion of 'being,' 'to be,' be just fitted, by combining with *scrib*, 'writing,' to form a perfect or preterit tense, *ui* or *vi*, representing *fui*, 'I have been,' can hardly be equally suited to convey the same meaning. Or, if with Pott (Etym. F., i., 23), *si* be considered the same with the Sanscrit perfect *asa*, and as having the same signification with *ui* or *vi*, assumed to be derived from the perfect *fui*, it still remains to be shown how this sense of 'I have been' can be combined with a radical expressing incompleted action so as to convey the notion of completed action, always contained both in the perfect and preterit or aorist. And if this union of a perfect tense of the substantive verb with a radical denoting incompleted action can not furnish the sense of either the perfect or preterit, much less can this meaning result from the union of the mere substantive idea of 'being' with such a radical. Bopp's view, namely, that *ui* or *vi* comes from the perfect *fui*, and *si* from the Sanscrit *as* in *asmi*, Latin *es* in *esum*, that is, from the simple radical of the substantive verb, is, accordingly, not only liable to the objection above stated, that if the union of the one form with the radical of a verb constitutes a proper perfect or preterit, the other is not fitted to do this; but to a further or second objection, just alluded to, namely, the doubt whether the combination of the substantive verb, in either a present or past tense, with the simple radical of a verb, can express, conformably to the genius of the Latin language, the sense of a proper perfect or of a preterit. This radical denotes action, motion, or state abstractly, without the notion of time, and without that of completedness; thus *leg*, the radical in *leg-i*, conveys merely the idea of 'reading;' *scrib*, in *scripsi*, that of 'writing;' *lauda*, in *lauda-vi*, that of 'praising.' The idea of completedness of the action, common to the perfect and preterit or aorist, can not, therefore, be found in the simple radical *leg*, &c.

Nor can it be found in the supposed substantive verb endings *si*, from *es* and *as*, or, according to Pott, from *asa*, and *ui* or *ri*, from *fui*, whether taken as mere radicals of the substantive verbs, or as perfect or any other past tenses; for, whatever other sense they may have, they can not possibly communicate to the radical of the verb with which they may be united the idea of completedness of action. Attach 'I am,' 'I was,' 'I have been,' 'I had been,' to the mere substantive idea of 'writing,' so as to form the compounds 'I am +writing,' 'I was +writing,' 'I have been +writing,' 'I had been +writing,' just as *lauda+ri* (= *fui*) and *scrip+si* (= *sum* or *esum*) are assumed to be compounded, and there results no sense approaching that of 'I have written.' In the passive voice, where the idea of tense is wholly unaffected by voice, and where *sum* and *fui* really enter into the expression of the perfect and preterit, the ending *tus* or *sus* is added to the radical to mark the completedness of the action, as in *lauda-tus est*, 'he has been praised' or 'he was praised.' It might further be objected that the theory of Bopp is incomplete in not accounting for the perfect signification and composition of *fui* itself. Does its sense of a proper perfect and preterit, 'I have been' and 'I was,' come from its radical *fu*, or from its ending *i*? If from the former, this sense must be common to all the forms in which it appears; and this is manifestly untrue; if from the latter, what more necessity to assume a substantive verb ending from *fui* for any other verb than for the radical *fu*? Bopp admits (§ 574) that *fui* is composed of *fu*, the Greek $\phi\upsilon$, Sanscrit *bhū*, and *i* considered as a connective or formative vowel; that is, it has no sign for the perfect tense beside the vowel-ending *i*. If so, there is in *fui* itself, and, by consequence, in *tutudi*, &c., a perfect form, made without the help of the substantive verb, and the probability is strong that the same is true for such forms as *laudari*, *scripsi*, &c.

The support which Bopp's theory, confirmed by Pott (Etym. F., i., 23, seqq.), derives from *possum*=*pot-sum*, *pot-es*, *pot-est*, and its imaginary perfect *pot-fui*, is scarcely equal to sustain the weight which it is made to bear. *Pos-sum*, *pot-cram*, *pot-cro*, in the present, imperfect, and future, are merely compounds of the radical *pot*, 'able,' with tenses of *sum*, and can not fairly be alleged as illustrations of such organized forms as *leg-i*, *scrip-si*, *lauda-ri*. The compounds *pro-sum*, *pro-d-es*, *pro-d-est*, are of the same kind, mere compounds; and, although more exactly to the purpose, as having the perfect also a compound, exhibiting *fui* distinctly as a part of it, *pro-fui*, yet no one would think of adducing these as a proof that the perfect ending in *lauda-ri* was a fragment of *fui*. The truth is,

that the perfect and preterit *pot-ŭi* is a truly organized tense, having the radical *pot* and the ending *ŭi*, and is to be explained independently of *possum* and the other merely compounded tenses, in the same way with *mon-ŭi*.

In the formation of the perfect, three things, besides the endings of the tense, demand attention, namely, first, that the endings *i*, *ŭi* or *vi*, and *si*, are not assumed indifferently by all roots, some preferring one ending and some another; secondly, the difference in the length of the vowel of the root when *i* is used as the ending with a reduplication and without a reduplication; and, thirdly, the changes which occur at the point of junction between the radical and the tense-ending when *si* is the sign of the perfect.

Assuming *i* to be the simple and proper sign of the perfect tense, at least when compared with *ŭi* or *vi*, it naturally occupies the first place. And, upon examination, it is found occurring regularly only in consonant roots and some in *u*, or in verbs of the third conjugation, as *lĕg-i*, *frĕg-i*, *pcpŭl-i*, *acu-i*. Here two cases are to be considered, first, that in which the radical is reduplicated, *i. e.*, has the first consonant of the root repeated with the first vowel of the root, or with the short vowel *ĕ*, as *tu(n)do*, perfect *tŭ-tŭd-i*; *pel(l)o*, *pĕpŭl-i*. This is by far the smaller class of verbs, and must be learned chiefly from practice. Pott (Etym. F., p. 23) has marked the following consonants as those alone admitting reduplication, *viz.*, *c*, *p*, *t*, as *cado*, perfect *ce-cŭd-i*; *pell-o*, perfect *pe-pŭl i*; *ta(n)g-o*, perfect *te-tĕg-i*; *d*, as *dare*, perfect *dĕ-d-i*; *disc-o*, perfect *dĭ-dĭc-i*; *m*, as *mĕmĭn-i*, *mord-co*, perfect *mo-mord-i*; *b*, as *bib-o*, *bĭb-i*; *f*, as *fall-o*, perfect *fe-fell-i*, *l* being doubled by the accent; *sta-re*, perfect *stet-i* = *ste-stet-i*, the final *t* being introduced as a formative merely; *sp*, as *spond-co*, perfect *spo-pond-i*, the *s* of the root being omitted; *sc*, as *sci(n)d-o*, perfect *scĭd-i*, for *scĭ-cĭd-i*, the *s* of the root being again omitted.

It should be here remarked, that the radical in the reduplicated perfect is uniformly short, and that, if it has been increased in the present and similar tenses by the addition of a consonant, the root in the perfect tense recovers its simple form; *e. g.* *pa(n)g-o*, *pe-vĭg-i*. This remark does not apply to the roots which have properly a long vowel or diphthong, as *caed-o*, perfect *cĕ-cĭd-i*; *pĕd-o*, perfect *pĕ-pĕd i*. It is further to be observed that, in reduplicated perfects, *a* of the root is exchanged for *i*, as *ta(n)g-o*, perfect *tĕ-tĕg-i*; or for *e*, as *parc-o*, *pĕ-perc-i*; that *o* is exchanged for *u*, as *toll-o*, perfect *tĕ-tŭl-i*, *sus-tŭl-i*; but also retained, as *mord-co*, perfect *mo-mord-i*.

When the verb enters into composition. the reduplication natu-

rally falls away, because of the difficulty of making it, as *attīng-o*, perfect *attīg-i*. The only exceptions are *do*, *sto*, *sisto*, *disco*, *posco*: thus *circumdēdi*, *restīti*, &c. Some few have lost the reduplication without having entered into composition, as *fīd-i* from *fī(n)d-o*, *bīb-i* from *bib-o*, *scīd-i* from *sci(n)d-o*. (See Krueg., § 112.)

The second class of perfect tenses in *i* occurs chiefly in consonant radicals, or those belonging to the third conjugation; and, while they employ the root restored to its simpler form, if it has been augmented in the present and related tenses, they yet lengthen its vowel; e. g. *jāc-io*, perfect *jēc-i*; *li(n)qu-o*, Greek *leip-o* (λεῖπ-ω), perfect *liqu-i*; *pa(n)g-o*, perfect *pēc-g-i*, for *pe-pīg-i*; *ru(m)p-o*, perfect *rūp-i*; *fūg-io*, perfect *fūg-i*; *vi(n)c-o*, perfect *vīc-i*; *scāb-o*, perfect *scāb-i*; *acu-o*, perfect *acu-i*. Sometimes, also, these perfect tenses exchange *a* of the root for *e* long, as *āg-o*, perfect *ēg-i*; *fāc-io*, perfect *fēc-i*; *jāc-io*, perfect *jēc-i*; *frang-o*, perfect *frēg-i*; *pang-o*, perfect *pēc-g-i* and *pepīg-i*; *cāp-io*, perfect *cāp-i*, but *scāb-o* has the perfect *scāb-i*. In the compounds of the verbs just mentioned, the present commonly takes *ī* for *ā*, and the perfect retains *ē*, as *trans-īg-o*, perfect *trans-ēg-i*; *effīc-io*, perfect *effēc-i*. When the radical has *ē*, it is retained in the perfect, but lengthened, as *ēm-o*, perfect *ēm-i*; *ēd-o*, perfect *ēd-i*; *lēg-o*, perfect *lēg-i*; *clēp-o*, perfect *clēp-i* and *clep-si*; and so of *ō* and *ū*, as *fōd-io*, perfect *fōd-i*; *fūg-io*, perfect *fūg-i*. Some of the compounds of *leg-o* take *ī* for *ē*, but retain *ē* in the perfect, as being a stronger vowel than *i*, as *collīg-o*, perfect *collēg-i*. So the compounds of *emo*, as *adīmo*, perfect *adēmi*; *perīmo*, perfect *perēmi*. (See Weissenb., § 114.)

The radical in this class of perfect tenses ends in *c*, *g*, *qu*, as *fac-io*, *pang-o*, *linqu-o*; in *d*, *nd*, *t*, as *ed-o*, *scand-o*, *vert-o*, but *stert-o* commonly has the perfect *stert-ui*; in *m*, *b*, as *em-o*, *bib-o*; in *rr*, *ll*, as *vrr-o*, *vll-o*; and in *u* and *v*, as *acu-o*, *mctu-o*, *tribu-o*, *solv-o*, *volv-o*. In *no-sco*, perfect *no-vi*, it may be doubted whether *v* belongs to the ending or to the root, seeing that the radical probably ended, originally, in *v*, corresponding to the English *w* in the same root *know*.

In many cases, the radical, in the present and similar tenses, admits an augmentation by the insertion of *i* after *c*, *g*, *d*, *p*, as *fac-i-o*, *fug-i-o*, *fod-i-o*, *cap-i-o*; or by the insertion of *n* before *c*, *g*, *d*, as *vi(n)c-o*, *fra(n)g-o*, *fun(d)-o*; and of *m* before *p*, as *ru(m)p-o*.

Of roots ending in *a* of the first conjugation, *lavo*, *lava-re*, has both *lavā-vi* and *lāv-i*, forming the perfect in *i* from the simple radical *lav*. The supine has *lau-tum*=*lav-tum*, and *lō-tum*, and the infinitive *lav-ere* and *lavā-re*. *Juvo*, *javā-re*, has the perfect *jūv-i*, and the supine *jū-tum*.

Of the roots ending in *e* and belonging to the second conjugation, some form the perfect from the unaugmented root by adding *i* and lengthening the vowel of the radical, viz., *ā* into *ā*, *ō* into *ō*. Thus a number having *v* (*u*) for the final consonant of the root; e. g. *cā-e-o*, perfect *cāv-i*; *fāv-e-o*, perfect *fāv-i*; *fōv-e-o*, perfect *fōv-i*; *mōv-e-o*, perfect *mōv-i*; *vōv-e-o*, perfect *vōv-i*; *pāv-e-o*, perfect *pāv-i*; *ferv-e-o*, perfect *ferv-i* and *ferb-ūi*; *connīv-e-o*, perfect *connīv-i* and *connixi*. (See Weissenb., § 110, 2.) But in these verbs the probability is, that the ending of the perfect was properly *ui*, and that *u* was omitted because of the difficulty of repeating distinctly the same *u* sound that formed the ending of the radical. Thus the proper form of *cav-i* or *cau-i* was probably *cau-ūi*, the pronunciation of which, if represented in English letters, would be something like *cau-wi*. Several verbs, also, having the root ending in *d* before *e*, form the perfect in *i*, as *sēd-e-o*, *sēd-i*; *prand-e-o*, *prand-i*; *strid-e-o* and *strid-o*, *strid-i*. (Weissenb., § 110, 4.)

Of roots ending in *i* and belonging to the fourth conjugation, *vēni-o*, *veni-re*, has the perfect in *i*, with the radical vowel lengthened, namely, *vēn-i*. *Reperi-o*, *reperi-re*, has the perfect in *i*, but with the vowel of the root short, namely, *repĕ-ri*; so *comperi-o*, *compĕ-ri*. (Weissenb., § 117, 4.)

The almost entire uniformity with which the vowel of the radical is lengthened when the ending of the perfect is *i* without reduplication; the correspondence of the Latin with the Greek perfect, which is uniformly reduplicated when the root begins with a consonant capable of reduplication; and the fact that Latin verbs that are not reduplicated begin either with vowels or with consonants incapable of reduplication, with few exceptions, as *coepi*, &c. (Pott, Etym. F., i., 24), lead to the conjecture that the reduplicated is the original form of the perfect in Latin, and that the length of the vowel in the perfect not reduplicated is due to an attempt to make compensation for the absence of the reduplication. (See Bopp, Vergl. Gr., § 547, 548.) But this conjecture is not sustained by the few cases in which the reduplication is known to have been lost, as *tūli*, and must, perhaps, be considered as doubtful. The lengthening of the vowel may be compared with the change of the radical vowel so common in German and English past tenses, as *denk-en*, *dach-te*, *think*, *thought*; *sch-en*, *sahe*, *see*, *saw*.

The second ending of the perfect and preterit is that in *ui* or *ri*, which, as before stated, are only different ways of writing the same form. This ending is probably an augmentation of the simpler ending *i*, the *u* or *v* being inserted as a formative letter, namely, to con-

nect the ending with the radical. The ending *vi* occurs mostly in vowel radicals, namely, in *a*, *e*, and *i*, belonging to the first, second, and fourth conjugations, as *lauda-vi*, *fle-vi*, *audi-vi*; and *ui* is attached to such consonants as seem most naturally to admit the half vowel sound of *u*, which *u* in *ui* most probably represented, viz. : *a*. Labials, *p*, *b*, *m*, as *cu(m)-bo*, perfect *cub-ui*; *rap-i-o*, *rap-ui*; *strep-o*, *strep-ui*; *sap-i-o*, *sap-ui* and *sapi-vi*; *trem-o*, *trem-ui*; *frem-o*, *frem-ui*; *gem-o*, *gem-ui*. *b*. Liquids, *l*, *n*, *r*, *s*, *ns*, *ps*, as *consul-o*, *consul-ui*; *al-o*, *al-ui*; *col-o*, *col-ui*; *son-o*, *son-ui*; *gign-o*=*gi-gen-o*, *gen-ui*; *pon-o*, *pos-ui*, said to be from *posino*, *posivi* (Krueg., § 122; Pott, Etym. F., ii., 279), but more probably formed like the Greek *phasma*=*pha(n)-s-ma* (φασμα=φαν-σ-μα), namely, by inserting a formative *s*, before which *n* is dropped; *ser-o*, *ser-ui*; *cens-e-o*, *cens-ui*; *pins-o*, *pins-ui*; *dcps-o*, *dcps-ui*. *c*. A liquid followed immediately by a mute, *nd*, *sc*, as *frend-o*, *frend-ui*; *compesc-o*, *compesc-ui*. *d*. The hard mutes, *t*, *c*, with *ct* and *x*, as *stert-o*, *stert-ui*; *met-o*, *mess-ui*, in which example *s* has usurped the place of *t*, and been doubled by the stress of the voice; *nect-o*, *nex-ui*=*nec(t)-sui*, in which *s* has been assumed as a formative, before which *t* has been dropped, as in *nexus*=*nec(t)sus*, or has supplied the place of *t*; *mic-o*, *mic-ui*; *elic-i-o*, *elic-ui*; but *allicio*, *pellicio*, *illicio*, have *allexi*, &c.; *tex-o*, *tex-ui*. *e*. In the perfect of verbs in *sco*, called *inchoativa*, the ending *ui* is added to the simpler root: *acesc-o*, radical *ac*, perfect *ac-ui*; *evanesc-o*, *evan-ui*; so that these verbs may be referred, according to the final consonant of the simpler radical, to the classes above mentioned. (For a list of such verbs, see Krueg. Gr., § 124.)

It should be remarked that some verbs which, in the present and other tenses that belong to the same class, have the root ending in *a*, or belong to the first conjugation, form the perfect and the related tenses by adding *ui* to the shorter root, unaugmented by *a*, and may, accordingly, be regarded as having two roots; e. g. *crepa-re*, perfect *crep-ui*; *cuba-re*, *cub-ui*, as if from *cu(m)bo*; *doma-re*, *dom-ui*; *frica-re*, *fric-ui*; *mica-re*, *mic-ui*; but *dimica-re*, *dimica-vi*; *neca-re*, *nec-ui*; *plica-re*, *plic-ui*; *sona-re*, *son-ui*; *seca-re*, *sec-ui*; *tona-re*, *ton-ui*; *veta-re*, *vct-ui*. *Laro* and *juvo* have been already noticed.

The verbs in *e*, or those belonging to the second conjugation, form the perfect by adding *ui* to the shorter root, unaugmented by *e*, as *mon-e-o*, *mon-ui*; *doc-e-o*, *doc-ui*. Comparatively a few only retain *e* in the perfect, which they form in *vi*, viz., *fle-o*, *flē-vi*; *nc-o*, *nē-vi*; *dele-o*, *delē-vi*; *comple-o*, *complē-vi*; *vie-o*, *vie-vi*; the compounds of *ole-o*, 'I grow'; *abole-o*, *abolē-vi*; *adole-sco*, *adolē-vi*; but *adole-o*, 'I burn incense,' *adol-ui*; *ahsolc-o*, *ahsolē-vi*. *Ole-o* or *ol-o* and *ole-sco*,

I smell,' have the perfect *ol-ui*, and the infinitive *olē-re* and *ol-ēre*. (See Weissenb., § 110, 1.) The facts would seem to justify the opinion that the *e* of the second conjugation is really formative, very much like *i* in *fac-i-o*, &c., in the third conjugation; differing, however, in this, that the *e* is retained in the infinitive present and imperfect, while *i* is not: hence *monē-re*, *docē-re*=*mone-ēre*, *doce-ēre*. On the other hand, *e* in *fle-o*, *ne-o*, &c., is radical.

It has been noticed already that verbs in *e* which have *v* for the last consonant of the root, and consequently end in *v* when *e* is removed, apparently have *i* alone for the ending of the perfect, and lengthen the vowel of the root, as *cāve-o*, *cāv-i*. It was explained, also, that the perfect really ended in *ui*, the *u* having been omitted because it could not be conveniently uttered distinctly after the *v* or *u* at the end of the root.

A few verbs having *i* at the end of the root in the present tense, and retaining it in the infinitive, and hence referred to the fourth conjugation, have the perfect formed by adding *i* to the simpler root, *i. e.*, the root without the formative *i*, as *amic-i-o*, perfect *āmīc-ui* and *amixi*; *āpēr-i-o*, *aper-ui*; *ōpēr-i-o*, *oper-ui*; *sal-i-o*, *sal-ui*. Some consonant roots form the perfect in *vi*, with the insertion of *i* at the end of the root, as *pct-o*, *pct-ēre*, *pcti-vi* and *petii*; *cup-i-o*, *cup-ēre*, *cup-i-vi*. (See Krueg., § 123, 129.)

The third ending of the perfect tense is in *si*, which is probably the same as the Greek aorist in *sa* ($\sigma\alpha$). With some apparent exceptions of roots which, in the present, &c., have *e* after the last consonant, as *aug-e-o*, and which are referred to the second conjugation, and of some roots in *i*, referred to the fourth conjugation, as *concut-i-o*, *concu-ssi*, it occurs in consonant roots belonging to the third conjugation. These consonant endings of roots are, *a. c.*, *h=ch*, *g*, *qu*, *v=c* or *g*, as *dic-o*, *dixi=dic-si*; *trah-o=trach-o*, *traxi=trach-si*; *reg-o*, *rexī=reg-si*; *coqu-o*, *coxi=coqu-si*; *ungu-o*, *unxi=ung-si*; *vic-o*, *vix=vic-si*; sometimes with *e* at the end of the root, or with *n* inserted before the final consonant, as *aug-e-o*, *auxi=aug-si*; *fung-o*, *finxi=fung-si*; *b. d, t*, in some cases with *e* or *i* inserted after the last consonant; e. g. *claud-o*, *clau-si=claud-si*; *ard-e-o*, *ar-si=ard-si*; *mitt-e-mi-si=mit-si*, the *t* in the present, &c., having been doubled by the accent; *concut-i-o*, *concu-ssi*, the *s* being doubled by the accent; *c. s.*, *p, m*, sometimes with *e* or *i* introduced at the end of the root, as *sep-i-o*, *scp-si*; *jub-e-o*, *ju-ssi=ju(b)-ssi*, *s* being doubled; *com-o*, *comp-si*, *p* being a euphonic insertion; *d. r, l*, as *hacr-e-o*, *hac-si*; *haur-i-o*, *hau-si*, where *r* has been dropped before *s*; *vell-o*, *vul-si*; *pell-o*, *pul-si*, the *e* of the root being exchanged for *u* in the perfect.

and the simple root with a single *l* being employed. The doubling of the *l* in the present, &c., is caused by the accent falling on it

If the verbs which have *e* or *i* at the end of the root in the present and related tenses, and yet have *si* in the perfect, be considered examples of double roots, *e* and *i* being formative, as in *fulge-o, ful-si, fulc-i-o, ful-si*, it might be said that the perfect ending *si*, inasmuch as it is always added to the root deprived of *e* or *i*, is exclusively confined to consonant radicals, namely, to those ending, as above seen, in *c, (c)h, g, qu, v* for *c* or *g*; *p, b, m*; *r, l*.

The endings of the perfect tense being added immediately to the root, that in *si*, upon being thus attached to consonant endings, causes certain changes in them, or forms with them combinations, which deserve to be mentioned, although they are easily referred to the common etymological rules.

a. When *si* is added to roots ending in *c, (c)h, g, qu, v* for *c* or *g, s* unites with these consonants to form *x*, which is only another form of writing *c+s, ch+s, g+s, qu+s*; e. g. *dic-o, dixi=dic-si*; *trah-o, radical trach, perfect traxi=trach-si*; *reg-o, rexi=reg-si*; *fing-o, fluxi=fing-si*; *coqu-o, coxi=coqu-si*; *viv-o, vixi=vic-si*. And so when the radical has received, in the present and other tenses formed from the same root, an addition of *e, i, or u*; e. g. *luc-c-o, luxi=luc-si*; *aug-c-o, auxi=aug-si*; *sanc-i-o, sanxi=sanc-si*; *exting-u-o, extinx=exting-si*.

In certain cases, however, the consonants *c, g, qu*, instead of uniting with *s* to form *x*, are dropped before that letter. Thus *c*, immediately preceded by the diphthong *au*, is dropped before *s*; e. g. *rauc-i-o, rau-si*; and in the same way, *g* and *qu*, immediately preceded by the liquid *l* or *r*; e. g. *alg-c-o, al-si*; *mulg-c-o, mul-si*; *fulg-e-o, ful-si*, with which compare *ful-men*; *sparg-o, spar-si*; *torqu-c-o, tor-si*. In *sparg-o* (cf. Gr. σπειρω, ε-σπαρην) and in *torqu-c-o* (cf. Latin *tor-nus*, Greek *τορ-εγς*), the perfect seems to be formed upon a shorter root, viz., *spar, tor*. (See Krueg., § 113, 1, Anm 2, and not. 2) And where *c, g, and qu* have been actually rejected, it is owing to the harshness of the combinations *rg+s, lg+s, &c.*

It has been mentioned in the case of *trah-o*, that the radical probably ended in *ch, c* having been dropped and *h* alone retained. This is seen in the participle *trac-tus*, where the aspiration *h* has been thrown off, and *c* alone retained; and in the English corresponding radical *drag*, in which *g* holds the same place with *ch*, while in *draiv* the guttural has been dropped, and the softer sound of *w* substituted. In *viv-o, vixi=vic-si*, the root *vic*, seen also in *vic-tus*, has taken a guttural *c*, or, perhaps, more probably *g*, instead of the semi-vowel

v (*w*). The same thing is seen in *connive-o*, *connixi*=*connig-si*. Compare *nix*=*nig-s*, *ni(n)g-o*, with the genitive *niv-is* and the adjectives *niv-alis*, *niv osus*. (See Pott, Etym. F., i., 121.) In *fluxi*=*fluc-si*, from *flu-o*, 'the radical, as seen also in *flue-tus*, has assumed *c* as an addition to the simple root *flu* (English *flow*), found besides in *flu-or*, *flu-men*; just as *frug-es* and *fruc-tus* have added *g* to the root found in *fru-or*, *fru-mentum*. The perfect *struxi*=*struc-si*, from *stru-o*, furnishes an example of the same kind. The simple root *stru* is seen also in *in-stru-mentum*, and is the same radical with *ster* in *ster-no*, Greek *stor-nuni* (*στροπ-νυμι*), English *strew*, *strow*, *straw*. See Pott, Etym. F., i., 225, who refers *ster-no* and *stru-o* to the Sanscrit radical *stri*, as in *stri-nōmi*, 'sterno.' In *ger-o*, perfect *ges-si*, *r* has probably yielded its place to *s*, as in *honos* for *honor*.

b. Roots ending in *d*, *t*. When *si* is added to roots ending in *d*, *t*, these consonants are dropped, and either the vowel of the radical, if short, is lengthened, as *mitt-o*, radical *mit*, perfect *mī-si*=*mī(t)-si*, *divid-o*, *divī-si*=*divi(d)-si*; or the *s* is doubled by the stress of the voice, as *ced-o*, *ce-ssi*=*ce(d)si*; *concut-i-o*=*con+quat-io*, *concu-ssi*=*concu(t)-si*. In the same way, when the radical has been augmented in the present, &c., by *e*, as *ard-e-o*, *ar-si*=*ar(d)-si*; or by *i*, as *sent-i-o*, *sen-si*=*sen(t)-si*.

c. Roots ending in *b*, *p*, *m*. When *si* is added to roots ending in *b*, *p*, *m*, *p* remains unchanged, but *b* is hardened into *p*, as *scrib-o*, *scrip-si*; *nub-o*, *nup-si*; and *m* is either dropped, as *prem-o*, *pre-ssi*, the *s* being doubled by the accent; or, more commonly, *p* is assumed before *s* to represent a labial sound almost inevitably produced in uttering *m* before *s*, as *dem-o*, *dem-p-si*; *sum-o*, *sum-p-si*. (Cf Krueg., § 113, 5.)

d. Roots in *r*, *l*. Roots in *r*, upon the addition of *si*, drop *r*, as *haer-e-o*, *hae-si*; *haur-i-o*, *hau-si*. The few in *l*, which commonly have *l* doubled in the present, &c., have *si* added to the simple root, and exchange *e* of the radical for *u*, as *vell-o*, *vul-si*; participle *vul sus* or *vol-sus*.

The perfect tense of the subjunctive has the endings *rim*, *uërim* or *vërim*, *sërim*, answering respectively to the endings of the perfect in the indicative, *i*, *uī* or *vi*, and both in reduplicated and unreduplicated forms, takes the connecting vowel *ë*. The radical remains the same as in the indicative, and the same changes at the point of conjunction are caused by the addition of *serim*. E. g. *Lëg-i*, *lëg-ë-rim*; *pë-pül-i*, *pë-pül-ë-rim*; *laudā-vi*, *laudā-verim*; *mon-ui*, *mon u-ërim*; *flë-vi*, *flë-vërim*; *audī-vi*, *audī-vërim*; *quie-sco*, *quië-vi*, *quië-vërim*; *scrip-si*, *scrip-sërim*; *reg-o*, *rex-i*, *rex-ë-rim* = *reg-sërim*;

coxi, cox-ēim = coqu-sērim; mi-si, mi-sērim = mi(t)-sērim; hae-st, hae-sērim = hac(s)-sērim; haur-i-o, hau-si, hau-sērim = hau(r)-sērim.

The *perfect tense* of the *passive voice* being compounded of the participle in *tus* or *sus*, and the substantive verb *sum*, *est*, *es*, &c., or *fui*, *fuiſti*, *fuit*, &c., for the indicative, and *ſim*, *ſis*, *ſit*, &c., or *fu-erim*, *fucriſ*, *fucriſ*, &c., for the subjunctive, requires no explanation of its formation beyond the account of the participle to be afterward given. The gender and number of the participle will vary, of course, to correspond to the gender and number of the subject of the verb.

The following tables exhibit the inflections of the perfect and preterit tenses of the verb in the active and passive voices.

(A.) TABLE OF THE PERFECT AND PRETERIT ACTIVE.

Conj.		Singular.			Plural.		
		1st Pers.	2d Pers.	3d Pers.	1st Pers.	2d Pers.	3d Pers.
Indicative.	III.	-1	-i-sti	-ī-t	-ī-mus	-istis	-ē-runt (ē-re).
		-ui	-ui-sti	-uī-t	-uī-mus	-ui-stis	-uē-runt (uē-re).
		-si	-si-sti	-sī-t	-sī-mus	-si-stis	-sē-runt (sē-re).
	I.	ā-vi	ā-vi-sti	ā-vī-t	ā-vī-mus	ā-vi-stis	ā-vē-runt (vē-re).
		ē-vi	ē-vi-sti	ē-vī-t	ē-vī-mus	ē-vi-stis	ē-vē-runt (vē-re).
	II.	-ui	-ui-sti	-uī-t	-uī-mus	-ui-stis	-uē-runt (uē-re).
		ī-vi	ī-vi-sti	ī-vī-t	ī-vī-mus	ī-vi-stis	ī-vē-runt (vē-re).
	IV.	-si (See Conj. III.).					
Subjunctive.	III.	-ē-ri-m	-ē-ri-s	-ē-ri-t	-ē-rī-mus	-ē-rī-tis	-ē-ri-nt.
		-uē-ri-m	-uē-ri-s	-uē-ri-t	-uē-rī-mus	-uē-rī-tis	-uē-ri-nt.
		-sē-ri-m	-sē-ri-s	-sē-ri-t	-sē-rī-mus	-sē-rī-tis	-sē-ri-nt.
	I.	ā-vē-ri-m	ā-vē-ri-s	ā-vē-ri-t	ā-vē-rī-mus	ā-vē-rī-tis	ā-vē-ri-nt.
		ē-vē-ri-m	ē-vē-ri-s	ē-vē-ri-t	ē-vē-rī-mus	ē-vē-rī-tis	ē-vē-ri-nt.
	II.	-uē-ri-m	-uē-ri-s	-uē-ri-t	-uē-rī-mus	-uē-rī-tis	-uē-ri-nt.
		ī-vē-ri-m	ī-vē-ri-s	ī-vē-ri-t	ī-vē-rī-mus	ī-vē-rī-tis	ī-vē-ri-nt.
	IV.	-sē-ri-m (See Conj. III.).					

(B.) TABLE OF THE PERFECT AND PRETERIT PASSIVE.

Conj.		Singular.		Plural.	
		1st Person.		1st Person.	
Indic.	III.	-tus, &c.,	sum and fui	-ti, &c.,	sumus and fuim us.
		-sus, &c.,	" "	-si, &c.,	" "
		ā-tus, &c.,	" "	ā-ti, &c.,	" "
		ē-tus, &c.,	" "	ē-ti, &c.,	" "
	II.	-ī-tus, &c.,	" "	-ī-ti, &c.,	" "
ī-tus, &c.,		" "	ī-ti, &c.,	" "	
Subj.	III.	-tus, &c.,	ſim and fuerim	-ti, &c.,	ſimus and fuerimus.
		-sus, &c.,	" "	-si, &c.,	" "
	I.	ā-tus, &c.,	" "	ā-ti, &c.,	" "
		ē-tus, &c.,	" "	ē-ti, &c.,	" "
	II.	-ī-tus, &c.,	" "	-ī-ti, &c.,	" "
ī-tus, &c.,		" "	ī-ti, &c.,	" "	

Pluperfect Tense.—The pluperfect tense in the indicative mood of the active voice has three forms, answering to the three forms of the perfect and preterit, viz. :

- 1 *eram*; occurring in consonant roots, and belonging to Conj. III.
- a. With reduplication; corresponding to the reduplicated perfect in *i*, and occurring in the same verbs; e. g. *toll-o, tē-tūli*, pluperfect *tē-tūl-eram*; *tang-o, tē-tīg-eram*.
- b. Without reduplication; corresponding to the unreduplicated perfect in *i*, occurring in the same verbs, and having the vowel of the root lengthened in the same way; e. g. *lēg-o, lēg-i*, pluperfect *lēg-eram*.
2. *ueram* and *vēram*; corresponding to the perfect in *ui* and *vi*; occurring in the same verbs, mostly in vowel roots, but also in some consonant roots that have *ui* in the perfect; and belonging chiefly to Conj. I., II., and IV.; e. g. *amā-vi, amā-vēram*; *flē-vi, flē-vēram*; *mone-o, mon-ui, mon-uēram*; *audi-vi, audi-vēram*; *occumb-o, occub-ui, occub-uēram*; *obmutesc-o, obmut-ui, obmut-uēram*.
3. *sēram*; corresponding to the perfect in *si*; occurring in the same verbs, mostly in consonant roots, and belonging to Conj. III. The ending *sēram*, beginning with *s*, and being added immediately to the root, causes the same changes, when it comes into contact with the final consonant of the root, that *si* does; e. g. *dic-o, dixi, dixēram=dic-sēram*; *reg-o, rexi, rexeram=reg-sēram*; *coqu-o, coxi, coxeram=coqu-sēram*; *scrib-o, scrip-si, scrip-sēram*.

Bopp (Vergl. Gram., § 644, seqq.) and Pott (Etym. Forsch., i., 274) consider the pluperfect sign *eram* to be the imperfect of the substantive verb *sum*. Thus *fueram* would be composed of *fu+eram*, or, as Bopp thinks more probable, of *fue+ram=fui+ram*, *i*, the final vowel of *fui*, being exchanged for *e* before *r*, as in *amaveram*. This theory, to be satisfactory, requires, it would seem, that the radical to which the imperfect (pluperfect?) of the substantive verb *eram* is added, shall be, not merely the simple radical *fu*, but a form marking completed action, and so equivalent to *fui*; otherwise the compound will not give the sense of the pluperfect. And this Bopp virtually admits, in representing the compound to be *fue (=fui)+ram (=eram)*. In reduplicated forms, as *tetig-eram*, the difficulty, which so obviously requires explanation, is seemingly removed by considering the reduplication equivalent to completed action, as in Greek it unquestionably is. So, likewise, in the unreduplicated form in *i*, as *lēg-i*, if the lengthened vowel, like the change in the radical vowel in English, as *bring, brought*, be regarded as a sufficient sign of completed action, necessary to the sense of the perfect and preterit, the addition of the imperfect (pluperfect?) *eram* to this may be considered sufficient to make the compound required to express at least past time with completed action. In verbs, also, having the perfect in *ui* or *vi*, the radical to which *eram* is added, as *amav-cram*, or, according to Bopp, *amave-rām*, will be a perfect or preterit, marking completed action, and this whether *ui* or *vi* be as-

sumed to be a merely augmented form of *i*, or, following Bopp's theory, be regarded as a fragment of *fui*. Only it must be taken for granted that the final vowel of *ui* or *vi* has been dropped, so that *u* or *v* alone shall mark the perfect or preterit, or the statement of Bopp must be admitted, namely, that the formation of the pluperfect was *amave-ram* for *amavi-ram*, the *e* of *eram* being lost. In pluperfect tenses formed from perfects in *si*, as *dixeram*=*dic-seram*, *s* of *si* must be assumed to mark completed action, or here again the radical of the pluperfect must end in *se* for *si*, as *dixese-ram*=*dixeram*. After giving to Bopp's theory the full benefit of such explanations, and admitting its general plausibility, it is right to state that it is attended by very great difficulties. To say nothing of the assumption that *i* at the end of *fui*, though the proper sign of the perfect, and apparently necessary to the form, even in reduplicated tenses, is exchanged for *e*, the statement is involved that *eram*, regarded as an imperfect of the substantive verb, and expressing, therefore, merely past time and a state of being, without the idea of completedness, by being united to a radical denoting completed action, conveys the sense proper to the pluperfect, namely, that of completed action in relative past time. But *laudaveram*, if thus composed, should signify 'I was one that praised,' not 'I had been one that praised.' If, to meet the difficulty, *eram* be said to be a pluperfect tense, as it was above shown that it really is, when the tenses of *sum* were under consideration, then, in the way of Bopp's theory, a second and greater difficulty presents itself. If *eram* be a pluperfect tense, it must be made up of *e*, the radical in *esum*, *e-s*, *e-st*, and of *ram*, the sign of the pluperfect. And if *ram* be of itself the sign of the pluperfect, and it can hardly be imagined to be here a fragment of *eram*, then it will probably be the same elsewhere, only it will be attached to a form which already marks completed action or state. Thus in *fueram*, if *e* be considered a connecting vowel, *fu* will represent, not the mere abstract notion of being, but a state of being the result of generation, or what is completed, as *εφν* does in Greek; *laudaveram* will be composed of the perfect or preterit radical *laudav*, *i* being dropped, and of the sign of the pluperfect *ram*, *e* being a connecting vowel. Or, if *e* may be the substitute of the final *i* of the perfect, as Bopp assumes, the composition will be *laudave-ram*. Or, lastly and most simply, *ram* may every where, as in *eram* of the substantive verb, of itself represent the idea of relative past time proper to the pluperfect, so as to be competent to convey this when added to the radical reduplicated, or having its vowel lengthened, and thus expressing completed action. According to this last view,

eram is anomalous in wanting the sign of completed action; but this was, perhaps, to be expected in a verb which has in other forms also suffered so considerable changes from the usual forms; *fueram* must be considered to mark completed action by the radical form *fu*, as it does in *fu-ero, fu-isse*; and such pluperfect tenses as *populeram, lēgeram, laudaveram, monueram, dixeram*, will have to be regarded as denoting such action by the radical already so employed in the perfect, whether it be *popul, lēg, laudav, monu, dix*, the *ē* being a mere connecting vowel, or *populi, laudavi, &c.*, *i* having been exchanged for *ē*. The former would seem to be more probable, from the formation of the Greek pluperfect in *ετιν, ετιν*, and *κετιν*, which appears, as much as the augment, to be independent of the perfect sign *α*, retaining only the radical and reduplication common to both, with the aspirate *h* and *k* introduced in the same verbs only in which the perfect has them. In other words, the Greek pluperfect is formed by adding to the reduplicated root, or sign of completed action, an augment and an ending which are different from and independent of the perfect tense-ending, so that it has, in common with the perfect, only the sign of completed action, namely, the reduplicated radical, or, strictly speaking, the reduplication. So, probably, the Latin pluperfect, marking the sense of relative past time by its proper ending *eram*, employs, as the sign of completed action, a certain form of the radical, either reduplicated, or, when not reduplicated, usually marked by other means common to it and the perfect, and does not require for its formation the perfect tense-ending *i*.

The sum of what has been said is, that *eram*, considered as an imperfect tense, can not be so compounded with the radical of the perfect or preterit tense as to give the proper sense of the pluperfect, and that Bopp's theory is herein unsatisfactory. That if *eram* be considered a pluperfect tense, and the requisite sense for the supposed compound be thus gained, then it will result that the ending *eram*, having the meaning of the pluperfect, or, at least, of relative past time, in *eram*, will have the same meaning as an ending for any other verb, and, consequently, that there is no necessity for having recourse to *eram* to find the origin of this termination, or, rather, that nothing whatever is done toward finding its origin by having recourse to *eram*, seeing that the question is only shifted from the ending occurring in one verb to the same ending occurring in another verb, for example, from *eram* in *leg-e-eram*, to *eram* in *e-eram*.

The pluperfect tense of the *subjunctive*, in the active voice, has likewise three endings, attached to the same radical that was employed in the perfect, viz .

1. *issem*; occurring in consonant roots, and belonging to Conj. III.
- a. With reduplication; corresponding to the reduplicated perfect and pluperfect in *i* and *eram*, and having the same short root; e. g. *telīg-i*, *telīg-eram*, *telīg-issem*; *toll-o*, *tetūl-i*, *tetūl-eram*, *tetūl-issem*.
- b. Without reduplication; corresponding to the perfect and pluperfect in *i* and *eram* without reduplication, and having the vowel of the root lengthened; e. g. *lēg-o*, *lēg-i*, *lēg-eram*, *lēg-issem*.
2. *uissem* and *vissem*; corresponding to the perfect and preterit in *ui* and *vi*, and to the pluperfect in *ueram* and *veram*, and occurring in the same verbs, viz., mostly in those having vowel-roots, and belonging to Conj. I., II., and IV.; but also in some consonant roots which have the perfect and pluperfect indicative in *ui* or *vi*, and *ueram* or *veram*, as *laudā-vi*, *laudā-veram*, *laudā-vissem*; *flē-vi*, *flē-veram*, *flē-rissem*; *mon-ui*, *mon-ueram*, *mon-uissem*; *occu(m)b-o*, *occub-ui*, *occub-ueram*, *occub-uissem*
3. *sissem*; corresponding to the perfect and pluperfect in *si* and *sē-ram*, and occurring in the same verbs, viz., mostly in those having consonant roots, and belonging to Conj. III. *Sissem*, beginning with *s*, causes the same changes, when brought into contact with the final consonant of the root, that *si* and *seram* do; e. g. *dic-o*, *dixi*, *dixeram*, *dixissem*=*dic-sissem*; *reg-o*, *rexī*, *rexeram*, *rex issem*=*reg-sissem*; *coqu-o*, *coxi*, *coxeram*, *coxissem*=*coqu-sissem*, *scrib-o*, *scrip-si*, *scrip-seram*, *scrip-sissem*.

The pluperfect tense in the passive voice is compounded of the participle in *tus* or *sus*, and the substantive verb *eram* and *fueram*, for the indicative, and *essem* and *fuissem* for the subjunctive, and does not require a separate examination of its formation. It is difficult to mark any distinction in signification between the pluperfect formed with *eram* and *essem*, and that formed with *fueram* and *fuissem*. (See Krueg., § 450, Anm. 2.) If *eram* and *essem* be pluperfect tenses equally with *fueram* and *fuissem*, this identity of signification is not remarkable.

The following tables exhibit the forms of the pluperfect tense:

(A.) TABLE OF THE PLUPERFECT ACTIVE.

		Singular.			Plural.		
Conj.		1st Pers.	2d Pers.	3d Pers.	1st Pers.	2d Pers.	3d Pers.
Indicative.	III.	{ —ē-ram	—ē-ras	—ē-rat	—ē-rāmus	—ē-rātis	—ē-rant.
		{ —sē-ram	—sē-ras	—sē-rat	—sē-rāmus	—sē-rātis	—sē-rant.
	I.	{ ā-vē-ram	ā-vē-ras	ā-vē-rat	ā-vē-rāmus	ā-vē-rātis	ā-vē-rant.
	II.	{ ē-vē-ram	ē-vē-ras	ē-vē-rat	ē-vē-rāmus	ē-vē-rātis	ē-vē-rant.
	II.	{ —uē-ram	—uē-ras	—uē-rat	—uē-rāmus	—uē-rātis	—uē-rant.
	IV.	{ ī-vē-ram	ī-vē-ras	ī-vē-rat	ī-vē-rāmus	ī-vē-rātis	ī-vē-rant.
Subjunctive.	III.	{ —i-ssem	—i-sses	—i-sset	—i-ssēmus	—i-ssētis	—i-ssent
		{ —si-ssem	—si-sses	—si-sset	—si-ssēmus	—si-ssētis	—si-ssent.
	I.	{ ā-vi-ssem	ā-vi-sses	ā-vi-sset	ā-vi-ssēmus	ā-vi-ssētis	ā-vi-ssent
	II.	{ ē-vi-ssem	ē-vi-sses	ē-vi-sset	ē-vi-ssēmus	ē-vi-ssētis	ē-vi-ssent.
	II.	{ —ui-ssem	—ui-sses	—ui-sset	—ui-ssēmus	—ui-ssētis	—ui-ssent.
	IV.	{ ī-vi-ssem	ī-vi-sses	ī-vi-sset	ī-vi-ssēmus	ī-vi-ssētis	ī-vi-ssent.

(B.) TABLE OF THE PLUPERFECT PASSIVE.

Conj.	Singular.		Plural.	
	1st Person.		1st Person.	
Indicative.	III.	{ -tus, &c., eram and fueram	-ti, &c., eramus and fueramus.	
		{ -sus, &c., " "	-si, &c., " "	
	I.	{ ā-tus, &c., " "	ā-ti, &c., " "	
		{ ē-tus, &c., " "	ē-ti, &c., " "	
II.	{ ī-tus, &c., " "	ī-ti, &c., " "		
	{ ū-tus, &c., " "	ū-ti, &c., " "		
Subjunctive.	III.	{ -tus, &c., essem and fuissen	-ti, &c., essemus and fuissenus.	
		{ -sus, &c., " "	-si, &c., " "	
	I.	{ ā-tus, &c., " "	ā-ti, &c., " "	
		{ ē-tus, &c., " "	ē-ti, &c., " "	
II.	{ ī-tus, &c., " "	ī-ti, &c., " "		
	{ ū-tus, &c., " "	ū-ti, &c., " "		

The *Future II.* or *Future Perfect.*—The second future or future perfect tense of the indicative mood, in the active voice, has three forms, corresponding to the three forms of the perfect, viz. :

1. *ĕro*; occurring in consonant roots, and belonging to Conj. III.
 - a. With reduplication; answering to the reduplicated perfect in *i*, and having the same short radical; e. g. *te-tig-i*, *te-tig-ĕro*; *tul-i*, *tul-ĕro*.
 - b. Without reduplication; answering to the perfect without reduplication in *i*, and having the same lengthening of the vowel of the root, as *lēg-o*, *lēg-i*, *lēg-ĕro*, *vid-e-o*, *vid-i*, *vid-ĕro*.
2. *uĕro* or *vĕro*; answering to the perfect in *ui* or *vi*, occurring in the same verbs, and belonging chiefly to Conj. I., II., and IV.; e. g. *laudā-vi*, *laudā-vĕro*; *flē-vi*, *flē-vĕro*; *mon-e-o*, *mon-ui*, *mon-uĕro*; *occu(m)b-o*, *occub-ui*, *occub-uĕro*.
3. *sĕro*, answering to the perfect in *si*; occurring in the same verbs, belonging to Conj. III.; and the *s* of the ending causing the same changes when it comes into contact with the final consonant of the root; e. g. *dixi*, *dixĕro* = *dic-sĕro*; *rexi*, *rexĕro* = *reg-sĕro*, *coxi*, *coxĕro* = *coqu-sĕro*; *scrib-o*, *scrip-si*, *scrip-sero*.

Bopp (Vergl. Gr., § 650, seqq.), Pott, if I remember rightly, and Weissenborn (Lat. Gr., § 133, Anm. 10), consider the second future tense-ending in *ĕro* to be the same with the future of the substantive verb, *ĕro*. The proper signification of the second future, namely, 'will have —ed,' i. e., completed action in future time, requires that the radical to which the future of the substantive verb is added to form this tense shall have a form expressing completed action, as was seen to be the case in the supposed formation of the pluperfect tense. Consistently with this demand, the second future in *ĕro* has the same radical that may be considered to mark completed action in the perfect tense. The theory is unsatisfactory in not accounting for the relative future time peculiar to this tense.

If *ĕro* be the simple future of the substantive verb, signifying 'will be,' the sense arising from its composition with a form marking completed action will not be that of the second future. This is best seen by taking an example from the passive, as *laudatus+ero*, in which, if *ero* be a simple future, the sense should be, not 'I shall have been+praised,' but 'I shall be+praised.' In fact, *ĕro* is more probably a second future tense, of which *fuero* usurped the proper signification, so far as common use went, leaving it only the simple future sense. In entering into composition with the proper radical to form a second future tense, it retains its original sense of 'shall have been,' so that *laudatus+ero* signifies, as it ought to signify, 'shall have been+praised.' But if *c-ro* be a second future tense, then *ro* is the sign of the second future in *ero*, and, of course, may be equally so in any other verb; and nothing is gained by having recourse to *ero* toward explaining the origin of this ending of the second future.

The second future of the passive voice is compounded of the participle in *tus* or *sus*, and of *ero* and *fuero*, future tenses of the substantive verb; e. g. *lauda-tus ero* or *fuero*.

The following tables exhibit the forms of the second future tense.

(A.) TABLE OF THE FUTURE II. ACTIVE.

Conj.	Singular.			Plural.			
	1st Pers.	2d Pers.	3d Pers.	1st Pers.	2d Pers.	3d Pers.	
Indic.	III.	—ĕ-ro	—ĕ-ris	—ĕ-rit	—ĕ-rimus	—ĕ-ritis	—ĕ-rint.
		—sĕ-ro	—sĕ-ris	—sĕ-rit	—sĕ-rimus	—sĕ-ritis	—sĕ-rint.
	I.	ā-vĕ-ro	ā-vĕ-ris	ā-vĕ-rit	ā-vĕ-rimus	ā-vĕ-ritis	ā-vĕ-rint.
		ĕ-vĕ-ro	ĕ-vĕ-ris	ĕ-vĕ-rit	ĕ-vĕ-rimus	ĕ-vĕ-ritis	ĕ-vĕ-rint.
II.	—uĕ-ro	—uĕ-ris	—uĕ-rit	—uĕ-rimus	—uĕ-ritis	—uĕ-rint.	
	ī-vĕ-ro	ī-vĕ-ris	ī-vĕ-rit	ī-vĕ-rimus	ī-vĕ-ritis	ī-vĕ-rint.	

(B.) TABLE OF THE FUTURE II. PASSIVE.

Conj.	Singular.	Plural.
	1st Person.	1st Person.
Indic.	III. { —tus, &c., <i>ero</i> or <i>fuero</i>	—ti, &c., <i>erimus</i> or <i>fuерimus</i> .
	—sus, &c., " "	—si, &c., " "
	I. { ā-tus, &c., " "	ā-ti, &c., " "
	ĕ-tus, &c., " "	ĕ-ti, &c., " "
II.	ī-tus, &c., " "	ī-ti, &c., " "
	ī-tus, &c., " "	ī-ti, &c., " "

Verbals.—The definition of these, and their general signification, having been given already, little remains but to exhibit their various forms and their structure.

1. The *Infinitive Active*.—Properly speaking, the infinitive may be considered to want one element of tense, namely, that of time, and to mark the action, motion, &c., of which it is the name, as only

completed or uncompleted; thus *legere*, 'the reading,' denotes an action in progress or incompleted; *legisse*, 'the having read,' one that is completed; *lecturum esse*, 'the going to read,' one that is on the eve of occurring. Yet, as the action represented by the infinitive necessarily stands in various times, according to the time of the proposition of which it forms a part, it may conveniently be assumed to have associated with it the idea of time, as well as that of completed or incompleted action, and so to have all the tenses. Of these tenses the present and imperfect have one form, the perfect, preterit, and pluperfect a second form, and the future two forms, both compound, one for the simple future, and another for the second future or *futurum exactum*.

a. The *Infinitive Present and Imperfect Active* is formed by adding to the root, as seen in the present and imperfect tenses of the verb, the ending *rē*, with the connecting vowel *ē*, as *leg-ē-re*, *scrib-ē-re*. In consonant roots this formation is inapparent, but in vowel-roots, the connecting vowel, assuming it to belong to the formation, disappears by contraction with the final vowel of the root, and makes it long; e. g. *ama-(ē)-re*, *amā-re*; *mone-(ē)-re* = *monē-re*; *audi-(ē)-re* = *audī-re*. This same contraction occurs in a number of consonant roots also, which have a formative *i* in the present and related forms, as *sanc-i-o*, *sancī-re*; but some of these have not retained the *i* in the infinitive, as *fac-i-o*, *fac-ē-re*; *rap-i-o*, *rap-ē-re*. The verbs which have the root ending in *u* do not undergo contraction, as *argu-o*, *argu-ē-re*; *acu-o*, *acu-ē-re*. In the infinitive *esse*, 'to be,' the ending *se* has probably taken the place of the usual ending *re*; and this, if *s* belong to the root, as in *es-um*, Sanscrit *as-mi*, would be very likely to happen, *r* being assimilated to the preceding *s*.

The *Infinitive Present and Imperfect Passive* has two endings, viz.: 1. That in *i*, added to the root, as found in the present and imperfect indicative, and occurring in consonant roots; e. g. *lēg-o*, *lēg-ī*; *scrib-o*, *scrib-ī*; *trah-o*, *trah-ī*; *dūc-o*, *dūc-ī*; *spern-o*, *spern-ī*. 2. That in *ri*, added to the root, as seen in the present, &c., indicative, and occurring in vowel-roots; *amā-rī*, *monē-rī*, *audī-rī*. If, in this case, the ending was ever coupled to the root by a connecting vowel, as is not improbable, this vowel has disappeared by contraction with the final vowel of the root, which is uniformly long.

The second of these endings, *ri*, has the appearance of being an augmented form of *rē*, the sign of the same tenses of the infinitive in the active voice, produced by lengthening its final vowel; but besides the little probability that *ē* would thus be lengthened into *ī* the antiquated form *rier*, as *conviva-rier*, *fabula-rier*, *miscere-rier* (see

Weissenb., § 137, Anm. 1) supplies a more satisfactory explanation. Namely, *rier* is composed of two parts, *ri-er*, the characteristic of both which is *r*. In the former part, *ri*, *r* is probably the sign of the infinitive, and the vowel *i*, which follows it as a mere formative, may have taken the place of *ē* in the active ending *rē*, just as in *mirari-s* and *mirare-*, the two forms of the second person singular of the passive voice, *i* and *ē* have been interchanged; in the latter part, *er*, *r* is probably the sign of the passive voice, and *ē* is a connecting vowel. Admitting *rier* to be thus composed, and that it was the original form of the present and imperfect passive infinitive, the passive form of the infinitive will be in perfect accordance with the usual passive formations. The common ending *rī*, in being abridged from *rier*, dropped the second *r*, and with it the vowel *e*, retaining only *ri*, in which *i* was lengthened, either by way of compensation, or as a terminal vowel, just as *ō*, in the first person singular of the present indicative, is lengthened, uniformly in Greek, and often in Latin; or by having been contracted with *e* of the passive sign *er*. (See Pott, *Etym. Forsch.*, ii., 93.) The infinitive passive ending in *i* has been still further abridged by dropping *r* of the infinitive sign, except in *fi-eri* from *fiō*.

It may be added that Pott (*Etym. Forsch.*, l. c.), with Bopp (*Gr. Crit.*, p. 254), considers *rē*, the sign of the infinitive present and imperfect in the active voice, to be the same with the radical of the verb *es-se*, Sanscrit *as-mi*.

The following table exhibits the forms of the present and imperfect infinitive in the active and passive voices:

TABLE OF THE PRESENT AND IMPERFECT INFINITIVE.

Active.	Conj. { III. -ē-rē. I. ā-rē. II. ē-re. IV. ī-re.		Passive.	Conj. { III. —ī. I. ā-rī. II. ē-ri. IV. ī-rī.
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b. The Perfect, Preterit, and Pluperfect Infinitive Active.—These three tenses have the same form; *e. g.* dico eum *venisse*, 'I say that he has come;' dixi eum *venisse*, 'I said that he came;' dixi eum *venisse*, 'I said that he had come.' This infinitive is formed upon the same root that is employed in the perfect, preterit, and pluperfect indicative, by adding the following endings, viz.:

1. *isse*, occurring in consonant roots, and in roots ending in *u*, belonging to Conj. III. {
- a. With reduplication; corresponding to the reduplicated perfect in *i*; e. g. *tētīg-i*, *tētīg-isse*; *sustūl-i*, *sustūl-isse*.
- b. Without reduplication; corresponding to the unreduplicated perfect in *i*, and having a like lengthening of the vowel of the root; e. g. *vīd-c-o*, *vīd-i*, *vīd-isse*; *lēg-o*, *lēg-i*, *lēg-isse*; *argu-o*, *argu-i*, *argu-isse*.
2. *uisse* or *uisse*; corresponding to the perfect in *ui* or *vi*, and occurring in the same verbs, namely, those mostly that have vowel-roots, belonging chiefly to Conj. I., II., and IV.; e. g. *ama-vi*, *ama-uisse*; *mon-e-o*, *mon-ui*, *mon-uisse*; *audi-vi*, *audi-uisse*; *occu(m)b-o*, *occub-ui*, *occub-uisse*.
3. *sisse*; corresponding to the perfect in *si*, occurring in the same consonant roots, belonging to Conj. III., and having the same changes, caused by the contact of the *s* of the ending with the final consonant of the radical; e. g. *dixi*, *dixisse*=*dic-sisse*; *rexi*, *rexisse*=*reg-sisse*; *coxi*, *coxisse*=*coqu-sisse*; *scrib-o*, *scrip-si*, *scrip-sissc*.

It may be doubted whether the *i* in *isse* be the ending of the perfect retained in the infinitive, or a connecting vowel. Either way, the simple and characteristic ending of this infinitive is *se*, which, by the doubling of the *s* by the accent, becomes *ssc*, and by uniting with *i*, *ui*, *vi*, and *si*, gives the forms *i-ssc*, *ui-ssc*, *vi-ssc*, *si-ssc*. The Greek, in the same way, retains in the infinitives and participles belonging to the aorist, perfect, and pluperfect, the characteristic marks of these tenses, as $\lambda\epsilon\zeta\alpha\iota = \lambda\epsilon\gamma\text{-}\sigma\alpha\iota$, $\lambda\epsilon\zeta\alpha\varsigma = \lambda\epsilon\gamma\text{-}\sigma\alpha\text{-}(\nu\tau)\text{-}\varsigma$; $\acute{\epsilon}\omega\rho\alpha\text{-}\kappa\epsilon\nu\alpha\iota$, $\acute{\epsilon}\omega\rho\alpha\text{-}\kappa\omega\varsigma$; $\tau\epsilon\tau\upsilon\phi\epsilon\nu\alpha\iota = \tau\epsilon\tau\upsilon\pi\text{-}\text{H}\epsilon\nu\alpha\iota$, $\tau\epsilon\tau\upsilon\phi\omega\varsigma = \tau\epsilon\tau\upsilon\pi\text{-}\text{H}\omega\varsigma$. The simplest perfect in *a* has no tense-sign in the infinitive and participle beyond the reduplication, as *eid-εναι*, *λεληθ-εναι*; and this renders it more probable that the *i* in *isse* is rather a connecting vowel than the sign of the perfect, this being sufficiently indicated by the reduplication, or, in the absence of this, by the lengthening of the vowel of the root; while in the augmented forms *uisse* or *uisse* and *sisse*, *u* or *v* and *s*, although the former at least were originally, perhaps, no more than formatives, are the only signs of completed action in the infinitive as in the indicative. If *se* be the simple characteristic of the infinitive perfect, preterit, and pluperfect, and if the completedness of action which these tenses express is denoted by the reduplication and other means, the same as those employed in the perfect, apart from the ending, it would not be unreasonable to consider it the same in origin with *re*, the ending of the present and imperfect infinitive.

The *Perfect*, *Preterit*, and *Pluperfect Infinitive Passive* have but one form, which is compounded of the participle in *tus* or *vus* and

the infinitive *esse* or *fuisse*. The participle varies its gender and number to accommodate itself to the noun which is the subject of the infinitive; and its case, conforming in the same way, is regularly the accusative; e. g. *audivi cum laudatum esse* or *fuisse*; *audivi eam laudatum esse* or *fuisse*; *audivi hoc laudatum esse* or *fuisse*.

TABLE OF THE PERFECT, PRETERIT, AND PLUPERFECT INFINITIVE.

	Conj.]		Conj.]
Active.	III.]	Passive.	III.]
	I.]		I.]
	II.]		II.]
	IV.]		IV.]
	{ —i-sse.		{ —tum, am, um, esse or fuisse.
	{ —si-sse.		{ —sum, “ “ “ “
	{ ā-vi-sse.		{ ā-tum, “ “ “ “
	{ ē-vi-sse.		{ ē-tum, “ “ “ “
	{ —ui-sse.		{ —i-tum, “ “ “ “
	{ ī-vi-sse.		{ ī-tum, “ “ “ “

c. The *Future Infinitive Active* is composed of the future active participle in *turus* and *surus*, and the infinitive *esse* or *fuisse*. The participle conforms itself in gender, number, and case to the noun which it qualifies, and as this noun is what is called the subject of the infinitive after a verb of saying or thinking, the case will be the accusative. This infinitive has different significations, according as *esse* or *fuisse* is employed, and, with each of these, according as the time of the proposition in which it stands is present, or future, or past. a. After the present, future, or proper perfect tense of a verb of saying, &c., the future infinitive formed with *esse* signifies ‘that will,’ ‘is likely to,’ ‘will probably,’ ‘means or intends to,’ ‘is going to,’ as *spero te venturum esse*, ‘I hope that you will come,’ &c.; that formed with *fuisse* signifies ‘that will have —ed,’ ‘that will have been likely to,’ ‘that will have meant to,’ &c.; e. g. *spero te navigaturum fuisse*, ‘I hope that you will have probably sailed.’ b. After the imperfect, preterit, and pluperfect of a verb of saying or thinking, the future infinitive formed with *esse* signifies ‘that would,’ ‘was likely to,’ ‘would probably,’ ‘meant or intended to,’ ‘was going to,’ &c., as *speravi te venturum esse*, ‘I hoped that you would come,’ &c.; that formed with *fuisse* signifies ‘that would have —ed,’ ‘that was likely to have —ed,’ ‘that had meant to,’ ‘that had been going to,’ &c.; e. g. *speravi te navigaturum fuisse*, ‘I hoped that you would have sailed.’

It may be here observed that this future infinitive very commonly omits the substantive verb *esse* or *fuisse*, and that it is often, in some cases necessarily, substituted by *futurum ut* or *fore ut* and the subjunctive; e. g. *dicit se venturum esse*, or *futurum*, or *fore ut veniat*, ‘he says that he will come;’ *dixit se venturum esse*, or *futurum*, or *fore ut veniret*, ‘he said that he would come.’ In this substituted form, *futurum* or *fore ut*, after present, future, and proper perfect

tenses, is followed by the subjunctive present or perfect ; after past tenses, by the subjunctive imperfect. *E. g.* Video te velle in coelum migrare. Spero fore ut contingat id nobis.—Cic. Tusc., i., 34. Nisi eo ipso tempore nuntii de Caesaris victoria essent allati, existimabant plerique futurum fuisse ('that it would have happened') ut oppidum amitteretur.—Caes. B. Civ., iii., 101.

The *passive* voice has, properly speaking, no future infinitive ; there is, however, a compound which is commonly called by this name. It is made up of the accusative case singular of the verbal in *tus* or *sus*, called the supine in *um*, and the infinitive *iri*, from *eo*, 'I go.' *E. g.* Reus parricidii damnatum *iri* videbatur—Quint., ix., 2—'being accused of parricide, he seemed to be about to be condemned,' or 'to be going to be condemned.' Here *iri* is the infinitive, without the accusative expressed, after *videbatur*, as a verb of saying and thinking—a form impossible to be imitated in English, but which, if the language allowed such a phrase, would be something like 'it seemed that it was being gone to the condemning him.' The supine is the accusative case after the verb of motion, *iri*. In English the sense may be nearly rendered by, 'being accused of parricide, it seemed that he would be condemned,' and, somewhat consistently with the meaning, the compound *condemnatum iri* has been called a future infinitive passive. In the following example, the above explanation is more obviously true: Existimaram pro mutuo inter nos animo, . . . nec me absentem ludibrio laesum *iri*, nec Metellum fratrem . . . per te *oppugnatum iri*.—Met. ad Cic. in Epist. ad Div., vii., 1.

The above passive form of *iri*, and the accusative of the verbal, correspond to an active form, which sometimes occurs in a sort of circumlocution for the infinitive present or imperfect, viz., *ire*, with the accusative of the verbal in *tus* or *sus*. *E. g.* Meleagri temeritatem ultum *ire* decreverant—Curt., x., 25—'they had resolved to take revenge for the rash act of Meleager.' Here *ire* is the accusative case, as being the object of *decreverant*, and *ultum* is the accusative case, denoting the object reached by the motion expressed by *ire*; 'they had resolved upon the going to the taking revenge for the rash act of Meleager.'

A second compound form, which in some measure approaches the nature of a future infinitive passive, is formed of the future passive participle in *ndum*, *am*, *um*, &c., and the substantive verb *esse* or *fuisse*. *E. g.* Caesar statuit expectandam classem—Caes. B. G., iii., 14—'Caesar decided that he must wait for the fleet.' Marius *experienda* omnia ad ultimum, nec *praetermittendam* spein ullam

censuit.—Liv., xlii., 43. The future passive participle, however, if it may be accounted a future, has a peculiar sense, namely, that of obligation and necessity, which requires it to be distinguished from a mere future.

TABLE OF THE FUTURE INFINITIVE ACTIVE AND PASSIVE.

Active.	Conj.	III. {	-turum, &c., esse or fuisse.	Passive.	Conj.	III. {	-tum, iri.	Passive.	Conj.	III. {	-e-ndum, &c., esse or fuisse.			
		I.	{			-surum, &c., esse or fuisse.	I.			{	-sum, iri.	I.	{	-ā-ndum, &c., esse or fuisse.
						-ā-turum, &c., esse or fuisse.					-ā-tum, iri.			II.
		II.	{			-ē-turum, &c., esse or fuisse.	II.			{	-ī-tum, iri.	IV.	{	
-ī-turum, &c., esse or fuisse.	-ī-tum, iri.			-ī-e-ndum, &c., esse or fuisse.										
IV.	{	-i-turum, &c., esse or fuisse.	IV.	{	-i-tum, iri.									

2. The *Participles*.—The participle contains, besides the attributive sense, which is its characteristic, the substantive idea of the verb, namely, action, motion, state, or condition, regarded abstractly; e. g. *scribens*, 'writing;' *scriptus*, 'written.' Here *scribens* and *scriptus* both equally contain the substantive idea of 'writing,' and both equally express the attributive sense by which the action of 'writing' is attached to some object as its qualification. The difference between them is, that the former marks the action as incomplete, the latter as complete. As for the time of the action, it is in both cases left undetermined. *Hodie scribens*, 'writing today;' *heri scribens*, 'writing yesterday;' *hodie scriptus*, 'written today;' *heri scriptus*, 'written yesterday,' can be said with equal propriety. The time, therefore, of the action expressed by the participle depends upon that in which the object stands of which it is the qualification. The future participles, as they are called, in *turus* or *surus* and *ndus*, form apparent exceptions; e. g. *scripturus sum*, 'I am going to write;' *scribendum est mihi*, 'I must write.' But while in these it is clear that the action is incomplete, it is not so plain that there is a distinct expression of time; it is rather an indication of purpose, or rather of the being on the eve of doing an act, and of obligation, that these verbals give them, than of time. It may be admitted, however, that there is in *scripturus* an approach to the expression of time, though not so marked as in the English, 'I will write,' and that, to this extent, it forms an exception. With this limitation, then, it may be said that the participles have only one element of tense, and express merely completedness or incompleteness of action. Practically, however, inasmuch as the parti

iple may be regarded as assuming the time in which the object which it qualifies stands, it is convenient to consider it as having the same tenses generally with the finite verb.

It is wholly owing, as was shown above, to its attributive sense, that the participle is capable of being translated by 'when,' 'while,' 'after,' 'as,' 'since,' or 'seeing that,' 'because,' 'if,' 'though,' and so of supplying the place of attributive propositions introduced by *quum, si, &c.* The action, by being attached to an object as its attribute, which is done by means of the adjective form of the participle, becomes a qualification or description of it, and this qualification may embrace several relations; first, that of time, either regarded simply as the period to which the object or action defined is referred, expressed in English by 'when,' or as that with which it is contemporaneous, expressed in English by 'while,' or as a period of time complete and past in regard to the object or action qualified, equivalent in English to 'after' and 'when.' Secondly, that of occasion, and ground or reason, expressed in English by 'when,' 'as,' 'since,' 'because.' Thirdly, that of condition, exception, and limitation, expressed in English by 'if,' 'though.' Thus, in the phrase *Hercules furens*, *furens* added to *Hercules* marks the state or condition of 'madness' as the attribute of *Hercules*, either in the sense of 'when,' or 'while mad,' or in that of 'when,' 'as,' 'since,' 'because he was mad,' or in that of 'if, though mad.' So in the phrase *miles fractus membra labore*, *fractus* qualifies *miles* by marking as its attribute the state of being 'broken,' and this attributive idea may be expressed in English either by 'after,' or 'when he has been disabled,' or by 'as,' 'since,' 'because he has been disabled,' or by 'if,' 'though he has been disabled.' The precise way in which the action, &c., of the participle shall be understood as qualifying the object of which it is the attribute, whether as marking the circumstance of time, or the occasion, ground, or reason, or the condition, must be gathered from the context.

The participle is not only added to an object as its attributive, agreeing with it as an adjective in gender, number, and case, but, together with the object which it qualifies, is added to any proposition requiring such more exact definition, to mark, by means of its substantive idea, the time and circumstances generally, the occasion, the ground or reason, the condition, &c., by which this proposition is to be qualified. *E. g.* *Caesar Galliam Italianque tentari se absente nolebat.* — *Caes. B. G., i., 29.* The chief proposition is that 'Caesar was unwilling that Gaul and Italy should be exposed to temptation;' by the addition of *se absente* there is given the cir-

circumstances or condition of things by which this main proposition is defined, 'in his absence,' or 'when he was absent.' The ablative case is here used because the noun and participle show in what circumstances, in what time, or under what condition, the action in the chief proposition occurs.

The difference between the participle thus used and an adjective or noun employed in the same manner, is to be found in the nature of the substantive idea added by way of definition. The adjective introduces a quality, and the noun any person or thing, while the participle names an action, motion, or state as the defining circumstance or condition. E. g. *Natura duce* errari nullo pacto potest—Cic. Leg., i., 6—'if nature be our guide, we can in no wise err.' Is, *Marco Messala et Marco Pisone Consulibus* regni cupiditate inductus conjurationem nobilitatis fecit.—Caes. B. G., i., 2. *Caesare ignaro* magister equitum constitutus est—Cic. Phil., ii., 25—'a master of the equites was appointed while Caesar was unaware of it.' *Ibi, locis superioribus occupatis*, itinere exercitum prohibere conantur—'there they attempted, by occupying the heights, to prevent the army from passing.'—Caes. B. G., i., 10.

The term *absolute*, which is applied to this use of the participle, adjective, or noun in the ablative case, conjoined with some noun, if taken in its most obvious sense, is erroneous, since the relation between the qualifying participle, for example, with its noun, and the main proposition, is precisely like that existing between any qualifying and dependent proposition and that which it defines. The difference between the participle in this and in any other case consists in this, that here it agrees with a noun different from that which is the subject or object in the proposition which it defines, and with it expressing the circumstances or condition in which the action of such proposition occurs, is for that reason put in the ablative case, while in other cases it agrees with the noun itself, which is the subject or object in the main proposition, and, of course, takes the same case, gender, and number. In the same way, an adjective and a noun, or a noun and another noun, standing as the definition of the time or circumstances in which any action occurs, can no more be said to be wholly independent of the proposition which they define than any other ablative of circumstance.

a. The *Present and Imperfect Participles*, in the active voice, have but one form, which is marked by the ending *nt*, added to the longer radical of the verb, as seen in the present and similar tenses of the indicative. This ending is connected with the root by the vowel *e*, not only when it ends in a consonant, but even when it ends in the

vowels *i* and *u*. E. g. *leg-e-ns*=*leg-e-nt-s*, genitive *leg-e-nt-is*; *ama-ns*=*ama-nt-s*, genitive *ama-nt-is*; *mone-ns*=*mone-nt-s*, genitive *mone-nt-is*; *audi-e-ns*=*audi-e-nt-s*, genitive *audi-e-nt-is*; *acu-e-ns*=*acu-e-nt-s*, genitive *acu-e-nt-is*; *faci-e-ns*=*faci-e-nt-s*, genitive *faci-e-nt-is*.

The ending of the Latin participle in *nt* corresponds to the Greek termination of the same tenses in *nt* ($\nu\tau$), as *leg-e-ns*, *leg-e-nt-is*, Greek *lēg-ō-n*, *lēg-o-nt-ōs* ($\lambda\epsilon\gamma-\omega-\nu$, $\lambda\epsilon\gamma-o-\nu\tau-\omicron\varsigma$), and to the Sanscrit participle present in *ant* (*at*). (See Bopp, *Kl. Gram.*, § 528; and Pott, *Etym. Forsch.*, i., 92.)

This participle marks incompleted action, and is called present or imperfect according as the time of the proposition with which it stands connected is present or past. E. g. (Present.) *Nostra legens utere tuo iudicio*—Cic. *Off.*, i., 1—‘in reading,’ or ‘while reading my writings, use your own judgment.’ (Imperfect.) *L. Brutus, arcens eum reditu tyrannum quem ipse expulerat, in proelio concidit*—Cic. *Tusc.*, i., 37—‘L. Brutus fell in battle, while hindering,’ &c.

The attributive sense of this participle has regard, first, to time, which, the action expressed by the participle being at the same time incomplete, is contemporaneous, or coexisting with the action in the main proposition, and is equivalent in English to ‘—ing,’ and to ‘as,’ ‘while;’ secondly, to occasion, ground, or reason, corresponding to the English ‘when,’ ‘as,’ ‘because,’ ‘since;’ thirdly, to condition, corresponding in English to ‘if,’ ‘though.’

b. The Perfect, Preterit, and Pluperfect Participles Passive.—What is called the perfect passive participle, but which is as well entitled to be considered a preterit and pluperfect, has only one form for the three tenses, namely, that of *tus* or *sus*; e. g. *laudā-tus*, ‘praised;’ *lec-tus*, ‘read;’ *vi-sus*, ‘seen.’ This participle expresses, in fact, only completed action, the various notions of time which it comes to convey, and which make the distinction between the perfect, preterit, and pluperfect tenses, being derived from the time of the proposition to which it belongs. E. g. *Cognito Caesaris adventu, Ariovistus legatos ad eum mittit*—Caes. *B. G.*, i., 42—‘upon being informed of Caesar’s arrival, Ariovistus sends ambassadors to him.’ That is to say, ‘Ariovistus has obtained information of Caesar’s arrival, and sends ambassadors to him.’ Here *cognito* is a perfect tense. *Hac oratione habita, mirum in modum conversae sunt omnium mentes*—*Id. ib.*, c. 41—‘after this speech had been delivered, the minds of all were wonderfully changed.’ This is equivalent to saying, ‘this speech was delivered, and the minds of all were wonderfully changed.’ Here the participle, expressing as it does, in the

connection in which it stands, a relatively completed action, may be considered to be a pluperfect tense. So, likewise, in the following example: Tali modo *vastatis* regionibus, exercitum Caesar reducit.—Caes. B. G., vi., 44. Eos *impeditos* adgressus magnam partem eorum concidit—Id. ib., i., 12—‘having attacked them when encumbered, he slew a great part of them;’ i. e., ‘he attacked them—they were embarrassed—he cut to pieces a great part of them.’ Here the participles *impeditos* and *adgressus* are preterit tenses.

These participles have two endings, namely, *tus* and *sus*, which are varieties of the same form. 1. The ending *tus* is employed in all vowel roots, and also in the consonant roots, except those ending in *d* and *t*, and some in *c*, *g*, &c. *a*. When added to the vowel roots, the final vowel of the radical is lengthened, from which it might be inferred, though not with certainty, that originally a connecting vowel was introduced between the ending and the radical, but afterward disappeared by contraction; e. g. *laudā-re*, *laudā-tus*; *audī-re*, *audī-tus*. But verbs of the second conjugation attach the ending *tus* to the root without the final *e*, and join it to the radical by the connecting vowel *ī*; e. g. *mon-e-o*, *mon-ī-tus*. Some of these verbs, however, omit the connecting vowel, and form the participle precisely in the same way with consonant roots, as *doc-e-o*, *doc-tus*; *rov-e-o*, *ro-tus*=*vo(v)-tus*; *lav-o*, *lau-tus*=*lav-tus* and *lō-tus*; *rū-tus*, from *ru-o*, has the *u* short. *b*. To consonant roots, the ending *tus* is added immediately, the final consonant of the root undergoing such changes as the laws of euphony require. Thus *qu*, *g*, and *ch*, coming before *t* hard, are exchanged for *c*; e. g. *reg-o*, *rec-tus*=*reg-tus*; *coqu-o*, *coc-tus*=*coqu-tus*; *trah-o*=*trach-o*, *trac-tus*; *vch-o*, *vcc-tus*=*vech-tus*; *b* is exchanged for *p*, as *scrib-o*, *scrip-tus*. Among these changes it may be mentioned that final *v*, when immediately preceded by a consonant, is written *u* before *t*, and becomes long, as *solv-o*, *solū-tus*; *volv-o*, *volū-tus*. The lengthening of *u* in such cases is analogous to that of *u* in *acū-tus*, from *acu-o*, and to that of *a* in *laudā-tus*, and *i* in *audī-tus*. When *v* final is immediately preceded by the vowel *a*, it is written *u* before *t*, as *fav-e-o*, *fau-tus*; when by *o* or *u*, the sound of *v*, which was soft like that of our *w*, was indistinctly heard, and consequently lost, the *o* or *u* being lengthened, as *mov-e-o*, *mō-tus*=*mo(v)-tus*; *juv-o*, *jū-tus*=*ju(v)-tus*. The same thing has happened in *oblī-tus*, from *obliv-i-scor*, and the form, if fully written, would be *obliv-ī-tus* or *obliv-tus*. (Cf. Krueg., § 115, 1, Anm. 2.) *Oblī-tus*, from *oblin-o*, has the *i* short. In some verbs having the root ending in *r*, this letter is exchanged for *s* before *t*, or *r* is dropped before *s* and *s* is assumed as a euphonic in-

sertion; e. g. *ger-o*, *ges-tus*; *haur-i-o*, *haus-tus*; *quer-or*, *ques-tus*. The latter view, namely, that *r* was dropped and *s* assumed as a formative letter, is favored by the examples in which roots ending in *r* have the ending *sus*, and before it drop the *r* of the root, as *huer-e-o*, *hæ-sus*. (Cf. Krueg., § 115, 1, Ann. 3.) Verbs having the root ending in *m* very commonly have *p* inserted before *t*, as *em-o*, *em-p-tus*; *prom-o* (*pro-em-o*), *prom-p-tus*; *com-o*, *com-p-tus*; *sum-o*, *sum-p-tus*. The *p* thus inserted represents a sound almost inevitably produced whenever *m* is uttered immediately before *t*, *p* being the hard labial corresponding to *m*, and formed in passing from this soft sound to the hard or sharp sound of *t*. The same thing happens in passing from *m* to *s*, as *sum-o*, *sum-p-si*. In *jub-e-o*, *ju-ssus*: *prem-o*, *pre-ssus*, *b* and *m* have been dropped before *s*, and *s* has been doubled by the accent.

2. The ending *sus*, which seems to be merely a euphonic variation of *tus*, as *sōs* (σοϛ) is of *tōs* (τοϛ) in Greek, is employed only in comparatively few roots; as, *a*. In those in *d* and *t*; e. g. *vid-e-o*, *vi-sus*=*vid-sus*; *vert-o*, *ver-sus*=*vert-sus*. In these verbs *d* and *t* are dropped before *s*, as in the example just given. In *come-s-tus*, from *comed-o*, which occurs instead of the more usual form *comē-sus*=*come(d)-sus*, *tus* is used as the ending in place of *sus*, and *s* is inserted as a formative letter, and then *d* is dropped before *s*, so that the form, if fully written, would be *come(d)-s-tus*. In such cases as *mitt-o*, *mi-ssus*, the *t* is dropped before *s* of the ending *sus*, and the *s* is doubled by the accent, just as *t* of the root *mit* is doubled in the present, &c. In the same way, *ecd-o*, *ce-ssus*=*ec(d)-sus*.

b. The ending *sus* occurs also in some radicals in *g*; and then *g* unites with *s* to form *x*, as *fig-o*, *fixus*=*fig-sus*. This more commonly occurs in roots ending in *c* and *g*, immediately preceded by *t* or *r*, and in this case *c* and *g* are dropped before *s*, obviously to avoid the harsh concurrence of sounds made by *rg*+*s*, *lc*+*s*; e. g. *sparg-o*, *spar-sus*; *merg-o*, *mer-sus*; *mulc-e-o*, *mul-sus*, more rarely *mulc-tus*. In some radicals ending in *c*, this disagreeable accumulation of consonants is avoided by retaining *tus* and omitting *c* before it, as *fulc-i-o*, *ful-tus*. In radicals ending in *ct*, *sus* is used as the ending, and *t* being dropped before *s*, *c* unites with *s* to form *x*, as *nect-o*, *nexus*=*nec(t)-sus*; *plect-o*, *plexus*=*plec(t)-sus*. (Cf. Krueg., § 115.)

c. The ending *sus* occurs in roots ending in *t*, *r*, and which have these liquids doubled in the present and similar tenses; e. g. *fall-o*, radical *fal*, *fal-sus*; *vell-o*, radical *vcl*, *vul-sus* or *vol-sus*; *percell-o*, radical *cel*, *percul-sus*. In *cen-sus*, the perfect participle passive of

cens-e-o, the *s* of the radical has been dropped, probably because it could not easily be made audible.

The ending *tus*, and its variation *sus*, correspond to the Greek verbal in *tōs* (τοϛ), as *tor-tus*=*tor(qu)-tus*, Greek *strēp-tōs* (στρεπ-τοϛ); and to the English *ed*, for which, in some words, *t* is written, as in *twist-ed*, *fix-ed*, *fixt*. The Sanscrit has *ta*, feminine *tā*, sometimes with a connecting vowel *i*. (See Pott, Etym. Forsch., i., 90.)

The participle in *tus* or *sus* expresses, as was above stated, completed action, and, by means of its adjective form, attaches this to nouns as their qualification; e. g. *scriptus*, 'written'; *liber scriptus*, 'a book written'; that is, 'a book to which is attributed the fact of having been written'; the participle is called passive because the noun to which it is added as a qualification is regarded as the object of its action. Being capable of qualifying an object standing in different times, this participle may be considered to assume the time in which its object is placed, and, consequently, of forming various tenses. But besides the notion of completedness of action residing in the participle itself, and that of time present, past, or future, borrowed from the proposition to which it belongs, there arise from the attributive sense of the participle other meanings, which are but various ways in which the action of the participle qualifies the noun of which it is the attribute. Thus, first, there is expressed by the attributive sense of the participle the notion of the means or instrument, equivalent in English to 'by,' 'through,' as *locis superioribus occupatis itinere exercitum prohibere conantur*—Caes. B. G., i., 10—'by occupying the heights.' Secondly, that of time, conveyed in English by 'when,' 'after,' as *omnibus rebus ad profectiōnem comparatis, diē dicunt*—Caes. B. G., i., 6—'when' or 'after every thing was prepared,' &c. Thirdly, that of occasion, cause, ground, and reason, in English 'when,' 'as,' 'because,' 'since,' &c. *E. g.* *His rebus adducti, et auctoritate Orgetorigis permoti, constituerunt ea quae ad proficiscendum pertinerent comparare*—Caes. B. G., i., 3—'being induced,' 'since they were induced.' *Helvetii repentino eius adventu commoti, cum . . . illum uno die fecisse intelligerent, legatos ad eum mittunt*—Caes. B. G., i., 13—'being alarmed,' 'as,' 'because,' or 'since they were alarmed.' Fourthly, that of condition, admission, or concession, English 'if,' 'though.' *E. g.* *Quo enim quis versutior et callidior est, hoc in visor, et suspectior, detracta opinione probitatis*—Cic. Off., ii., 9—'if you take away belief in his honesty.' *Et secundum ea multae res eum hortabantur, . . . imprimis quod Aeduos, fratres consanguineosque saepe numero a senatu appellatos, in servitute atque in*

ditione Gallorum videbat—Caes. B. G., i., 33—‘though called.’ In substituting the participle for *eum, si, etsi, &c.*, and the finite verb, or *vice versa*, regard must be had to the completedness of the action; thus, in the last example, *appellatos* is equivalent to *quum appellati essent*, or *quum senatus eos appellavisset*, not *appellatur*, or *eos appellarent*.

c. The *Future Participle Active* has two forms, *ūrus* and *sūrus*, the second of which is a mere variation of the former, as *sus* is of *us*. This participle is called future because its significations, viz., ‘about to,’ ‘going to,’ ‘meaning’ or ‘intending to,’ ‘likely to,’ ‘will probably,’ are most nearly related to the idea of the future. In fact, however, these significations all represent the action rather as something on the eve of occurring, and hence meant, than as simply future. The action, as contained in this participle, is considered, not as completed, nor distinctly as incompleted, but absolutely, and without regard to completion. Thus *missurus est*, ‘he is going to send,’ ‘will probably send,’ &c., is clearly different from *mittet*, ‘he will send,’ and does not represent the action as explicitly incomplete or in progress. It should be observed that this participle attends upon and qualifies objects referred to past as well as to present and future time, and in the translation into English requires to be varied accordingly. When it is the attributive of an object referred to present or future time, it is equivalent to ‘is going to,’ ‘is about to,’ ‘means to,’ ‘is likely to,’ ‘will probably;’ when it is the attributive of an object referred to past time, it is equivalent to ‘was going to,’ ‘was about to,’ ‘meant to,’ ‘was likely to,’ ‘would probably.’ *E. g.* *Quid agas omnibus de rebus, et quid acturus sis, fac nos certiores*—Cic. ad Att., i., 6—‘inform me what you are doing, and what you mean to do.’ *Ne literas quidem ullas accepi quae docerent quid ageres, aut ubi te esse visurus*—Cic. ad Div., iii., 6—‘or where I should probably see you.’ *Vestes, margaritas, gemmas fuerat erogaturus*—Plin. Ep., v., 16—‘he had meant to ask for raiment,’ &c.

The future participle active is formed by adding the ending *tūrus* or *sūrus* to the radical, just as *tus* or *sus* is added to form the perfect participle passive. 1. The ending *turus*, which is the common form, is employed, a. In the vowel roots *a, e, i,* and *u*, without the intervention of a connecting vowel, unless it may be inferred to have been originally inserted from the lengthening of the final vowel of the root, as *amā-turus, flē-turus, audī-turus*. In the case, however, of verbs of the second conjugation, having the radical ending in *e*, this participle is formed more commonly with a connecting vowel

i, omitting *e*, the final vowel of the root, as *mon-e-o*, *mon-ī-turus*, or with the exclusion of the union vowel, as *doc-e-o*, *doc-turus*. In these verbs it is perhaps impossible to lay down a rule as to when the connecting vowel is to be assumed and when omitted. Thus *doc-turus*, having the consonant *c*, is formed without it, while *noc-e-o*, having the same consonant at the end of the root, when stripped of *e*, forms *noc-ī-turus*. Chiefly, however, verbs in *e* that have the consonants *l*, *n*, *r*, *b* at the end of the simpler root, take the connecting vowel. When the last consonant of the root is *s*, the ending is *surus*, and the final consonant of the root is dropped, as *ccns-e-o*, *ccn-surus*. In roots in *u*, the connecting vowel is required, as *ru-o*, *ru-ī-turus*; *argu-o*, *argu-ī-turus*. In verbs having *v* at the end of the root, whether augmented or not by *e*, this letter disappears upon the addition of *turus*, not being heard in pronunciation, as *mov-c-o*, *mo(v)-turus*; *juv-o*, *ju(v)-turus*. *b*. In consonant roots also, *turus* is commonly employed, and is added immediately to the root, with such changes in the final consonant of the root as the contact with *t* regularly occasions; e. g. *dic-o*, *dic-turus*; *leg-o*, *lec-turus*; *nub-o*, *nup-turus*; *sumo*, *sum-p-turus*. *Loqu-or* has *locu-turus*, just as in the perfect participle passive it has *locu-tus*, giving ground to assume that the root properly ended in *u*: so *sequ-or*, *secu-turus*; or, more probably, that *u* has taken the place of *i* as a connecting vowel, just as in *maximus*, *optimus*, for *maximus*, *optimus*.

In a few verbs, the future participle in *turus* is formed upon a radical different from that found in the participle in *tus*; e. g. *nasc-or*, *nasc-ī-turus*, *na-tus*; *mori-or*, *mor-ī-turus*, &c. (See Krueg., § 104, 4.)

2. The ending *surus* is used as a euphonic variation of *turus* in certain verbs only, the same, as a general rule, that have *sus* instead of *tus* in the participle, namely, in radicals ending in *t* and *d*, and in some ending in *c*, *g*, *l(l)*, *r(r)*, and *s*. It occurs, with the same changes, at the end of the radicals, that have already been mentioned in connection with the formation of the participle in *sus*. E. g. *mitt-o*, *mi-ssurus*; *find-o*, *fi-ssurus*; *fig-o*, *fixurus*; *haec-e-o*, *haec-surus*; *sparg-o*, *spar-surus*; *mulg-e-o*, *mul-surus*; *velli-o*, *vul-surus*; *flect-o*, *flexurus*.

The ending *turus* corresponds to the Sanscrit future participle in *tri*. (See Bopp, Kl. Gram., § 422, and Pott, Etym. Forsch., ii., 459 and 553.)

d. The (*Future*) *Participle Passive* in *ndus*, although called a future participle, has a peculiar sense, which, if it include the sense of future time at all, which is by no means clear, is not that of a sim-

ple future. (See Krueg., § 494, 6.) Its claim to be considered a passive participle is better founded, seeing that the object which it qualifies is uniformly considered as the object of the action contained in the participle, as *haec mihi facienda*, 'these things have to be done by me.' This participle represents an action as incomplete, at least without the idea of completedness, and as something that 'ought,' 'should,' 'must' be or be done, that is, expressing an obligatory or necessary action. For its time, it depends, like other participles, upon that of the proposition to which it belongs, being capable of attending as an attributive equally upon objects referred to present, future, and past time. When it qualifies an object standing in present or future time, it answers in English to 'ought to be —ed,' 'should be —ed,' 'is to be —ed,' 'has to be —ed,' 'must be —ed.' *E. g.* *Honesta per se expetenda*, 'what is honorable ought to be sought after on its own account.'—Cic. Fin., ii., 17. *Hi tibi tres libri inter Cratippi commentarios tanquam hospites erunt recipiendi*, 'will deserve to be received.'—Cic. Off., iii., 33. When it is the attributive of an object standing in past time, it is expressed in English by 'ought to be —ed,' 'should be —ed,' 'was to be —ed,' 'had to be —ed,' 'must be —ed.' *E. g.* *Lysimachia tenenda erat, ne Chersonesum intraremus*—Liv., xxxvii., 36—'it was your business to hold Lysimachia.' *Etam hoc intelligendum puto, neminem omnino esse negligendum in quo aliqua significatio virtutis appareat.*—Cic. Off., i., 15.

The person upon whom is laid the obligation or necessity embraced in this participle, when expressed, is marked by the dative case, while in English it is usually made the subject of the verb by which the participle is translated. *E. g.* *Ut tibi ambulandum, unguendum, sic mihi dormiendum*—'as you have to walk, &c., so I have to sleep.'—Cic. Att., ix., 7. Or it is translated in English into 'by,' like the personal agent after the passive verb. *E. g.* *Apud Pythagoreos discipulis (dative) quinque annis tacendum erat.*—Sen. Ep., 52—'among the Pythagoreans, silence had to be kept by their disciples for five years,' or 'their disciples had to keep silence for five years.' The dative case depends upon the sense of obligation or necessity contained in the participle, in the same way that it follows upon the sense of advantage expressed by *utilis* and the like. Instead of the dative of the person, the ablative with *a* is occasionally used after this participle to avoid ambiguity. *E. g.* *Aguntur bona multorum civium, quibus est a vobis et ab imperatoribus reipublicae consulendum.*—Cic. pro Leg. Manil., 3.

This participle is sometimes confounded by grammarians with

another verbal, the gerund; but is always to be distinguished by the notion of obligation or necessity uniformly conveyed by it, and which the gerund never has.

The sign of the future passive participle is *ndus, a, um*, which is added to the root, as seen in the present and similar tenses. In consonant roots it is coupled to the radical by the connecting vowel *e*, as *leg-e-ndus*; *scrib-o, scrib-e-ndus*. In vowel roots ending in *a* and *e*, the connecting vowel does not appear; but in those ending in *i* and *u*, it is retained, as *lauda-ndus, mone-ndus*; *audi-e-ndus, acu-e-ndus*.

The ending *ndus* corresponds exactly in sense to the Greek verbal in *τεος*; and although the form appears to be quite different, it may have the same origin. Pott (*Etym. Forsch.*, ii., p. 239) supposes it to be the same with the Sanscrit suffix *anija*, and that the future passive participle and the gerund have the same sense as well as form. This latter opinion would seem to be wholly unsatisfactory, at least until it can be shown that the ideas of obligation and necessity are the same with that of merely abstract action, motion, &c. The fact that they are identical in form can not be alleged as a sufficient reason why they should be assumed to have the same origin any more than the same sense. The perfect participle in *tus* has the same form with the verbal in *tus*, called, in certain cases, the supine, and yet no one imagines that they are the same in meaning; and so of other instances, as the dative and ablative in Latin and Greek. And in the same way, although the future participle and the gerund have the same form, it is not probable that they have the same origin.

TABLE OF THE PARTICIPLES.

Active.		Passive.	
Present and Imperfect.	Conj. III. } -e-nt.	Perfect, Preterit, and Pluperfect.	Conj. III. } { ---tus, a, um ---sus, " ā---tus, "
	I. } a---nt.		I. } { ---i---tus, " ---tus, "
	II. } e---nt.		II. } { ---i---tus, " ---tus, "
	IV. } i---e-nt.		IV. } { i---tus, " i---tus, "
Future.	III. } { ---turus, a, um. ---surus, " ā---turus, " ē---turus, " -ī---turus, " ī---turus, "	Future.	III. } { -e-ndus, " a---ndus, " e---ndus, " i-e-ndus, "
	I. } { ---turus, " ā---turus, " ē---turus, " -ī---turus, " ī---turus, "		I. } { a---ndus, " e---ndus, " i-e-ndus, "
	II. } { ---turus, " ā---turus, " ē---turus, " -ī---turus, " ī---turus, "		II. } { e---ndus, " i-e-ndus, "
	IV. } { i---turus, " ī---turus, "		IV. } { i-e-ndus, " i-e-ndus, "

3. The *Gerund*.—This name, as has been already stated, is given to a verbal noun, which, when not subject to attraction, is of the neuter gender, and is employed only in the singular number. It wants the nominative case, for which the infinitive present is employed. It is formed precisely in the same way with the future

passive participle; e. g. *leg-e-ndi*, *leg-e-ndo*, *leg-e-ndum*, *leg-e-ndo*, 'of reading,' 'to reading,' 'reading,' 'by reading.' Expressing, as it does, the substantive idea of action or motion abstractly, it is followed by its proper object, just as the verb is; and as a noun, has its case determined, generally speaking, in the same way with any other noun. In its unmodified form here given, it can not readily be confounded with the future passive participle. It is when it is followed by the object of the action or motion which it expresses, and when a mutual attraction takes place between this object and the gerund, that it is capable of being confounded with the participle, although the entire difference in signification should prevent this. E. g. *Omnibus hibernis Caesaris oppugnandis erat dictus dies*—Caes. B. G., v., 27—'a day was appointed for assailing all Caesar's winter quarters.' *Omnibus hibernis oppugnandis* is equivalent to *omnia hiberna oppugnando*; but in order to obtain a uniformity of sound, the gerund and its object noun have undergone a mutual attraction; the gerund assuming the gender and number of the noun, and the noun assuming the case of the gerund. The gerund, when subjected to such change of form, undergoes no change in signification, and ought not to be called by a different name. Especially is the gerund likely to be confounded with the future participle passive when it occurs after verbs signifying 'to give,' 'commit to,' 'undertake,' 'look to,' &c., as *dare*, *tradere*, *permittere*, *locare*, *conducere*, *vovere*, *curare*, *suscipere*, *habere*, &c., the gerund denoting the object with a view to which any thing is 'given,' 'committed to one,' &c. E. g. *Populus Romanus Crasso bellum gerendum dedit*—Cic. Phil. xi., 8—'the Roman people gave to Crassus the war to conduct,' *i. e.*, 'gave to Crassus the conducting the war.' *Perfugam Fabricius reducendum curavit ad Pyrrhum*—Cic. Off., iii., 22—'Fabricius took pains that the deserter should be restored to Pyrrhus.' Here the proper sense is, 'Fabricius took care of, provided for, the restoring the deserter to Pyrrhus.' To avoid mistake in such cases, it is only necessary to attend to the proper distinction between the meaning of the gerund and that of the future passive participle; the former always retaining the signification of a mere abstract noun of action or motion, corresponding to the English verbal in '—ing,' the latter uniformly having that of 'ought,' 'should,' 'must.' *Uno nuntio, atque una literarum significatione cives Romanos necandos trucidandosque denotavit*.—Cic. pro Leg. Manil., 4. Even in such examples, where the sense may possibly allow the verbal to be considered a future passive participle, and where the translation seems to favor this—'marked out Roman

citizens to be put to death and butchered'—it is not improbably a gerund in attraction—'he marked down, gave notice for, the putting to death and butchering Roman citizens.'

4. *Supines*.—The name of supines is given to the accusative and ablative cases of the verbal noun in *tus* and *sus*, which expresses the substantive idea of action or motion in the verb abstractly, without the notion of completedness or incompleteness, and without any reference to time. The former of these supines, that ending in *tum*, is employed as the object of verbs of motion; the latter, that ending in *tu*, is used with adjectives, to mark in what, precisely, the quality expressed by them is to be regarded as consisting. E. g. *Auxilium postulatum venisse*—Caes. B. G., i., 31—'they came to claim succor,' properly, 'they came to the claiming succor.' Here it is plain that *postulatum* is the accusative case, the object reached by the motion in *venisse*. *Difficile dictu est quid sit verum*, 'it is difficult to say what is true,' that is, 'what is true is difficult in the saying.' It can scarcely be necessary to remark that the verbal in *tus* or *sus* is used in all the cases of the singular, except the vocative, and that of these cases the accusative and ablative are taken out and named supines, because, probably, of their peculiar translation; and that this peculiarity of translation is owing to the verbal idea of the noun in *tus*, or the action which it expresses. So far as the cases themselves are concerned, they are to be explained nowise differently from any other accusative or ablative cases in like circumstances. The case in which the accusative of this verbal is employed with *ire* and *iri*, to form peculiar futures of the infinitive, has already been mentioned.

The verbal in *tus* or *sus* is formed in the same way with the participle in *tus* or *sus*, having the same radical, and presenting the same changes upon the contact of the ending with the radical; e. g. *conā-tus*, 'an endeavoring'; *audī-tus*, 'the hearing'; *scnt-i-o*, *sen-sus* = *sen(t)-sus*, 'a feeling'; *concut-i-o*, *concu-ssus* = *concu(t)-sus*, *s* being doubled by the stress of the voice; *vid-e-o*, *vi-sus* = *vi(d)sus*, 'a seeing'; *mon-e-o*, *mon-ī-tus*, 'an advising.' It should be observed that the ending *tus* is not confined to the verbal, but occurs also in conjunction with the noun substantive *vir*, forming *virtus*, 'virtue,' properly 'manhood.'

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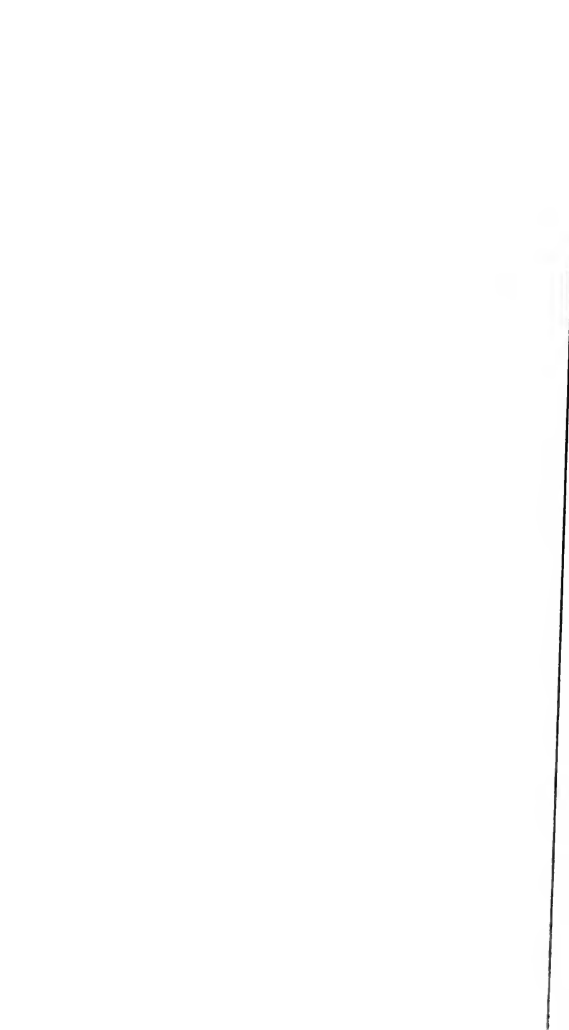
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ADDENDA.

- P. 283, 1st column, after "Accidence," insert:
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