3 1761 04617176 5

Presented to the
LIBRARY *of the*
UNIVERSITY OF TORONTO
by

Erwin Kreutzweiser

[illegible]
[illegible]

[illegible]

12/1/12.

INSTITUTES

OF

LATIN GRAMMAR.

BY

JOHN GRANT, A.M.

> Atque ut Latinè loquamur, non solum videndum est, ut et verba efferamus ea quæ nemo jure reprehendat; et ea sic et casibus, et temporibus, et genere, et numero conservemus, ut nequid perturbatum ac discrepans aut præposterum sit; sed etiam lingua, et spiritus, et vocis sonus est ipse moderandus.
>
> Cic. de Orat. lib. III.

SECOND EDITION, ENLARGED.

LONDON:
PRINTED FOR G. AND W. B. WHITTAKER,
AVE-MARIA-LANE.

1823.

Printed by Richard Taylor,
Shoe-Lane, London.

TO

THE REVEREND

ALEXANDER CROMBIE, LL.D.

THE PRESENT WORK

IS

WITH THE GREATEST RESPECT

INSCRIBED,

AS A GRATEFUL THOUGH INADEQUATE ACKNOWLEDGEMENT

OF HIS LONG AND DISINTERESTED FRIENDSHIP,

AND A SMALL TESTIMONY

OF THE HIGH ESTIMATION IN WHICH THE AUTHOR HOLDS

HIS EXTENSIVE AND TRULY CRITICAL ACQUAINTANCE WITH

THE LATIN LANGUAGE,

BY HIS MUCH OBLIGED

AND MOST OBEDIENT SERVANT,

J. GRANT.

THE PREFACE.

THE Latin Grammars commonly used in schools are so well established, and, in general, so deservedly approved, that any attempt to supersede them would justly be thought to savour of temerity or presumption. A new Latin grammar on a small scale could not be essentially different from most of them; and one upon a more extended plan would not be calculated for the purpose of initiation, to which they are chiefly adapted.

It has, however, been a prevailing sentiment among teachers of Latin, that, notwithstanding the acknowledged utility of our common grammars as initiatory books, something is still wanting to facilitate the improvement of the more advanced student Ruddiman's larger grammar, a work supplementary to the Rudiments, though truly a valuable production, is defective in several particulars. These deficiencies are partly supplied in his largest grammar; but the last is now difficult to be procured, and it treats merely of Etymology and Syntax.—To furnish, therefore, a grammar, which shall combine a more minute and correct detail of the mere elements, than is to be found in our common grammars, with an ample elucidation of the higher and more difficult principles, has been the writer's leading object in the present work. In the prosecution of it, he has directed his chief attention to the improvement of the senior scholar; and has, therefore, thrown the Etymology into tables and synopses, which, he hopes, will be useful in imparting a clear and comprehensive idea of the mechanism of the language. In treating of Syntax and Prosody, the two divisions on which he has expended most attention, he has laboured to combine the important requisites of conciseness, comprehension, and perspicuity.

Much novelty of matter is not to be expected in a work of this nature. Some explanations, however, and critical remarks, are here given, which are not to be found in any grammar with which the author is acquainted. But novelty is a merit which it is far from the intention of the writer to claim. If, by an ample, and, as he trusts, a correct digest of the Latin rules, with a copious enumeration of anomalies and exceptions, he has furnished the senior scholar with useful instruction, and the master with a convenient book of occasional reference, he will have completely attained his aim.

How far he has succeeded, it does not become him, nor will he be permitted, to determine. The work, such as it is, he submits to the candour of the public. He has not the presumption to suppose, that, while it professes to correct some errors, and to supply some deficiencies, it is itself free from faults and imperfections, either in plan or in execution. Conscious, however, that he has been actuated by an earnest desire to promote the improvement of the learner, and to facilitate the labour of the teacher, he indulges the hope of a liberal reception. And he begs leave to assure those who may adopt the work, that, should it be so favourably received, as to arrive at another edition, he will gratefully avail himself of every judicious suggestion offered for its improvement.

ADVERTISEMENT

TO THE SECOND EDITION.

The favourable reception which this work has experienced, is truly gratifying to the author; and has encouraged him to employ his best efforts, to render the present edition more worthy of attention. The whole has been carefully revised, and, he would hope, considerably improved. It will be found to be augmented by a variety of information on interesting topics, to a much greater extent than is indicated by the mere number of additional pages. Defects and inadvertencies, almost necessarily incidental to such a publication, he fears, may still be discoverable; but, while he trusts they are but few, he anticipates, with well-grounded confidence, that they will experience the same indulgence as was so kindly shown to those of the former impression.

Crouch-End, Feb. 18, 1823.

By the same Author.

Lately published by Sherwood, Neely, and Jones,

Paternoster-Row.

1. A GRAMMAR of the ENGLISH LANGUAGE, containing a complete Summary of its Rules, with an Elucidation of the general Principles of Elegant and Correct Diction: accompained with Critical and Explanatory Notes, Questions for Examination, and appropriate EXERCISES. Price 6*s.* bound.

2. An ABRIDGMENT of a GRAMMAR of the ENGLISH LANGUAGE; for the Use of the Junior Classes. Price 1*s.* bound.

3. A KEY to the EXERCISES in the GRAMMAR of the ENGLISH LANGUAGE; with Notes and Explanations, intended chiefly for private Learners, or such Persons as are their own Instructors. Price 3*s.* bound.

THE CONTENTS.

Page.
OF ORTHOGRAPHY 1
OF ETYMOLOGY 4
Of a Noun 4
Of a Pronoun 53
Of a Verb 65
Of an Adverb 140
Of a Preposition 144
Of a Conjunction 156
Of an Interjection 158
Of the Figures 159
OF SYNTAX 161
Of the Four Concords 162
Of Government 173
  Of the Government of Substantives 173
  Of the Government of Adjectives 178
  Of the Government of Verbs 193
  Of the Construction of Circumstances 245
  Of the Construction of Adverbs 260
  Of the Construction of Prepositions 263
  Of the Construction of Interjections 266
  Of the Construction of Conjunctions 267
  (Of *Qui* and the Subj. mood) 275
Lists 285
  Of Neuter Verbs variously construed under the same signification 289
  Of Verbs sometimes employed as Active or Neuter, in the same or a similar sense 295
  Of Neuter Verbs rendered Transitive by a Preposition 306
  Remarks on the classification of certain Verbs . 307
  Of Verbs which vary their construction, according to their Sense 310
  Of certain Verbs Deponent 312
  Of Verbs Passive used as Deponents 314
  Of Verbs Common 315
  Of certain Participles 317

Page.
Of the Arrangement or Position of Words in a Sentence 318
Of Figurative Syntax 325
Of Ellipsis 325
Of Pleonasm 327
Of Enallage 328
Of Hyperbaton 332
Of the Tropes and Figures of Rhetoric 333

OF PROSODY 340

The four General Rules 341
Of the initial S, X, Z, ... (Note) 344
Special Rules 350
For the First and Middle Syllables of Derivatives, Compounds, Preterites, Supines, and Participles 350
Of certain Greek Words . . . . (Note) 358
For the Increments of Nouns 362
For the Increments of Verbs 370
An Appendix containing the Quantity of the First and Middle Syllables of certain other Words 374
(*On the arrangement of Tenses, a Note*) . . . 374
For Final Syllables and Monosyllables . . . 378
Of Accent 398
Rules for the Accents, with observations . . . 398
On Accent, Quantity, Emphasis, Rhythm, &c. . 403
Of the Figures 419
Of Cæsura 419
Of Synalœpha 422
Of Ecthlipsis 423
Additional observations on the last two . . . 424
Of Synæresis 425
Of Diæresis 429
Of Systole 430
Of Diastole 432
Additional observations on the last two . . . 433
Of Synapheia 434
Of Poetry 435
Of the different kinds of Feet 436
Of Compositions in verse, named Simple *or* Monocolon 438
Of Hexameter 438
Observations on Hexameter 440
Observations on the Poetry of Virgil . . . 447
Of certain other Dactylic *verses* 453
Of Pentameter 455

Page.
Observations on Pentameter and Elegiac verse 456
Observations on the Ovidian Distich . . . 457
Of the Asclepiadic, the Glyconic, and other Choriambic *verses* 460
Of the Sapphic (*a* Trochaïc) *with the Adonic* (*a* Dactylic) 462
Observations on the Sapphic verse 463
Of the Phaleucian verse (*a* Trochaïc) 464
Of the Pherecratic (*a* Dactylic) 465
Of Iambic *verses* 465
Of the Scazon (*an* Iambic) 469
Of the Anacreontic (*an* Iambic) 469
Of Trochaïc *verses* 469
Of Anapestic *verses* 472
Of the Carmen Horatianum 474
On the Verbal Structure 476
Of the Pyrrhic 481
Of the Ionic 482
Of Mixt *verses* 484
Of Compositions, in which the verse is varied, named Compound *or* Polycolon 487
Of the Carmen Dicolon Distrophon 488
Of the Carmen Dicolon Tristrophon 492
Of the Carmen Dicolon Tetrastrophon . . . 493
Of the Carmen Dicolon Pentastrophon . . . 493
Of the Carmen Tricolon Tristrophon 493
Of the Carmen Tricolon Tetrastrophon . . . 495
The method of scanning Horace 495

INSTITUTES

OF

LATIN GRAMMAR.

LATIN Grammar is the art of speaking, and of writing, the Latin language, according to certain established rules.

It is divided into four parts: Orthography, Etymology, Syntax, and Prosody.

The first treats of letters and syllables. The second, of the nature and properties of single words. The third, of the disposition of words into sentences. And the fourth, of the quantity of syllables.

OF ORTHOGRAPHY.

In the Latin language, there are twenty-five letters: A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, X, Y, and Z.

Of these, K, Y, and Z, are found only in words of Greek origin.

They are divided into vowels and consonants.

A vowel makes a perfect sound of itself.

A consonant cannot be sounded without a vowel.

a, *e*, *i*, *o*, *u*, and *y*, are vowels.

The other nineteen are consonants, of which *h* is generally considered as only a note of aspiration.

The consonants are divided into mutes and semivowels.

The mutes are defined to be those letters, which entirely, and at once, obstruct the sound of the vowel, and prevent its continuation.

The semivowels are defined to be those consonants, which do not entirely obstruct the voice, but whose sounds may be continued at pleasure, thus partaking of the nature of vowels.

The semivowels are *f*, *l*, *m*, *n*, *r*, *s*, *v*. The rest are mutes. *S* is called by some Grammarians a letter of its own power.

Of the semivowels, four are called liquids, *l*, *m*, *n*, and *r*.—They are thus named, because they readily unite with other consonants, and glide, as it were, into their sound.

Two are called double letters, *x* and *z*; the *x* being equal to *cs*, *ks*, or *gs*, and *z*, to *ds* or *ts*; as *dux*, *ducs*, whence the genitive *ducis*; *rex*, *regs* (which, however, is generally pronounced as if *recs*), whence the genitive *regis*; *zona*, *dsona*, in which the *d* must be sounded very softly.

j is sometimes reckoned among the double letters; but in words of Greek origin it is, in reality, a vowel; as *Iäson*, *Iäpetus*, not *Jason*, *Japetus*; and also in such words as *Troja* and *Ajax*, although, in these, pronounced as the English *j*.

OF DIPHTHONGS.

A diphthong consists of two vowels forming one syllable, and pronounced by one impulse of the voice.

The diphthongs are eight, *æ* or *ae*, as *ætas*; *œ* or *oe*, as *cœna*; *au*, as *aurum*; *eu*, as *euge*; *ei*, as *hei*; *ai*, as *Maia*; *oi*, as *Troia*; *ui* or *yi*, as *huic*, *harpuia*, or *harpyia*.

Of these, two are called improper, because the sound of the first letter is lost, *æ* and *œ*, pronounced like *e*. The others are called proper, because, in pronouncing them, the sound of each letter may be distinguished.

OF THE PRONUNCIATION.

c, before *e*, *i*, *y*, *æ*, *œ*, is pronounced like *s*; before *a*, *o*, *u*, and consonants, like *k*.

g, before the vowels *a*, *o*, and *u*, and also before consonants (itself sometimes excepted), has the hard or guttural sound, as in the English words *give*, *gone*; before *e*, *i*, and *y*, or another *g* followed by *e*, it is pronounced like *j*; as *gemma*, *gigno*, *gyrus*, *agger*; excepting some Hebrew words, as *Gethsemane*, some Greek words as *Gyges*, and a few Latin, as *gibber*, *gilvus*, in which it has its proper hard sound.

ch is pronounced like *k*.

ti, before a vowel, sounds like *si* or *ci*; as *ratio*, *prudentia*; excepting Greek words, as *asphaltion*; words in which it is preceded by *s* or *x*, as *istius*, *mixtio*; words beginning with *ti*, as *tiara*; and infinitives formed by paragoge, as *flectier*, *mittier*.

u has but little sound, when, with any other vowel, it follows *g*, *q*, or *s*; as *sanguis*, *lingua*, *aqua*, *qui*, *suadeo*, in which its sound resembles that of *w*, or of *u* in the English word *persuade*.

OF THE DIVISION OF WORDS INTO SYLLABLES.

A syllable is one distinct sound. It may be either a vowel, a diphthong, or one or more consonants with a vowel.

There are five rules for the division of words into syllables:

1. A single consonant between two vowels must be joined to the latter, as *a-mo, le-go;* except *x*, which is joined to the first vowel, as *ex-ul.*

2. Two consonants between two vowels are to be separated, as *il-le, an-nus.*

3. Consonants which cannot begin a word cannot begin a syllable, as *ar-duus, por-cus.*

4. Consonants that can begin a word ought generally to begin a syllable, as *pu-blicus, do-ctus.*

5. A compound word is to be resolved into its constituent parts, as *ab-utor, abs-condo*[*].

---

[*] THE MOST COMMON ABBREVIATIONS.

A. Aulus; C. Caius; D. Decius, Decimus; G. Gaius; L. Lucius; M. Marcus; M' Manius; N. Numerius; P. Publius; Q. Quintus, Quirites, Quæstor; T. Titus; Ap. Appius; Cn. Cnæus; Op. Opiter; Sp. Spurius; Ti. Tiberius; Mam. Mamercus; Sex. Sextus; Ser. Servius; Tul. Tullius. In the prænomen of a woman, the capital was often inverted, as Ɔ for Caia, ꟽ for Marca, Ʇ for Tita.

F. is put for filius; N. for nepos.

P. C. patres conscripti; P. R. populus Romanus; R. P. Respublica; S C. senatûs consultum; A. U. C. anno urbis conditæ; S. salutem; S. P. D. salutem plurimam dicit; S. P. Q. R. senatus populusque Romanus; D. D. D. dat, dicat, dedicat; D. M. P. diis manibus posuit; D. D. C. Q. dat, dedicat, consecratque; H. S. or L. L. S. sestertium or sestertius; Imp. imperator; Cos. consul; Aug. Augustus; Impp. imperatores; Coss. consules, Augg. Augusti, &c. doubling the last letter of the contraction, for the plural.

THE POWER OF LETTERS IN NUMERATION.

The letters made use of by the Romans, in numeration, were C, I, L, V, X; of which the value and order are as follow:

I. *denotes* one.
V. . . . . . five.
X. . . . . . ten.
L. . . . . . fifty.
C. . . . . . a hundred.
IƆ. . . . . . five hundred.
CIƆ. . . . . a thousand.
IƆƆ. . . . . five thousand.
CCIƆƆ. . . ten thousand.
IƆƆƆ. . . fifty thousand.
CCCIƆƆƆ. a hundred thousand.

Note 1. The antients, Pliny observes, went no further; but, if necessary,

OF ETYMOLOGY.

In Latin, are eight different kinds of words, called parts of speech:

Noun, pronoun, verb, participle, declined;
Adverb, preposition, interjection, conjunction, undeclined.

The changes made in the termination of the noun, pronoun, and participle, are called their declension.

Those made in the termination of a verb, its conjugation.

The general changes made in the declinable parts of speech are called their accidents.

The accidents are six: gender, case, number, mood, tense, and person.

Gender and case are peculiar to noun, pronoun, and participle; mood, tense and person are peculiar to the verb; and number is common to all.

OF A NOUN.

A noun (*nomen*) has been defined to be that part of speech which signifies the name or quality of a person or thing. If it signify the name of a person or thing, it is called a substantive noun: as *vir*, a man; *arbor*, a tree. If it signify a quality or property, as belonging to any person or thing, it is called an adjective: thus *bonus*, good, denotes the quality of goodness, but always *in concreto*, or in conjunction with some substantive; thus, *bonus vir*, a good man, a man having the quality of goodness.

Bonus, or *good*, has been termed the concrete.

Bonitas, or *goodness*, the abstract.

Substantives are of two kinds, proper and common.

A proper noun is that which is appropriated to an individual, or to one particular thing of a kind; as *Georgius*, George; *Londinum*, London.

An appellative, or common noun, is that which is common to a whole class of things; as *vir*, a man; *fœmina*, a woman; *arbor*, a tree.

---

they repeated the last number, thus CCCIƆƆƆ · CCCIƆƆƆ stand for two hundred thousand.

2. By a combination of these letters, any intermediate number may be expressed; thus II denote two, XV fifteen, &c.

3. If the less numeral letter be set before the greater, it takes away from the greater as much as it imports, thus XC, ninety.

4. Writers of later date use D for five hundred, and M for a thousand.

A proper name applied to more than one, becomes an appellative; as *duodecim Cæsares*, the twelve Cæsars.

I. Nouns receive names according to their signification: thus,

1. A collective noun in the singular number signifies many; as *populus*, a people.

2. An interrogative asks a question; as *quis?* who? *uter?* which of the two?

Such nouns used without a question are called indefinites.

3. A relative refers to something spoken of before; as *qui*, who; *ille*, he; *alius*, another; &c.

4. A partitive signifies the whole severally; as *omnis*, every one; *quisque*, every one:—or part of many, as *quidam*, *aliquis*, &c.

II. With respect to signification and derivation.

1. Patronymics are nouns signifying pedigree or extraction, generally derived from the name of the father; as *Priamides*, the son of Priamus: but sometimes from some remarkable person of the family; as *Æacides* the son, grandson, or one of the posterity of Æacus: or from the founder of a nation, as *Romulidæ*, the Romans, from *Romulus*; or from countries and cities, as *Sicilis*, *Troas*, a woman of Sicily, of Troy.

2. An abstract denotes the bare quality of an adjective; as *bonitas*, goodness, from *bonus*.

3. A gentile, or patrial, is a noun derived from the name of a country, and expressing a citizen of that country; as *Scotus*, a Scotsman; *Macedo*, a Macedonian; from *Scotia*, *Macedonia*.

4. A possessive is an adjective derived from a substantive, proper or appellative, signifying possession; as *Scoticus*, of, or belonging to, Scotland, from *Scotia*; *paternus*, fatherly, from *pater*.

5. A diminutive is a substantive, or an adjective, derived from a substantive, or adjective, denoting diminution; as *libellus*, a little book, from *liber*; *parvulus*, very little, from *parvus*. They generally end in *lus*, *la*, or *lum*.

6. A denominative is any noun derived from another noun; as *gratia*, favour, from *gratus*; *cœlestis*, heavenly, from *cœlum*.

7. A verbal is any noun derived from a verb; as *amor*, love, from *amo*; *capax*, capable, from *capio*.

8. Some nouns are derived from participles, adverbs, and

prepositions; as *fictitius*, counterfeit, from *fictus; crastinus*, belonging to tomorrow, from *cras; contrarius*, contrary, from *contra*.

Note, That the same noun may be ranked under different classes; as *quis* is an interrogative, relative, or partitive; *pietas*, an abstract, or denominative.

OF GENDER.

Genders are three; the masculine, the feminine, and the neuter; denoted sometimes by *hic* for the masculine, *hæc* for the feminine, and *hoc* for the neuter.

Gender *is*, in English, *the distinction of sex;* for, in this language, with very few exceptions, males are masculine; females, feminine; and, unless under particular circumstances, all things inanimate, being without sex, are neither, or neuter*, which last has, notwithstanding, received the name of a gender. But, in Latin, although males are masculine, and females, feminine, there are many nouns, having no sex, which belong, some to the masculine, some to the feminine, and some to the neuter gender, the termination and declension, not the sex, determining the gender. The former has been called natural gender; the latter, grammatical gender.

Nouns which have either the masculine or the feminine gender, according to the sense, are called common; as *parens*, *hic* or *hæc*, a parent; if a father, masculine; a mother, feminine.

Nouns, admitting the masculine or feminine gender independently on the sense, are called doubtful; as *hic* or *hæc anguis*, a snake.

When, under one gender, a noun signifies both the sexes of brutes, it is called epicene; as *hic passer*, *hic mus*, a sparrow, a mouse, male or female; *hæc aquila*, *hæc vulpes*, an eagle, a fox, male or female. When it is necessary to distinguish the sex of such words, *mas*, male, or *fœmina*, female, is added to them.

---

* There is an obvious analogy between the gender of nouns and the persons of verbs. In the first, there are, *naturally*, but two genders; in the second there are not, *necessarily*, but two persons, the speaker and hearer. As there is a third gender given to nouns, which is neither of the other two, so there may be a third person, who is neither hearer nor speaker, but the object or subject of both In the same manner their various terminations intimate various relations and circumstances.

OF NUMBER.

Number is the distinction of one from more than one, or many.

Numbers are two: the singular, which denotes one, or the aggregate of many, collectively; as *homo*, a man; *multitudo*, a multitude: the plural denoting more than one; as *homines*, men.

Some Latin nouns of the plural number signify but one; as *Athenæ*, Athens; others, one, or more than one, as *nuptiæ*, a marriage, or marriages.

OF CASES.

It is necessary to distinguish the several relations which objects bear to one another; and this is done, in English, generally, by means of certain particles prefixed to nouns; but, in Latin, by a variation in the termination of a noun, which is termed a case.

Cases, (*casus*, fallings,) or the inflexions of nouns, are so called, because they have been supposed to fall or decline from the nominative, which has been represented by a perpendicular line, and called *casus rectus*, or the upright case, indicating the primary form of the noun; the others being named *casus obliqui*, or oblique cases.

There are six cases; the nominative, the genitive, the dative, the accusative, the vocative, and the ablative.

The nominative simply expresses the name of a person or thing, and marks the subject of discourse; as *Alexander interfecit*, Alexander slew.

The genitive* is said to express a variety of relations, chiefly comprised under that of *origin*, or the relation of possession, or of property, and has, in English, the sign *of* before it, or *'s* added to it; as *amor Dei*, the love of God, or God's love.

The dative is used to mark the object to which any thing, whether acquisition or loss, is referred; and is often equivalent to an English noun having the signs *to* and *for*, (both sometimes understood,) *from* and *by*; as Hoc *mihi* datur, seritur, adimitur; This is given *to* me, this is sown *for* me, this is taken away *from* me. Nec cernitur *ulli*—Virg.,

---

* Some have derived the word genitive, from *genus*, kindred or family, as if a case used to express alliance or extraction. From its expressing many different relations, this case was named by the Greeks the *general* case; and it has been supposed, by others, that by mistaking the import of this word, Latin grammarians named it the genitive or generative case. In Latin, and in other languages, when a twofold relation subsists between two objects, this case involves an ambiguity, *amor Dei* denoting either the love with which God loves us, or the love with which he is loved by us

Nor is he perceived *by* any one. Expedi hoc negotium *mihi*, Dispatch *for* me this business. It sometimes receives the action of the verb; as Antonius nocuit *Ciceroni*, Antony hurt Cicero.

The accusative indicates the object to which the action of the verb passes; as Alexander interfecit *Clitum*, Alexander slew Clitus.

The vocative points out the object called upon, or addressed, with or without the sign O; and is, in general, for an obvious reason, the same in termination as the nominative; as O *felix frater*, My happy brother. Audi, *Deus*, Hear, O God.

The ablative, whose derivation implies a *taking away*, has been defined to be a case denoting the concomitancy of circumstances*; as Ingressus est cum *gladio*, He entered with a sword; *i. e.* having at that time a sword along with him, in his possession. But when, by *inference*, the accompanying circumstance is understood as the *cause*, *manner*, or *instrument* of an action, the preposition *cum* is never expressed; as He killed him with a sword, *i. e.* a sword was the instrument *with* which, or *by* which, his death was effected, Eum *gladio* interfecit. I am pale with fear, Palleo *metu*, *i. e.* not only *with* fear, but *for* fear, fear being not only an accompanying circumstance, but the *cause* of paleness. They went to church with noise, Templum *clamore* petebant, noise being an accompanying circumstance, and denoting the *manner* of their going.

In English it has before it such signs as *with*, *from*, *for*, *by*†, *in*, *through*, and in Latin is governed by a preposition, sometimes expressed, but generally understood.

Observe, That nouns form all their oblique cases from the genitive singular, except the vocative singular of masculine and feminine nouns, and the accusative and vocative of neuter nouns.

---

* See Encyclop. Brit article, *Case*, in *Grammar*

† The English particles, usually denominated signs of cases, are not, generally, a true criterion of the Latin cases. *From*, *for*, and *by*, are noticed as signs of the dative, and of the ablative also. But there appears to be, in Latin, a striking affinity between these two cases. Indeed, it has been contended, that the Latin dative, like the Greek, was originally governed by prepositions, and included, in itself, the force of what is called the ablative; and hence perhaps it is, that it still denotes the person or thing *to* which any thing is *given*, or *from* which it is *taken away*; but that, afterwards, when this case was divided into two cases, and a little distinction was made between them, prepositions were restricted to that form which received the name of ablative. We know that their termination is the same in Greek, or, rather, that the Greeks generally use their dative in the same way in which, most probably, their ablative, if they had one,

OF DECLENSION.

Declension is the regular distribution of nouns, according to their terminations, so that they may be distinguished from one another.

There are five declensions of substantives, distinguished by the ending of the genitive case.

The genitive of the *first* ends in *æ*.
second in *i*.
third in *is*.
fourth in *ús*.
fifth in *ei*.

OF ADJECTIVE NOUNS.

The adjective, as has been already observed, expresses some quality belonging to a substantive.

An adjective properly has neither genders, numbers, nor cases, but certain terminations answering to the gender, number, and case of the substantive with which it is joined.

All Adjectives are either of the first and second declension conjointly, or of the third only.

When of the first and second declension, they have three different terminations; one for the masculine, one for the feminine, and one for the neuter; as *bonus*, *bona*, *bonum**.

When of the third, they have either two terminations, the first of which is masculine and feminine, and the second neuter, as *tristis*, masculine and feminine, *triste*, neuter, or only one termination for the three genders, as *felix*, masculine, feminine, and neuter.

Adjectives are varied as substantives of the like termination and declension.

---

would be used; and that the Romans were fond of imitating the Greeks:—to which it may be added, that, in Latin, the dative and ablative, both singular and plural, may be found, in certain forms at least, alike in every declension, as will hereafter be seen in the Rules for the Ablative of the Third Declension, and in the Observations on the Declensions, in regard to certain Datives of the Third and Fifth Declension, ending in *e*, and of the fourth in *u*: the difference between the dative singular and the ablative of the first declension being the principal exception to this remark, not noticed. But, in regard to this anomaly, it may be observed, that the dative of the first declension ends in *ae*, diphthong, and that it ended sometimes in *āi*; that the ablative of the first declension is the only case ending in *a* long, so that it is not improbable that formerly it may have had the vowel annexed to it, which it has since dropped, although it still retains the quantity belonging to a contraction, or to the original diphthong; and in the same manner, the ablative of the fifth declension may have *its* long *e*, from a contraction of *ĕi*, or, in some nouns, from the long *e* of the dative.

* But eleven, which will hereafter be mentioned, having *er* or *is* masculine, *is* feminine, and *e* neuter, belong to the third only.

The following synopsis will show the declension of substantives and adjectives, with the quantities of the final syllables:

A general view of the declension of substantives and adjectives.

	Thus, dominus, gener, magister. For irregular Vocat. see Rule II. In the pl. Deus has dii, diis. Nouns in *er* lose *e* in declining, except adulter, gener, puer, presbyter, socer, Mulciber, Liber (Bacchus).	Thus, penna, musa, &c. * Anima, dea, equa, filia, liberta, mula, nata, ambæ, duæ, have *ābŭs*.	Thus, regnum. See General Rule I.	Thus, sermo, lapis, parens, nouns masc. f. and c. For G. Ac. Ab. sing. and Gen. pl. see Rule I. II. IV. V.	Thus, opus, sedile, &c. See General Rule I. For Abl. sing., Nom. and Gen. pl., see Rule III.	Thus, gradus, fructus. * Arcus, acus, ficus, lacus, partus, quercus, specus, artus, tribus, have *ubus*. Portus, questus, genu, veru, *ibus* or *ubus*.	Thus, cornu, genu, veru, nouns neuter.	Thus, res, fides, spes, &c. most want G. D. Ab. plural, except res and dies.	Thus, dies, facies, species, and nouns in *ies*.
	II.	I.	II.	III.		IV.		V.	
N.	-ŭs, -ĕr	-ă	-um	—	—	-ŭs	-ū	-ēs	
G.	ī	æ	ī	ĭs	ĭs	ūs	ū	ĕī	ēī
D.	ō	æ	ō	ī	ī	ŭī	ū	ĕī	ēī
A.	um	am	um	em, (im)	—	um	ū	em	
V.	ĕ, ĕr	ă	um	—	—	ŭs	ū	ēs	
Ab.	ō	ā	ō	ĕ, ī	ĕ, ī	ū	ū	ē	
N.	ī	æ	ă	ēs	ă, ĭă	ūs	ŭă	ēs	
G.	ōrum	ārum	ōrum	um, ĭum	um, ĭum	ŭum	ŭum	ērum	
D.	īs	īs*	īs	ĭbŭs	ĭbŭs	ĭbŭs, ŭbŭs*	ĭbŭs	ēbŭs	
A.	ōs	ās	ă	ēs	ă, ĭă	ūs	ŭă	ēs	
V.	ī	æ	ă	ēs	ă, ĭă	ūs	ŭă	ēs	
Ab.	īs	īs*	īs	ĭbŭs	ĭbŭs	ĭbŭs, ŭbŭs*	ĭbŭs	ēbŭs	
	M.	F.	N.	M. F.	N.				
Thus, *Bonus* *Tener*		-*a*	-*um*						

Likewise *meus, tuus, suus, noster, vester*. *Tuus, suus, vester*, want Vocat. *Meus* has *meus* or *mi*, Voc. masc.

Adjectives in *er* drop *e* in declining, except *tener, alter* (ĭus), *asper, exter, vesper, gibber, lacer, liber* (free), *miser, prosper*. *Iber* (ēri), also compounds of *fero* and *gero*. *Dexter* has *dextra*, seldom *dextera*.

See Note I. on irregulars.

All Participles in *us*.

Thus, *felix, mitis, mitior*, all adjectives of one termination, or of two; the pronouns *nostras, vestras, cujus*.

For adjectives having in the ablative *i* only; or *e* and *i*; *e* only, and for those which in the plural have *a*, or *ia*, *um*, or *ium*, see Rule VI.

For comparatives see Rule VII. Participles, Rule VIII.

For *acer, alacer*, &c. see Note I. on Adjectives.

All participles in *ns*.

GENERAL RULES.

I. Nouns of the neuter gender (which are generally of the second and third declension) make the nominative, the accusative, and vocative singular alike; and these three cases, in the plural, end always in *a* *.

II. The vocative plural is the same as the nominative plural; and the vocative singular, as the nominative singular, except in nouns of the second declension, in *us*, which have *e;* in proper names in *i-us*, which throw away *us;* as also in *geni-us*, and *fili-us;* in *Deus*, which makes *Deus;* and in Greek nouns, which drop the *s* of the nominative, as *Thomas*, vocat. *Thoma; Paris*, vocat. *Pari* †.

III. The dative and ablative plural are always alike*.

IV. Proper names, used as such, want the plural.

IRREGULAR ADJECTIVES.

Note I. The following adjectives are of the first and second declension, but make their genitive singular in *īŭs* ‡, (but *alter*, *ĭŭs*) and dative in *ī: unus, totus* §, *solus, ullus, nullus, uter, neuter, alter, alius, iste, ille, ipse*, of which the three last are pronouns. *Alius, iste* and *ille* have *d* in the neuter gender instead of *m*.

---

* In attending to the mechanical structure of language, it is not unworthy of being remarked, that, except in neuter nouns, the ablative singular of every declension is formed from the accusative, by dropping *m:* thus *musam, musâ; lapidem, lapide; navem, navim, nave, navi; gradum, gradu; rem, re.* The second declension may appear an exception to this remark; but it is to be remembered, that the antients wrote the nominative, in *os*, as *dominos, avos, atavos;* and the accusative, in *om*, as *dominom, avom, æquom;* and hence, in this declension likewise, was the ablative formed, by dropping the *m*. It may be likewise observed, that, in the two first declensions, the dative and ablative plural end in *is;* but that the dative singular in *i* forms *bus*, which happens to the third declension, and to the fourth and fifth, which are but varieties of the third.

† The poets sometimes use *us* in the vocative of some substantives, and adjectives, after the Attic dialect; as *filius, fluvius, patricius, pŏpulus* (people).

‡ In prose. In poetry the *i* is common. But the *i* of *alterius* is always short, that of *alius* (which is a contraction for *aliius*) always long.

§ *Tōtus*, having *ius*, should be distinguished from *tŏtus*, so great, which is regularly declined. Some of these adjectives, as *totus, nullus, solus, neuter*, form their genitive and dative regularly, in some old authors.

Unus, *totus*, *solus*, *iste*, *ille*, *ipse*, have vocatives. Concerning the vocatives of the others, grammarians are divided.

THIRD DECLENSION.

This has the greatest number of varieties in its cases. They are chiefly in the genitive, accusative, and ablative singular; and in the genitive plural.

I. The genitive singular ends in *is* without increase, or with increase, after the following manner:

	Nom.	*Genit.*		*Nom.*	*Genit.*
1	a,	-atis.	13	es,	is.
2	e,	is.	14	is,	is.
3	i,	-itis.	15	os,	otis.
4	y,	yos.	16	us,	oris*.
5	o,	-onis.	17	ys,	yis, yos.
6	do, (fem.)	inis.	18	bs,	bis.
7	go, (fem.)	inis.		ps,	pis.
8	c, d, l,	-is.		ut,	itis.
9	n,	-is.	19	ns,	tis.
10	en, (neut.)	inis.		rs,	tis.
11	r,	-is.	20	x,	cis.
12	as,	atis.			

But to these are the following exceptions.

A.			Ales,	ĭtis,	13
Abies,	ĕtis,	13	Anio,	ēnis,	5
Accipiter,	tris,	11	Antistes,	ĭtis,	13
Acer, (adj.)	acris,	11	Anceps,	ĭtis,	18
Acus,	ĕris,	16	Apollo,	ĭnis,	5
Adeps,	ĭpis,	18	Arbos, -or,	ŏris,	15
Æs,	æris,	13	Arcas,	ădis,	12
Alacer, (adj.)	alacris,	13	As,	assis,	12
Allobrox,	ŏgis,	20	Aquilex,	ĕgis,	20

---

* It would have been as well to say *us*, *ĕris*, for the greater number have *eris;* as, *acus* (chaff), *fœdus*, *funus*, *genus*, *glomus*, *latus*, *munus*, *olus*, *onus*, *opus*, *pondus*, *rudus*, *scelus*, *sidus*, *vellus*, *Venus*, *vetus*, *viscus*, *ulcus*, *vulnus*. These have *ŏris;* *pecus*, *tergus*, *fœnus*, *lepus*, *nemus*, *frigus*, *penus*, *pignus*, *pectus*, *stercus*, *decus*, *dedecus*, *littus*, *tempus*, *corpus*.

Nom.	*Genit.*	
Aries,	ĕtis,	13
Astyanax,	actis,	20
Auceps,	ŭpis,	18
	B.	
Bes,	bessis,	13
Bibrax,	actis,	20
Biceps,	ĭtis,	18
Biturix,	ĭgis,	20
Bos,	bŏvis,	15
	C.	
Campester (adj.)	tris,	11
Cardo,	ĭnis, (m. or f.)	5
Caro,	carnis,	5
Capis,	ĭdis,	14
Cassis,	ĭdis,	14
Celeber, (adj.)	bris,	11
Ceres,	ĕris,	13
Chamæleon,	tis,	9
Charon,	tis,	9
Chlamys,	ўdos, ўdis,	17
Charis,	ĭtis,	14
Chremes,	is, ētis,	13
Cinyps,	ўphis,	18
Concors,	dis,	19
Cœlebs,	ĭbis,	18
Conjux,	ŭgis,	20
Cor,	cordis,	11
Crates, *a man's name*,	ētis,	13
Crenis,	īdis,	14
Cres,	ētis,	13
Crus,	crūris,	16
Cucumis,	is, ĕris,	14
Cupīdo,	ĭnis, (m. or f.)	6
Cuspis,	ĭdis,	14
Custos,	ōdis,	15
	D.	
Dares,	ētis, is,	13
December,	bris,	11
Dido,	ūs, ōnis	6
Dis,	ītis,	14

Nom.	*Genit.*	
Dives,	ĭtis,	13
Duplex,	ĭcis,	20
	E.	
Ebur,	ŏris,	11
Eques,	ĭtis,	13
	F.	
Far,	farris,	11
Fel,	fellis,	8
Femur,	ŏris,	11
Fidicen,	nis,	9
Flamen, *a priest*,	ĭnis,	9
Flos,	ōris,	15
Fœdus,	ĕris,	16
Forceps,	ĭpis,	18
Fraus,	audis,	16
Frons, *a leaf*,	ondis,	19; but
Frons,	ontis, *the forehead*, regular.	
Frux,	ūgis,	20
Funus,	ĕris,	16
	G.	
Genus,	ĕris,	16
Gigas,	ntis,	12
Glans,	glandis,	19
Glis, glīris,	*a dormouse*,	14, but
Glis, glīdis,	*mouldiness*,	14
Glomus,	ĕris, i,	16
Glos,	ōtis, oris,	15
Graphis,	ĭdis,	14
Grex,	ĕgis,	20
Grus,	grŭis,	16
Gryps,	ўphis,	18
	H.	
Harpax,	ăgis,	20
Hebes,	ĕtis,	13
Hæres,	ēdis,	11
Hepar,	ătis,	11
Heros,	ōis,	15

Nom.	*Genit.*	
Hipponax,	actis,	20
Hæresis,	ēos, ĭos, is,	14
Homo,	ĭnis,	5
Honos, -or,	ōris,	15
Horīzon,	ontis,	9
Hylax,	actis,	20
	I, J.	
Iăpyx,	igis,	20
Jaspis,	ĭdis, ĭdos,	14
Jecur,	ŏris,	11
Iens, (part.)	euntis,	19
	compounds also, but	
Ambiens,	tis, regular.	
Imber,	bris,	11
Incus,	ūdis,	16
Index,	ĭcis,	20
Indiges, (adj.)	ĕtis,	13
Interpres,	ĕtis,	13
Intercus, (adj.)	ŭtis,	16
Iter,	itinĕris,	11
Judex,	ĭcis,	20
Jupiter,	Jovis,	11
Jus,	jūris,	16
Juventus,	ūtis,	16
	L.	
Labos, -or,	ōris,	15
Lac,	lactis,	8
Laches,	ētis, is,	13
Lampas,	ădis,	12
Laomedon,	tis,	9
Lapis,	ĭdis,	14
Lar (or Lars)	tis, *a man's name*,	11
Lar,	lăris, *a household god*,	11
Larynx,	yngis,	20
Latus,	ĕris,	16
Laus,	laudis,	16
Lens,	lendis, *a nit*, 19, but	
Lens,	lentis, *pulse*, regular.	
Lex,	legis,	20
Libripens,	dis,	19
Ligus, -ur,	ŭris,	16

Nom.	*Genit.*	
Limes,	ĭtis,	13
Lis,	lītis,	14
Locuples, (adj.)	ētis,	13
	M.	
Margo, m.(or f.)	ĭnis,	5
Manceps,	ĭpis,	18
Magnes,	ētis,	13
Mansues,	ētis,	13
Mas,	măris,	12
Mater,	tris,	11
Mendes,	ētis,	13
Merces,	ēdis,	13
Merges,	ĭtis,	13
Metropolis,	ĕos, ĭos, is,	14
Miles,	ĭtis,	13
Minos,	ōis,	15
Misericors,	dis.	19
Municeps,	ĭpis,	18
Munus,	ĕris,	16
Mos,	mōris,	15
Mus,	ūris,	16
	N.	
Nefrens,	dis,	19
Nemo,	ĭnis,	5
Nerio,	ēnis,	5
Nesis,	īdis,	14
Nix,	nivis,	20
November,	bris,	11
Nox,	noctis,	20
	O.	
Obses,	ĭdis,	13
October,	bris,	11
Oedipus,	ŏdis,	16
Olus,	ĕris,	16
Onus,	ĕris,	16
Onyx,	ȳchis,	20
Opois,	oĕntis,	14
Opus,	ĕris, *work*,	16
Opus,	untis, *a town*,	16
Ordo,	ĭnis, m.	5

Nom.	Genit.	
Orphēūs,	ĕos,	16
Os,	ōris, *the mouth*,	15
Os,	ossis, *a bone*,	15
	P.	
Pallas,	ădis, *a goddess*,	12
Pallas,	antis, *a man's name*,	12
Palus,	ūdis,	16
Pater,	tris,	11
Palmes,	ĭtis,	13
Paries,	ĕtis,	13
Paris,	ĭdis,	14
Particeps,	ĭpis,	18
Pecus,	ŭdis, *a sheep*,	16; but
Pecus,	ŏris, *cattle*,	regular.
Pecten,	ĭnis,	9
Pelamys,	y̆dis, y̆dos,	17
Pes,	pĕdis,	13
Perpes,	ĕtis,	13
Phalanx,	gis,	20
Phorcys,	ȳnis, ȳnos,	17
Phosphis,	īdis,	14
Phryx,	y̆gis,	20
Pixis,	ĭdis, (Pyxis)	14
Plus,	ūris,	16
Pollex,	ĭcis,	20
Pondus,	ĕris,	16
Præceps,	ĭtis,	18
Princeps,	ĭpis,	18
Præpes,	ĕtis,	13
Præs,	ædis,	13
Præses,	ĭdis,	13
Promulsis,	ĭdis,	14
Pubes,	ĕris *or* is (adj.)	13
Puls,	tis, the only noun in *ls*.	
Pulvis,	ĕris,	14
Pus,	ūris,	16
Pyrois,	ŏentis,	14
	Q.	
Quies,	ētis,	13
Quiris,	ītis,	14

Nom.	Genit.	
	R.	
Remex,	ĭgis,	20
Robur,	ŏris,	11
Ros,	rōris,	15
Rudus,	ĕris,	16
Rus,	ūris,	16
	S.	
Salamis,	īnis,	14
Saluber, (adj.)	bris,	11
Salus,	ūtis,	16
Samnis,	ītis,	14
Sanguis,	ĭnis,	14
Scelus,	ĕris,	16
Sedes, words derived from,	ĭdis,	13
Seges,	ĕtis,	13
Semis,	issis,	14
Senectus,	ūtis,	16
Senex,	is,	20
September,	bris,	11
Servitus,	ūtis,	16
Sidus,	ĕris,	16
Silvester, (adj.)	tris,	11
Simois,	entis,	14
Simplex, (adj.)	ĭcis,	20
Sospes, (adj.)	ĭtis,	13
Sphynx,	gis, gos,	20
Strix,	ĭgis,	20
Subscus,	ūdis,	16
Supellex,	ectĭlis,	20
Supplex, (adj.)	ĭcis,	20
Sus,	sŭis,	16
Syrinx,	gis,	20
	T.	
Tapes,	ētis,	13
Teges,	ĕtis,	13
Tellus,	ūris,	16
Teres, (adj.)	ĕtis,	13
Termes,	ĭtis,	13

Nom.	*Genit.*		*Nom.*	*Genit.*	
				U, V.	
Thales,	ētis, is,	13	Vas,	vădis, *a surety,*	12
Themis,	ĭdis,	14	Vas,	vāsis, *a vessel,*	12
Thos,	ōis,	15	Veles,	ĭtis,	14
Thus,	ūris,	16	Vellus,	ĕris,	16
Tibicen,	ĭnis, masc.	9	Venus,	ĕris,	16
Tiryns,	ynthis,	19	Vetus, (adj.)	ĕris,	16
Trachys,	ȳnis, ȳnos,	17	Viscus,	ĕris,	16
Trapezus,	untis,	16	Virtus,	ūtis,	16
Tripus,	ŏdis,	16	Ulcus,	ĕris,	16
Tros,	ōis,	15	Unedo, m.	ōnis,	6
Tubicen,	ĭnis, masc.	9	Volucer, (adj.)	cris,	11
Tudes,	ĭtis, is,	13	Vomis,	ĕris,	14
Turbo,	ĭnis,	5	Uter,	utris,	11
Tyrannis,	ĭdis,	14	Vulnus,	ĕris,	16

(The figure refers to the termination to which its respective word is an exception. By means of the figure, all the exceptions may be collected, and classed according to their termination; which is the way in which they ought to be learned. Their present state is most adapted to occasional reference.)

II. The accusative of masculine and feminine nouns ends in *em ;* but some have *em* and *im*, and these have *e* or *i* in the ablative singular, others have *im* or *in*, and these have *i* only. (See the list.)

III. Neuters ending in *e*, *al*, *ar*, have *i* in the ablative singular; *ia* in the nominative plural; and *ium* in the genitive. Except *far*, *par* (a pair, neut.) *jubar*, *nectar*, *hepar*, with proper names in *e*, which have *e* in the ablative. Neuters having *e* in the ablative make their nominative and genitive plural, in *a*, and *um*. (For a different distinction with regard to *par*, supported by some grammarians, see *Par* in the following list.)

IV. Nouns ending in *es* and *is*, not increasing in the genitive singular, and in *ns*, make the genitive plural in *ium*. Except *vates*, *canis*, *juvenis*, *panis*, *strigilis*, (because formerly *strigil*,) *volucris*, *parens*, *opes* pl. which have *um*. *Apum* from *apis*, (or *apes* plural,) *volucrum*, *parentum*, are used, as many others, by syncope, instead of the regular *apium*, *volucrium*, *parentium*. To nouns having *ium*, may be added the names in *as*, from countries, as *Arpinas*, *-ātium : nostras*, *vestras*, *-atium.*——*Utilitatium*, and *utilitatum ; civitatium* and *civitatum ; affinitatium* and *affinitatum ; hæreditatium* and *hæreditatum*, are both found, but the latter form is much preferable. *Optimatium*, and, by syncope, *optimatum*, are both used.

V. Nouns of one syllable in *as*, *is*, and *s* and *x* after a consonant, make *ium* in the genitive plural; as *as*, *assium*; *lis*, *litium*; *urbs*, *urbium*; *merx*, *mercium*. To these may be added *caro*, *cohors*, *cor*, *cos*, *dos*, *faux*, *lar*, *linter*, *mus*, *nix*, *nox*, *os* (*ossis*), *Quiris*, *Samnis*, *uter*, *venter*, and the compounds of *as* and *uncia*; as *bes*, *sextans*, *septunx*. Except *gryps*, *gryphum*; *lynx*, *lyncum*; *sphinx*, *sphingum*, and some similar Greek words. The obsolete nominative *ops*, (in the plural, *opes*,) though belonging to the rule, has *opum*.

Obs. The following words are not found in the genitive plural; and many of them have no plural: *Pax*, *fax*, *fæx*, *nex*, *pix*, *lux*, *mel*, *fel*, *os* (*oris*), *sol*, *glos*, *pus*, *ros*, *vicis*, *labes*, *soboles*, and *proles*. To these may be added *crux* and *plebs*, although, in some authors, *crucum* or *crucium*, and *plebium*, are found.

VI. Adjectives having *e* in the nominative singular neuter, have *i* only in the ablative; but adjectives of one termination have *e* or *i*; both having *ia* and *ium* in the plural. (There are some which have *e* only in the ablative, and *um* in the genitive plural, which in the following list are noted with *. There are others having *i*, or *e* and *i*, which likewise have *um*, and they are denoted by †. Adjectives having *e* or *i*, when used as substantives, generally prefer the termination *e*. *Par* and *memor*[1] have *i* only in the ablative. *Compar*, *impar*, *dispar*, have *e* or *i*.)

VII. Comparatives have *i*, or more commonly *e*, in the ablative singular, and therefore *a* in the neuter of the nominative, accusative, and vocative plural, and *um* in the genitive. *Vetus* likewise has *veteri*, *vetera*, *veterum*.

VIII. Words of three genders, ending in *ns*, have *e* or *i* in the ablative. When used in an absolute sense, as participles, they generally prefer *e*. As adjectives, they have *e* or *i*. Such words often suffer a contraction in the genitive plural, as *prudentum* for *prudentium*; *sapientum* for *sapientium*; *parentum* for *parentium*; *adolescentum* for *adolescentium*.

IX. The genitive plural of words having no nominative singular, or no singular, is formed, by analogy, as if they had one, or, from some obsolete nominative.

---

[1] *Memor* was formerly declined *memoris*, *memore*; hence the ablative *memori*.

Thus, *Mœnia, -ium,* from *mœne,* by R. III.
Cœlites, -um, from *cœlis,* or *cœles,* by inference from R. IV.
Penates, -ium, from *penas,* or, rather *penatis,* by R. V.
Primores, -ūm, from *primor,* by R. VII.
Saturnalia, -ium, (& *-orum*) from *saturnale ;*
Florealia, -ium, (& *-orum*) from *floreale,* } by R. III.

These two last, and others of a similar kind, had formerly another nominative, in *um,* and therefore they had a genitive in *orum,* from the second declension; but in the dative and ablative they are of the third declension only.

OBSERVATIONS ON CERTAIN UNCOMMON CASES.

(1.) The genitive singular of the first declension formerly ended in *as,* after the manner of the Greeks, which is still retained in *familias,* when compounded with *pater* and *mater ;* to which *filius* and *filia* have been added. *Paterfamiliæ* is likewise used. The antients likewise formed it in *ai,* which is sometimes used by the poets, with a diæresis; thus *dives pictäi vestis*—Virg. Thus also *lunai*—Pers. *terrai, aquai,* &c.

When the genitive of the second declension ends in *ii,* the last *i* is often cut off by the poets; as *tuguri* for *tugurii.*

The genitive of the fourth formerly ended in *i ;* as *hoc fructi pro labore ab his fero*—Ter.; also in *uis,* after the manner of the third, as *ejus anuis causa*—Ter.

The genitive of the fifth is found in *es ;* as *rabies unde illæ hæc germina surgunt*—Lucret.; sometimes in *ii,* when the nominative ends in *es* pure, as *quorum nihil pernicii causa*—Cic. pro Rosc.; sometimes in *e,* as *vix decima parte die reliqua*—Sall.

The genitive plural of the first four declensions is sometimes contracted, especially by the poets; thus *cœlicolûm* for *cœlicolarum ; deûm* for *deorum ; mensûm* for *mensium ; currûm* for *curruum.*

(2.) The dative singular of the third declension is found in a few instances in *e,* as *viro sitiente*—Juv..to her thirsty husband; *morte meæ*—Propert.; *tibi sene*—Catul.

The dative of the fourth is found in *u*, by Apocope; as *parce metu*—Virg.; *curruque volans dat lora secundo*—Id.; thus also *impetu*, *exercitu*, for *impetui*, *exercitui*.

The dative of the fifth is found in *e*, as *uti cedas die*—Plaut.; *prodiderit commissa fide*—Hor.

(3.) The accusative plural is found, in the third declension, in *is* and *eis*, when the genitive ends in *ium*; as *puppeis*, *ædis*—Plaut. Amph. 1. 1. 194. *Omnis homines decet*—Sall. Cat. 1.

(4.) The ablative singular of the third declension has been shown to be in many nouns the same as the dative singular. From the resemblance of many cases of the fourth and fifth declensions to those of the third, it is evident that they may be considered as varieties of the third declension.

PECULIARITIES IN THE GENDER OF CERTAIN ADJECTIVES.

(1.) Masculine gender redundant.

The following have a double masculine in the nominative and vocative singular, *acer*, *alacer*, *celer*, *celeber*, *campester*, *equester*, *paluster*, *sylvester*, *pedester*, *saluber*, *volucer*: as nominative, vocative, masculine, *acer* or *acris*; feminine, *acris*; neuter, *acre*. Their ablative singular is in *i* only.

(2.) Masculine gender deficient.

Cæter (of the first and second declension) is not used in the masculine, singular.

Victrix and *ultrix* are feminine in the singular, seldom neuter; and, in the plural, they are feminine and neuter.

Such verbals in *ix* partake of the nature of substantives and adjectives. They correspond, as feminines, to masculines in *or*: thus, *victor*, *victrix*; *ultor*, *ultrix*; *fautor*, *fautrix*. They have their ablative in *e* or *i*; but when added to a neuter noun, *i* is preferred: Thus, *victor exercitus*; *victrix mulier*; *ferrô victrici*; *bella*, *arma*, *fulmina*, &c. *victricia*.

(3.) Neuter gender deficient.

Adjectives ending in *er*, *or*, *es*, *os*, *fex*, are seldom found in the neuter, singular, or nominative, accusative, vocative plural: such as *pauper*, *puber*, *degener*, *uber*, *memor*, *dives*, *locuples*, *sospes*, *superstes*, *compos*, *artifex*. Also, *comis*, *inops*, *insons*, *impubis*, *pubis*, *intercus*, *particeps*, *princeps*, *supplex*, *sons*, *vigil*. Except, *hebes* and *teres* singular, the adjectives in No. 1, and others of three endings.

(4.) Masculine and feminine deficient.

Plus (the comparative of *multus*) has only the neuter gender in the singular, being declined as a substantive; it wants the dative and perhaps the vocative, and has *e* or *i* in the ablative; in the plural, *plures* masculine and feminine, and *plura* (or *pluria*, rarely), and, in the genitive, *plurium*. Its compound, *complures*, has no singular.

A LIST OF SOME OF THE IRREGULARITIES MENTIONED IN THE FOREGOING RULES, AND OF SOME OF THE EXAMPLES WHICH WERE NOT PARTICULARIZED.

A.	*Acc. Sing.*	*Abl. Sing.*	*Gen. Pl.*
Adolescens, …	………………	………………	tium, *rather* tum.
Amnis, ………	………………	e *or* i *raro.*	
Amussis, ……	im, ……….	i.	
Anguis, …….	………………	e *or* i.	
Aprilis,………	em, ………	i.	
Aqualis, § ……	im, *or* em,…	i *or* e.	
Araris, ………	im, ……….	e.	
As *and compounds*, ……	………………	………………	ium.
Avis, ……….	………………	e *or* i.	
Adjectives.			
Ales, † ………	………………	e *or* i, ………	itum.
Anceps, † ……	………………	e *or* i, ………	itum, (ia, *nom.*)
Artifex, † ……	………………	e *or* i, ………	um.
B.			
Bœtes, ‖ ……	im *or* in, …	i *or* e.	
Bilbilis, …….	im, ……….	i.	
Bipennis, ‡ ….	………………	i.	
Bos, …………	………………	………………	boum, (bobus, *dat.*)
Buris, ………	im, ……….	i.	
C.			
Canalis, …….	em, ……….	i.	
Cannabis,……	im, ……….	i *or* e.	
Carthago, ‖ …	………………	i *or* e.	
Caro, ……….	………………	………………	nium.
Centussis,……	im.		

	Acc. Sing.	*Abl. Sing.*	*Gen. Pl.*
Civis,		e *or* i.	
Classis,		e *or* i.	
Cohors,			tium.
Clavis, §	im, em,	i *or* e.	
Cor,			dium.
Cos,			tium.
Collis,		e *or* i.	
Cucumis,	im,	i.	
Cutis,	im,	i *or* e.	
Adjectives.			
Capio, *comp. of in* -ceps,		e *or* i,	um.
Caput, *comp. of in* -ceps,		e *or* i,	um.
Celer, †		i,	um.
Cœlebs, *		e,	um.
Compar, †		e *or* i,	um.
Compos, *		ote,	um.
Concolor, *		e,	um.
Color, *comp. of,* *		e,	um.
Corpus, *comp. of in* -or, *		e,	um.
Consors, †		e *or* i,	um.
Concors,		i *or* e, *rarely,*	ium.
D.			
Decussis,	im.		
Dos,			tium.
Adjectives.			
Degener, †		e *or* i,	um.
Dispar, †		e *or* i,	um.
Dives, *		e, *sometimes* i,	um.
F.			
Familiaris, ‡		i *or* e.	
Faux,			cium.
Febris, §	im, em,	i, e.	
Finis,		i, e.	
Fornax,			cium.
Fustis,		e, i.	
Facio, *comp. of in* -fex,		e *or* i,	um.

	Acc. Sing.	*Abl. Sing.*	*Gen. Pl.*
G.			
Gausape (*perh. indecl.*)		e.	
Glis,			rium.
Gummis,	im,	i.	
Genus, *comp. of in* -er,			um.
H.			
Hæresis,	im, in,	i.	
Hospes, *adj.* *		ite,	um.
I.			
Ignis,		e *or* i.	
Imber,		e *or* i.	
Infans, R. IV.			tium.
Jus,		jure,	um, ium *seldom.*
Juvenis,		e,	um.
Adjectives.			
Impos,*		ote,	um.
Impar, †		e *or* i,	um.
Impubes, *		ere,	um.
Inops, †		e *or* i,	um.
L.			
Labes,		e *or* i.	
Lar,			ium.
Lens, §	tim, tem,	ti, te.	
Linter,			ium.
Lis,			tium.
Locuples, *adj.*		e *or* i,	um, ium *seldom.*
M.			
Mephitis,	im,	i.	
Messis,		e *or* i.	
Molaris, ‡		i.	
Mons,		e *or* i.	
Mugil,		e *or* i,	um.
Mus,			rium[1].
Memor, *adj.* † (*olim* Memoris),		i,	um.

---

[1] Semel apud Ciceronem *murum*.

N.	*Acc. Sing.*	*Abl. Sing.*	*Gen. Pl.*
Natalis, ‡		i *or* e.	
Navis, §	im, em,	i *or* e.	
Nix,			nivium.
November (*and such*),	em,	i.	
O.			
Occiput, §		i *or* e.	
October,	em,	i.	
Orbis,		e *or* i.	
Os, ossis,			ossium.
Ovis,	em, im,	e *or* i.	
P.			
Pelvis, §	im, em,	i *or* e.	
Par, *m. & f.*		e,	ium.
Par, *n.*		i,	ium.
Palus,			udium.
Pars,		e *or* i.	
Postis,		e *or* i.	
Pugil, §		i *or* e.	
Puppis, §	im, em,	i *or* e.	
Adjectives.			
Par, †		i,	ium.
Particeps, †		e *or* i,	um.
Pauper, *		ere,	um.
Pes, *comp. of,* *		e,	um.
Princeps, †		e *or* i,	um.
Præceps, *		i, e,	tum (ia, *nom.*)
Plus,		ri, re,	rium.
Pubes, *		ere,	um.
Q.			
Quintilis (*and such*),	em,	i.	
Quiris,			itium, itum.
R.			
Ratis,	em, im,	e, i.	
Ravis,	im,	i.	
Restis,	im, em	e.	
Rivalis, ‡		i *or* e.	
Rus, §		i *or* e.	
Rudis,		e.	

S.	*Acc. Sing.*	*Abl. Sing.*	*Gen. Pl.*
Sal,		e *or* i.	
Samnis,			tium.
Securis,	im, em,	e.	
Seges,		e *or* i.	
Sementis, §	im, em,	i *or* e.	
Senex,		e,	um.
Sentis,	em, im,	e *or* i.	
Septunx,			cium.
Serapis, ‖	im,	i.	
Sextans,			tium.
Sextilis,	em,	i.	
Sinapis,	im,	i, e *raro.*	
Sitis,	im,	i.	
Sodalis, ‡		i *or* e.	
Sordes,		e *or* i.	
Sors,		e *or* i.	
Strigilis,	em, im *seldom*,	e.	
Supellex, §		i *or* e.	
Adjectives.			
Senex, *		e,	um.
Sospes, *		ite,	um.
Superstes, *		ite,	um.
Supplex, †		ici *or* e,	um.
T.			
Tibris, ‖	im, in,	i, e, ide.	
Tigris, ‖	im, in,	i, e.	
Tridens, §		i *or* e.	
Turris, §	im, em,	i *or* e.	
Tussis,	im, em,	i *or* e.	
Adjectives.			
Tricorpor, *		e,	um.
Tricuspis, *		e,	um
Tripes, *		e,	um
U, V.			
Vectis,		e *or* i.	
Venter,			ium
Vigil, §		e *or* i,	um.
Vis, *pl.* vires,	vim,	vi,	rium
Unguis,		e *or* i.	
Volucris, ‡		i *or* e,	um.

	Acc. Sing.	*Abl. Sing.*	*Gen. Pl.*
Uter, ...	....	....	ium.
Adjectives.			
Uber,†	....	e *or* i, ...	um.
Vetus,*	....	i, e *seldom*, ...	um.
Vigil,†	....	i, e, ...	um, ium *seldom.*
Volucris,† ...	....	i, ...	um, ium *seldom.*

‡ Such substantives have *i*, because they are formed from adjectives having *i* only, in the ablative. Though used as substantives, they are, in reality, adjectives, the substantive with which they agree being understood.

§ Substantives thus marked, take either termination indifferently: those not marked, take, in general, the first-mentioned termination.

* † See Rule VI.

‖ *Carthago* and such nouns have *e* or *i*, when *at a place* is signified, that is, when the question is made by *Ubi*, where? The names of gods, rivers and cities, in *is*, take, in general, *im* or *in*, in the accusative, *i*, or sometimes *e*, in the ablative.

A Synopsis of the Declension of Greek Nouns.

	I. Declension.			II. Declension.		III. Declension.			IV.
	1.	2.	3.	4.	5.	6.	7.	8.	9.
N.	as.	es.	e.	ōs, ŏs, us.	on, um.	—	s.	ys.	o.
G.	æ.	æ.	es.	ō, i.	i.	os, is.	is,ios, eos.	yos,yis.	ûs.
D.	æ.	æ.	e.	ō	o.	i.	i.	yi.	o.
A.	am,an.	em,en.	en.	ōn, ō. ŏn,um.	on,um.	a,em.	im,in.	ym,yn.	o.
V.	ā.	e.	e.	ōs, e.	on, um.	—	i.	y.	o.
A.	a.	e, a.	e.	ō.	o.	e.	i.	y. ye.	o.

I. According to this declension are declined such nouns as *Ænéas*, *Anchises*, *Epitome;* likewise patronymics in *des*, as *Pelídes*, with the following proper names, *Acéstes*, *Achátes*, *Agyrtes*, *Antiphates*, *Boótes*, *Butes*, *Laértes*, *Leucátes*, *Menœtes*, *Philoctétes*, *Polítes*, *Procrústes*, *Thersítes*, *Thyéstes*, *Zetes*. Add names of jewels and wines; as *Achátes*, *Aromatítes*. Other nouns in *es* belong to the third.

Nouns in *stes* make *sta* in the vocative: as *Thyestes*, *Thyesta*. When nouns of this declensión have a plural, it is regular.

II. According to this declension, decline such nouns as *Tenedos*, *Androgeos*, *Athos*, *Panthus*, *Pelion*. *Os* short makes *i* in the genitive and *e* in the vocative.

In the vocative *Panthus* has *Panthu;* *Chorus* has *chor* or *chorus; Chaŏs* and *Athōs*, have *Chaos*[1] and *Athōs.*—— When they have a plural, it is regular: its genitive is sometimes in *ōn*, as *Georgica, Georgicōn.*

Some nouns in *us* of this declension belong likewise to the third; thus,

Nom.	G.	D.	A.	V.	A.
Orpheūs,	ĕi,	ĕo,	ĕon, ĕum,	——	ĕo; *of the second.*
	ĕos	ĕi,	ĕa,	eū,	—; *of the third.*
Oedipus,	i	o,	um,	——	o; *of the second.*
	ŏdis,	ŏdi,	ŏdem,	u,	ŏde; *of the third.*

Proper names in *es*, of the third, sometimes take this form,

	N.		G.	
as,	Achilles,		Achillis, Achilleos,	*of the third.*
	Achilleus,		Achillei, *&c.*	*of the second.*

III. (6) According to this form are declined, nouns increasing impure; that is, with a consonant before *is* or *os* of the genitive; such as *Stemma, Poema, hydromeli, oxymeli* (both neuter) *-tis; Delphin, -is; lampas, Arcas, naias, -dis; Hector, -is; Jaspis, Paris, Themis, -idis; Minos, Tros, heros, -ois* (although pure); *monoceros, -otis; Oedipus, -ŏdis; Trapezus, opus, -untis; Chlamys, pelamys, -ydos, -ydis,* but *Trachys, Phorcys, -ynos, -ynis; Cynips, -phis; Tiryns, -ynthis; Onyx, -ychis; Hylax, Bibrax, -actis.*

Accusative.
- *Pan, delphin, aër, æther* have generally *a.*
- Men's names in *is*, have *im*, or *in*, or *idem.*
- Women's, have *ida* or *idem;* (never *im*, or *in*,) so *chlamys.*
- Cities, have *im, ida, idem.*

(7), (8) By these forms are declined those nouns which, as in Latin, have *is* in the genitive of the same number of syllables as the nominative; or which increase pure, as *hæresis, basis, poesis;* names of cities in *polis; misy, moly, -os;* (both neuter), *chelys, Erinnys, halys, Capys, -yos, -yis.*— Nouns in *eus* have in the genitive *eos*, and in the accusative *ea*, as *Tyd-ēus, Thes-ēus, Orph-ēus, Ter-ēus,* genitive *-eos*, accus. *-ea.*

Neuter nouns have the N. A. V. alike in the singular, in the plural in *a*. Genitive plural is in *um* or *ōn*. Nouns in *is* increasing pure have *ium*, sometimes *eōn.*

Dative plural, and ablative, are in *bus*, or, following the Greek form, in *si* or *sin*; as *Troasi, naiasi, heroisi, Arcasi,* &c. Accusative plural is in *as* or *es.*

Greek nouns often lose the *s* of the nominative, in their vocative; as *Thoma*, *Palla* (from *Pallas*, *-ntis*) *Philli*, *Capy*, *Orpheu*, *Atla*.

---

[1] See Pentaptotes. *Chaon* is found as the acc. sing. of *Chaos* personified.

Greek nouns in *ma*, as *poema*, *epigramma*, have *tis* rather than *tibus*, in the dative and ablative plural, because the antient Latin writers used them, as if of the first declension.

IV. (9) By this form are declined such nouns as *Manto*, *Sappho*, *Dido*, *Echo*. *Dido* sometimes belongs to the third declension of Latin nouns, having *Didonis*. *Juno* has *Junonis* only.

NUMERAL ADJECTIVES.

These are divided into cardinal, ordinal, distributive, and multiplicative.

The cardinal numbers are:

Unus,	One,
Duo,	Two,
Tres,	Three, *&c.*

From *quatuor* to *centum*, they are all indeclinable. *Unus* is not used in the plural, unless when joined to a noun which wants the singular; as *una mœnia*, a wall; *Sequani*[1] *uni*, the Sequani alone. *Mille* is generally considered as an indeclinable adjective, significant of one thousand; *millia* as a substantive, expressing a plurality of thousands. This distinction, however, though generally, is not universally, observed. Thus we have *tercentum mille cadi*—Hor. *Millia passuum* for *mille*—Cic.

The ordinal numbers are:

Primus,	the first,	*Centesimus*,	the 100th.
Secundus,	the second,	*Millesimus*,	the 1000th.
Tertius,	the third,	*Bis millesimus*,	the 2000th.
Quartus,	the fourth, *&c.*	*Decies millesimus*,	the 10,000th.

Note. *Hannibal primus superavit Alpes*, means, Hannibal was the first man who crossed the Alps. *Hannibal primum*, implies that Hannibal for the first time, in respect to himself, or in the first place, crossed the Alps.

The distributive numbers are:

Singuli, one by one; *bini*, two by two; *terni*, three by three, *&c.*

The multiplicative are:

Simplex, simple; *duplex*, double, or two-fold, *&c.*

---

[1] This is the general rule; and but a few instances are mentioned which seem to militate against it; such as *Unis vestimentis*, attributed to Cicero; and *Unæ* quinque remorantur *minæ*; and Quia ego rure dum sum *unos* sex *annos*, to Plautus.

Note 1. Some have thought, that, from twenty to an hundred, if two numbers be coupled, the less should be put before the greater; but to this there are many exceptions. Cicero says *viginti et quatuor.*

2. After *centum,* the inferior number is put with or without a copulative; as *centum et duo,* or *centum duo ; centesimus secundus,* or, *centesimus et secundus.*

3. For *octodecim* and *novemdecim, duodeviginti* and *undeviginti* are elegantly used; in the same way *duodetriginta* for twenty-eight. Also for *decimus octavus,* and *decimus nonus,* are used *duodevicesimus* and *undevicesimus.* In the distributive numbers also; as *duodeviceni.*

4. Instead of *primus,* and *secundus,* we often find *unus* and *duo* before *vicesimus, tricesimus,* &c.; as *uno* et *octogesimo anno*—Cic. So too in English.

5. The cardinal and distributive numbers may be thus distinguished:

The cardinal express a number absolutely; as one, two, &c.

The distributive are those which distribute to every single person of many, the same number. Example:

Dedit iis tres asses, He gave them three pence (to be divided among them).

Dedit ternos asses, He gave them three pence each.

But poets, and sometimes prose writers use the distributive for the cardinal numbers.

The multiplicative numbers also are sometimes used for the cardinal by the poets; as *Duplices tendens ad sidera palmas,* instead of *duas palmas.*

6. *Unus,* when used as a numeral, takes *de* or *e,* or *ex,* after it, and seldom the genitive plural; as *unus ex iis,* one of them. But when used for *solus* it takes the genitive plural; as *Lampedo una fœminarum,* Lampedo the only woman.

GENDERS OF NOUNS.

GENERAL RULES.

By the Signification.

I. Names of males, and nouns denoting general employments of men, are masculine; as, *Mars, Numa, pater, scriba, maritus.*

II. Names of winds, months, rivers and mountains, are masculine. Names of mountains often follow the gender of the termination. Rivers likewise.

III. Names of females are feminine; as *Venus*, *Anna*, *soror*, *filia*.

IV. Names of trees, plants, countries, cities, ships, islands, gems, and poems, are feminine; as *alnus*, *nardus*, *halus*, *Epírus*, *Lacedæmon*, *Centaurus*, *sapphírus*, *eunúchus*.

EXCEPTIONS.

Trees. Masculine; *Rhamnus*, *spinus*, and those ending in *-ster*.
Herbs. Masculine; *Intybus*, *helleborus*, *raphanus*, seldom feminine: if feminine, *planta* is understood.
Trees. Doubtful; *Larix*, *lotus*, *rubus*, *cupressus*. Two first rather feminine.
Herb. Doubtful; *Cytisus*; but rather masculine.
Trees. Neuter; *Siler*, *suber*, *robur*, *thus*, *acer*; those ending in *um*, as *buxum*.
Cities. Masculine; *Sulmo*, *Pontus*, *Parisii*, *Agragas*.
——— Neuter; *Argos*, *Tibur*; nouns in *e* and *um*, as *Præneste*, *Pæstum*. *Anxur* is masculine and neuter.
Gems. Masculine; *Carbunculus*, *pyropus*, *opalus*, *beryllus*, *smaragdus*; if feminine, *gemma* is understood.

LILY'S THREE SPECIAL RULES.

By the ending of the Genitive Case.

[Those words whose genders are so easily ascertained by the general rules, are omitted, such as *mulier*, *anus*, *socrus*, *soror*, *uxor*, *Tros*, *Arcas*, *Ligur*, *satrapa*, *athletes*, &c. The error of placing in the 2nd special rule, *sus*, *grus*, *scrobs*, *mas*, *pes*, *vas* (*vadis*), &c., words increasing short, is corrected. Other errors are likewise corrected. Those doubtfuls that have an *m* marked over them are commonly masculine; those having an *f*, feminine. The words which are common in sense and gender, are thus marked *. The others are common in sense, but not in gender.]

THE FIRST SPECIAL RULE.

Nouns not increasing in the genitive, as *nubes, nubis,* are feminine.

EXCEPTIONS.

MASCULINES.

Nouns in *nis* are masculine; (Greek nouns feminine.)
Cum *callis, cassis, caulis*que, *comēta, planēta,*
Axis, cenchris, collis, follis, fascis, aquālis,
Fustis, mensis, piscis, postis, sentis, et *ensis;*
Orbis, torris, vectis, vepres, vermis, et *unguis.*

To these may be added *Adria;* nouns from the Greek in *as,* as *tiaras;* in *es,* as *acinaces;* and the compounds of *as,* as *centussis,* (and *pandectæ* pl.)

(*a*) Nouns in *er* and *us* are masculine. Except these feminine:

*Vannus, acus, ficus*que, *colus*que, *domus*que, *manus*que,
Carbasus, atque *tribus, porticus, alvus, humus:*

with words of Greek origin; as *Abyssus, antidotus, atomus, dialectus, diphthongus, eremus, methodus, periodus, pharus,* &c.

[*Note.* These feminine nouns, though exceptions to this part of the rule, are regularly feminine according to the first special rule.]

NEUTERS.

Nouns in *e* of the third declension are neuter.
Nouns in *um* are neuter.
Nouns undeclined are neuter.
Virus and *pelagus* are neuter. *Vulgus* masc. and neut.
Likewise, *Cacoethes, hippomanes, nepenthes, panaces,* neuter.

DOUBTFULS EXCEPTED.

These are doubtfuls: $\overset{\text{f.}}{\textit{talpa}}$[1], $\overset{\text{f.}}{\textit{dama}}$, $\overset{\text{m.}}{\textit{canalis}}$, $\overset{\text{m.}}{\textit{cytisus}}$, *balanus*, $\overset{\text{m.}}{\textit{finis}}$[2], $\overset{\text{m.}}{\textit{clunis}}$, *penus*[3], $\overset{\text{m.}}{\textit{amnis}}$, $\overset{\text{m.}}{\textit{pampinus}}$, $\overset{\text{f.}}{\textit{corbis}}$, $\overset{\text{f.}}{\textit{linter}}$, $\overset{\text{m.}}{\textit{torquis}}$, *specus*[3], $\overset{\text{m.}}{\textit{anguis}}$, $\overset{\text{m.}}{\textit{phaselus}}$, *grossus*, $\overset{\text{m.}}{\textit{paradisus}}$, *barbitus, palumbes.*

---

[1] *Talpa* and *dama* are masculine in two instances in Virgil.
[2] *Fines,* borders or territories, is always masculine.
[3] *Penus* and *specus,* of the third declension, are neuter.

COMMONS EXCEPTED.

Nouns compounded of verbs, ending in *a*; as *agricola*, from *colo*; *advena* from *venio*. Add *senex*, *auriga*, *verna*, *sodalis*, *vates**, *extorris*, *patruelis**, *affinis**, *juvenis**, *testis**, *civis**, *canis**, *hostis**, *perduellis*, *conviva**.

THE SECOND SPECIAL RULE.

Nouns increasing long in the genitive, as *virtus*, *virtūtis*, are feminine.

EXCEPTIONS.

MASCULINES.

Nouns in *er*, *or*, and *os*, are masculine (except *cos* and *dos*, which are feminine).

Nouns of more than one syllable in *n*, *ens*, *as antis*, and the names of numbers and substances in *o*, are masculine. Add,

Sol, *ren*, *splen*, *fons*, *mons*, *pons*, *mus*, *as*, *bes*que, *merīdies*, *dens*, *sermo*, *lebes*, *magnes*, *thorax*que, *tapes*que.
The compounds likewise of *as*, as *quadrans*, *dodrans*.

NEUTERS.

Nouns of more than one syllable in *al*, and *ar*. Add
Crus, *jus*, *pus*, *rus*, *thus*, *fel*, *mel*, *vas* (*vasis*), et *halec*,
Æs, *spinther*, *cor*, *lac*, *far*, *ver*, *os* (*oris*, et *ossis*).

Sal (salt) is masc. rarely neut. *Sales* (plural), always masculine.

DOUBTFULS EXCEPTED.

m. m. m.
These are doubtfuls: *Arrhabo*, *serpens*, *bubo*, *rudens*,
f. f. f.
perdix, *lynx*, *limax*, *stirps*[1], when it signifies a trunk of a tree, and *calx*[2] a heel. *Dies* is doubtful in the singular, and masculine in the plural. *Animans* is of all genders.

COMMONS EXCEPTED.

*Parens**, *auctor**, *infans**, *adolescens**, *dux**, *illex*, *hæres**, *exlex*: derivatives from *frons*, as *bifrons*; also *custos**, *bos**, *fur*, *sacerdos**, *cliens**, *præs**. But *custos* (a shoot) is masculine.

---

[1] *Stirps* parents, or children, always feminine.
[2] *Calx* lime, feminine.

THE THIRD SPECIAL RULE.

Nouns increasing short in the genitive, as *sanguis, sanguĭnis,* are masculine.

EXCEPTIONS.

FEMININES.

Nouns of more than two syllables in *do* and *go* are feminine.

All nouns in *as adis*, and in *is idis*, (except *lapis*, masc.)
Junge *pecus (pecudis)*, *coxendix*, *trabs*que, *supellex*,
Appendix, *crux*, *fax*, *nex*, *nix*, *nux*, *pix*que, *filix*que,
Grando, *fides*, *compes*, *forceps*, *seges*, *arbor*, *hyems*que,
Scobs, *carex*, *forfex*, *res*, *spes*, *sandyx*que, *teges*que.

NEUTERS.

Nouns in *a*, *ar*, *en*, *put*, *ur*, *us*, and names of plants in *er*, are neuter (except *pecten* and *furfur*, both masculine).

His quoque *marmor*, *ador*, neutris jungasque *cadāver*.
His *æquor*, *tuber*[1], *verber*, et *uber*, *iter*.

DOUBTFULS EXCEPTED.

m. m. m. m. m. m. m. m
Cardo, *margo*, *cinis*, *obex*, *scrobs*, *pumex*, *imbrex*, *cortex*,
m. f. m. m. m. f.
pulvis, *grus*, *adeps*, *culex*, *natrix*, *silex*, and *onyx*[2], (with its
m. m.
compounds), *varix*, *hystrix*, and *rumex*.

COMMONS EXCEPTED.

Vigil, *pugil*, *exul*, *præsul*, *homo*, *nemo**, *martyr**, *augur**, *antistes**, *miles**, *pedes*, *interpres**, *comes**, *hospes*, *ales*, *præses*, *princeps**, *auceps*, *eques*, *obses**, *conjux**, *judex**, *vindex**, *opifex*, *aruspex*, *sus**, *municeps**.

Note. To the Second Special Rule may be added these masculine exceptions.

Spadix, *īcis*, m. a certain colour.
Volvox, *ōcis*, m. a vine-fretter.
Salar, *āris*, m. a young salmon.

---

[1] *Tuber*, a mushroom, or wen, neut.; name of a tree, fem.; the fruit, masc.

[2] *Onyx*, a gem, fem.; marble, or a vessel, masc.

To the Third Special Rule, feminine exceptions.

Tomex, *ĭcis*, f. a cord.
Merges, *ĭtis*, f. a handful of corn.
Smilax, *ăcis*, f. a yew-tree, or herb.

THE EXCEPTIONS ARRANGED, WITH A FIGURE REFERRING TO THE RULE TO WHICH THEY BELONG.

A.

Abyssus, *si*, a bottomless pit, *f.* 1 (*a*)
Acinaces, *is*, a scimitar, *m.* 1.
Acus, *ūs*, a needle, *f.* 1 (*a*)
Adeps, *ĭpis*, fatness, *d.* 3. *m.*
Adolescens, *tis*, a young man *or* woman, *c.* 2 *
Ador, *ŏris*, wheat, *n.* 3.
Adria, *æ*, a sea, *m.* 1.
Advena, *æ*, a stranger, *c.* 1.
Æquor, *ŏris*, the sea, *n.* 3.
Æs, *æris*, brass, *n.* 2.
Affinis, *is*, a relation, *c.* 1 *
Agricola, *æ*, a husbandman *or* woman, *c.* 1.
Ales, *ĭtis*, a great bird, *c.* 3.
Alvus, *i*, the paunch, *f.* 1 (*a*)
Amnis, *is*, a river, *d.* 1. *m.*
Anguis, *is*, a snake, *d.* 1. *m.*
Antidotus, *i*, an antidote, *f.* 1 (*a*)
Antistes, *ĭtis*, a priest *or* priestess, *c.* 3 *
Appendix, *ĭcis*, an addition, *f.* 3.
Aqualis, *is*, an ewer, *m.* 1.
Arbor, *ŏris*, a tree, *f.* 3.
Arrhabo, *ōnis*, an earnest, *d.* 2. *m.*
Aruspex, *ĭcis*, a soothsayer, *c.* 3.
As, *assis*, a pound, *m.* 2.
Atomus, *i*, an atom, *f.* 1 (*a*)
Auceps, *cŭpis*, a fowler, *c.* 3.
Auctor, *ōris*, an author, *c.* 2 *
Augur, *ŭris*, a soothsayer, *c.* 3 *
Auriga, *æ*, a waggoner, *c.* 1.
Axis, *is*, an axle-tree, *m.* 1.

B.

Balanus, *i*, a chesnut, *d.* 1.
Barbitus, *i*, a lute, *d.* 1.
Bes, *bessis*, eight ounces, *m.* 2.
Bifrons, *tis*, double-faced, *c.* 2.
Bos, *bŏvis*, an ox *or* cow, *c.* 2 *
Bubo, *ōnis*, an owl, *d.* 2. *m.*

C.

Cacoëthes, *is*, a bad habit, *n.* 1.
Cadaver, *ĕris*, a carcase, *n.* 3.
Callis, *is*, a path, *m.* 1.
Calx, *cis*, the heel, *d.* 2.
Canalis, *is*, a channel, *d.* 1. *m.*
Canis. *is*, a dog *or* bitch, *c.* 1 *
Carbasus, *i*, fine linen, *f.* 1 (*a*)
Cardo, *ĭnis*, a hinge, *d.* 3. *m.*
Carex, *ĭcis*, sedge, *f.* 3.
Cassis, *ĭdis*, an helmet, *f.* 3: but
Cassis, *is*, a net, *m.* 1.
Caulis, *is*, a stalk, *m.* 1.
Cenchris, *is*, a serpent, *m.* 1.
Centussis, *is*, Roman money, *m.* 1.
Cinis, *ĕris*, ashes, *d.* 2. *m.*
Civis, *is*, a citizen, *c.* 1 *

Cliens, *tis*, a client, *c.* 2 *
Clunis, *is*, a buttock, *d.* 1. *m.*
Collis, *is*, a hill, *m.* 1.
Colus, *i*, or *ús*, a distaff, *f.* 1. (*a*)
Comes, *ĭtis*, a companion, *c.* 3 *
Cometa, *æ*, a comet, *m.* 1.
Compes, *ĕdis*, a fetter, *f.* 3.
Conviva, *æ*, a guest, *c.* 1 *
Conjux, *ŭgis*, husband, *or* wife, *c.* 3 *
Cor, *dis*, the heart, *n.* 2.
Corbis, *is*, a basket, *d.* 1. *f.*
Cortex, *ĭcis*, a bark, *d.* 3. *m.*
Coxendix, *ĭcis*, the hip, *f.* 3.
Crus, *ūris*, a leg, *n.* 2.
Crux, *ŭcis*, a cross, *f.* 3.
Culex, *ĭcis*, a gnat, *d.* 3. *m.*
Custos, *ōdis*, a keeper, *c.* 2 *
Cytisus, *i*, hadder, *d.* 1. *m.*

D.

Dama, *æ*, a deer, *d.* 1. *f.*
Dens, *tis*, a tooth, *m.* 2.
Dialectus, *i*, a dialect, *f.* 1 (*a*)
Dies, *ĕi*, a day, *d.* 2. plural, *m.*
Diphthongus, *i*, a diphthong, *f.* 1 (*a*)
Dodrans, *tis*, nine ounces, *m.* 2.
Domus, *i*, or *ús*, a house, *f.* 1 (*a*)
Dux, *ŭcis*, a guide, *c.* 2 *

E.

Ensis, *is*, a sword, *m.* 1.
Eques, *ĭtis*, a horseman *or* -woman, *c.* 3.
Eremus, *i*, a wilderness, *f.* 1 (*a*)
Exlex, *lēgis*, a lawless person, *c.* 2.
Extorris, *is*, a banished person, *c.* 1.
Exul, *ŭlis*, an exile, *c.* 3.

F.

Far, *farris*, bread corn, *n.* 2.
Fascis, *is*, a faggot, *m.* 1.
Fax, *ăcis*, a torch, *f.* 3.
Fel, *fellis*, gall, *n.* 2.
Ficus, *i*, or *ús*, a fig, *f.* 1 (*a*)
Fides, *ĕi*, faith, *f.* 3.
Filix, *ĭcis*, fern, *f.* 3.
Finis, *is*, an end, *d.* 1. *m.*
Follis, *is*, a pair of bellows, *m.* 1.
Fons, *tis*, a fountain, *m.* 2.
Forceps, *cĭpis*, a pair of tongs, *f.* 3.
Forfex, *ĭcis*, a pair of shears, *f.* 3.
Fur, *fūris*, a thief, *c.* 2.
Fustis, *is*, a club, *m.* 1.

G.

Grando, *ĭnis*, hail, *f.* 3.
Grossus, *i*, a green fig, *d.* 1.
Grus, *ŭis*, a crane, *d.* 3. *f.*

H.

Halec, *ēcis*, a herring, *n.* 2.
Hæres, *ēdis*, an heir, *c.* 2 *
Hippomanes, (indecl.) a poison, *n.* 1.
Homo, *ĭnis*, a human being, *c.* 3.
Hospes, *ĭtis*, a guest, *c.* 3.
Hostis, *is*, an enemy, *c.* 1 *
Humus, *i*, the ground, *f.* 1 (*a*)
Hyems, *ĕmis*, winter, *f.* 3.
Hystrix, *ĭcis*, a porcupine, *d.* 3.

I.

Illex, *lēgis*, a lawless person, *c.* 2.

Imbrex, *ĭcis*, a gutter-tile, *d.* 3. *m.*
Infans, *tis*, an infant, *c.* 2 *
Interpres, *ĕtis*, an interpreter, *c.* 3 *
Iter, *itinĕris*, a journey, *n.* 3.
Judex, *ĭcis*, a judge, *c.* 3 *
Jus, *jūris*, right, *n.* 2.
Juvenis, *is*, a youth, *c.* 1 *

L.

Lac, *lactis*, milk, *n.* 2.
Lebes, *ētis*, a cauldron, *m.* 2.
Limax, *ācis*, a snail, *d.* 2. *f.*
Linter, *tris*, a boat, *d.* 1. *f.*
Lynx, *cis*, a spotted beast, *d.* 2. *f.*

M.

Magnes, *ētis*, a loadstone, *m.* 2.
Manus, *ûs*, a hand, *f.* 1 (*a*)
Margo, *ĭnis*, a margin, *d.* 3. *m.*
Martyr, *y̆ris*, a martyr, *c.* 3 *
Mel, *mellis*, honey, *n.* 2.
Mensis, *is*, a month, *m.* 1.
Meridies, *ēi*, noon, *m.* 2.
Methodus, *i*, a method, *f.* 1. (*a*)
Miles, *ĭtis*, a soldier, *c.* 3 *
Mons, *tis*, a mountain, *m.* 2.
Mus, *ūris*, a mouse, *m.* 2.
Municeps, *ĭpis*, a freeman, *c.* 3 *

N.

Natrix, *ĭcis*, a water-snake, *d.* 3. *m.*
Nemo, *ĭnis*, nobody, *c.* 3 *
Nepenthes, *is*, bugloss, *n.* 1.
Nex, *ĕcis*, death, *f.* 3.
Nix, *nĭvis*, snow, *f.* 3.
Nux, *nŭcis*, a nut, *f.* 3.

O.

Obses, *ĭdis*, a hostage, *c.* 3 *
Obex, *ĭcis*, a door-bolt, *d.* 3. *m.*
Onyx, *y̆chis*, an onyx-stone, *d.* 3.
Opifex, *ĭcis*, a workman, *c.* 3.
Orbis, *is*, a round thing, *m.* 1.
Os, *ossis*, a bone, *n.* 2.
Os, *ōris*, the mouth, *n.* 2.

P.

Palumbes, *is*, a ringdove, *d.* 1.
Pampinus, *i*, a vine-leaf, *d.* 1. *m.*
Panaces, *is*, an herb, *n.* 1.
Pandectæ, *ārum*, pandects, *m.* 1.
Paradisus, *i*, paradise, *d.* 1. *m.*
Parens, *tis*, a parent, *c.* 2 *
Patruelis, *is*, a cousin-german, *c.* 1 *
Pecus, *ŭdis*, small cattle, *f.* 3.
Pedes, *ĭtis*, one-on-foot, *c.* 3.
Pelagus, *i*, the sea, *n.* 1.
Penus, *i*, or *ûs*, provisions, *d.* 1.
Perduellis, *is*, a traitor, *c.* 1.
Perdix, *īcis*, a partridge, *d.* 2. *f.*
Pharus, *i*, a watch-tower, *f.* 1 (*a*)
Periodus, *i*, a period, *f.* 1 (*a*)
Phaselus, *i*, a barge, *d.* 1. *m.*
Piscis, *is*, a fish, *m.* 1.
Pix, *pĭcis*, pitch, *f.* 3.
Planeta, *æ*, a planet, *m.* 1.
Pons, *tis*, a bridge, *m.* 2.
Porticus, *ûs*, a gallery, *f.* 1 (*a*)

Postis, is, a post, *m.* 1.
Præs, dis, a surety, *c.* 2 *
Præses, ĭdis, a president, *c.* 3.
Præsul, ŭlis, a prelate, *c.* 3.
Princeps, ĭpis, a prince *or* princess, *c.* 3 *
Pugil, ĭlis, a champion, *c.* 3.
Pulvis, ĕris, dust, *d.* 3. *m.*
Pumex, ĭcis, a pumice stone, *d.* 3. *m.*
Pus, ūris, filth, *n.* 2.

Q.

Quadrans, tis, a quarter, *m.* 2.

R.

Ren, rēnis, a kidney, *m.* 2.
Res, rĕi, a thing, *f.* 3.
Rudens, tis, a cable, *d.* 2. *m.*
Rus, rūris, the country, *n.* 2.
Rumex, ĭcis, sorrel, *d.* 3. *m.*

S.

Sacerdos, ōtis, a priest *or* priestess, *c.* 2 *
Sandyx, ĭcis, a colour, *f.* 3.
Scobs, ŏbis, sawdust, *f.* 3.
Scrobs, ŏbis, a ditch, *d.* 3. *m.*
Seges, ĕtis, standing corn, *f.* 3.
Senex, is, an aged person, *c.* 1.
Sentis, is, a thorn, *m.* 1.
Sermo, ōnis, a speech, *m.* 2.
Serpens, tis, a serpent, *d.* 2.
Silex, ĭcis, a flint, *d.* 3. *f.*
Sodalis, is, a companion, *c.* 1.
Sol, sōlis, the sun, *m.* 2.
Specus, i, or *ûs*, a den, *d.* 1.
Spes, ĕi, hope, *f.* 3.
Spinther, ēris, a buckle, *n.* 2.
Splen, ēnis, the spleen, *m.* 2.
Stirps, pis, a stump, *d.* 2.
Supellex, -lectĭlis, furniture, *f.* 3.
Sus, sŭis, a sow, *c.* 3 *

T.

Talpa, æ, a mole, *d.* 1. *f.*
Tapes, ētis, tapestry, *m.* 2.
Teges, ĕtis, a mat, *f.* 3.
Testis, is, a witness, *c.* 1 *
Thorax, ācis, a breast-plate, *m.* 2.
Thus, ūris, frankincense, *n.* 2.
Tiaras, æ, a turban, *m.* 1.
Torquis, is, a chain, *d.* 1. *m.*
Torris, is, a firebrand, *m.* 1.
Trabs, is, a beam, *f.* 3.
Tribus, ûs, a tribe, *f.* 1 (*a*)
Tuber, ĕris, a swelling, *n.* 3.

V.

Varix, ĭcis, a swoln vein, *d.* 3. *m.*
Vannus, i, a fan, *f.* 1 (*a*)
Vas, vāsis, a vessel, *n.* 2.
Vates, is, a prophet *or* prophetess, *c.* 2 *
Uber, ĕris, a dug, *n.* 3.
Vectis, is, a bar, *m.* 1.
Vepres, is, a brier, *m.* 1.
Ver, vēris, the spring, *n.* 2.
Verber, ĕris, a stroke, *n.* 3.
Vermes, is, a worm, *m.* 1.
Verna, æ, a slave, *c.* 1.
Vigil, ĭlis, a sentinel, *c.* 3.
Vindex, ĭcis, an avenger, *c.* 3 *
Virus, i, poison, *n.* 1.
Unguis, is, a man's nail, *m.* 1.
Vulgus, i, the common people, *n.* and *m.* 1.

It may be observed, that,—as Lily's Rules pre-suppose a knowledge of prosody, so far, at least, as concerns the quantity of the genitive increasing:—for those who are entirely ignorant of prosody, the following rules for the genders, according to the termination of the nominative, are preferable.

GENDERS BY THE TERMINATION.

The following six lines contain the general rules for the genders of Latin terminations; and the other lines, from the Westminster Grammar, contain the principal exceptions, arranged by the genders.

Fœmineum *a* primæ. Mas est *us*, *r*que secundæ.
Um neutrum est. *Er*, *or*, *os*, *o*[1] mascula tertiæ habentur.
Fœminea, *impurum s*, *x*, *aus*, *as* ferè et *es*, *is*,
Et *Verbale in io*[1], et *polysyllabon in do*[1] *vel in go*[1].
Hæc sunt omnia neutra, *en*, *ar*, *ur*, *t*, *c*, *us*, *e*, *l*, *ma*.
Us quartæ mas: *U* neutrum est. *Es* fœmina quintæ.

VARIATIO GENERIS.

I. MASCULINA ALIENÆ TERMINATIONIS.

Mascula, neutro fine; *lien* cum *pectine*, *ren* ; *sol* ;
Furfur, item *turtur*, *vultur* ; *salar* ; et *lepus*, et *mus*.
Mascula, fœmineo; *dens*, *fons*, *mons*, *pons* ; *Tudes*, *ames*,
Cespes, item *fomes*, *gurges*, cum *limite*, *merges*,
Pes, *paries*, *palmes*, *poples*, cum *stipite*, *termes*,
Trames ; *meridies*, formæ vox unica quintæ.
Callis, *caulis*, *collis*, *follis*, *mensis*, et *ensis*,
Fascis, *fustis*, *piscis*, *postis*, *sentis* et *unguis*,
Et *torris*, *vectis*, *vermis*, simul *orbis*, et *axis* :

---

[1] Observe, that all nouns in *o*, including *harpăgo* ; words of *two syllables*, in *do* and *go*, such as *cardo*, *ordo*, *tendo*, *udo*, *ligo*, *cudo*, and *margo* (this last rarely feminine); nouns in *io*, denoting *number*, or *bodily substance*, such as *unio*, *duernio*, *ternio*, &c., *scipio*, *pugio*, *papilio*, *curculio*, *titio*, are masculine.

But words of *more than two syllables*, in *do* and *go*, with *grando* and *caro* ; also nouns in *io* derived from verbs, nouns or adjectives, as *optio* (from *opto*), *rebellio* (from *bellum*), *talio* (from *talis*) are feminine.

The genders of Greek nouns may be determined by the following lines:

Mascula in *-as* aut *-es*, sed in *-e* muliebria, Primæ ;
Mascula item quamplurima in *-es*, per *-a* versa Latinis.
Tiaras, *Planetes -eta*, *Cometes -eta*, *Epitome*, *Musice*.

Omnia in *-eus* sunt mascula, in *-on* sunt neutra secundæ.
Theseus, *Ilion*.
Mascula in *-an*, *-en*, *-in*, *-on*, *-es*, *-us* ; paucula in *-as*, *-is*,
Tertiæ; in *-o* formæ muliebria singula Quartæ.
Titan, *splen*, *delphin*, *Memnon*, *Chremes*, *Euripus* ; *adamas*, *Simoïs* ; *Sappho*, *Echo*.

Et vox in *-nis*, ut *ignis*; item *sanguis*, *lapis*, et *glis*,
*Vomis*que et *vomer*, *mugil*que et *mugilis*; atque
As cum compositis in *-is* omnibus; ut *centussis*.
Sic pars *assis* in *-ans*, vel in *-ens*, vel in *unx*; itidem *bes*.
Adde *frutex*, *caudex*, *codex*, *cimex*que, *latex*que,
Grex, *murex*, *pollex*, *pulex*, *sorex*que, *culex*que,
Ramex, et *vertex*, et *apex*, *fornix*que, *calix*que.
His plura inveniet tyro, sed rariùs, usu.

2. FŒMINEA.

Vannus, *humus*, facit *i*; *tribus -ûs*; sic *porticus*, *Idus*,
Sic *acus*, et *manus*: unica sed *domus*, *-i* facit aut *-ûs*.
Additur his *caro*: quæque à *talis*, *talio*, nata est.
Arbor; *cos*, *dos*; cum *tellure*, *salus*, *palus*, *incus*;
Servi -que *-tus*, *virtus*que, *juventus*, atque *senectus*.

3. NEUTRALIA.

Suber, *acer*, *siler*, *uber*, *iter*, *ver*; junge *cadaver*,
Tuber, item *cicer*, et *piper*, et *siser*, atque *papaver*;
Æquor, *marmor*, *cor*; *æs*; *vas -is*; et *os -sis*, et *os -ris*.
Omne etiam nomen casu invariabile; ceu *fas*.

4. COMMUNIA[1].

Omnibus his commune genus; plerumque sed hæc sunt
Mascula; *adeps*, *finis*, *torquis*, *pulvis*, *cinis*, *anguis*,
Vepres, *linter*, *margo*, *rudens*, *scrobs*, *pampinus*, *obex*,
Index, *calx*, *cortex*: Hæc fœminea; ut *colus*, *alvus*,
Grando, *silex*, *corbis*, *rubus*, et *lux*, *carbasus*, *imbrex*:
Plura, utriusque notæ, genera in diversa feruntur.——
Sunt, quæ *deficiunt*, generum *adjectiva* duorum;
Qualia in *-es* sunt; ut *locuples*: neutralia rarò.
Fœmineum in *-trix* plurali solo ordine neutrum est.

SPECIAL RULES BY THE TERMINATION AND DECLENSION.

FIRST DECLENSION.

(1) Nouns of this declension ending in *as* and *es* are masculine; and in *a* and *e*, feminine.

---

[1] The words named *common*, in these verses, are, properly, denominated *doubtful*. The nouns that are *common* are contained in the following lines:

COMMONS.

Conjux *atque* parens, infans, patruelis *et* hæres,
Affinis, vindex, judex, dux, miles *et* hostis,
Augur, *et* antistes, juvenis, conviva, sacerdos,
Muni*que*ceps, vates, adolescens, civis *et* auctor,
Custos, nemo, comes, testis, sus, bos*que*, canis*que*,
Interpres*que*, cliens, princeps, præs, martyr *et* obses.

SECOND DECLENSION.

(2) *us*, *os*, *r*, masculine. *Um*, *on*, neuter.

THIRD DECLENSION.

(3) *or*, *er*, *o*, *n*, *os*, masculine.
(4) *as*, *aus*, *es*, *x*, *s* (after a consonant), *is*, *ys*, *do*, *go*, and *io*, are feminine.
(5) *c*, *ar*, *ur*, *us*, *ma*, *men*, *l*, *e*, *t*, neuter.

FOURTH DECLENSION.

(6) *us* is masculine; *u* is neuter.

FIFTH DECLENSION.

(7) *es* is feminine. (All but *meridies*, which is masculine.)

THE EXCEPTIONS.

A.

Adria, *æ*, *m.* 1, the Adriatic sea.
Ames, *ĭtis*, *m.* 4, a stake.
Adamas, *antis*, *m.* 4, a diamond.
Acinaces, *is*, *m.* 4, a scimitar.
Axis, *is*, *m.* 4, an axle-tree.
Aqualis, *is*, *m.* 4, a water-pot.
-*ax*, Greek nouns in, *m.* 4; as
Abax[1], *ăcis*, *m.* 4, a desk.
Apex, *ĭcis*, *m.* 4, a top.
As, *assis*, *m.* 4, a pound-weight.
— its compounds and parts, *m.* 4, except *uncia*, *f.*
Alvus, *i*, *f.* 2, the belly.
Antidotus, *i*, *f.* 2, an antidote.
Abyssus, *i*, *f.* 2, a bottomless pit.
Arctus, *i*, *f.* 2, a certain constellation.
Arbor, *ŏris*, *f.* 3, a tree.
Aëdon, *ōnis*, *f.* 3, a nightingale.
Acus, *ûs*, *f.* 6, a needle: but
Acus, *i*, *m.* a sea fish, and
Acus, *ĕris*, *n.* chaff.
Æquor, *ŏris*, *n.* 3, the sea.
Ador, *ōris*, *n.* 3, fine wheat.
Æs, *æris*, *n.* 4, brass.
-*as*, Greek nouns ending in, *n.* 4.
Augur, *ŭris*, *c. g. s.* an augur.
Antistes, *ĭtis*, *c. g. s.* a chief priest.
Auctor, *ōris*, *c. g. s.* an author.
Adolescens, *tis*, *c. g. s.* a youth.
Affinis, *is*, *c. g. s.* a cousin.
Advena, *æ*, *c. s. m.* a stranger.
Agricola, *æ*, *c. s. m.* a husbandman.

---

[1] And such words as *nyctĭcŏrax*, *ăcis*, (*m.*) an owl; *thorax*, *ācis*, the breast; *dropax*, *ăcis*, (*m.*) a certain ointment; *storax*, *ăcis*, a gum. *Abax* is hardly Latin, but *Abacus* is used.

Auriga, æ, c. s. m. a charioteer.
Auceps, ŭpis, c. s. m. a fowler.
Aruspex, ĭcis, c. s. m. a soothsayer.
Ales, ĭtis, d. a bird.
Adeps, ĭpis, d. fat.
Anguis, is, d. a snake.
Amnis, is, d. m. a river.
Atŏmus, i, d. f. an atom.
Animans, tis, m. f. n. an animal.

B.

Bombyx, ĭcis, m. 4, a silkworm: but
Bombyx, f. the finest cotton.
Bidens, tis, m. 4, a fork: but
Bidens, f. a sheep.
Bodily substance, words in *io* denoting, *m.*
Bos, bŏvis, c. g. s. an ox *or* cow.
Balanus, i, d. an acorn.
Barbitos, i, d. a lute.
Bubo, ōnis, d. m. an owl.

C.

Cometa, æ, m. 1, a comet.
Callis, is, m. 4, a path.
Caulis, is, m. 4, a stalk.
Collis, is, m. 4, a hill.
Caudex, ĭcis, m. 4, a stock of a tree.
Culex, ĭcis, m. 4, a gnat.
Cimex, ĭcis, m. 4, a bug.
Calix, ĭcis, m. 4, a cup.
Calyx, y̆cis, m. 4, the cup of a flower.
Coccyx, ȳgis, cis, m. 4, a cuckow.
Chalybs, y̆bis, m. 4, steel.
Cardo, ĭnis, m. 4, a hinge.
Cudo, ōnis, m. 4, a fur cap.
Curculio, ōnis, m. 4, a mite.
Carbasus, i, f. 2, fine linen.
Colus, i, f. 2, a distaff.
Cos, cōtis, f. 3, a whetstone.
Caro, nis, f. 3, flesh.
Chaos, -o Dat. n. 3, confusion.
Cadāver, ĕris, n. 3, a carcase.
Cicer, ĕris, n. 3, a vetch.
Cor, dis, n. 3, the heart.
Cacoethes, (indecl.) *n.* 4, a bad habit.
Conviva, æ, c. g. s. a guest.
Custos[1], *ōdis, c. g. s.* a keeper.
Civis, is, c. g. s. a citizen.
Comes, ĭtis, c. g. s. a companion.
Canis, is, c. g. s. a dog *or* bitch.
Conjux, ŭgis, c. g. s. a married person.
Cliens, tis, c. g. s. a client.
Calx, cis, d. the heel.
Clunis, is, d. a buttock.
Canālis, is, d. a channel.
Cinis, ĕris, d. m. ashes.
Camēlus, i, d. m. a camel.
Cortex, ĭcis, d. m. the bark.
Cupido[2], *ĭnis, m.* 4, Cupid.

D.

Dens, tis, m. 4, a tooth.
Dialectus, i, f. 2, a dialect.
Diphthongus, i, f. 2, a diphthong.
Diametros, i, f. 2, a diameter.
Dos, dōtis, f. 3, a dowry.

---

[1] *Custos,* a shoot, is masculine.

[2] *Cupīdo, ĭnis, m.* the god of desire: but *Cupīdo, ĭnis, f.* desire itself. Horace used *cupido sordidus* for desire itself.

Domus, *ūs*, *f.* 6, a house.
Dux, *dŭcis*, *c. g. s.* a leader.
Dies, *iēi*, *d.* a day.
Dies, (plur.) *m.* days.
Dama, *æ*, *d. f.* a doe.

E.

Elephas, *antis*, *m.* 4, an elephant.
Ensis, *is*, *m.* 4, a sword.
Epops, *ŏpis*, *m.* 4, a kind of bird.
Erēmus, *i*, *f.* 2, a wilderness.
Eos[1], (indecl.) *f.* 3, the morning.
Epos, (indecl.) *n.* 3, Epic poetry.
Exlex, *ēgis*, *c. s. m.* a lawless person.
Eques, *ĭtis*, *c. s. m.* a rider.
Exul, *ŭlis*, *c. s. m.* an exile.
Extorris, *is*, *c. s. m.* an exile.

F.

Fomes, *ĭtis*, *m.* 4, fuel.
Fascis, *is*, *m.* 4, a faggot.
Funis, *is*, *m.* 4, a rope.
Fustis, *is*, *m.* 4, a club.
Follis, *is*, *m.* 4, a pair of bellows.
Frutex, *ĭcis*, *m.* 4, a shrub.
Fornix, *ĭcis*, *m.* 4, an arch.
Fons, *tis*, *m.* 4, a fountain.
Furfur, *ŭris*, *m.* 5, bran.
Ficus, *ūs*, *f.* 6, a fig.
Fruits in *r*, names of, *n.* 3.
Fas, (indecl.) *n.* 4, justice.
Fur, *fūris*, *c. s. m.* a thief.
Finis, *is*, *d.* an end.
Fines, (plur.) *m.* confines.

G.

Gigas, *antis*, *m.* 4, a giant.
Gurges, *ĭtis*, *m.* 4, a whirlpool.
Glis, *glīris*, *m.* 4, a dormouse.
(*Glis*, *glīdis*, *f.* mouldiness.)
Grex, *ĕgis*, *m.* 4, (seldom fem.) a flock.
Gryps, *ȳphis*, *m.* 4, a griffon.
Gluten, *ĭnis*, *n.* 3, glue.
Grajugĕna, *æ*, *c. s. m.* a Greek born.
Grossus, *i*, *d.* a green fig.
Grus, *ŭis*, *d. f.* a crane.

H.

Herpes, *ētis*, *m.* 4, St. Anthony's fire.
Helops, *ŏpis*, *m.* 4, a kind of fish.
Hydrops, *ōpis*, *m.* 4, the dropsy.
Harpago, *ōnis*, *m.* 4, a hook.
Humus, *i*, *f.* 2, the ground.
Halo[2], *ōnis*, *f.* 3, a circle round the sun.
Halcyon, *ŏnis*, *f.* 3, a king's fisher.
Hippomănes, (indecl.) *n.* 4, a raging humour.
Hæres, *ēdis*, *c. g. s.* an heir *or* heiress.
Hostis, *is*, *c. g. s.* an enemy.
Homo, *ĭnis*, *c. s. m.* a human being.
Hospes, *ĭtis*, *c. s. m.* a guest.
Hystrix, *ĭcis*, *d.* a porcupine.

I.

Icon, *ŏnis*, *f.* 3, an image.

---

[1] *Eos* is ranked among Monoptotes; yet *eōis* Gen. is found.

[2] The gender of this word seems uncertain. Some call it masculine, as, according to its termination, it ought to be considered.

Incus, *ūdis*, *f.* 5, an anvil.
Idus, *ŭum*, *f.* 6, the ides (plur.)
Inguen, *ĭnis*, *n.* 3, the groin.
Iter, *itinĕris*, *n.* 3, a journey.
Indeclinables, *n.*
Instar, (indecl.) *n.* bigness.
Infans, *tis*, *c. g. s.* an infant.
Interpres, *ĕtis*, *c. g. s.* an interpreter.
Illex, *ēgis*, *c. s. m.* an outlaw.
Imbrex, *ĭcis*, *d.* a gutter-tile.
Index, *ĭcis*, *c. s. g.* a discoverer.

J.

Juventus, *ūtis*, *f.* 5, youth.
Juvenis, *is*, *c. g. s.* a youth.
Judex, *ĭcis*, *c. g. s.* a judge.

L.

Limes, *ĭtis*, *m.* 4, a limit.
Lebes, *ētis*, *m.* 4, a kettle.
Lapis, *ĭdis*, *m.* 4, a stone.
Latex, *ĭcis*, *m.* 4, water.
Ligo, *ōnis*, *m.* 4, a spade.
Lepus, *ŏris*, *m.* 5, a hare.
Laser, *ĕris*, *n.* 3, benzoin.
Laver, *ĕris*, *n.* 3, water-parsley.
Linter, *tris*, *d.* a little boat.
Lynx, *cis*, *d. f.* a lynx.
Limax, *ācis*, *d. f.* a snail.
Lagopus, *ŏdis*, *f.* 5, a certain bird.

M.

Merges, *ĭtis*, *m.* 4, a reaping-hook.
Magnes, *ētis*, *m.* 4, the loadstone.
Mensis, *is*, *m.* 4, a month.
Mugilis, *is*, *m.* 4, a mullet.
Molāris, *is*, *m.* 4, a millstone.
Mons, *tis*, *m.* 4, a mountain.
Merops, *ŏpis*, *m.* 4, a woodpecker.
Mus, *mūris*, *m.* 5, a mouse.
Meridies, *iēi*, *m.* 7, noon.
Methodus, *i*, *f.* 2, a method.
Manus, *ûs*, *f.* 6, a hand.
Marmor, *ŏris*, *n.* 3, marble.
Miles, *ĭtis*[1], *c. g. s.* a soldier.
Municeps, *ĭpis*, *c. g. s.* a free person.
Martyr, *y̆ris*, *c. g. s.* a martyr.
Margo, *ĭnis*, *d. m.* a margin.

N.

-nis, Latin nouns in, *m.* 4, but Greek nouns, *f.*
Natālis, *is*, *m.* 4, a birth-day.
Nefrens, *(porcus)* *-dis*, *m.* 4, a barrow-pig.
Number, nouns in *io* denoting, *m.* 4.
Nihil, (indecl.) *n.* nothing.
Nepenthes, (indecl.) *n.* 4, bugloss.
Nemo, *ĭnis*, *c. g. s.* nobody.
Natrix, *ĭcis*, *d. m.* a water-snake.

O.

Orbis, *is*, *m.* 4, a circle.
Oryx, *y̆gis*, *m.* 4, a kind of goat.
Occidens *(sol)*, *-tis*, *m.* 4, the west.
Oriens *(sol)*, *-tis*, *m.* 4, the east.
Ordo, *ĭnis*, *m.* 4, order.
Os, *ossis*, *n.* 3, a bone.
Os, *ōris*, *n.* 3, the mouth.
Obses, *ĭdis*, *c. g. s.* a hostage.

---

[1] *Nova miles eram*—Ovid; *Augur capa futuri*—Stat., and the like, are not to be imitated. *Dux*, *index*, *vindex*, *præs*, *princeps*, *testis*, and some others, are rarely feminine.

Opifex, *ĭcis*, *c. s. m.* an artificer.
Obex, *ĭcis*, *d. m.* a bolt.

P.

Planeta, *æ*, *m.* 1, a planet.
Pandectæ, *ārum*, *m.* 1, pandects.
Paries, *ĕtis*, *m.* 4, a wall.
Palmes, *ĭtis*, *m.* 4, a branch.
Poples, *ĭtis*, *m.* 4, the ham.
Postis, *is*, *m.* 4, a door-post.
Piscis, *is*, *m.* 4, a fish.
Pollis, *ĭnis*, *m.* 4, fine flour.
Pantex, *ĭcis*, *m.* 4, the paunch.
Podex, *ĭcis*, *m.* 4, the breech.
Pollex, *ĭcis*, *m.* 4, the thumb.
Pulex, *ĭcis*, *m.* 4, a flea.
Phœnix, *īcis*, *m.* 4, a phœnix.
Pons, *tis*, *m.* 4, a bridge.
Profluens (fluvius), *-tis*, *m.* 4, a stream.
Pugio, *ōnis*, *m.* 4, a dagger.
Papilio, *ōnis*, *m.* 4, a moth.
-pus, Greek nouns in, *m.* 5, except perhaps *lagōpus*, *f.* a certain bird.
Pecus, *ŭdis*, *f.* 5, (or *m.*) a sheep: but
Pecus, *ŏris*, *n.* a flock of sheep.
Pharus, *i*, *f.* 2. *d.* a watch-tower.
Perimetros, *i*, *f.* 2, a circumference.
Palus, *ūdis*, *f.* 5, a marsh.
Porticus, *ûs*, *f.* 6, a portico.
Pelagus, *i*, *n.* 2, the sea.
Pollen[1], *ĭnis*, *n.* 3, fine flour.
Piper, *ĕris*, *n.* 3, pepper.
Papāver, *ĕris*, *n.* 3, a poppy.
Panaces, (indecl.) *n.* 4, all-heal.
Parens, *tis*, *c. g. s.* a parent.
Patruēlis, *is*, *c. g. s.* a cousin-german.
Princeps, *ĭpis*, *c. g. s.* a prince *or* princess.
Præs, *dis*, *c. g. s.* a surety.
Præses, *ĭdis*, *c. s. m.* a president.
Pedes, *ĭtis*, *c. s. m.* one-on-foot.
Pugil, *ĭlis*, *c. s. m.* a champion.
Præsul, *ŭlis*, *c. s. m.* a prelate.
Perduellis, *is*, *c. s. m.* an enemy.
Phaselus, *i*, *d.* a pinnace.
Palumbes, *is*, *d.* a ring-dove.
Pumex, *ĭcis*, *d. m.* a pumice-stone.
Pulvis, *ĕris*, *d. m.* powder.
Perdix, *īcis*, *d. f.* a partridge.
Penus, *i*, or *ûs*, *d.* provisions.
Penus, *ŏris*, *n.* provisions.

R.

Ramex, *ĭcis*, *m.* 4, a rupture.
Rumex, *ĭcis*, *d. m.* sorrel.
-r, names of fruits in, *n.* 3.
Rudens, *tis*, *d. m.* a cable.

S.

Stipes, *ĭtis*, *m.* 4, a stake.
Sanguis, *ĭnis*, *m.* 4, blood.
Sorex, *ĭcis*, *m.* 4, a rat.
Spadix, *īcis*, *m.* 4, scarlet colour.
Seps, *sĕpis*, *m.* 4, a serpent.
Senio, *ōnis*, *m.* 4, the number six.

---

[1] The gender of this noun does not seem ascertained; nor the termination.

Scipio, ōnis, m. 4, a staff.
Sol, sōlis, m. 5, the sun.
Salar, āris, m. 5, a trout.
Synodus, i, f. 2, a synod.
Sindon, ōnis, f. 3, fine linen.
Salus, ūtis, f. 5, safety.
Senectus, ūtis, f. 5, old age.
Servitus, ūtis, f. 5, slavery.
Subscus, ūdis, f. 5, a joint.
Spinther, ēris, n. 3, a buckle.
Sacerdos, ōtis, c. g. s. a priest *or* priestess.
Sus, sŭis, c. g. s. a hog *or* sow.
Senex, is, c. s. m. an old person.
Sardonyx, y̆chis, d. a precious stone.
Silex, ĭcis, d. a flint-stone.
Stirps, is, d[1]. a root of a tree.
Serpens, tis, d. a serpent.
Scrobs, ŏbis, d. a ditch.
Sandyx, ĭcis, d. f. a kind of colour.
Sal, sălis, m. sometimes *n.* salt.
Sales, (plur.) *m.* jests.
Specus, ûs, m. f. n. a den.
Sexus, i, n. 2, a sex: but
Sexus, ûs, m. a sex.

T.

Trames, ĭtis, m. 4, a path.
Termes, ĭtis, m. 4, a bough.
Tapes, ētis, m. 4, tapestry.
Torris, is, m. 4, a firebrand.
Thorax, ācis, m. 4, the breast.
Tradux, ŭcis, m. 4, a graft.
Tridens, tis, m. 4, a trident.
Torrens, tis, m. 4, a torrent.
Tendo[2], *ĭnis, m.* 4, a tendon.
Ternio, ōnis, m. 4, the number three.
Titio, ōnis, m. 4, a firebrand.
Turtur, ŭris, m. 5, a turtle.
Tellus, ūris, f. 5, the earth.
Tribus, ûs, f. 6, a tribe.
Tuber, ĕris, n. 3, a wen: but
Tuber, ĕris, m. a fruit.
Testis, is, c. g. s. a witness.
Torquis, is, d. a chain.
Talpa, æ, d. f. a mole.

U.

Unguis, is, m. 4, a nail.
Udo, ōnis, m. 4, a sack.
Unio, ōnis, m. 4, a pearl.
Unguen, ĭnis, n. 3, an ointment.
Uber, ĕris, n. 3, an udder.
Urpex, ĭcis, m. 4, a harrow.

V.

Vectis, is, m. 4, a bar.
Vermis, is, m. 4, a worm.
Vomis, ĕris, m. 4, a coulter.
Vertex, ĭcis, m. 4, the top.
Vortex, ĭcis, m. 4, a whirlpool.
Volvox, ŏcis, m. 4, a vine-fretter.
Vultur, ŭris, m. 5, a vulture.
Vannus, i, f. 2, a fan.
Virtus, ūtis, f. 5, virtue.
Virus, i, n. 2, poison.
Ver, ēris, n. 3, spring.
Vas, văsis, n. 4, a vessel.
Vindex, ĭcis, c. g. s. an avenger.
Vates, is, c. g. s. a prophet *or* prophetess.
Verna, æ, c. s. m. a slave.

---

[1] *Stirps* for a tree, masc. or fem.; for parents or children, always fem.

[2] An uncommon word: generally plural.

Varix, ĭcis, d. m. a swoln vein.
Vulgus, i, m. and *n.* the vulgar.

Z.

Zinziber, ĕris, n. 3, ginger.

The figure points out the rule to which the word is an exception. *c. s. m.* denotes the word to be common in sense or signification, but masculine in gender.

c. g. s. shows the word to be common in sense, but that it varies its gender, according to its signification. *d. m.* means doubtful, but that the masculine is preferable. *d. f.* doubtful likewise, but feminine in preference.

By the referring figure, all the exceptions may be classed either according to the gender, after the manner of the Latin verses, since in each letter they are arranged in the order of masculines, feminines, neuters, &c.; or they may be classed, as in the second form, according to their declension and termination.

HETEROCLITES.

Nouns differing from the common declension, are generally named Heteroclites.

Deficit, aut *variat*, heteroclita vox, vel *abundat*.

I. *Abundants* have different terminations to the same case.
II. *Variants* change from one declension or gender to another.
III. *Defectives* want case, sometimes number.

Observe (1), some words are of *double-declension*, as the following:

	Sing.	*Plur.*
N.	Jus-jurandum,	Jura-juranda,
G.	Juris-jurandi,	Jurum-jurandorum,
D.	Juri-jurando,	Juribus-jurandis,
Ac.	Jus-jurandum,	Jura-juranda,
V.	Jus-jurandum,	Jura-juranda,
A.	Jure-jurando.	Juribus-jurandis.

N.	Res-publica,	Res-publicæ,
G.	Rei-publicæ,	Rerum-publicarum,
D.	Rei-publicæ,	Rebus-publicis,
Ac.	Rem-publicam,	Res-publicas,
V.	Res-publica,	Res-publicæ,
A.	Re-publica.	Rebus-publicis.

The genitive, dative and ablative plural of *jus-jurandum* are not used. *Jus* is a substantive neuter, of the third declension; *jurandum* the neuter gender of the future participle passive of the verb *juro*. *Res* is a noun feminine of the 5th declension, agreeing with *publicus*, an adjective of the 1st and 2nd. In double words nominatives only are declinable; *juris-peritus* declines *peritus* only. *Alter-uter* declines its last nominative only. *Pro consule*, for *proconsul*, and the like, may be found.

Observe (2), some words are of *peculiar-declension*, as the following:

		Plural.			*Sing.*	*Sing.*
		M.	F.	N.		
N.	Amb- Du-	o,	-æ,	-o,	Jesus,	Jupiter.
G.		-orum,	-arum,	-orum,	Jesu,	Jovis,
D.		-obus,	-abus,	-obus,	Jesu,	Jovi,
Ac.		-os, o,	-as,	-o,	Jesum,	Jovem,
V.		-o,	-æ,	-o,	Jesu,	Jupiter,
Ab.		-obus,	-abus,	-obus.	Jesu.	Jove.

	Sing.	*Plur.*	*Sing.*	*Plur.*
N.	Vis,	Vires,	Bos,	Boves,
G.	Vis,	Virium,	Bovis,	Boum,
D.	——	Viribus,	Bovi,	Bobus, bubus,
Ac.	Vim,	Vires,	Bovem,	Boves,
V.	Vis,	Vires,	Bos,	Boves,
Ab.	Vi.	Viribus.	Bove.	Bobus, bubus.

I. ABUNDANTS.

1. Some abound in termination, as *arbor*, *arbos*.

2. Some are of the first and third declension, as *Calchas*, *æ* or *antis*.

3. Of the second and third, as *Iber*, *ēri* or *ēris*, *sequester*, *ri* or *ris*.

4. Of the second and fourth. *Colus*, *ficus*, *laurus*, *pinus*, have *u* in the ablative singular, and *us* in the nominative, accusative, vocative plural.

Quercus of the fourth makes *quercorum*, and *-uum*. *Versus* has *versi*, *versorum*, *versis*, as well as its regular cases.

Domus is declined according to the verse of Alstedius,

" *Tolle me*, *mi*, *mu*, *mis*, si declinare *domus* vis."

	Singular.	*Plural.*
N. V.	Domus,	Domus,
G.	Domi (*at home*), Domus,	Domorum, uum,
D.	Domui, Domo,	Domibus,
Ac.	Domum,	Domos, us,
Ab.	Domo.	Domibus.

5. Of the third and fifth, as *plebs, is;* or *plebes, ei; fames, is* or *ei.*

6. Some abound in gender only, as *dies*, masculine and feminine in the singular.

7. In termination and declension, as *menda, æ; mendum, i.*

8. In termination and gender, as *tonitrus, ûs*, masculine—*tonitru*, neuter.

9. In declension and gender, as *penus, i*, or *penus, ûs*, masculine and feminine; and *penum, i*, or *penus, ŏris*, neuter.

10. In termination, declension, and gender, as *æther, ĕris*, masculine; and *æthra, æ*, feminine.

11. In oblique cases, as *Tigris, ĭdis* or *is; Chremes, Dares, Laches, Thales*, have *ētis* or *is.*

12. Some adjectives abound in termination and declension, as *declivus, -is; imbecillus, -is; semisomnus, -is; exanimus, -is.*

II. Variants.

1. In *gender* and *termination.*

Sing.	*Plur.*
Masc.	*Neuter.*
Avernus,	a, orum.
Dindy̆mus,	
Ismărus,	
Massĭcus,	
Mænălus,	
Pangæus,	
Tænărus,	
Tartărus,	
Taygētus.	
Feminine.	
Carbăsus,	
Pergămus.	
Masculine.	
Locus,	i *or* a.
Jocus,	i *or* a.
Masculine and *neuter.*	
Sibilus -um,	a.
Balteus -um,	a.

Sing.	*Plur.*
Neut.	*Masc.*
Elysium,	i[1].
Argos, (eos)	i.
Frænum,	i, (*or*, a *neut.*)
Rastrum,	i, (*or*, a *neut.*)

2. In *gender* and *declension.*

2 decl.	*neut. P.*	
Delicium,	æ	*of the first.*
Epulum,	æ	
Balneum,	æ, (*or*, a *of the second.*)	

3. In *declension* only.

2 *decl.*	
Jugerum,	a, *of the third.*
Of the third, neut.	
Vas,	a, orum, *of the second.*

4. The following vary their sense according to their number: *rostrum, fortuna, facultas, mos, opis, ædis* or *ædes, sal, populus (populi,* nations).

---

[1] *Cœli* and *cœlos* from the obsolete *cœlus* are uncommon.

III. DEFECTIVES.

DEFECTIVES IN CASE,

1. *Called aptotes, or indeclinables.*

Nouns in *u* are indeclinable in the singular, but regular in the plural, as *cornu;* plural *cornua, -uum,* &c.

Most nouns in *i* are indeclinable in both numbers, as *gummi.*

Cardinal numbers, likewise, from *quatuor* to *centum.*

Foreign words, like *Job, Jerusalem, Abraham, Adam. Abrahæ, Adæ,* are borrowed from a Latin nominative in *as.*

Semis, frit, git, cepe, gausape, are singular aptotes.

Tot, quot, and compounds, *totidem, aliquot,* &c. plural aptotes.

Nequam and *frugi* are aptotes in both numbers.

Pondo is an aptote, added to both numbers. *Duo pondo,* two pounds.

Mille the adjective is a plural aptote of all genders.

Mille the substantive is an aptote in the singular; but regular in the plural: *millia, -ium, -ibus.*

Præsto is generally considered an adverb. *Satis* also.

2. *Monoptotes, or words having one case.*

Nominatives. *Eos* (though some give it *Eois*), *damnas* (an old law contraction for *damnatus*), *inquies;* the adjectives, *exspes,* and *potis, pote.*

Genitives. *Dicis* and *nauci. Dicis gratiâ,* for form's sake. *Res nauci,* a thing of no value.

Datives. Such words as *despicatui, ostentui,* &c., but they are found in other cases.

Ablatives. *Ergô* (for the sake of), such verbals as *accitu, natu, jussu, injussu, promptu, permissu, admonitu,* &c. *noctu. Diu* and *interdiu* (in the day) are formed from *dies,* as *noctu* from *nox,* but they are considered adverbs.

Accusatives plural. *Inficias, incitas* or *incita. Inficias eo,* I deny. *Ad incitas* (*calces,* understood, or *lineas*), or *incita* (*loca*) *redactus,* reduced to wit's end: a metaphorical expression from a certain game: they come from the adjective *incitus.*

Ablative plural. *Ingratiis,* or *ingratis.*

Ablatives singular, and all the plural. *Casse, cœlite, annali, fauce, ambage.* This last wants the genitive plural. *Viscere* is found; and the plural, *viscera,* complete. *Viscus* nominative and *visceris* genitive are perhaps obsolete.

3. *Diptotes, words having two cases.*

Nom. and Acc. *Necesse, necessum,* adjectives neuter; *volupe, instar, hir* (*hiris* seldom), *astu,* a city.

Nom. and Abl. *Astus, astu* (craft); *sirempss, sirempse.*

Gen. and Abl. *Impetis, impete,* plur. *impetibus; spontis, sponte; verberis, verbere; jugeris, jugere* (both entire in the plural); *compedis* (seldom), *compede,* no genitive plural, but all the other cases.

Nom. and Acc. pl. *Suppetiæ, suppetias; inferiæ, inferias.*

Gen. and Abl. pl. *Repetundarum, repetundis.*

Nom. sing. and pl. and Vocat. sing. *Mactus* (*magis auctus*), *macti, macte,* a common word of encouragement.

4. *Triptotes, words having three cases.*

Nom. Acc. Voc. sing. *Fas, nefas, nihil, nil; secus* (an old word for *sexus*) and *specus,* when of the third declension and neuter; *epos, cacoethes, hippomanes,* and other Greek neuters in *es.* See *Pentaptotes.*

Nom. Acc. Voc. pl. The neuters *cete, Tempe, mele, pelage.*

Nom. Gen. Acc. sing. *Tantundem, tantidem.*

Nom. Acc. Abl. sing. *Mane.* In ablative sometimes *mani; vesper* (*vesperem* seldom), *vespere.*

Acc. sing. and pl. *Dicam, dicas. Dica* nominat. is seldom used.

Gen. Dat. Abl. sing.; Nom. Acc. Voc. pl. *Feminis, -i, -e. femina.*

Dat. Acc. Abl. sing.; the plural complete. *Preci, -em, -e; preces, -um, -ibus,* &c.

Nom. Acc. Voc. pl.; all the singular. *Rus, thus, fel, mel, hyems, hilum, solium, far, ebur, metus,* and nouns of the fifth declension (except *res* and *dies* complete). The feminine, *grates,* has no singular.

5. *Tetraptotes, words having four cases.*

Nom. and Voc. singular wanting. *Frugis, opis, pecudis, sordis* (these have plural complete); *ditionis* (without plural); *vicis* (having all the cases plural but the genitive), and *dapis; for daps* is not usual: plural *dapes* entire.

6. *Pentaptotes, words having five cases.*

Gen. pl. wanting. *Fax, fæx, sol, vicis, labes, soboles, proles,* *lux, os* (*oris*). *Necum* and *necibus* are scarcely ever found. *Chaos, melos,* (*epos*[1]), are Greek nouns neuter, increasing in the genitive singular, and therefore belonging to the third declension. They have N. A. V. singular; and, as if from masculines of the second, *chaos* and *melos* have sometimes *chao* and *melo* in the dative or ablative. *Melos* has *mele* in the nom. acc. voc. pl.; and it is sometimes found to have *melos* masculine in the accusative plural. The word *satias* is said not to be found in the genitive singular. It is a contraction of *satietas, -ātis.* (See Declensions R. V. *obs.*) *Vis* seldom has the dative singular; *vires, -ium, -ibus,* plural complete. (See the Declension of Irregular Adjectives, *note* 1.) *Nemo* wants the vocative singular; and has no plural. Such words as *qualis, quantus, quotus,* &c. have no vocative.

2. DEFECTIVES IN NUMBER.

These have only the Singular[2].

Proper names, most names of places (except those which have only the plural), most names of virtues, vices, herbs, liquors, metals, abstract qualities, and many others which may be known by the sense: as *Hector, Dido, Italia, jus-*

---

[1] See *Triptotes.*

[2] This is the general rule, but it must be confessed to be very vague; for many words belonging to these classes have the plural, such as:

1. *Avena, cicer, faba, far, frumentum, faseolus, glans, hordeum, lupinus, pisum, vicia,* most of which, however, are used in the singular when *quantity* is signified. *Acus* (chaff), *farina, lomentum, furfur* (bran), are generally singular. *Furfur* (a disorder) has the plural. *Palea* has the plural, though used, in the singular, for a quantity. *Pollen* has the plural. *Piper* and *zinziber,* with other names of spices, are singular only, except *cinnamum.*

2. *The following names of herbs are found in the Plural.*

Abrotonus
absinthium
acanthus
aconitum
alga
allium
amomum
anagallis
anthyllis
asparagus
betonica
beta
biblus
brassica
bulbus
carduus
casia
centaureum
cepe
cicuta
colocasium
coriandrum
corruda
cunila
cytisus
eruca
filix
fœnum
gramen
helleborus
intybum
intybus
inula
juncus
lactuca
lappa
lapsana
linum
lolium
malva
melissophyllon
mentha
nasturtium
ocymum
papaver
porrus
radix
ruta
sagmen
sampsuchum
satureium
serpillum
sesamum
stupa
thymus
tribulus
verbena
ulpicum
urtica.

titia, luxus, hyssopus, triticum, oleum, lac, aurum, senectus, macies, butȳrum,

Aer
æther
album
argilla
barathrum
cestus
cœnum
crocum
diluculum
fimus
glarea
gelu
glastum
gluten -inum
gypsum
hepar
hesperus
humus
jubar
justitium
lardum
lethum
limus
lues
lutum
mane
meridies
mundus (*apparel*)
muscus
nectar
nemo
nihilum
nitrum
omāsum
penum *or*
penus
pelagus
piper
plebs
pontus
prolubium
pubes
pulvis
pus
sabulum -o
sal (*neut.*)
salum
salus
sanguis
senium
sitis
supellex
tabes
tabum
venia
ver
vespera
veternum *or*
veternus
virus
viscum *or*
viscus (*glue*)
vitrum
vulgus
zinziber.

These, and some others, are sometimes found in the Plural.

Aer
bilis
cholera
cutis
fama
fames
gloria
labes
lux
mel
pax
pituita
pulvis
pix
quies
ros
sopor
talio
tellus.
[Nouns of the 5th declension are seldom found in the plural.]

Caryophilli, croci, hyacinthi, rosæ, violæ, refer to the flowers. Plants yielding roots for food, often have the plural; *Inulæ, napi, pastinacæ, rapa, raphani, siseres,* are in Pliny.

3. *Arena, cinis, lana; aqua, aura, cruor, fex, fluor, latex, liquor, mel, mucus, mustum, oesypum, saliva, spuma, sudor, vinum, ulva, urina; adeps, balsamum, cera, gummis, medulla, pingue,* used substantively, *resina, thus; æs* (for things made of that metal), *electrum, orichalcum, stannum, bitumen, cæmentum, ebur, fumus, glarea, lignum, marmor, rubigo, succinum, sulfur, pecunia* has *pecuniæ* (sums of money), *nummus* (money or coin).

4. The names of many affections of the mind; as *algor, ardor, angor, calor, candor, contemptus, fastus, fervor, furor, horror, languor, livor, metus, mæror, pavor, pudor, terror, vigor;* to which may be added, *fragor, odor, stridor, nitor, pallor, pædor, rigor, splendor, squalor, tenor* (tone or accent), *tepor, tumor,* and many words of the like nature.

5. And although every abstract quality, metaphysically considered, must be singular; yet being considered as existing in a variety of subjects, their names are occasionally used in the plural number: hence, *ambitio, avaritia, amaritudo, astutia, bonitas, elegantia, dementia, fortitudo, formido, gloria, ira, malitia, mors, sanctitas, sævitia, stultitia, vita,* and many more of a similar kind, are found in the plural.

The following have only the Plural.

The names of several cities, books, feasts, and sciences: also most adjectives of number; as *Athenæ*, *Thermopylæ*, *Parisii*, *Bucolica*, *Georgica*; *Bacchanalia*, *Olympia*; *musica*, *grammatica*; *ambo*, *duo*, *tres*, &c., *pauci*, *singuli*, *bini*.

Add the following:

Acta
adversaria
antes
antæ -iæ
apinæ
argutiæ
arma
æstiva
Bona (*goods*)
branchiæ
brevia, -ium
bellaria
calendæ
cancelli
cani
castra (*camp*)
celeres
clitellæ
codicilli
comitia
crepundia
cunæ
cunabula
diræ
divitiæ
excubiæ
exequiæ
exta
exuviæ
facultates (*resources*)
fasces (*a badge*)
fasti *and* -us
facetiæ
feriæ
fines (*territory*)
flabra
fortunæ (*estate*)
furfures (*scurf*)
gerræ
hyberna
idus
ilia, -ium
incunabula
inferi
induciæ
induviæ
insecta
insidiæ
justa
lactes
lamenta
lapicidinæ
lautia
lemures
lendes
luceres
lustra (*dens*)
majores
manes
manubiæ
magalia, -ium
minæ
minores
minutiæ
mœnia, -ium
multitia
munia
natales (*birth*)
nonæ
nugæ
nundinæ
nuptiæ
offuciæ (*tricks*)
opes (*riches*)
orgia
pandectæ
parietinæ
parapherna
penates
plagæ (*nets*)
posteri
phaleræ
præcordia
prœbia
primitiæ
principia (*for the tent*)
pugillares
quisquiliæ
reliquiæ
repotia
rostra (*the court*)
sales (*witticisms*[1])
salinæ
scalæ
scatebræ
scopæ
scruta
sponsalia, -ium
stativa
superi
talaria, -ium
tenebræ
tesqua
thermæ
tori (*muscles*)
transtra[2]
tricæ
trigæ
valvæ
vergiliæ
vindiciæ.

---

[1] Cicero uses *sal* in this sense. *Sales* sometimes signifies salt.

[2] *Transtro* is found in Perseus.

These and some others are sometimes found in the Singular.

Angustiæ
artus
ædes
bigæ
charites
copiæ
cibaria
crates
decimæ
fores
fori
furiæ
fruges
literæ (*an epistle*)
mapalia
nares
operæ (*workmen*)
primores
proceres
præstigiæ
quadrigæ
salebræ
tempora (*temples*)
plerique
vepres.

It may be observed that many of the foregoing are adjectives; such as *bona*, *cani*, *adversaria*, *diræ*, *inferi*, *superi*, *justa*, *majores*, *minores*, *posteri*, *stativa*, &c.

PLURALS SIGNIFYING SINGULARLY.

The indefatigable Mr. R. Johnson has given, in his excellent Commentaries, the following list, confirmed by proper citations, of words which are sometimes found (especially among the poets) in the plural number, with the signification of singulars:—*Alta* (the sea), *animi*, *auræ; carinæ*, *cervices* (the neck), *colla*, *comæ*, *connubia*, *corda*, *corpora*, *crepuscula*, *currus; exilia; frigora; gaudia*, *guttura; hymenæi; jejunia*, *judicia*, *ignes*, *inguina*, *jubæ; limina*, *littora; mensæ* (a course or service of dishes); *numina; odia*, *oræ*, *ora* (plur. of *os*), *ortus*, *otia; pectora*; *rictus* (jaws of one creature, or of more), *robora; silentia*, *sinus* (the plait of a garment); *tædæ*, *terga*, *tempora* (time), *thalami*, *tori*, *viæ*, *vultus*, *thura*, *amores* (sweetheart), &c.

SINGULARS USED PLURALLY.

Certain nouns are sometimes elegantly used in the singular, with a plural signification, such as, *miles* for *milites* (the soldiery); *eques* for *equites; Romanus* for *Romani; pedes* for *pedites*, &c.

The adjective *multus* likewise; as in the examples, *Quis* multâ *gracilis te puer in* rosâ—Hor. *Quam* multo *repetet Græcia* milite—Hor. *i. e.* on many roses, *or* a bed of roses; with many soldiers, *or* a large army.

PRONOUNS.

A pronoun is a word used, through necessity or for convenience, instead of a noun: it has gender, case, and number.

Pronouns are divided into four classes, viz.

1. Demonstratives; *ego*, *tu*, *sui*.

2. Relatives; *ille, ipse, iste, hic, is, quis, qui.*
3. Possessives; *meus, tuus, suus, noster, vester.*
4. Gentiles or Patrials; *nostras, vestras, cujas.*

Quis and *cujas* are called also Interrogatives.

The declension of all these has been shown, except that of *ego, tu, sui;* and *hic, is, quis* and *qui.*

Ego, tu, sui, are substantives; they have no gender of their own, but assume the gender of the noun for which they are placed. They are thus declined:

	Sing.	*Plur.*	*Sing.*	*Plur.*	*Sing. & Plur.*
N.	ĕgō̆,	nōs,	tū,	vōs,	——
G.	mĕī,	nōstrum, ī,	tŭī,	vēstrum, -ī,	sŭī,
D.	mĭhī̆,	nōbīs,	tĭbī̆,	vōbīs,	sĭbī̆,
Ac.	mē,	nōs,	tē,	vōs,	sē,
V.	——	——	tū,	vōs,	——
Ab.	mē,	nōbīs.	tē,	vōbīs.	sē.

The preposition *cum* is put after these ablatives.

The compounds *egomet, tutemet, suimet,* are regular.

These are Monoptotes.

Nom. *tute.* Ac. *sese, tete,* the simple pronoun being doubled.

Hic, Is, Qui and *Quis,* are thus declined:

	Sing.			*Plur.*		
	M.	F.	N.	M.	F.	N.
N.	hī̆c,	hǣc,	hō̆c,	hī,	hǣ,	hǣc,
G.	hūjŭs,			hōrum,	hārum,	hōrum,
D.	hūic[1],			hīs,		
Ac.	hŭnc,	hānc,	hō̆c,	hōs,	hās,	hǣc,
V.	——			——	——	
Ab.	hōc,	hāc,	hōc,	hīs.		

	Sing.			*Plur.*		
	M.	F.	N.	M.	F.	N.
N.	ĭs,	ĕă,	ĭd,	ĭī,	ĕǣ,	ĕă,
G.	ējŭs,			ĕōrum,	ĕārum,	ĕōrum,
D.	ĕī,			ĭīs, *vel*	ĕīs,	
Ac.	ĕum,	ĕam,	ĭd,	ĕōs,	ĕās,	ĕă,
V.	——			——		
Ab.	ĕō,	ĕā,	ĕō,	ĭīs *vel* ĕīs.		

---

[1] Or *hŭĭc*, but less common.

	Sing.			*Plur.*		
	M.	F.	N.	M.	F.	N.
N.	(Quĭs), Quī,	quǣ,	(quĭd *or* quŏd), quŏd,	Quī,	quǣ,	quǣ,
G.	Cūjŭs,			Quōrum,	quārum,	quōrum,
D.	Cuī[1],			Quĭbŭs *vel* queīs,		
Ac.	Quem,	quam,	quŏd (quĭd),	Quōs,	quās,	quǣ,
V.	——			——		
Ab.	Quō,	quā,	quō.	Quĭbŭs *vel* queīs.		

Qui is put for the ablative singular in all genders, rarely ablative plural. *Cum* is put after the ablatives of *qui* and *quis.*

COMPOUND PRONOUNS.

(1) Compounds of *hic* are: N. *isthic*, *isthæc*, *isthoc* vel *isthuc.* Ac. *isthunc*, *isthanc*, *isthoc* vel *isthuc.* Ab *isthoc*, *isthac*, *isthoc.* So *illic. Hicce* has all the cases that end in *c* or *s*, before *ce*[2]*;* and *hiccine* all the cases having *c* before *cine.*

(2) The compound of *is* is, *īdem*, *ĕădem*, *ĭdem*, which, like *quidam*, changes *m* before *d* into *n.*

(3) Compounds of *quis* formed by prefixing *ne*, *num*, *ec*, *si* and *ali* (*alius*) to *quis ;* or adding *nam*, *quam*, *que*, *piam*, or doubling *quis*, are: *nequis*, *numquis*, *ecquis*, *siquis*, *aliquis ; quisnam*, *quisquam*, *quisque*, *quispiam*, *quisquis.* The compounds of *quis*, when *quis* is put last, have *qua* in the nominative singular feminine and neuter plural. *Siquis* and *ecquis* have *qua* or *quæ. Quisquis* is thus declined: N. *quisquis*, *quidquid* or *quicquid.* Ac. *quidquid* or *quicquid.* Ab. *quoquo*, *quaqua*, *quoquo. Quisquam* has *quæquam*, *quodquam*, and *quidquam* or *quicquam*: Acc. sing. *quenquam*, the feminine wanting. The plural is seldom used. Some are doubly compounded; as *ecquisnam*, used in the nominative only, and *unusquisque*, which wants the plural.

(4) The compounds of *qui* are *quidam*, *quicunque*, *quivis*, and *quilibet*, which are regular.

All these pronouns want the vocative.

Queis is not used in composition.

MONOPTOTES.

Gen. *Ejusce*, *cujusce*, *hujusmodi*, *ejusmodi*, *cujusmodi*, *hujuscemodi.* Ac. *Eccum*, *eccam ; eccos*, *eccas* (from *ecce*, and *is*). *Ellum*, *ellam ; ellos*, *ellas* (from *ecce* and *ille*).

---

[1] Or *cŭĭ*, but less common.

[2] This is a common rule; but *hice* may be found in Terence, Eun. 2. 2. 38. *Horunce* and *harunce*, and, by apocope, *horunc'* and *harunc'* may likewise be found; but they are uncommon.

Abl. *Pte* is put after the ablatives *meâ*, *tuâ*, *suâ*, *nostrâ*, *vestrâ*, and sometimes after the masculine of these.

Observations on some pronouns.

(1) *Aliquis* and *Quidam* may be thus distinguished: the former denotes a person or thing *indeterminately*; the latter, *determinately*.

(2) *Uter* refers to two, and is therefore joined to comparatives.

(3) *Quis* may refer to many, and is therefore joined with superlatives.

(4) *Hic* and *Ille* are often found to refer to two words going before them. *Hic* refers to the latter; *Ille* to the former; but in a few instances, where no ambiguity is occasioned by it, this distinction is reversed[1].

(5) As demonstratives, *Hic* refers to the person nearest to me; *Iste* to the person nearest to you; *Ille* to any intermediate person. In the same manner *Hic* is for the first person; *Istic* for the second; *Illic* for the third.—*Is* may refer to a person absent.

(6) *Ipse* and *Idem* are joined to any person. *Ipse* is often joined to the primitives *ego*, *tu*, *ille*, *sui*. It may agree with these; but when the nominative, and the word governed by the verb, refer to the same person, it is better to be put in the nominative; as, *Mihi ipse placeo*; *Te ipse laudas*; *Cato se ipse occidit*. It is often used emphatically, for *per se*; as, *Ipse præfuit exercitui*, He commanded the army in person.

(7) *Ille* denotes honour; *Iste* contempt.

(8) *Tuus* is used when we speak to one; as, *Sumne, Coriolane, in tuis castris captiva, an mater?* *Vester*, when we speak to more than one; as, *Cives, miseremini cœli vestri.*

(9) *Omnis*, *Quisque*, and *Uterque*, have been thus distinguished: *Omnis* and *Quisque* are generally used when we speak of more than two; *Uterque* always when we speak of two.

(10) *Alter* is in general applied to one of two; *Alius* to one of many. But Cicero uses *Primus, Secundus et Alter*. In general *Alter* when repeated is to be translated by the *one* and the *other*; but there is a passage in Cicero, in which the former *Alter* refers to the last antecedent; viz. *Ut enim cum civi aliter contendimus, si est inimicus, aliter si competitor: cum altero (competitore) certamen honoris, cum altero capitis et famæ.* De Off. lib. 1, 12.—*Alius* is, in Cæsar,

---

[1] In such instances as—*pontus et aer, Fluctibus hic tumidus, nubibus ille minax*—Ovid. *Sic deus et virgo est; hic spe celer, illa timore*—Ovid. the relative situations of the objects may have been regarded, not the position of the nouns in the sentence.

applied to one of two; as, *Duas leges promulgavit; unam quæ mercedes habitationum annuas conductoribus donavit; aliam tabularum novarum.* Cæs. 3. Bel. Civil. *Alter* is sometimes used like *Alius.*—When in a sentence *alius* is repeated, it is expressed in English by different terms corresponding with each other; such as *one, another; some, others,* &c. Thus, *Alii domos, alii montes petebant,* Some were going to their homes, and others to the mountains. *Quorum alius, alia causa illata, petebat,* Of whom one assigning one cause, another, another, asked; *or* Each of whom assigning a different cause, asked.

(11) *Quivis,* any whom you please; *Quisquam,* any one; and *Ullus,* any, are thus used: *Quivis* affirms; as, *Quidvis mihi sat est,* Any thing pleases me. *Quodvis pati mallem,* I would rather suffer any thing. *Ullus* never affirms, but asks or denies, that is, it may be used in an interrogative sentence, or in a sentence negatively expressed: as also *Quisquam.* Thus, *Nec ulla res ex omnibus me angit*—Cic. Nor does any thing of all these things distress me. *Nec quisquam eorum te novit,* Nor does any one of them know you. In an interrogative sentence; as, *An quisquam dubitabit?* Cic. Will any one doubt it? *Ullus* is used in the same way.

(12) *Mei, tui, sui, nostri, vestri,* the genitives of the primitives, are generally used when *passion,* or *the being acted upon,* is denoted; as *amor mei,* means, *the love wherewith I am loved.*

(13) *Meus, tuus, suus, noster, vester,* the possessives, denote *action,* or *the possession of a thing;* as *amor meus,* is *the love which I possess and exert towards somebody else.* But these two distinctions are sometimes reversed: thus the first; *Nam neque tuâ negligentiâ, neque odio id fecit tuô*—Ter. Neither did he do it out of neglect towards you, nor of hatred towards you; in which the possessives *tuâ* and *tuô* are used instead of *tui,* denoting the neglect with which you are neglected, and the hatred with which you are hated.

The second; *Ex unius tui vitâ pendere omnium*—Cic. That the lives of all depend upon your life; in which *tui* is put instead of the possessive *tuâ.* Cicero uses *insidiæ alicujus,* passively, for the snares which are laid against a man, not for those which a man lays.

(14) Adjectives, participles, and verbs, which have a genitive after them, take that of the primitives; as, *Similis mei; memor nostri; observans tui; indigetis mei.*

(15) Partitives, numerals, comparatives, and superlatives

take after them *nostrûm*, *vestrûm*: as, *uterque nostrûm*; *primus vestrûm*; *major*, *maximus vestrûm*. But Cicero, in his Orations, pays no regard to this distinction.

(16) The possessives often take after them *ipsius*, *solius*, *unius*, *duorum*, *trium*, &c., *omnium*, *plurium*, *paucorum*, *cujusque*, and the genitives of participles likewise; which words have a reference to the primitive understood; as, *Dixi meâ unius operâ rempublicam esse salvam*—Cic. I said that the state was preserved by the service of me alone. *Meum solius peccatum corrigi non potest*—Cic. The offence of me alone cannot be amended. ——*Scripta cum mea nemo legat, vulgò recitare timentis*—Hor. Since nobody reads the writings of me, fearing to rehearse them publicly. *De tuo ipsius studio conjecturam ceperis*—Cic. You may conjecture from your own study. *In sua cujusque laude præstantior*—Erasm. More excellent each in his own skill. *Nostra omnium memoriâ*—Erasm. In the memory of us all. *Vestris paucorum respondet laudibus*—Cic. He answers to the praises of you few.

It is evident, that to all these the primitive is *understood*: thus, *Meum solius peccatum* is the same as *Mei solius peccatum*; but, as *meum* was expressed, *mei* became unnecessary.

RECIPROCALS.

(17) *Sui* and *Suus* are called reciprocals, because they always refer to some preceding person or thing, generally the principal noun in the sentence: thus, *Cæsar Ariovisto dixit, non sese* (*Cæsarem*) *Gallis, sed Gallos sibi* (*Cæsari*) *bellum intulisse*, Cæsar told Ariovistus, that he had not made war upon the Gauls, but the Gauls upon him; in which *se* and *sibi* refer to Cæsar, the principal noun. But when different persons are spoken of pronominally, other pronouns are necessary for distinction's sake: thus, Cato confesses that he (Cato) has erred, *Cato se peccâsse fatetur*. Cato thinks ill of Cæsar, and says that he (Cæsar) aims at a revolution; *De Cæsare malè sentit Cato; cum studere novis rebus arbitratur*. Cato killed himself with his (Cato's own) sword; *Suo se gladio confecit Cato*. He killed himself with his sword (that is, with the sword of any body else); *illius gladio se confecit*.

These distinctions will be more fully explained by the following remarks:

I. When *he* or *his* refers to the case which precedes the verb, *sui* and *suus* are used: as, *Homo justus nihil cuiquam, quod in se transferat, detrahet*—Cic.; in which *se* refers to *homo. Pythius piscatores ad se* (*Pythium*) *convocavit, et ab his petivit, ut ante suos* (*Pythii*) *hortulos piscarentur*—Cic. Had the fishermen's gardens been intended, the expression would have been *ante ipsorum hortulos.* Change the nominative; *Piscatores erant a Pythio rogati, ut ante suos hortulos piscarentur:* here *suos* refers to *piscatores;* and if *his* is to refer to Pythius, it must be expressed by *ante ejus hortulos.* The noun preceding the verb is sometimes in the accusative: as, *Dicunt Cererem antiquissimam a C. Verre ex suis templis esse sublatam*—Cic.; in which *suis* refers to the accusative *Cererem*, which is virtually a nominative, and resolvable into *quod Ceres* &c. If I say *C. Verres sustulit Cererem ex templis suis, suis* refers to *Verres* the nominative; and if I wish to apply the pronoun to *Ceres*, I must say *ex templis ejus.*

In such sentences as, *Pater jussit filio*[1], *ut iret in cubiculum suum*, and, *Verres rogat Dolabellam, ut de sua provincia decedat*, in which there are two verbs, and two third persons, we must distinguish by the context which is the principal person, in order, generally, to refer the reciprocal to this as its proper nominative.

II. The reciprocals may likewise be applied to the word which follows the verb, provided that it is capable of being turned into the nominative, without altering the sense: thus, *Trahit sua quemque voluptas*—Virg.; in which *sua* refers to *quemque*, the object of the verb, because it may become the subject, as in the equivalent expression, *Quisque trahitur a voluptate suâ.* In the same manner, *Regis est gubernare suos;* in which *suos* refers to *regis*, because we may say, *Regis officium est ut* (*rex*) *gubernet cives suos. Hunc sui cives ejecerunt*—Cic. *Sui* refers to *hunc*, because we may say, *Hic ejectus est a suis civibus.*

III. Provided no ambiguity should arise, the reciprocals may be used instead of relative pronouns; and especially when the first or second person is used: as, *Gratias mihi agunt quod se* (*eos*) *meâ sententiâ reges appellaverim*—Cic.; *Suam rem sibi salvam sistam*—Plaut.; in which *ejus* and *ei* might be used; *Timet ne deseras se*, or, *eam*—Ter. Relatives may be used instead of reciprocals: as, *Omnes boni, quantum in ipsis* (or *se*) *fuit, Cæsarem occiderunt*—Cic.; *Persuadent Rauracis ut una cum iis* (or *secum*) *proficiscantur*—Cæs. *Perfuga Fabricio pollicitus est, si præmium ei* (or *sibi*, viz. *perfugæ*) *proposuisset, se Pyrrhum venenô necaturum*—Cic. *Quapropter non petit ut illum* (*se*) *miserum putetis, nisi et innocens fuerit*—Quinct.

---

[1] This is an uncommon construction; for although Tacitus says, *Ubi Britannico jussit exurgere, jubeo* has commonly the accusative and infinitive mood after it.

(1) Sometimes *sui* and *ipse* are applied to the same person, in the same sentence: as, *Abisari Alexander nunciari jussit, si gravaretur ad se* (*Alexandrum*) *venire, ipsum* (*Alexandrum*) *ad eum esse venturum*—Curt. *Ei legationi Ariovistus respondit, si quid ipsi* (*Ariovisto*) *a Cæsare opus esset, sese* (*Ariovistum*) *ad eum venturum fuisse; si quid ille* (*Cæsar*) *a se* (*Ariovisto*) *velit, illum* (*Cæsarem*) *ad se* (*Ariovistum*) *venire oportere*—Cæs. Sometimes the reciprocals refer, in the same sentence, both to the primary and secondary noun, especially when the latter becomes important, and no ambiguity is thereby produced. Thus Ariovistus tells Cæsar, *Neminem secum sine sua pernicie contendisse;* that no one had contended with him, without suffering *his own* ruin. *Secum* refers to *Ariovistus; suâ* to *neminem.* It is evident that Ariovistus laid great stress on *sua pernicie*; and that these two words *must* refer to *neminem*, since it was Ariovistus himself who was then speaking, and whose destruction, consequently, could not, at that time, have taken place.

(2) *Suus, Is*, or *Ipse*, may likewise be used, indifferently, in certain cases. We may say, *Cepi columbam in nidô suô*, or, *in nidô ejus*, or *ipsius*. The first is equivalent to, *Columba a me capta est in nidô suô.* And *ejus* or *ipsius* may be used, because *nidus* can refer to *columba* only. *Suus* may likewise be used for other pronouns, when its use cannot, from the sense, cause any ambiguity; as, in Virgil, when, speaking of Dido's nurse; he says, *Namque suam patriâ, antiquâ cinis ater habebat,* in which *suam* cannot refer to *cinis ater*, either according to the sense, or the gender used, but evidently to her nurse.

Sui also; as, *Dionysius filias suas tondere docuit, instituitque ut candentibus juglandium putaminibus barbam sibi, et capillum adurerent*—Cic. Here *sibi* cannot refer to his daughters, although they are the nominative to *adurerent*, but to Dionysius himself, since his daughters, it is presumed, had no beard. Had the sentence been, *Dionysius instituit ut filiæ suæ capillum sibi adurerent, sibi* must refer to *filiæ*, the nominative to the verb. To remove any ambiguity in this sentence, and to make *his* applicable to Dionysius, we should say, *ut capillum ipsi adurerent.*

(3) When two oblique cases are connected by a conjunction, the relative pronoun is rather to be used: as, *Sup-*

plicium sumpsit de fure et sociis ejus, not *suis*, lest *suis* should refer to *he*, the nominative to the verb. If the preposition *cum* be used, we generally say *de fure cum sociis suis.*

(4) If the nominative or accusative precede *inter*, the reciprocal *sui* only is used: as, the nominative; *Fratres gemini inter se cum formâ tum moribus similes*—Cic. The accusative; as, *Feras inter sese partus atque educatio et natura conciliat*—Cic. But when the genitive, dative, or ablative precede, *sui*, or, *ipse*, or sometimes *iste*, may be used; as, after the genitive, *Una spes est salutis istorum inter istos dissensio*—Cic. *Inter se* or *ipsos* might have been used. After the dative; as, *Latissimè patens hominibus inter ipsos societas est hæc*—Cic. After the ablative; as, *In magnis quoque auctoribus incidunt aliqua vitiosa etiam a doctis inter ipsos mutuò reprehensa*—Quinct.

(5) *Suus* is sometimes put for *unicuique proprius*, peculiar: as, *India mittit ebur, molles sua thura Sabæi*—Virg. The country of the Sabæi was particularly famous for myrrh, cassia, frankincense, and such productions. It sometimes indicates *fitness* or *congruity:* as, *Sunt et sua dona parenti*—Virg. There are likewise for my father, fit, appropriate, or suitable presents.

(6) *Suus* is often used without the substantive being mentioned to which it refers: as, *Suum cuique tribuito*, Give every man his own (thing, *negotium*). *Sui responderunt*, His soldiers or countrymen answered (*cives* or *milites* being understood).

(7) The reciprocals alone, are used with *quisque*, and they generally are placed before it: as, *Pro se quisque acriter intendat animum*—Liv. *Sua cujusque animantis natura est*—Cic. Every animal has its own peculiar nature. *Suus* is put after *quisque* in this example from Virgil; *Quisque suos patimur manes.*

(8) *Sibi* and sometimes *tibi*, *mihi*, &c., though not indispensably necessary, are used for the sake of elegance: as, *Suo sibi gladiô hunc jugulo*—Ter. *Ex arâ hinc sume tibi verbenas*—Ter. *Expedi mihi hoc negotium*—Ter.

(9) The reciprocals may be applied to two distinct subjects coupled by a conjunction; as, *Inter se contendebant Indutiomarus et Cingetorix*—Cæs. The manner of using certain pronouns should be exemplified by such sentences as the following: "Quod ubi Cæsar rescivit; quorum per fines ierant *his* uti conquirerent et reducerent, si *sibi* purgati esse vellent, imperavit. Tulingos, et Latobrigos, in fines *suos* unde erant profecti, reverti jussit: Allobrogibus imperavit

ut *his* frumenti copiam facerent; *ipsos*, oppida vicosque quos incenderant, restituere jussit."—Cæs.

COMPARISON OF ADJECTIVES.

I. Regular comparison is made by adding to the first case of the positive in *i*, *or* for the masculine and feminine, and *us* for the neuter of comparatives; and *-ssimus -a -um*, for the superlative.

1. Some adjectives in *lis* change *is* into *limus* for the superlative; as *agil-is*, *facil-is*, *gracil-is*, *simil-is*, *humil-is*, *-limus*. *Imbecillis has -limus*, and from *imbecillus*, *-issimus*.

2. Adjectives in *er*, add to *er*, *rimus*, for the superlative. *Celer* has, from *celeris*, sometimes *celerissimus*.

II. Adjectives in *dicus*, *volus*, *ficus*, *loquus*, change *us* into *entior*, and *entissimus*. *Mirificus* has *mirificissimus* or *mirificentissimus*.

IRREGULAR, DEFECTIVE, OR UNUSUAL COMPARISON.

Positive.	*Comparative.*	*Superlative.*
Adolescens,	adolescentior,*	———.
———	anterior,	———.
Aprīcus,	apricior,*†	apricissimus.*†
Bellus,	bellior,*†	bellissimus.*
Bonus,	melior,	optimus.
———	citerior,	citimus.
Consultus,	consultior,*†	consultissimus.*
Crispus,	crispior,*†	crispissimus.*†
Deter (*obsol.*)	deterior,*	deterrimus.*
Dexter,	dexterior,*	dextimus.
Diversus,	diversior,*†	diversissimus.*†
Dives, divitis *cont.* ditis,	divitior*† *cont.* ditior,	divitissimus*†, *cont.* ditissimus.
Diuturnus,	diuturnior,*	———.
Exter,	exterior,*	extimus, extremus.
Falsus,	———	falsissimus.*†
Fidus,	fidior,*†	fidissimus.*
Jejunus,	jejunior,*†	———
Incly̆tus,	———	inclytissimus.*
Inferus	inferior,*	infimus, imus.
Infinitus,	infinitior,*†	———.
Interus(*obsolete*)	interior,*	intimus.
Ingens,	ingentior.*	———.

Positive.	*Comparative.*	*Superlative.*
Invisus,	invisior,*†	invisissimus.*†
Invitus,	invitior,*†	invitissimus.*
Invictus,	————	invictissimus.*
Juvenis,	junior,	————.
Licens,	licentior,*	————.
Magnus,	major,	maximus.
Malus,	pejor,	pessimus.
Maturus,	maturior,*	maturrimus, -issimus*
Mellitus,	————	mellitissimus.*
Meritus,	————	meritissimus.*
Multus,	plus (*sing. neuter*),	plurimus.
Nequam(*indecl.*)	[1]nequior,*	nequissimus.*
Novus,	————	novissimus.*
Nuperus,	————	nuperrimus.
————	ocyor,	ocyssimus.
Opīmus,	opimior,*	————.
Par,	————	parissimus.*
Parvus,	minor,	minimus.
Persuasus,	————	persuasissimus.*
Posterus,	posterior,*	postremus *or* postumus.
Potis, pote (*monoptote*),	potior,*	potissimus.*
Pronus,	pronior,*	————.
————	prior,	primus.
————	propior,	proximus.
Sacer,	————	sacerrimus*.
Satur,	saturior,*	————.
Senex,	senior,	————.
————	sequior,	————.
————	[2]satior.	————.
Sinister,	sinisterior,†	sinistimus.
Silvester, silvestris,	silvestrior,*	————.
Supinus,	supinior,*†	————.
Superus,	superior,*	supremus, summus.
Vetus,	veterior,*	veterrimus.
————	ulterior,	ultimus.

Words marked* are regularly compared. Those marked† are not often found.

ADDITIONAL SUPERLATIVES WANTING.

Most adjectives in *īlis* and *ālis*, and in *bilis;* as *juvenilis,*

---

[1] *Nequam* forms its comparison as if from *nequi* the genitive.
[2] *Satius* only, I believe, is found.

civilis, capitalis, regalis, tolerabilis. Add also, *arcanus, declivis, proclivis, longinquus, propinquus.*

COMPARISON WANTING.

Participles in *rus* and *dus*, adjectives in *bundus, imus, inus, orus, ĭcus,* and *us* after a vowel (except *-quus*), diminutives in *lus* (which are in reality a sort of comparison); as *amaturus, amandus, pudibundus, limus, matutinus, odorus, famelicus, tenellus, dubius,* have no simple comparison. Add to these, most nouns in *ivus,* and adjectives compounded of verbs and nouns; as *fugitivus, versicolor, tardigradus, degener, consonus, pestifer, armiger;* and *almus, mirus, egenus, lacer, memor, sospes.*

(1) Some adjectives in *us* pure, are found, having simple comparison, such as *arduus, assiduus, exiguus, pius*[1], *perpetuus, strenuus, vacuus,* to which add *tenuis;* but they have generally compound comparison, by *magis* and *maxime.*

The comparison of substantives, as *Nero, Neronior;* of pronouns, as *ipse, ipsissimus;* of words already compared, as *proximus, proximior; postremus, postremissimus,* is not to be imitated.

(2) When the adjective does not vary its termination in comparison[2], and the sense admits further intension, this is done by prefixing *magis* (more), and *maximè* (most); or, for diminution, *minus* (less), and *minimè* (the least). The comparison of eminence denoted by *very* (in adjectives likewise that are susceptible of terminational comparison) is made by *valde* and *admodum,* or by *de, per,* or *præ* prefixed; as *deparcus,* very sparing; *per-* or *præ-facilis,* very easy; *permulti,* very many; *perpauci,* very few[3]. In this state they admit no

---

[1] *Pientissimus* is found in inscriptions.

[2] It may be more a metaphysical than a grammatical remark, that, properly speaking, no words, but such as admit of further intension, can be compared. But, in English, the word *perfect,* and, in Latin, *perfectus, plenus, satur,* &c., are compared. It is evident, that nothing can be *more* perfect than *perfection,* nor *more* full than *fulness.* These words, therefore, do not increase upon the absolute sense of the positive; but, being compared, indicate a comparative increase over something not possessing the full quality implied in the positive, in its absolute and complete sense; and must, therefore, denote *approximation* or *tendency.* Thus, "One thing is *fuller* than another," must mean, that one thing *approaches* nearer to fulness than the other, and presupposes that neither is absolutely *full.*

In nearly a similar way may be explained, the manner in which certain comparatives *seem* greater than superlatives, in the following quotations from Cicero:

"Ego autem hoc sum *miserior* quam tu, quæ es *miserrima.*" "Persuade tibi te mihi esse *charissimum,* sed multo fore *chariorem,* si &c." In these sentences the superlative is to the comparative, as a sort of positive, upon which the comparative is formed.

[3] Adjectives compounded with certain prepositions increasing or diminishing the signification of the simple noun, if the simple noun be in use and admit comparison, are seldom compared; such are *prædives, prædurus; deparcus,*

simple comparison, although the word *perpaucissimi*, a very very few, is found.

(3) When the superlative is wanting, the comparative is sometimes used in its stead: as, *Adolescentiores apum*, The younger *or* youngest of the bees. *Juniores patrum*, The youngest of the senators. In such instances, the bees and the senators are divided into *two* parties; and then the comparative is strictly applicable.

For the comparison of adverbs, see Adverbs.

OF THE VERB.

A Verb has been defined to be "that part of speech which signifies to be, to do, or to suffer:" or, more correctly, "that part of speech which predicates some action, passion, or state of its subject:" as, *amo, vulneror, sto.* Its essential service consists in affirmation, and by this property it is distinguished from every other part of speech.

To the verb belong, conjugation, voices, moods, tenses, numbers, and persons.

OF THE DIFFERENT KINDS OF VERBS.

Verbs are either simple, as *amo;* or compound, as *redamo.* Primitive, as *lego;* or derivative, as *lectito.* Regular, as *amo;* or irregular, as *volo;* defective, as *inquam;* or redundant, as *edo*, I eat. Their termination is in *o*, as *amo;* in *or*, as *amor;* or in *m*, as *sum.*

Verbs have been likewise divided into substantive, and adjective. A substantive verb denotes the affirmation of *being* or *existence:* as, *sum, fio, existo.*

An adjective verb denotes existence, but with the addition of some attribute or quality belonging to the subject: as, *lego,*

---

edurus; subhorridus, subtristis, &c. Except *præclarus*, which has both a comparative and a superlative. But *præstans, præstabilis,* &c. which come immediately from verbs, admit comparison; to which add *præsens*, whose simple noun is not in use, and *præfractus, -ior,* in which the signification of the simple noun is changed. The compounds of *per* derived from verbs follow the same rule as those with *præ:* thus may be found *perquisitior, pervagatior, pervagatissimus, perjurior, perjurissimus,* from *perquiro, pervagor, perjuro* or *pejero.* But when, for the sake of intension, *per* is prefixed to adjectives admitting comparison, it is joined only to the positive; as in *percarus, perdiligens, perpulcher;* nor are such words as *percarior, -issimus,* found. Vossius and Ursinus, however, contend that the superlative also admits *per*, from the supposed occurrence of *perpaucissimus* in Columella, R. R. iii. 20; of *pertenuissimus,* Senec. N. Quæst. ii. 10; of *peroptimus,* Plaut. Mostell. iii. 1. 143; of *perdifficillimus,* Liv. xl. 21; of *perplurimum,* Plin. ii. 54. But better editions have, in these places, *tenuissima, optimo, per difficillimum, plurimum.*

I read, *or* am reading. In regard to their having a person as their subject, or not admitting one, they are divided into personal, and impersonal.

Personal verbs are divided into active, passive, neuter (and neuter passive), deponent, and common.

A verb active is that which affirms that the person or nominative before it is doing something: as, *amo*, *loquor*, *curro*, I love, I speak, I run.

A verb passive denotes that the person or nominative, is suffering, or in the condition of being acted upon: as *verberor*, I am beaten.

A verb neuter denotes the state, posture, or quality of its nominative: as, *palleo*, I am pale; *sedeo*, I sit; *gaudeo*, I am glad.

The verb active may be considered as either transitive, or intransitive. When the energy or action passes from the agent to something else, the verb is transitive: as, *amo*, I love. Every active transitive verb is necessarily placed between two substantives, the agent or nominative, and the object or accusative. Thus when we say, "Achilles slew," our conception of the meaning is incomplete, till we supply "Hector," or some other object on which the agent acts; which, in Latin, is always expressed in an oblique case; as, *Achilles interfecit Hectorem.* Sometimes a clause or sentence supplies the place of this last: as *Superbia fecerat*, Pride had occasioned, What? *ut hæc libertas esset lætior*—Liv.

When the energy does not pass from the agent to any extrinsic object, the verb is intransitive: as, *curro*, I run. This class contains verbs of loco-motion: as, *eo*, *redeo*, *ambulo*, &c.;—verbs of internal or involuntary motion: as, *stillo*, *cado*, *cresco*, &c.;—verbs denoting certain employments: as, *bajulo*, *fœneror*, *regno*, &c. These are sometimes classed with neuter verbs. It may be here observed, that some intransitive verbs, which, as such, cannot have an accusative after them, may be rendered transitive, and in this case have a passive voice, by means of a preposition prefixed to them, which gives to the verb a direction of its energy. Thus some of the compounds of *eo*: as, *adeo* (used passively chiefly in the third persons), *ambio*, *circumeo*, *coeo* (used chiefly with *societas*), *ineo*, *obeo*, *prætereo*, *subeo*, *transeo*. Some compounds of *venio*: as, *circumvenio*, *invenio*, *prævenio*, and *convenio*, which last is generally intransitive, and used passively chiefly in the perfect participle; with some others[1].

---

[1] Some of those intransitive verbs which seem to be rendered transitive, by a preposition, govern either an accusative, or the case of the preposition: as, *Egressus fines*—Sall. & Cæs. *Egredi veritatem*—Plin. *Urbe, tectis egredi*—Cic. & Ov.

A neuter-passive verb is partly active, and partly passive, in termination; and is passive or neuter in signification: as, *fio, factus sum*, to be made: or neuter; as, *audeo, ausus sum*, to dare; *gaudeo, gavisus sum*, to rejoice[1].

A deponent verb has a passive termination, with an active, or neuter signification: as, *loquor*, I speak; *morior*, I die. It is a verb active, or a verb neuter, in *or*. It is called *Deponent*, from its having *deposed* or forsaken the active form.

A common verb has a passive termination, with an active and passive signification: as, *criminor*, I blame, *or* am blamed. It is generally considered as deponent, excepting in the perfect participle, which, in some verbs, has either an active, or a passive, signification.

Verbs receive different names, according to their various natures or tendencies.

Frequentatives denote frequency of action, and are formed from the supine of the primitive, by changing in the first conjugation, *ătu* into *ĭto;* and in the other conjugations, *u* into *o;* as *clamĭto, dormīto, pulso*, from *clamo, dormio, pello*[2].

Inceptives denote an action begun, and going on, and are formed from the second person singular of the primitive verb: thus, *caleo, cales, calesco*[3].

---

[1] *Fio*, with *vapulo* and *veneo*, words which, under an active termination, have the signification and construction of passive verbs, are sometimes named neuter-passives, and sometimes passive-neuters. To them have been added *exulo, nubo*, and *liceo;* but these do not, as the former three, admit after them an ablative of the efficient cause with *a* or *ab*. Indeed, the real signification of *nubo* may perhaps be considered as active; and the other two seem to denote rather an accidental state, than actual suffering.

[2] Frequentatives end in *to, so, xo*, and, when deponent, in *or:* as, *clamito, pulso, nexo, minitor*. *Nato*, which comes from *no, natu*, is irregular in formation. *Scitor*, or, more frequently, *sciscitor*, comes from *scio, scitu*, or from *scisco*. *Pavito* from *paveo; sector* from *sequor; loquitor* from *loquor*, are formed as if the primitives had *pavitu, sectu, loquitu*. *Quærito, fundito, agito*, and *fluito*, are formed from *quæris, fundis, agis*, and *fluis*, or, perhaps, from obsolete supines.—Some seem to be formed by changing *u* into *ito:* thus, from *actu* comes *actito*; from *hæsu, hæsito; lectu, lectito; scriptu, scriptito*, &c. But perhaps these may be formed from other frequentatives now obsolete; indeed, *lecto* and *scripto* are both in Horace.—From frequentatives are formed others: as, *gero, gesto, gestito; jacio, jacto, jactito*, &c. They are all of the first conjugation.

[3] Inceptives are also derived from nouns, by changing the last vowel of the genitive into *asco* or *esco:* as, *puerasco, ignesco, dulcesco*, from *puer, ignis, dulcis*. They are neuter, and of the third conjugation. Those which are formed from nouns want the preterite and supine; the others borrow them from their primitives.

Desideratives or meditatives denote desire, or an attempt, to do a thing, and are formed from the last supine of the primitive, by adding *rio:* as, *esurio*, I desire to eat, from *edo, esu; cœnaturio*, I desire to sup, from *cœno, cœnatu.*

Diminutives generally end in *llo*, and diminish the signification of the primitive: thus, *cantillo*, I sing a little, from *cano; sorbillo*, I sup a little, from *sorbeo.*

There are some verbs in *sso*, derived from other verbs, whose precise import and signification are not ascertained among grammarians: such as, *capesso, facesso, petesso, arcesso, incesso, lacesso. Capesso* and *facesso* are termed inchoatives, or words importing the *commencement of going;* thus, *capesso*, I am going to take; *facesso*, I am going to make; to which some add *viso*, I am going to see. Ursinus calls them, with greater propriety, *intensives:* thus, *capesso* and *facesso* mean, I am taking, or doing, a thing in an earnest or urgent manner; thus also, *petesso*, I very much desire.

Incesso and *lacesso* may be reckoned frequentatives. *Arcesso, incipisso, vibrisso*, have nearly the same signification as their primitives.

OF VOICES.

A voice is that accident of a verb, which denotes whether an action or energy is confined to the agent or nominative: as, *cado*, I fall; or is exerted by the nominative upon an external object, as *Amo virum*, I love the man; or is exerted by an external object upon the nominative, as *Vir amatur*, The man is loved.

As only active transitive verbs exert an energy on extrinsic objects, and cause suffering, so these only admit a passive voice. The voices are two, the active and passive; the one in *o*, as *amo;* the other in *or*, as *amor*.

As an active verb denotes that the nominative to it is doing something, and a passive verb, that it is suffering; hence, to distinguish whether an English verb is to be rendered, in Latin, in the active or passive voice, nothing more is necessary than to consider whether the nominative be doing or suffering; Exa. John is building, *Joannes ædificat.* The wall is building, *Murus ædificatur.* The English is the same in both examples, but in the one, John is active; in the other, the wall is passive.

OF MOODS.

Action and states of being may be predicated, as either certain or contingent, free or necessary, obligatory or optional; hence arises the accident or circumstance of verbs, called a mood or mode.

There are four moods: the indicative, the subjunctive, imperative and infinitive.

The indicative asserts, and interrogates; as *Amo*, I love; *Non amo*, I love not; *Dixit aliquid?* Did he say any thing?

When the sense is purely indicative, and the second form of the verb is subjoined to some conjunctive, adverbial, or indefinite term, the mood is said to be subjunctive; as *Eram miser, cum* amarem. When I was in love. *In tantâ paupertate decessit, ut quî efferretur vix* reliquerit—Nep. that he scarcely left.—When the word expresses what is contingent or hypothetical, having the same signification as *debeo, volo, possum*, with an infinitive, and thus denoting *duty, will, ability*, or *liberty*, the mood is, strictly speaking, potential. When subjoined, it has been termed the subjunctive potential.—When it denotes a *wish*, the mood is said to be optative. It may be remarked, however, that when the second form of the verb is used potentially or optatively, the expression is, probably, elliptical; and that the periphrasis with *possum, volo, licet*, &c., is employed, and not this form of the verb, when the proposition is absolute and independent, or where the *power, liberty, will*, or *duty*, is to be emphatically expressed[1].

The imperative commands, entreats, or permits.

The infinitive expresses the mere energy of the verb, and has neither number, person, nor nominative before it; but approaches nearly to the signification of a verbal noun.

OF TENSES.

As all verbs have their essence in motion or in rest, and as motion and the privation of it imply time, so verbs come to denote time. And hence the origin and use of tenses, which are so many different forms assigned to every verb, to show the various times in which the attribute expressed by that verb may exist.

The tenses are five: the present, preterimperfect, preterperfect or preterite, preterpluperfect, and future.

---

[1] For an able and elaborate explanation of the nature and use of the subjunctive and the potential mood, see Crombie's *Gymnasium*, 2nd ed. vol. ii p. 320.

OF NUMBERS AND PERSONS.

A personal verb admits a person or a thing as its subject or nominative. As one or more persons may speak, be spoken to, or spoken of, there are two numbers; the singular, which speaks of one, and the plural, which speaks of more than one; and three persons in each number. *Ego*, *tu*, *ille* or *illa*, are the first, second and third persons singular; *nos*, *vos*, *illi* or *illæ*, the first, second and third persons plural; and to each of these the verb has appropriate variations in its termination: thus, *Ego amo*, I love; *Tu amas*, Thou lovest, &c. Two or more persons may become the subject; but, as the first person is preferred to the second, and the second to the third, *ego* joined to *tu* or *ille* is equivalent to *nos*; *tu* joined to *ille* or *illi*, to *vos*.

All nouns in the singular, belong to the third person singular; those that are plural, to the third person plural.

Pronouns, participles or adjectives, having nouns understood to them, belong to the third person.

Qui takes the person of the antecedent.

Ipse may be joined, according to the sense, to any person.

OF PARTICIPLES, GERUNDS, AND SUPINES.

To verbs belong participles, gerunds, and supines.

A participle is a part of speech derived from a verb, partaking of the nature of the verb, and of an adjective; of the latter, as agreeing with a noun; of the former, as being distinguished into different times, and governing the same case as the verb, but differing from it in this, that the participle implies no affirmation.

Gerunds are so called because they signify the thing as it were *in gerendo* (antiently written *gerundo*), and, along with the action, convey an idea of the agent.

A gerund is a participial noun, of the neuter gender, and singular number, declinable like a substantive, having no vocative, construed like a substantive, and governing the case of its verb.

A supine is a verbal substantive, of the singular number, and fourth declension, having the same signification as the verb. There are two; one in *um*, called the first supine, which governs the case of the verb, and is supposed to be an accusative; another in *u*, called the second supine, supposed to be an ablative, governing no case, and generally having a passive signification.

There are four participles; one ending in *ans* or *ens*, and another in *rus*, both generally active;—one ending in *dus*, always passive; and another ending in *tus*, *sus*, or *xus* (and one participle in *uus*, *mortuus*), generally passive, but sometimes active, or common, according to the nature of the verb.

Active verbs have two participles: the present ending in *ns*, as *amans*; the other in *rus*, as *amaturus*.

Verbs passive have two: one ending in *tus*, *sus*, or *xus*, as *amatus*, *visus*, *flexus*; the other in *dus*, as *amandus*.

Neuter verbs have two participles: as *sedens*, *sessurus*.

Active intransitive verbs have frequently three: as *carens*, *cariturus*, *carendus*; and sometimes four, as *jurans*, *juraturus*, *juratus*, *jurandus*.

Neuter-passive verbs have generally three: as *gaudens*, *gavisus*, *gavisurus*; *audens*, *ausus*, *ausurus*—from *gaudeo* and *audeo*. *Audendus* is found in Livy. *Fido* has only *fidens* and *fisus*; *soleo*, *solens* and *solitus*. *Fio*, though ranked among these, is a passive verb, and has four participles[1].

Deponent verbs of an active signification have generally four participles; as *sequens*, *secuturus*, *secutus*, *sequendus*, from *sequor*.

Those of a neuter signification have generally but three; as *labens*, *lapsus*, *lapsurus*, from *labor*. But *fruendus*, *fungendus*, *gloriandus*, *medendus*, *potiundus*, *vescendus*, *utendus*, are found; the reason of which is, that their verbs originally governed an accusative, or were considered as active.

Common verbs have generally four participles: as *dignans*, *dignaturus*, *dignatus*, *dignandus*, from *dignor*. Their perfect participle sometimes signifies actively, and sometimes passively: as, *Adeptus victoriam*, Having obtained the victory, or *Victoriâ adeptâ*, The victory being obtained.

All participles are adjectives; those ending in *ns* of the third declension; the rest, of the first and second.

Gerunds and supines come from active, neuter, and deponent verbs: as, *docendum*, *currendum*, *loquendum*; *lectum*, *lectu*; *cubitum*, *cubitu*; *deprecatum*, *deprecatu*—from *doceo*, *lego*, *cubo*, *deprecor*.

---

[1] Diomedes mentions *fiens* as the present participle of *fio*. *Fio* is now considered as the passive voice of *facio*, which has two active and two passive participles, *faciens*, *facturus*, *factus*, *faciendus*, the two last being formed from the antient *facior*.

OF THE USE AND SIGNIFICATION OF THE TENSES.

INDICATIVE MOOD.

Present Tense.—*Amo.*

1. The present tense denotes that an action is going on: as, *ædificat,* he builds; *domus ædificatur,* the house is building. Historians and poets sometimes describe past actions, in this tense, in order to give animation to their discourse, by bringing them, as it were, under immediate observation. Thus Livy; *Ad equites dictator* advolat *obtestans ut ex equis* descendant. *Dicto paruere,* desiliunt *ex equis,* provolant *in primum, et pro antesignanis parmas* objiciunt. The dictator flies forward to the cavalry, beseeching them to dismount from their horses. They obeyed; they dismount, fly forward to the front, &c. It may be observed that both present and past tenses are used together; as *paruere* in the last sentence.

2. Any general custom, if still existing, may be expressed in this tense: thus, *Apud Parthos signum* datur *tympano, et non tubâ*—Justin. Among the Parthians the signal is given by the drum, and not by the trumpet.

3. Those truths which are at all times true, are generally expressed in this tense: as, *Ad pœnitendum* properat, *citò qui judicat.* He hastens to repent, &c.

4. In Latin, as in English, this tense may express futurity: as, *Quàm mox* navigo *Ephesum*—Plaut. As soon as I sail, or shall sail, &c.

Preterimperfect tense.—*Amabam.*

1. The preterimperfect expresses an action as passing, some time ago, but not yet finished; as *ædificabat,* he was building; *domus ædificabatur,* the house was building. Ibam *fortè viâ sacrâ*—Hor. I was going accidentally, &c. *Irruerant Danai, et tectum omne* tenebant. And were, at a certain time referred to, in possession of the house.

2. It likewise denotes what is usual or customary: as, *legebat, aiebat,* he was wont to read, he was wont to say. *In agmine nonnunquam equo, sæpius pedibus* anteibat—Suet. He was wont to go, or in the habit of going; or, as it is sometimes expressed in familiar language, he would go before, &c.

3. It is sometimes used instead of the imperfect subjunctive: as, *Anceps certamen* erat, *ni equites supervenissent,* The battle had been, or would have been, *esset.*

Preterperfect tense.—*Amavi.*

1. When we mean to say that an action was completed in past time without particular reference to the present, a circumstance which is expressed in English by a perfect generally ending in *ed;* or that an action was finished in any portion of a space of past time which is bounded by the present, and not supposed or considered to be interrupted by any intervening circumstance, which is expressed in English by *have* and the perfect participle, we use the preterperfect tense: as, *amavit,* he loved, or has loved. *Orationem hujuscemodi* habuit—Sall. He made a speech, &c.

> *Tum freta* diffudit, *rapidisque tumescere ventis*
> Jussit, *et ambitæ circumdare litora terræ*—Ov.

Then he poured out—and ordered, &c. *Themistocles ad te* veni. I Themistocles have come to you. *Hujus ad memoriam nostram monumenta* manserunt *duo*—Nep. Have remained, &c.

The indefinite time of this tense is sometimes coupled with the passing time of the imperfect: as, Conticuere *omnes, intentique ora* tenebant—Virg. All preserved silence, and were keeping &c. *Themistocles unus* restitit; *et universos pares esse* aiebat; *dispersos* testabatur *perituros*—Nep. Although the action implied in both perfects may have existed *prior* to that which is contained in the imperfects, (which tense may be used to show that the action was continued and progressive,) yet it appears, that *afterwards,* notwithstanding the diversity of tenses, the progression of the action of both is contemporary.

2. This tense is sometimes used, like the present, to express an action of that kind which may be mentioned in any time: as, *Neque ille aut* doluit *miserans inopem, aut* invidit *habenti;*—in which the feelings resulting from the principles of a Stoic, at all times the same, are here expressed by Virgil, in past time.

3. It is sometimes used instead of the pluperfect indicative: as,

> *Quæ postquam* evolvit, *cæcoque* exemit *acervo,*
> *Dissociata locis concordi pace ligavit*—Ov.

Which after he sorted (had sorted) and took (had taken) from the confused mass, &c.

4. It is poetically used instead of the imperfect, or pluperfect subjunctive: as, *Nec* veni *nisi fata locum sedemque dedissent*—Virg. Neither would I have come, *venissem.*

5. In verbs in *or,* this tense is double: as, *amatus sum,* vel

fui. It has been generally supposed that the former of these two expressions is used when we mention an action past, without any regard to the precise time: as, *Domus est ædificata*, The house was built; and that sometimes it expresses time just past, and consequently bounded by the present: and that *Domus ædificata fuit* implies that the house was built, that is, was finished at some remote period of time; but many instances can be produced of the promiscuous use of these two forms[1]. Thus, *Filius huic fato divûm prolesque virilis nulla fuit, primâque oriens* erepta *juventâ* est—Æn. Was snatched away, &c. Occisus est 45 *imperii anno*—Eutr. He was slain. *In quibus* es venata *montibus*—Ov. Have you been hunting. *Tune* es quæsita *per omnes, nata, mihi terras*—Ov. Have you not been sought for, &c. Assuetus *studiis mollibus ipse* fui—Id. I have been accustomed, &c. *Janua sed nullo tempore aperta fuit*—Ov. Has been. *Neque vero non* fuit apertum—Nep. Was it evident, &c. But some of these may be considered as adjectives.

In some verbs the distinction seems to be maintained.

Linacer says that *pransus sum* denotes an action immediately past; *pransus fui*, an action past at some distance of time. And Cicero uses the expression, *Qui in patriâ funditùs delenda* occupati *et* sunt, *et* fuerunt. Who are employed, or have been employed (up to the present time),

---

[1] The promiscuous interchange of several tenses which appear to be different in their nature and conformation, may have arisen from a variety of causes.

1. From the impossibility of fixing a standard, by a reference to which the different kinds and minute gradations of time might be ascertained. All kinds of time are relative, and to be ascertained by some fixed boundary. The present time has been adopted as this boundary, that which is on one side being called past time, and that which is on the other, future time. But it happens, that, as time cannot be arrested, this boundary itself is every moment shifting, and what was future the last moment, is present this moment, and is, at the commencement of the next, added to the past; the fact being that present time, (although we speak of the present moment,) like a mathematical point, can have its momentary existence in idea only.

2. In relating past events it sometimes happens, that this portion of time which we denominate present, and by which other times are to be ascertained, is supposed fixed at different periods. We sometimes relate past actions, as if, while we are speaking, we were transferred back, and were present during the time of their being carried on; or, which is nearly the same, we bring them forward, and relate them in present time, as if they were happening during the time of recital.

3. When the sense has not been rendered ambiguous by the use of one tense instead of another, they may have been used promiscuously; but this does not prove the identity of their significations.

4. An inaccuracy in ascertaining the real import of some Latin tenses may have arisen from the ambiguous, or various ways, in which we express the import of certain tenses, in our own language. Thus, *amor* is expressed by I am loving, I am a-loving, I am in-loving (all understood passively, in the same way as, when we say, He is training, or in-training, we mean that the person is under a certain regimen), I am in the state of being loved, and, usually I am loved, &c. *Amabar* has been expressed, as the former, I was

and who were employed (at some remote time past). It has been remarked that *sum* and *eram* with the perfect participle are commonly used to constitute the perfect and pluperfect, passive; *fui* and *fueram*, very seldom.

The Preterpluperfect tense.—*Amaveram.*

1. When we mean to say that an action was completed, before some other action took place, which also is past, we use the preterpluperfect tense: as, *ædificaverat*, he had built. Before the succours arrived, he had conquered the enemy ——*hostes* superaverat.

2. It is sometimes used among poets, and prose writers too, for the perfect indicative, and pluperfect subjunctive: as, Dixeram *a principio, ut de republicâ sileretur*—Cic. I have said, &c. *Si mens non læva fuisset*, impulerat, &c.—Æn. He would have impelled, *impulisset*, or, according to the same idiom in English, had impelled, &c.

3. In verbs in *or* this tense is double: as, *amatus eram*, vel *fueram*, the former denoting that I was loved at some time past; the latter, that I had been loved before some time past. But like the compound perfect, both forms (of which the first is the more common) are used promiscuously, according to the common signification of the pluperfect.

4. In some instances the participle seems to be considered as little different from an adjective, and then *eram* is trans-

---

loving, I was in-loving, I was being loved, I was in the state, or custom, of being loved, I was loved, &c. Now, it is evident that, in such expressions as I am loved, the house is built, he was loved, *loved* and *built* refer to an action completed, and are inapplicable to an action incomplete and progressive, such as must be predicated in that tense which expresses action going on, and not finished; for, in *amor*, the suffering is unfinished, progressive and present, and not perhaps to be clearly expressed in English by the perfect participle, without circumlocution. *Amabar* likewise denotes an action that was passing; but in *I was loved*, as in *I am loved*, the suffering is finished, the one in past time indefinitely, and the other in past time connected with present time. The progression of action can be indicated only by the participle in *ing:* as, The house is building, *Domus ædificatur*. But as this participle has both an active and a passive signification, its use in this way often becomes ambiguous, and the meaning is then to be discovered by an examination of the context. Indeed, if we say The man is teaching, is murdering, or is esteeming, we are invariably inclined to consider the man as acting, not acted upon; for whether it arises from habit, or from something in the nature of this participle, it is difficult to be reconciled to the use of it in a passive sense, when the subject is a person; and, as has been already observed, if we use *loved*, *esteemed*, we do not mark progression exclusively. But, when the historian is relating past actions, in present time, he uses with great propriety the perfect participle: thus, *In quo facto domum* revocatur, *accusatus capitis* absolvitur; multatur *tamen pecuniâ*, *&c.*—Nep. He is recalled home,—he is acquitted,—fined, &c. For some further remarks on this subject, see Grant's English Grammar, pp. 57, 64, 65, 85, 86. It would, there, appear, that the perfect participles of verbs of *feeling* imply progression, or do not necessarily indicate cessation.

lated *was:* as, *Neque id tam Artaxerxi, quam cæteris* erat apertum—Nep. Neither was that evident, &c. Finitus*que novæ jam labor artis* erat—Ov. And the labour of the new art was now finished. *Primâ luce ex superioribus locis, quæ Cæsaris castris* erant conjuncta, *cernebatur equitatus*—Cæs. Which were next to, or adjoining to.

The Future tense.—*Amabo.*

1. This tense is used when we mean to express that an action will be going on, some time hence, but not finished: as *Cœnabo,* I shall sup, or be supping; *Domus ædificabitur,* The house will be building.

2. In Latin, as in English, the second person of this tense is used imperatively; as in the divine precepts, *Non occides, non furaberis,* &c. Thou shalt not kill, steal, &c. It is used by profane writers likewise: as, *Tu hæc* silebis; *Ciceronem puerum* curabis, *et* amabis—Cic. You will keep these things secret; you will take care, &c.

The tense, as used in this last sentence, seems half imperative, and half future; the former, as conveying, very faintly and delicately, a desire that the things may be done; and the latter, as intimating the idea or belief that they will be done.

ADDITIONAL REMARKS ON THE TENSES, AND ON THE IDIOM OF CERTAIN ENGLISH TENSES.

The present, the imperfect, and the future tenses, are used when we mean to express that an action is, was, or will be, going on. The perfect, pluperfect, and perfect future (sometimes called the second future, and sometimes, though improperly, the future subjunctive, under which title it will be hereafter explained) are used when we mean to express the perfection of an action.

According to the idiom of the English language, it sometimes happens that those actions which, in English, are predicated in the three latter tenses are expressed, in Latin, by the three former: thus, when we mention that an action has existed for some time, *and is still continuing,* we use, in English, the perfect; but in Latin, the present. And if, in English, the pluperfect has been used, in Latin the imperfect is used. Thus, I have been, and still am, is expressed in Latin by the present. I had been, and, at a particular time, was, is expressed by the imperfect[1]. Exa. *Plus jam* sum

---

[1] It is not improbable that this peculiarity in the English tenses arises from the nature of the auxiliaries. For, although *have* joined to *been,* or to any perfect participle, constitutes a past tense, *have* is the present tense of a verb,

libera quinquennium—Plaut. I have been free more than five years. *Unâ cum gente tot annos bella* gero—Æn. I have been waging war (and now am), &c. Audiebat *jamdudum verba querentis Liber*—Ov. Had heard, or been hearing, and, at a certain past time, was hearing. *Te annum jam* audientem *Cratippum*—Cic. You who have been attending to (and are still attending to) Cratippus. *Huic legioni et Cæsar indulserat præcipuè, et propter virtutem* confidebat *maximè*—Cæs. He not only may have had great confidence in it, but still did confide in it. The tokens of esteem and kindness which he might have shown, had occurred some time ago. They were transient and occasional; but his confidence was still existing, and was permanent and habitual.

A similar analogy exists in regard to the future; for that action which, in English, is expressed in the perfect future, is expressed, in Latin, by the future: as, Tomorrow we shall have been three months in town. *Cras* erimus *tres menses in urbe.*

To the foregoing observations there are very few exceptions.

OF WHAT HAS BEEN TERMED THE FALSE SUBJUNCTIVE.

In Latin, some indefinite words and adverbial conjunc-

---

and denotes present possession. In the same manner, *had*, which, with a perfect participle, constitutes the pluperfect, is, in itself, the perfect of the verb *have*, and denotes merely past possession: thus, I *have* been free more than five years, means I now possess the action expressed by *been-free*, i. e. the action, or rather the condition, of liberty, the existence of which is perfected. I *had* been free more than five years, when a certain event happened, means I possessed, as in the former example, the perfected existence of more than five years' liberty, and at a time too identical with that of the other event—Eram *liber*. Tomorrow I *shall have* been five years free, means I shall possess the perfected existence of five years' liberty—Ero *liber*.

The idiom of the German is the same as that of the English, in which *have* and *had*, and, in some verbs, *am* and *were*, with the participle, constitute the perfect and pluperfect, as our *have* and *had*. Thus, How long have you been in London? *Wie lange* sind *sie zu London* gewesen? How long had you been in London, when—*Wie lange* waren *sie zu London* gewesen, *da*——

The idiom of the Greek is the same as that of the Latin: thus, Πρὶν Ἀβραὰμ γινέσθαι, ἐγώ εἰμι, John viii. 58, translated, according to the Greek idiom, Before Abraham was, I *am*; but expressed according to the English idiom, it should be, Before Abraham was [born], I *have* been, or I *have* existed.

The modern languages, derived from the Latin, follow, I believe, the Latin idiom. Of the Spanish and the French, I can speak with a little certainty. Thus, How long have you been employed in this business? is expressed in Spanish by, *Quanto tiempo ha que* està *Vm.* empleado *en este asunto?* In French by, *Combien y a-t-il que vous* êtes employé *dans cette affaire?* How long had you been employed in this business, when——? In Spanish, *Quanto tiempo habia que* estaba *Vm.* empleado *en este asunto, quando——?* In French, *Combien y avoit-il que vous* étiez employé *dans cette affaire, quand——?*

tions may govern the subjunctive, when the sense is unconditionally assertive, or indicative. Certain conjunctions also require the subjunctive mood after them, independently of the sense. In English, conjunctions, as has been remarked by Dr. Crombie in his learned and ingenious treatise on the Etymology and Syntax of the English Language, govern no mood, the sense alone determining the mood that should follow them. Hence it happens, that, in Latin, certain indefinite words and adverbial conjunctions[1] may, and certain conjunctions must, govern the subjunctive, when, in the English, the use of the subjunctive would, according to the nature of the language, be inconsistent with, or not clearly expressive of, the meaning intended to be conveyed; and from these circumstances, arising from contrasting the different ways of using the same mood in the two languages, has originated what has been improperly named, in Latin, the false subjunctive.

The following are examples:—*Rogas me* quid *tristis ego* sim.—Ter. Why I *am* sad. Quàm *dulcis* sit *libertas, breviter proloquar*—Phædr. ——how sweet liberty *is*. Quum *Cæsar hæc* animadvertisset. *Had* observed. *Adeo benevolus erat*, ut *omnes* amarent. That all men *loved* him. In all these examples the verb is really subjunctive. In many instances the meaning may be sufficiently obvious, whichever mood may be used in English: thus, *Vehementer eos incusat; primum quòd, aut* quam *in partem, aut* quo *consilio* ducerentur, *sibi quærendum, aut cogitandum, putarent*—Cæs. Into what part, or with what design, they *were*, or *might be*, conducting (being conducted).

POTENTIAL AND SUBJUNCTIVE MOOD.

Present tense.—*Amem.*

The present tense expresses contingency going on either in present or future time. It has generally the signs *may*,

---

[1] It appears to me that, strictly speaking, the real government of conjunctions is seen only in what is termed the false subjunctive. In such expressions as, *Lego ut discam*, *Oro ut redeat*, it is evident, that, independently of the conjunction, the *sense* requires the potential mood. Not so, in such expressions as, *Adeo benevolus erat ut omnes amarent*, That all men *loved* him; for here the sense is purely assertive, or indicative, and yet the conjunction *ut*, by its own power, causes the verb to be put in the subjunctive; and indeed, although, in speaking of these two moods, their names are generally used indifferently, their terminations being the same, this seems the *real* character of the subjunctive, its proper English being indicative :thus we say in the present also, *Tam dives es ut* nescias, You are so rich that you *know* not—not that you *cannot*, or *may not*, know.

might, *could*, *can*, *would*, *should*: and in many instances is equivalent to the verbs *debeo*, *possum* or *licet*, and *volo*, with an infinitive, either in interrogative, or declarative sentences. *Mediocribus*, *et quis* ignoscas *vitiis teneor*—Hor. Which you may excuse. *Quam sancte jurabat*, *ut quivis facile* possit *credere*—Ter. Might[1] believe; not may. *Orat a Cæsare ut* det *sibi veniam*—Cæs. He begs of Cæsar that he would give him leave.

Debeo implied.

Quid me ostentem?—Cic. Why should I boast?

Possum.

Plures reperias *ad discendum promptos.* You may find many ready, &c. *Tamen ea faciatis e quibus* appareat *voluptatem vos*, *non officium*, *sequi.* By which it may appear that ye pursue pleasure, &c. *Non habes quid* arguas—Cic. You have nothing which you can blame.

This tense has this meaning, when the clause of the potential signifies *end*, or *purpose*, with *ut*, *quo*, *ne*: as, *Lego ut* discam, I read that I may learn.

Volo.

Quod si hæc urbs vocem emittat, *non hoc pacto* loquatur? Would it not speak?

This tense may be used,

1st. When the clause of the relative is the predicate: as, *Erunt qui audaciam ejus* reprehendant—Cic. There will be persons who will censure (or blame) his boldness. Here the verb is subjunctive.

2dly. When the clause denotes the end or effect of some former verb: as, *Nunquam efficies ut* judicem. You will never cause me to judge.

3dly. When the clause is indefinite: as, *Nescio ubi* sit. I know not where he is.

---

[1] *May* denotes present liberty; *might* and *might have*, past liberty. *Can* denotes present ability; *could* and *could have*, past ability. *Would* and *should*, the preterites of *will* and *shall*, denote, the one, past volition, and the other past obligation. But *might*, *could*, *would*, and *should*, though preterites, are used to denote present time likewise; but in this case congruity in the tenses must be observed. Thus I may say—"I may go if I choose," or, "I might go if I chose." In the former, the liberty and inclination are each expressed as present. In the latter, although liberty and inclination be expressed in the preterite, present time is implied. Thus also in Latin, the imperfect potential expresses present time: as, *Irem si vellem*, I might go if I chose.—The depending action, which, in English, is expressed by an Infinitive, is future, or subsequent to the time expressed by the auxiliary; hence it is, that the potential mood implies, in regard to execution, futurity. The modal time, however, depends upon the leading words which are implied in the signification.

4thly. When the clause signifies a probable consequence of a conditional or contingent event: as, *Nam si altera illa magis instabit*, forsitan nos rejiciat—Ter. He perhaps will (may) reject us.

5thly. It is used elegantly after *fore* or *futurum esse*, and when the following verb wants the future participle: as, *Confido fore ut* utamur *alio genere literarum.* I trust that we shall use another kind, &c. '*In spem veniebat*, *fore*, *uti pertinaciâ* desisteret—Cæs. That he would desist.

6thly. It is generally used in interrogative sentences, when in English we employ *shall*, a sign of the future tense. Thus *eamne?* Shall I go? *Quid si non veniet*, maneamne *usque ad vesperum?*—Ter. Shall I remain? The reason of this usage seems to be that *shall*, originally equivalent to *I owe* or *I ought*, is implied in this tense. Thus, *Quid* faciam? i. e. *Quid facere debeo?* What shall I do? *or*, what ought I to do? *Non* eam? *Nonne ire debeo?* Should I not go? Ought I not to go?

When the present potential implies *volo*, the will is generally signified as present, and the execution as future; and, therefore, the thing may be expressed in the present potential, or in the future indicative.

In regard to such examples as *Rogo ut* facias, I request that you will do it,—it may be observed, that, although the execution of the request must be future in regard to the request itself, yet as the one may be supposed immediately to follow the other, so as in the mind of the speaker to be almost contemporary events, the Latins expressed it in the present tense.

Preterimperfect tense.—*Amarem.*

The imperfect is used to signify a contingent passing event, either in past, present, or in future time. *Si fata fuissent*, *ut* caderem, *meruisse manu*—Virg. If it had been my fate that I should fall. *Utinam jam* adesset—Cic. I wish he were now present. *Si possem*, *sanior* essem—Ov. If I could, I would be wiser. *Adolescenti ipsi* eriperem *oculos: post hæc præcipitem* darem—Ter. I would tear out the eyes of the young man himself, and afterwards would throw him down headlong.

It likewise seems in some instances to imply *possum*, *volo*, and *debeo*.

Possum.

Putares *nunquam accidere posse*, *ut verba mihi deessent*—Cic. You might think.

Volo.

Egone istuc facerem? Would I do that?

Debeo.

Non venirem? Should I not come?

The use of this tense, as well as of the present, depends upon the tense of the preceding verb.

If the clause depend upon a verb implying past time, or upon a future infinitive governed by a verb of past time, this tense is used: as, *Rogavi ut* faceres, I requested you to do it. *In spem veniebat fore ut* desisteret, He was in hopes he would desist. The sense will point out the exceptions; as, Mortuus est *ut nos* vivamus, He died that we may live. When the sense of the leading verb is present-perfect, the present subjunctive sometimes follows: as, *Ea ne* (*ut non*) *me* celet, *consuefeci filium*—Ter. I *have* accustomed. If the preceding verb be present or future, the present of the subjunctive must be used; as, *Moneo ut* caveas, I advise you to take care. *Legam ut* discam, I will read that I may learn. *Confido fore ut* utamur, I trust we shall use. But these rules are sometimes infringed; as, *Dumnorigi, ut idem* conaretur, *persuadet*—Cæs. *Non* puto *te* expectare *quibus verbis eum* commendarem—Cic. Yet on another occasion he says, *Nihil jam opus* est *te* expectare *quibus verbis eum* commendem. Subjunctively, *Quo factum est, ut brevi tempore* illustraretur—Nep. became famous.

Preterperfect tense.—*Amaverim.*

This tense denotes a contingent action which may be already past, or which will be past at some future time[1]. The common signs are *may*, *might*, *would*, or *should have.*

Errârim *fortasse*—Plin. Perhaps I might be in an error. *Injussu tuo, imperator, extra ordinem nunquam* pugnaverim, *non si certam victoriam videam*—Liv. I never would fight.

---

[1] The author of the article, Grammar, in the *Encyclop. Brit.* seems to deny this tense the power of expressing past contingency, which indeed he thinks cannot exist. In adducing this opinion, he appears to me to confound two things perfectly distinct, viz., objective, and subjective contingency. That there can be no objective contingency in a past action, is sufficiently obvious. What is past, is certain, and, therefore, cannot be contingent. A past action, however, may be considered as an object of subjective uncertainty, or contingency. Thus I may say, "Perhaps I may have written such words, but, if I have, I have no recollection of it."—*Forsan ita scripserim.* It is, doubtless, true that I must either have written, or not have written, and, therefore, the affirmative, or the negative, is objectively certain. But, subjectively, it is not so; it is to me as uncertain as any contingent future event. This distinction is familiar to every logician. See Watts's Logic, part 2, chap. 2. Crombie on Necessity, p. 127.

Quis hunc vere dixerit *divitem?* Who would truly call him rich? *Videor sperare posse, si te* viderim, *et ea quæ premant, et ea quæ impendeant mihi, facile transiturum*—Cic. If I can see you, *or* When I shall be able to see you. It is not commonly used to express past contingency; for, as Johnson observes, *Videris, si affueris,* would not be used for, You might have seen it, had you been there; but *Vidisses si affuisses.*

This tense is often used by writers when they declare their own opinion: as, *De Menandro loquor, nec tamen* excluserim *alios*—Quint. Nor do I (would I) exclude others.

In verbs in *or*, this tense is double, *amatus sim* vel *fuerim*, as in the indicative mood.

It is sometimes used in concessions: as, Parta sit *pecunia*—Cic. Suppose the money were gotten. Or as an imperative, as will be hereafter mentioned.

Preterpluperfect tense.—*Amavissem.*

This tense is used to express a contingent event, to be completed in time past; which contingency is generally future as to some past time mentioned in the context. The usual signs are; *had, might have, would have, could have, should have,* or *ought to have. Si jussisset,* paruissem, If he had commanded, I would have obeyed. *Mortem pugnans* oppetîsses, Thou shouldest have met death, fighting; *or* oughtest to have met. *Boni* vicissent, The good might have conquered. *Quid tibi cum pelago? terrâ contenta* fuisses—Ov. You might have been content. *Verum anceps fuerat pugnæ fortuna;* fuisset—Virg. It might have been so; suppose that it had been so.

It must often be expressed, in English, like the imperfect subjunctive. *Multa pollicens, si* conservâsset—Nep. Promising many things, if he would preserve him. *Responderunt se facturos esse, cum ille vento Aquilone Lemnum* venisset—Nep. They answered, that they would do it, when he should come &c. *Si se consulem* fecissent, *brevi tempore Jugurtham in potestatem P. R. redacturum,* If they would make him consul, that he would soon reduce &c. *Dixerunt se facturos esse quæcunque* imperâsset, They said, they would do whatever he should command.

In such examples, when, at a certain past time referred to, a thing is represented as future, and yet to be completed before another thing which is also represented at that time as future, took place, this tense is used. The past time referred to is expressed by *dixerunt*, they said. When they said so, their doing what he should command, and also the command itself, were future. But as the command must have been given before they could execute it, the verb *impero* is rendered pluperfect, and *facio* is put in the future of the infinitive.—They said that they would do it *then*, when he should have commanded it.

Subjunctively, *Quum Cæsar hæc* animadvertisset—Cæs. had observed. *Accusatus proditionis, quòd a pugnâ* decessisset—Nep. had come off.

Johnson observes that this tense is commutable with the imperfect: as, *Hem* prædiceres *or* prædixisses. *At tu dictis, Albane,* maneres *or* mansisses[1].

In verbs in *or*, this tense has three forms: as, *amatus essem, fuissem,* or *forem. Et felicissima matrum* dicta foret *Niobe, si non sibi* visa esset—Ov. Might have been called, had she not seemed.

Future tense.—*Amavero.*

This tense is improperly named the future subjunctive; for it is a tense of the indicative, and seems to have the same relation to the future of the indicative, as the perfect definite has to the present; on which account it has been named, with more propriety, the perfect future.

When we mean to express that an action will be finished before another action, which is also future, take place, we use this tense. The usual sign is *shall have*, but it is often omitted. *Quum eò stultitiæ* pervenero, *de me actum erit,* When I arrive (shall arrive, have arrived, shall have arrived) at that pitch of folly, I shall be undone. *Cùm* cœnavero, *proficiscar,* When I sup (have supped, shall have supped) I will go.

From these examples, it may be seen that this tense is not very different from the perfect subjunctive; and that, in many instances, it is immaterial to the signification, whether the action be expressed as absolutely future perfect or contingently future perfect.

Mr. R. Johnson, in opposition to Vossius, contends that we may use this tense, in speaking of a thing future, without regard to its being finished before another thing also future, and produces this among other examples: *Si te æquo animo ferre* accipiet, *negligentem* feceris—Ter. If he shall hear that you take this with indifference, you will render him careless.

Now Johnson contends, that, according to the doctrine of Vossius, as his hearing must have taken place before he became careless, it should have been expressed, *Si te æquo*

---

[1] In a few sentences the one tense may be found used instead of the other; but their number is too small to warrant this general observation.

animo ferre acceperit, *negligentem* facies. But as it is not expressed in this manner, he differs from Vossius, and is of opinion, that the future subjunctive may be used like the future indicative. But Ruddiman, agreeing with Vossius, judiciously observes, that we may faintly hint at the finishing of an action yet future, without considering the finishing of an action on which it depends. He also observes, that the occasionally promiscuous use of tenses is not sufficient to make them formally the same.

In verbs in *or*, this tense has two forms: as, *amatus ero* or *fuero*. The first form strictly denotes the completion of a future action indefinitely. The second implies that it shall be finished before another action, likewise future, shall take place. There is no future subjunctive; but its import is expressed by the future participle, and the verb *sum;* thus *amaturus sim, sis, sit*, &c.; as *Haud dubito, quin* facturus sit, I doubt not but he will do it, *quin* being joined to the subjunctive.

IMPERATIVE MOOD.

1. This mood is used, when we address ourselves to a person or thing, to command, exhort, entreat, and sometimes to permit; and consequently the second person is the only part that is really imperative. *Ama*, love thou. *Amatote*, love ye. *Ne* nega—Ter. Deny not.

2. The second person of the present subjunctive is used as an imperative, especially in forbidding, after *ne, nemo, nullus*. *Ne me* attingas, *sceleste*—Ter. Do not touch me.

3. The second person of the perfect subjunctive, or perfect future, is used as an imperative. *Tu* videris *de his*—Liv. Look upon these. *Luant peccata, nec illos* juveris *auxilio*—Æn. Nor assist them.

4. The third person of the imperative is permissive, and generally is expressed by *let.* Faciat, *quod lubet;* sumat, consumat, perdat; *decretum est pati*—Ter. Let him do—let him take, &c.

5. The third person of the perfect, and sometimes of the pluperfect, subjunctive is thus used: *Sed primùm* positum sit, *nosmet ipsos commendatos esse nobis*—Cic. Let it be laid down. *Verum anceps fuerat pugnæ fortuna;* fuisset—Virg. Be it so—let it have been so—it might have been, &c.

6. The first person plural, which belongs to the present subjunctive, is used only in encouraging or resolving. Moriamur, *et in media arma* ruamus—Æn. Let us die—and let us rush.

Vossius and Priscian have contended, that the imperative, in the passive voice, has a preterperfect tense. Johnson denies it, and observes that the very nature of the imperative has a strong repugnance to all past time.

If the command be regarded, and not the execution of it, the imperative may be considered as implying present time. But if respect be had to the execution, the imperative implies future time. The examples which Vossius produces to prove that it has a preterperfect in the passive voice are these: *Primùm* positum sit, *nosmet ipsos commendatos esse nobis*—Cic. *Hæc* dicta sint *patribus*—Liv.; and a few others.

This controversy, like many others respecting the tenses, arises from inattention to the proper distinction between preterite and perfect, the former as referring to time only, and the latter to action. That there can be no preterite of the imperative,—in other words, that a past action, in its nature irrevocable, cannot form the subject of a present command,—is sufficiently evident. But, though every command, considered simply as a command, and expressed imperatively in the words of the speaker, must be present, yet, this command may be either definite or indefinite in respect to the completion of the action. It may either order an action to be done, without referring to the time of its perfection, or it may command its being perfected in a given time. In the latter case, as the action is ordered to be perfected, there can be no impropriety in calling that form of the verb, which expresses it, the imperative perfect. Thus, if I say, *Liber legitor*, I give a general command, without referring to the perfection of the action. If I say, *Liber sit lectus* (*forsan*) *intra horam*, I imply that the reading is to be finished in the space of an hour[1]. The latter may be called the imperative perfect. The Greeks, in their imperatives, admit certain tenses of the past, such as those of the perfect and two aorists. But when they are so used, they either lose their *temporary* nature, or imply such a quickness of execution, that the deed should be, as it were, done, the very moment it is commanded. The same difference seems to be between our English imperatives, *go* and *begone*; *do* and *have done*. The first allow time for going and doing; the others call for the completion of the act, at once.

So in Greek, γραφε, (present imperative,) write thou;

---

[1] It should, however, be observed, that the command implied in such forms really arises from an ellipsis of some *present* of the imperative, such as *da* or *puta*; and that it is only the *perfect* participle which refers to the completion or perfection of the action. The former expresses a command in *present time*; the latter the *perfection* of an *action*, and, by inference, in *future time*.

γραψον, (perfect indefinite or aorist of imperative,) get your writing finished as soon as possible; *γεγραφε*, (perfect imperative,) have your writing finished.

Thus it appears that the present imperative regards the commencement, or progression of an action; the other imperatives seem particularly to have an eye to its completion.

INFINITIVE MOOD.

1. If the action of the infinitive is present or progressive, at the time of the action of the preceding verb on which the infinitive depends, whether it be past, present or future, the infinitive is in the present tense[1]. *Visne mihi auscultare?* Will you listen to me? *Audivit me* stare, He heard that I was standing. *Vidi enim nostros inimicos* cupere *bellum*—Cic. Were wishing.

2. As in the present indicative, poets and historians sometimes relate past events in the present infinitive. *Fertur Prometheus* addere *principi Limo coactus particulam undique desectam*—Hor. to add, meaning to have added.

3. When the action of the infinitive is meant to be past at the time denoted by the leading verb, the infinitive is put in the past time, whatever tense the other may be in. *Victorem victæ* succubuisse *queror*—Hor. Had submitted.

---

[1] When in English two verbs come together, past time is in certain instances expressed in the preterite of the depending verb: as, I ought to *have read.* But the reverse takes place in Latin: as, Debui *legere.* When an action is represented as present at a certain time past, the past time is expressed in both languages, in the leading verb alone, the other being put in the present. Hence, in English it is proper to avoid, when the principal verb has a reference to subsequent action, such double perfects as, I *thought* to *have won,* instead of *I thought to win.* The following examples, in which *possum, volo, nolo, malo,* and *debeo* are the leading verbs in Latin, *seem,* in their English, to infringe this rule. *Meliùs* fieri *non* potuit—Ter. It could not have been done better, *i. e.* it was impossible to be done better. Volui dicere—Plaut. I would have said, *i. e.* I wished to say. Sumere noluit *arma*—Ov. He would not have taken arms, *i. e.* he was unwilling to take arms. Maluit *regis opes* augere—Nep. He would rather have increased the king's power, *i. e.* he was more inclined to increase. Debuisti *mihi* ignoscere—Cic. You ought to have pardoned me, *i. e.* it was your duty to pardon me. Dividi *non* oportuit—Cic. It ought not to have been divided, *i. e.* it behoved it not to be divided. But it is to be observed that *ought,* although the preterite of *owe,* does not now, as formerly, denote past, but present obligation; and that *could, would* and *might,* as has been already mentioned, do not always mark past time exclusively, but very often present time also. In Latin, although the present of the infinitive be used after *memini,* it must be expressed by the perfect, in English: as, *Ego illam vidi virginem: formâ bonâ memini* videre—Ter. I remember that I saw her. The perfect is also used: as, *Tibi me* permisisse *memini*—Cic. In these it seems immaterial whether the circumstances are laid up in the mind, while they are passing, or after they are past; whether I remember the *seeing,* or *permitting* of a person, or the *having seen,* or *permitted* him.

Cæsar repperit a Suevis, auxilia missa esse—Cæs. Had been sent.

4. Sometimes the present and perfect may be interchanged. *Sed abunde erit ex iis duo exempla* retulisse—Val. Max., or *referre*, to relate.

5. When the action of the infinitive may be future to that of the leading verb, it is put in the future, whatever the time of the leading verb may be: *Quem quidem confido omnibus istis laudibus excellentem* fore—Cic. Would be. *Postquam audierat non* datum iri *filio uxorem suo*—Ter. That a wife would not be given to his son.

Note 1. We sometimes find the perfect participle passive, and the future participle active, when employed with *esse* to form the infinitive, used as if indeclinable, and joined to nouns, without regard to their gender or number; thus, *Credo ego inimicos meos hoc* dicturum (esse)—C. Gracch. *Hanc sibi rem præsidio sperant* futurum (esse)—Cic. *Justam rem et facilem* esse oratum *a vobis volo*—Plaut. *Ut cohortes ad me* missum *facias*—Cic. But such constructions, arising probably from oversight, or from considering such a periphrasis as *oratum esse* indeclinable, are not to be imitated.

Note 2. That the future of the infinitive passive is composed of the verb of motion *iri*, and the supine in *um*; and the sentence may be thus supplied: *Postquam audierat* id *non iri* ab illis *datum uxorem suo filio*, That it was not going by them (impersonally; that is, that they were not going) to give a wife to his son.

6. In many instances the present, as in English, may be used when the signification is future; but in some, it appears that the future would be preferable[1]. *Omnia ei* peragere *promiserunt*—Cic. They promised to perform, that they would perform. *Nisi dictis staretur, non se* remittere *exercitum*—Flor. That he would not send back, *remissurum esse*. *Cras mihi argentum* dare *dixit*—Ter. Would give, *daturum*[2].

---

[1] The infinitive seems to be sometimes used for the present subjunctive: as, *Nec Babylonios tentâris numeros, ut meliùs, quicquid erit,* pati—Hor. *that, or by that, by which,* the better *to suffer*, i. e. *ut, vel quò, meliùs* patiaris, *vel pati possis quicquid erit.* This is a Greek idiom. I am not ignorant that some have said, that, here, *ut* is used for *quoniam*, and that the meaning is, *as it is better to suffer*, but the former interpretation I deem preferable.

[2] The use and signification of the infinitive preceded by an accusative, and depending upon another verb, may be seen in the following examples:

Dicit	*me legere,*	He says that I read, *or* am reading.
Dicebat		He was saying that I was reading.
Dixit		He said that I was reading.
Dixerat		He had said that I was reading.
Dicet		He will say that I am reading.

Dicet

7. *Fore*, the infinitive of *sum*, is joined to all participles in *us*. Commissum *cum equitatu prælio* fore videbat—Cæs. *Deinde addis, te ad me* fore venturum—Cic. *Eò quoque* mittendos fore *legatos*—Liv.

In several instances it seems to approach to the signification of *esse*.

Note. That the use of the infinitive as a noun will be found in SYNTAX: and its use after the word *that*, under CONJUNCTIONS.

Gerunds and supines have been defined; and their use and signification will be found explained in SYNTAX.

PARTICIPLES.

Present Part. Act. *Amans*, loving. Perf. Pass. *Amatus*, loved.

Some have supposed that the time of both these participles is present; some have supposed that they have no time, and some have supposed that they are of all times.—The first denotes an action incomplete, and progressive, and its time may, therefore, be considered as present; the second denotes the state of suffering finished, and, therefore, the time in which it has been perfected may be considered as past. For it does not appear that *doctus*[1] is, if I may so express it, the precise counter-part passive of *docens*; because, although *docens* signifies a person at this moment teaching another, *doctus*, it is known, does not denote the person who

Dicit	*me legisse,*	He says that I read, *or*, have *or* had read.
Dicebat		He was saying that I read, *or*, have *or* had read.
Dixit		He said that I have, *or*, had read.
Dixerat		He had said that I had read.
Dicet		He will say that I have, *or*, had read.
Dicit	*me lecturum esse,*	He says that I will read.
Dicebat		He was saying that I would read.
Dixit		He said that I would read.
Dixerat		He had said that I would read.
Dicet		He will say that I am about to read.
Dicit	*me lecturum fuisse,*	He says that I would have read.
Dicebat		He was saying that I would have read.
Dixit		He said that I would have read.
Dixerat		He had said that I would have read.
Dicet		He will say that I would have read.

---

[1] Mr. R. Johnson says that the time is the same in *Vidi eum* superantem as in *vidi eum* superatum. The time of seeing the two men, expressed by *vidi*, is certainly the same; but their situations, in regard to the action which the one is doing, and in regard to the action which the other has completely suffered, are widely different. And I cannot conceive, but that such expressions as, *Vidi eum* superantem, superare, *and* superari, denote an action present and progressive at the time expressed by *vidi*; and that *Vidi eum* superatum denotes an action past and completed in a time previous to that which is expressed by *vidi*.

is at this moment in the act of being taught by the former; but a man on whom, in a time previous to the present, the act has been perfected, and whose suffering is completed, *vir doctus*, a man already taught; and, consequently, the passive voice has no present participle.

But there are not wanting instances, in which, from the nature of the verb, whose action seems susceptible of continuation, it appears that the action of the perfect participle is continued into present time; and in these the perfect participle has the force of a present participle passive: or, in some instances, is to be considered as an adjective, denoting the existence of some quality, the result of past action, but divested of time. Thus: *Notus evolat Terribilem piceâ* tectus *caligine vultum*—Ov. Not merely having been veiled, (and possibly having ceased to be veiled,) but veiling his countenance, or having it, at that moment, veiled. *Sternuntur segetes, et* deplorata *coloni Vota jacent*—Ov. Not merely having been lamented, or despaired of, but at that moment despaired of, desperate, or hopeless. Perfection does not in all cases necessarily imply cessation.

It is not inconsistent with the foregoing explanation, to say that these participles are joined to verbs in all times, and this too without losing their distinctive time and signification. For *amans* denotes an action which is present at the time represented by the leading verb of the sentence, whether that verb be past, present, or future.

In the same manner, *amatus* represents an action which is past, in regard to the time expressed in the context, whether past, present, or future. When divested of time, these participles are called participials, and may govern a genitive: as, *Patiens frigus*, one bearing cold. *Patiens frigoris*, one patient of, or able to bear, cold.

In the latter, *patiens* is a participial, and denotes a quality belonging to some person, and not a transient act. *Doctus Latinam linguam*, one taught the Latin language. *Doctus linguæ Latinæ*, one skilled in the Latin language. As participials, they admit comparison: as, *Servantissimus æqui*—Virg. A very strict observer of equity.

Future Participle Active, *Amaturus*, about to love.

This participle not only implies future time, but also sometimes denotes intention, or inclination: as, *Lecturus sum*, I am about to read, *or* I intend to read.

Joined to *ero*, it is translated as if it constituted another form of the future: as, *Mergite me fluctus, quum* rediturus ero—Mart. I shall be returning. *Nihil ego* ero *illi* daturus—Plaut. I shall give. *Tu procul absenti cura* futurus eris—Ov. *Quo die ad Sicam* venturus ero—Cic.

Joined to *esse* or *fuisse*, it forms the future of the infinitive active, agreeing, like an adjective, with its substantive; *amaturum esse*, to be about to love; *amaturum fuisse*, to have been about to love.

Future Participle Passive, *Amandus*, to be loved.

This participle, coming even from verbs in *or*, signifying actively, has always a passive signification. In conjunction with the verb *sum*, it denotes that a thing *must be done*, or *ought to be done;* and, hence, by inference it likewise implies futurity. *Dixi literas* scriptum iri *ab eo*, I said that a letter would be written by him. *Dixi literas* scribendas esse, I said that a letter should, *or* ought to, be written.

The former is the future of the infinitive, and implies bare futurity; in the latter sentence, *duty* or *necessity* is implied. Delenda *est Carthago*—Cato. Must be, ought to be, is to be, destroyed. *Legatos* mittendos *censuit senatus*—Liv. Should be sent.

In the following examples, it is said to denote bare futurity; *Ut terram invenias, quis eam tibi tradet* habendam—Ov. Dido Æn. To be possessed. *Facta fugis;* facienda *petis*—Ov. Dido Æn. Things that will hereafter be done.

It is also used as a gerundive adjective: as, *Cur adeo delectaris criminibus* inferendis? Why are you so pleased with bringing accusations? *Aliter*—inferendo *crimina. His enim* legendis, *redeo in memoriam mortuorum*—Cic. By reading these; *hæc* legendo. *Ad* accusandos *homines duci præmio.* To accuse men, *or*, to the accusing of men. *Quæ ante conditam*, condendamve *urbem traduntur*—Liv. Before the city was built or building:—In this example, it has somewhat of the force of a present participle passive[1], in regard to the progressive action of its building; and of the future participle, in reference to the intention of that action.

All participles are found with all tenses of *sum*.

---

[1] There are many instances in which the participle in *dus* seems to have the import of the present: thus, *quæ ubi vidit audivitque senex, velut si jam* agendis *quæ audiebat interesset*—Liv. *i. e.* the things while they were doing. Thus also, volvenda *dies en attulit ultrò*—Virg. Perizonius is of opinion that it was originally a participle of the present tense passive, and lays some stress on its being uniformly derived from the present participle active, following even its irregularity in the only one which is irregular: thus, *iens, euntis, eundus.*

Dr. Crombie (Gymnasium, 2nd ed. vol. ii. p. 363) likewise contends, and, it appears to me, successfully, that this word is a present participle of the passive voice; and that it does not, by its own power, ever express futurity, or

OF CONJUGATION AND FORMATION.

Conjugation is the regular distribution of the inflexions of verbs, according to their different voices, moods, tenses, numbers, and persons, so as to distinguish them from one another.

There are four conjugations of verbs, distinguished by the vowel preceding *re* of the infinitive mood.

The first conjugation makes *āre* long: as, *Amāre.*

The second conjugation makes *ēre* long: as, *Monēre.*

The third conjugation makes *ĕre* short: as, *Regĕre.*

The fourth conjugation makes *īre* long: as, *Audīre.*

There are four principal parts of a verb, whence all its other parts are formed, viz. *o* of the present, *i* of the preterite, *um* of the supine, and *re* of the infinitive: as, *Amo, amavi, amatum, amare;* and these are sometimes called its conjugation.

It has been customary to form, from the infinitive, the present participle, the future participle in *dus*, and the gerunds; a formation which cannot be considered as correct, in regard to verbs in *io* of the third conjugation, since those verbs have not in their infinitive the *i* which belongs to those parts; and even in the fourth conjugation, they are formed with greater propriety from the present. For similar reasons, the method which excludes the infinitive is equally objectionable.

The following formation is not liable to such objections, and seems preferable to the other two methods, for reasons which will be found in the annexed explanation.

---

the obligation either of necessity or duty. In such phrases as *tempus petendæ pacis*, neither futurity nor obligation is expressed, the expression being equivalent to *tempus petendi pacem, tempus quo pax petatur, tempus petere pacem.* In *volvenda dies en attulit ultro*—Virg., *volvenda* is clearly a participle of the present tense passive, equivalent to *sese volvens*, or *dum volvitur*, and expressing neither futurity nor obligation. In such expressions as *permisit urbem diripiendam*, he contends that it is *purpose*, not futurity, that is *directly* expressed. He does not, however, deny that the participle in *dus*, when joined to the verb *sum*, uniformly denotes moral or physical obligation; but he contends, that, in such phraseologies, there is no word expressive of futurity or obligation, although the combination of the two words has by usage acquired this signification, in the same manner as in English, such expressions as "*Is a man to be punished* for what he could not prevent?" in which there is no word expressive of duty, obligation, or futurity, are reckoned equivalent to "*Ought* a man to be punished?" He agrees with Perizonius in considering *fore* to be understood in *Movebatur igitur misericordiâ civium, quos interficiendos videbat*—Cæs. Because he saw that many of his countrymen must fall, or would necessarily be slain, if he encountered the enemy in another battle.

The Formation of the Tenses of Verbs, from the Present, the Perfect, the Supine, and the Infinitive.

I. From *-o* are formed,

	Names of the Tenses.
-bam,	Imperf. Indic.
-bo,	Fut. Indic. of the 1st and 2d Conjugation.
-am,	Pres. Subj. of the 2d; Pres. Subj. and Fut. Indic. of 3d and 4th.
-em,	Pres. Subj. of the 1st.
-ns,	The Present participle.
-dus,	The Fut. Participle, Passive.
-dum, *-di,* *-do,*	The Gerunds.

II. From *-i* are formed,

-ram,	The Plup. Indic.
-rim,	The Perf. Subj.
-ro,	The Fut. Subj.
-ssem,	The Plup. Subj.
-sse,	The Perf. Infinit.

III. From *-um* are formed,

-u,	The second Supine.
-us,	The Perf. Participle, Passive.
-rus,	The Future Participle.

IV. From the infinitive, whether ending in *-re*, *-le*, or *-se*, are formed the imperative, by cutting off the final syllable; and the imperfect of the subjunctive, by adding *m* to it.

Observations on the Formation of Regular and Irregular Verbs.

(1.) The first formation includes all verbs in *-o* and those in *-io* of the third conjugation. These last have the *i* also before *-unt* of the present indicative, and *-unto* of the imperative. The principal irregularity of the irregular verbs, besides their deficiency, consists in their deviating from the usual mode of formation, chiefly in those parts that are formed from the present. Thus:

		Imperf. Indic.	Fut.	Pres. Subj.
Sum,	has,	*eram*,	*ero*,	*sim*.
Possum,		*poteram*,	*potero*,	*possim*.
Prosum,		*proderam*,	*prodero*,	*prosim*.
Volo,		———	———	*velim*.
Nolo,		———	———	*nolim*.
Malo,		———	———	*malim*.
Eo,		*ibam*,	*ibo*,	*eam*.

Pres. participle, *iens*; gerunds, *eundum*, *-i*, *-o*. *Ens* from *sum* is obsolete. Its compound, *potens*, is generally considered as an adjective; also, *absens* and *præsens*.

(2, 3.) The second and third formations are followed by all verbs having a perfect, or supine. *Fio*, though active in its termination, being a passive verb, has all the compound tenses of the passive voice. *Sum*, though without a supine, has the future participle, *futurus*, as if from *fuitum* or *futum* of the obsolete *fuo*, whence it has also *fui* its perfect, *fore* of the infinitive, *forem*, &c.

(4.) The fourth formation includes regular and irregular verbs: thus, infinit. imperat. and imperf. subj. *Regere*, *rege*, *regerem*; *Capere*, *cape*, *caperem*; *Ferre*, *fer*, *ferrem*; *Ire*, *i*, *irem*; *Posse-*, *Velle-*, *Malle-*, *Nolle-*, *m*, the three first having no imperative; *Esse*, *es*, *essem*; *Prodesse*, *prodes*, *prodessem*. Except *Dic*, *duc*, *fac*, *fi*, and *noli*. *Fieri* makes *fierem*; it was originally *firi*, and *firem*, regularly; and hence *fi* of the imperative.

A Paradigm of the Tenses of the Active Voice of the Four Conjugations, according to the preceding Formation.

1st conj.	2d.	3d.	4th.	*Names of Tenses.*
Amŏ̃	Monĕŏ̃	Regŏ̃	Audĭŏ̃	Pres. Indic. I.
amābam	monēbam	regēbam	audĭēbam	Imp. Indic. II.
amābŏ̃	monēbŏ̃	regam	audĭam	Fut. Indic. III.
amem	monĕam	regam	audĭam	Pres. Subj. IV.
amāns	monēns	regēns	audĭēns	Pres. Part.
amāndŭs	monēndŭs	regēndŭs	audĭēndŭs	Fut. Part. Pass.
amāndum	monēndum	regēndum	audĭēndum	Gerunds.
amāndī	monēndī	regēndī	audĭēndī	
amāndŏ̃, &c.	monēndŏ̃	regēndŏ̃	audĭēndŏ̃	

Amāvī	**Monŭī**	**Rexī**	**Audīvī**	Perf. Ind. V.
amāvĕram	monŭĕram	rexĕram	audīvĕram	Plup. Ind. VI.
amāvĕrim	monŭĕrim	rexĕrim	audīvĕrim	Perf. Subj. VII.
amāvĕrō̆	monŭĕrō̆	rexĕrō̆	audīvĕrō̆	Fut. Subj. VIII.
amāvīssem	monŭīssem	rexīssem	audīvīssem	Plup. Subj. IX.
amāvīssĕ	monŭīssĕ	rexīssĕ	audīvīssĕ	Perf. Infin.
Amātum	**Monĭtum**	**Rectum**	**Audītum**	1st Supine.
amātū	monĭtū	rectū	audītū	2d Supine.
amātŭs	monĭtŭs	rectŭs	audītŭs	Perf. Part. Pass.
amātūrŭs	monĭtūrŭs	rectūrŭs	audītūrŭs	Fut. Part.
Amārĕ	**Monērĕ**	**Regĕrĕ**	**Audīrĕ**	Pres. Infin.
amā	monē	regĕ	audī	Imperative, X.
amārem	monērem	regĕrem	audīrem	Imp. Subj. XI.

A Table of the Persons in each Tense, the Ordinal Numbers referring to the Tenses, as they stand according to their Formation, and the Cardinal Numbers denoting the Conjugation.

INDICATIVE MOOD.

		Singular.			*Plural.*					
	1	2	3	1	2	3				
I. Pres.	ŏ	ās	ăt	āmŭs	ātĭs	ānt	1			
——	ĕŏ	ēs	ĕt	ēmŭs	ētĭs	ēnt		2		
——	ŏ	ĭs	ĭt	ĭmŭs	ĭtĭs	ūnt			3	
——	ĭŏ	īs	ĭt	īmŭs	ītĭs	ĭūnt				4
II. Imp.	bam	bās	băt	bāmŭs	bātĭs	bānt	1	2	3	4
V. Perf.	ī	īstī	ĭt	ĭmŭs	īstĭs	ērūnt, ērĕ	1	2	3	4
VI. Plup.	ĕram	ĕrās	ĕrăt	ĕrāmŭs	ĕrātĭs	ĕrānt	1	2	3	4
III. Fut.	bŏ	bĭs	bĭt	bĭmŭs	bĭtĭs	būnt	1	2		
——	am	ēs	ĕt	ēmŭs	ētĭs	ēnt			3	4

SUBJUNCTIVE MOOD.

IV.	Pres.	em	ēs	ĕt	ēmŭs	ētĭs	ēnt	1			
	——	am	ās	ăt	āmŭs	ātĭs	ānt		2	3	4
XI.	Imp.	rem	rēs	rĕt	rēmŭs	rētĭs	rēnt	1	2	3	4
VII.	Perf.	ĕrim	ĕrĭs[1]	ĕrĭt	ĕrĭmŭs	ĕrĭtĭs	ĕrīnt	1	2	3	4
IX.	Plup.	īssem	īssēs	īssĕt	īssēmŭs	īssētĭs	īssēnt	1	2	3	4
VIII.	Fut.	ĕrō̆	ĕrī̆s	ĕrĭt	ĕrī̆mŭs	ĕrī̆tĭs	ĕrīnt	1	2	3	4

IMPERATIVE MOOD.

X.	——	ā, ātō̆	ātō̆, (ĕt)	(ēmŭs)	ātĕ, ātōtĕ	āntō̆, (ēnt)	1			
	——	ē, ētō̆	ētō̆, (ĕăt)	(ĕāmŭs)	ētĕ, ētōtĕ	ēntō̆, (ĕānt)		2		
	——	ĕ, ĭtō̆	ĭtō̆, (ăt)	(āmŭs)	ĭtĕ, ĭtōtĕ	ūntō̆, (ānt)			3	
	——	ī, ītō̆	ītō̆, (ĭăt)	(ĭāmŭs)	ītĕ, ītōtĕ	ĭūntō̆, (ĭānt				4

---

[1] *ris*, *rimus* and *ritis* are by some reckoned common, both in the perfect and future. Indeed such is the nature of the two tenses, that, in many instances, they can hardly be distinguished.

A Paradigm of the Tenses of the Passive Voice of the Four Conjugations.

1st conj.	2d.	3d.	4th.	*Names of Tenses.*
Amŏr	Monĕŏr	Regŏr	Audĭŏr	Pres. Ind. I.
amābăr	monēbăr	regēbăr	audīēbăr	Imp. —— II.
amābŏr	monēbŏr	regăr	audĭăr	Fut. —— III.
amĕr	monĕăr	regăr	audĭăr	Pres. Subj. IV.
amārĕr	monērĕr	regĕrĕr	audīrĕr	Imp. —— V.
amārĕ	monērĕ	regĕrĕ	audīrĕ	Pres. Imper. VI.
amārī	monērī	regī	audīrī	Pres. Inf.
——ĭĕr	———ĭĕr	—ĭĕr	——ĭĕr	

A Table of the Persons in each Tense.

INDICATIVE MOOD.

	Singular.			*Plural.*						
	1.	2.	3.	1.	2.	3.				
I. Pres.	ŏr	ārĭs, ārĕ	ātŭr	āmŭr	āmĭnī	āntŭr	1			
——	ĕŏr	ērĭs, ērĕ	ētŭr	ēmŭr	ēmĭnī	ēntŭr		2		
——	ŏr	ĕrĭs, ĕrĕ	ĭtŭr	ĭmŭr	ĭmĭnī	ūntŭr			3	
——	ĭŏr	īrĭs, īrĕ	ītŭr	īmŭr	īmĭnī	ĭūntŭr				4
II. Imp.	băr	bārĭs, bārĕ	bātŭr	bāmŭr	bāmĭnī	bāntŭr	1	2	3	4
III. Fut.	bŏr	bĕrĭs, bĕrĕ	bĭtŭr	bĭmŭr	bĭmĭnī	būntŭr	1	2		
——	ăr	ērĭs, ērĕ	ētŭr	ēmŭr	ēmĭnī	ēntŭr			3	4

SUBJUNCTIVE MOOD.

	1.	2.	3.	1.	2.	3.				
IV. Pres.	ĕr	ērĭs, ērĕ	ētŭr	ēmŭr	ēmĭnī	ēntŭr	1			
——	ăr	ārĭs, ārĕ	ātŭr	āmŭr	āmĭnī	āntŭr		2	3	4
V. Imp.	rĕr	rērĭs, rērĕ	rētŭr	rēmŭr	rēmĭnī	rēntŭr	1	2	3	4

IMPERATIVE MOOD.

	1.	2.	3.	1.	2.	3.				
VI.	——	ărĕ, ātŏr	ātŏr, ētŭr	ēmŭr	āmĭnī, āmĭnŏr	āntŏr, ēntŭr	1			
	——	ērĕ, ētŏr	ētŏr, ĕātŭr	ĕāmŭr	ēmĭnī, ēmĭnŏr	ēntŏr, ĕāntŭr		2		
	——	ĕrĕ, ĭtŏr	ĭtŏr, ātŭr	āmŭr	ĭmĭnī, ĭmĭnŏr	ūntŏr, āntŭr			3	
	——	īrĕ, ītŏr	ītŏr, ĭātŭr	ĭāmŭr	īmĭnī, īmĭnŏr	ĭūntŏr, ĭāntŭr				4

OBSERVATIONS ON THE FOUR CONJUGATIONS.

(1) The future of the infinitive, active, is composed of the accusative of the future participle in *rus*, and *esse* vel *fuisse;* the former of which has been termed by some the future imperfect; the latter, the future perfect.

(2). In looking over the scheme of the conjugations, it may be observed, that there is very little difference among them, except in their characteristics. The future indicative of the two first ends, in the active, in *bo;* in the passive, in *bor:* of the two last, in the active, in *am;* and in the passive, in *ar*. The present subjunctive of the first ends, in the active, in *em;* in the passive, in *er:* that of the three last, in the active, in *am;* and in the passive, in *ar*.

The following are the general terminations of the Indicative and the Subjunctive, in the

Active.

Sing.			*Plur.*		
	2	3	1	2	3
——	*s*,	*t;*	*mus*,	*tis*,	*nt.*

The 2nd person singular perfect indicative is an exception, being *isti*.

Passive.

Sing.			*Plur.*		
	2	3	1	2	3
——	*ris*, *re*,	*tur;*	*mur*,	*mini*,	*ntur.*

(3) In the imperative mood, both active and passive, the second form of the third persons singular and plural, and the first person plural, are evidently the same persons of the present subjunctive of their respective voices. The termination *-minor*, of the second person plural, passive, is but little used.

(4) In the first conjugation the verb *do* alone has its increase short.

Verbs of the first conjugation; of the second and third, having *evi* for the perfect; and of the third and fourth, having *ivi*, suffer a contraction, by syncope, of *v*, or of *v* and the following vowel, in certain persons of the perfect of the indicative, and in parts formed from it: also verbs in *io* of the third conjugation, and verbs of the fourth, in the imperfect of the indicative. The quantities of which contractions are as follows;

First Conjugation.

Ind.	Perf.	*āstī*[1], *āstĭs*, *ārūnt.*
	Plup.	*āram*, &c.
Subj.	Perf.	*ārim*, &c.
	Plup.	*āssem*, &c.
	Fut.	*ārō̃*, &c.
Inf.	Perf.	*āssĕ.*

The second and third conjugations, having *evi*, are contracted and marked the same as the first, the *e* being long like the *a*.

The third and fourth in ivi.

Ind.	Imperf.	*ībam*, &c. Passive, *ībăr*, &c.
	Perf.	*ĭī*, *ĭīstī īstī*, *ĭĭt īt ; ĭīstĭs īstĭs*, *ĭērūnt ĭērĕ.*
	Plup.	*ĭĕram*, &c.
Subj.	Perf.	*ĭĕrim*, &c.
	Plup.	*ĭīssem īssem*, &c.
	Fut.	*ĭĕrō̃*, &c.
Inf.	Perf.	*ĭīssĕ īssĕ.*

Observe, that in those verbs in *io*, which have an *i* before *a*, *e*, *o*, *u*, the *i* is short.

PASSIVE VOICE.

(5) The simple tenses of the passive voice are formed from the corresponding tenses of the active, in the following manner. The *first persons singular* of the passive, from the first persons singular of the active, by adding *r ;* or, if the active end in *m*, by changing *m* into *r :* the *first persons plural*, by changing *s* into *r*. The *second persons singular*, by inserting *ri* between the two concluding letters of the same persons in the active; but in the present of the indicative of the third conjugation, by inserting *er* before the final *is ;* and the *second persons plural* are formed by changing *-tis* into *-mini*. The *third persons singular* and *plural*, passive, are always the same as those of the active voice, but with the addition of *ur*.

IMPERATIVE MOOD.

The first form of the *second person singular* is formed by the addition of *re* to the same person active (and is the same as the present of the infinitive active, and as the second person singular of the second form of the present of the indicative passive): the *second persons plural* are formed by changing *-te* and *-tote* into *-mini* (which is the same as the second person plural of the present of the indicative passive) and *-minor*: and the other parts are formed by adding *r* to *o* of the active.

---

[1] According to Priscian, it should be added, that *âvit* is contracted into *ât*. *In omnibus*, he says, *quæ penultimam habent circumflexam, si patiantur syncopam, eundem servamus accentum in ultima ; ut fumávit : fumât ; cupivit, cupît.* Page 629.

INFINITIVE MOOD.

The present of the infinitive passive is formed, in the first, second and fourth conjugation, by changing the final *e* of the infinitive active into *i*; and, in the third, by changing *ere* into *i*, or by taking away *s* from the second person singular of the present of the indicative active. Deponent verbs form their infinitive in the same manner, an infinitive active being supposed, which is the same as the first form of the second person singular of their own imperative; or, by changing, for the third conjugation, *or* or *ior* into *i*, and, for the first, second, and fourth, *re* of the second person singular of the present of their indicative into *ri*.

The Compound Tenses are thus composed.

Indicative mood.

Perf. The perfect participle prefixed to *sum* vel *fui*.
Plup. ———————————— to *eram* vel *fueram*.

Subjunctive mood.

Perf. The perfect participle prefixed to *sim* vel *fuerim*.
Plup. ———————————— to *essem* vel *fuissem*.
Fut. ———————————— to *ero* vel *fuero*.

Infinitive mood.

The accusative of the perfect participle with *esse* or *fuisse*, constitutes the perfect and pluperfect; the first supine and *iri*, the future of the infinitive. This last, some have termed the future imperfect; and the accusative of the participle in *dus* with *fuisse*, the future perfect.

CONJUGATION OF VERBS.

GENERAL RULES.

I. If the verb has the letter *a* in the present, it has *a* likewise in the supine and infinitive, although it may change it in the preterite: as, *facio*, *feci*, *factum*, *facere*.

II. Whatever verbs are deficient in perfects, are without supines also. *Cieo*, (*civi* being borrowed from *cio*,) *cĭtum*; and *tundo*, (*tutudi* being said to be borrowed from the obsolete *tudo*, and to be but little used, unless in composition,) are perhaps the only exceptions.

III. The present of the infinitive is formed from the present indicative, by changing, in the

First Conjugation, *o* into *āre*.
Second Conjugation, *ĕo* into *ēre*.
Third Conjugation, *o*, and *ĭo* into *ĕre*.
Fourth Conjugation, *ĭo* into *īre*.

[Special rules for the formation of the perfects and supines will be found under the different conjugations; and the rules for the formation of compounded verbs will be hereafter mentioned.]

THE FIRST CONJUGATION.

The first conjugation makes *āvi* in the perfect, and *ātum* in the supine: as, *amo*, *amavi*, *amatum*, to love[1].

EXCEPTIONS.

The following six having *ui*, *ĭtum*;

Crepo[2], *I make a noise*; sono, *I sound* (sonaturus, *in Horace*); cubo[3], *I lie down*; tono, *I thunder* (intonatus, *in Horace*); domo, *I tame*; veto, *I forbid*.

[1] The present of the indicative of this conjugation generally ends in *o* impure, but the following verbs in *eo* and *io* belong to it: *beo*, *screo*, *creo*, *meo*, *calceo*, *illaqueo*, *nauseo*, *enucleo*, *delineo*; *amplio*, *basio*, *brevio*, *concilio*, *crucio*, *furio*, *glacio*, *hio*, *lanio*, *luxurio*, *nuncio*, *pio*, *propitio*, *radio*, *repudio*, *satio*, *saucio*, *socio*, *somnio*, *spolio*, *suavio* or *suavior*, *vario*, *vitio*.

[2] *Discrepo* has rather *discrepavi*.

[3] Thus, *ac- re- ex- cubo*, &c. For those that assume the letter *m*, see *Cumbo*, in the third conjugation. *Cubâsse* and *incubavere* are found.

Do[1], dĕdi, dătum, *to give.*
Juvo, juvi, jutum[2], *to help.*
Frico, fricui, frictum, *to rub.* (In- per- re- con- fricatus, *are found.*)
Lavo, lavi, lavatum, *to wash.* (Lavavit, *Plaut.*)
lautum,
lotum,
Mico[3], micui, ———, *to shine.*
Plico[4], *plicui, *plicitum, *to fold.*
*plicavi, *plicatum,
Poto, potavi, potum, *to drink.*
potatum.
Seco, secui, sectum, *to cut.*
Sto[5], stĕti, stătum, *to stand.*

Labo, *I totter;* nexo, *I bind;* plico, *I fold,* have neither perfect, nor supine.

THE SECOND CONJUGATION.

The second conjugation makes *ŭi*[6], *ĭtum*[7]: as, *habeo, habui, habitum*[8], to have.

---

[1] Thus, *venundo, circumdo, pessundo, satisdo.* See *Do*, third conjugation.

[2] Hence *jutus*, and *adjutus;* the latter being more common.

[3] *Emico* has *emicui*, and *emicatum.* *Dimico, dimicavi* (seldom *dimicui*), *dimicatum.* The simple verb *neco* is regular, having *necavi* (sometimes *necui*), *necatum.* Its compounds *eneco* and *interneco* have *enecavi* and *enecui, enecatum* and *enectum; internecavi, -atum* and *-ectum.*

[4] *Du- multi- re- sup- plico, -avi, -atum.*
Ap- im- com- ex- plico, -avi, -atum. Complicavi, } *rarò.*
-ui, -ĭtum. Complicui, }
Explico, I explain, has *-avi, -atum;* I unfold, *-ui, -ĭtum.*

* The words thus marked (*) are obsolete, and are introduced only for the sake of their compounds.

[5] Its compounds have *-stĭti, -stĭtum*, and more frequently *-statum.* The participle in *rus* is commonly formed from the latter. *Circum- inter- super- steti*, are found.

[6] These have no perfect, and, therefore, no supine: *aveo, ceveo, denseo, flaveo, glabreo, lacteo, liveo, mœreo, muceo, renideo, polleo, scateo.*

[7] These have no supine;—neuter verbs having *ui; timeo* and *sileo* (which are neuter and active, and have a passive voice); neuters in *veo.* Except *caleo, careo, coaleo, doleo, jaceo, lateo, liceo;*

EXCEPTIONS.

Algeo,	alsi[9],	———,	*to be cold.*
Ardeo,	arsi,	arsum,	*to burn.*
Augeo,	auxi,	auctum,	*to increase.*
Calveo,	calvi,	———,	*to grow bald.*
Caveo,	cavi,	cautum,	*to beware of.*
Censeo,	censui,	censum,	*to judge.*
Cieo,	cīvi[10],	cĭtum,	*to stir up.*
Conniveo,	connivi, connixi,	———,	*to wink.*
Doceo,	docui,	doctum,	*to teach.*
Deleo,	delēvi,	delētum,	*to blot out.*
Faveo,	favi,	fautum,	*to favour.*
Ferveo,	ferbui,	———,	*to boil.*
Fleo,	flevi,	fletum,	*to weep.*
Foveo,	fovi,	fotum,	*to cherish.*
Frigeo,	frixi,	———,	*to be cold.*
Fulgeo,	fulsi,	———,	*to shine.*
Hæreo,	hæsi,	hæsum,	*to stick.*
Indulgeo,	indulsi,	indultum, *rarò* indulsum,	*to indulge.*
Jubeo,	jussi,	jussum,	*to order.*
Luceo,	luxi,	———,	*to shine.*
Lugeo,	luxi[11],	———,	*to mourn.*
Maneo,	mansi,	mansum,	*to remain.*
Misceo,	miscui,	mistum, mixtum,	*to mix.*
Mordeo,	momordi,	morsum,	*to bite.*
Moveo,	movi,	motum,	*to move.*
Mulceo,	mulsi,	mulsum,	*to stroke.*

---

mereo, noceo, oleo, pareo, placeo, taceo, valeo, and their compounds, which are oftener found in the participle in *rus*, than in the supine. *Arceo* has no supine in use, but, *co- ex- erceo, -itum.* *Taceo* and *lateo* have a supine; but their compounds have none. *Taceo,* sometimes active, and sometimes neuter; it has a passive voice.

[8] *Præbeo* is put for *præhabeo* or *prohibeo.* *Præbit -um, -us, -urus*, and *præbeor* are found, but are seldom used.

[9] *Alsus*, as if from *alsum*, is found in Cicero.

[10] *Civi* belongs to *cio* of the fourth conjugation, which its compounds generally follow: as, *accio*, *excio*, &c.

[11] *Luctum* I can find in dictionaries only; whence comes the substantive *luctus*. Neither *luctum* nor the participles *luctus* and *lucturus* are in use.

Mulgeo, mulsi, mulsum, *to milk.*
mulctum,
Neo, nevi, netum, *to spin.*
Oleo[1], olui, *olitum, *to smell*, or *grow.*
*olevi, *oletum,
Paveo, pavi, ———, *to be afraid.*
Pendeo, pependi, pensum, *to hang.*
*Pleo, *plevi, *pletum, *to fill.*
Prandeo, prandi, pransum, *to dine.*
Rideo, risi, risum, *to laugh.*
Sedeo[2], sedi, sessum, *to sit.*
Sorbeo[3], sorbui, sorptum, *to sup up.*
Spondeo, spospondi, sponsum, *to promise.*
spopondi,
Strideo, stridi, ———, *to make a noise.*
Suadeo, suasi, suasum, *to advise.*
Teneo[4], tenui, tentum, *to hold.*
Tergeo, tersi, tersum, *to wipe.*
Tondeo, totondi, tonsum, *to clip.*
Torqueo, torsi, tortum, *to twist.*
torsum (*seldom*),
Torreo, torrui, tostum, *to toast.*
Turgeo, tursi[5], ———, *to swell.*
Urgeo[6], ursi, ———, *to urge.*
Video, vidi, visum, *to see.*
Voveo, vovi, votum, *to vow.*
Vieo, viēvi, viētum, *to bind.*

---

[1] The compounds of *oleo*, that signify *to smell*, have *-ui, -itum:* as, *ob- per- red- oleo, -ui, -itum.* Those that deviate from the original signification of the simple verb have *-evi, -etum:* as, *ex- in- obs- oleo, -ēvi, -ētum.* But *aboleo, -olēvi, -olĭtum. Adoleo, -olevi, adultum.*

[2] *De- dis- per- præ- re- sub- sideo,* seldom have a supine. *De- dis- sideo,* seldom the perfect.

[3] *Absorbeo* is rarely found to have *-sorpsi; ex- re- sorptum* are not found.

[4] *Attineo* and *pertineo* have no supine;—*abstineo,* seldom; although *abstentus* is found. *Teneo* and *tendo* seem to have the same origin; and they and their compounds are not easily distinguished in their supines, and the formation therefrom, unless when the supine *tensum* from *tendo* is used.

[5] *Tursi* is uncommon. Priscian attributes *obtursi* to Lucilius.

[6] *Urgeo* has *ursum* in the dictionaries; but neither that, nor a perfect nor future participle, is found.

THE THIRD CONJUGATION.

The third conjugation[1] forms its perfects and supines variously, according to the termination of the present.

Bo[2] makes *bi, bĭtum :* as, *bibo, bibi, bibĭtum,* to drink.

EXCEPTIONS.

*Cumbo[3], cubui, cubitum, *to lie down.*
Nubo, nupsi, nuptum, *to marry.*
Scribo, scripsi, scriptum, *to write.*

Co makes *xi, ctum :* as, *dico, dixi, dictum,* to say.

EXCEPTIONS.

Ico, ici, ictum, *to strike.*
Vinco, vici, victum, *to conquer.*
Parco, peperci, parsum, *to spare.*
(*rarely,* parsi,) parcitum[4],

Sco[5] makes *vi, tum :* as, *nosco, novi, nōtum*[6], to know.

EXCEPTIONS.

Disco[7], didĭci, ———, *to learn.*

---

[1] The third conjugation ends in *o* impure; but the following verbs in *io* and *ior* belong to it: *facio, jacio, capio, rapio, *lacio, *specio, fodio, fugio, cupio, sapio, pario, quatio ; gradior, patior, orior, morior,* and compounds, those of *pario* excepted, which belong to the fourth.

[2] *Lambo* and *scabo* have no supines. *Officio,* likewise. *Glubi* and *glubitum,* from *glubo,* are uncommon. *Degluptus* may be found.

[3] *Cumbo* is the same as *cubo* of the first. The following admit the *m : ac- con- de- dis- in- oc- pro- re- suc- superin- cumbo.*

[4] If there be any perfect participle, it is *parcitus. Parsurus* is found in Suetonius, and Livy. *Parcitum* is uncommon. *Comparsit* or *compersit,* from *comparco,* or *comperco,* is used by Terence.

[5] Inceptive verbs in *sco,* want both perfects and supines, unless they borrow them from the verbs whence they are formed: as, *ardesco* borrows *arsi, arsum,* from *ardeo. Ac- in- per- pro- suc- su- per- cresco* have no supine; the other compounds have. *Glisco,* neither perfect nor supine.

[6] But *ag- cog- nosco, -novi, -nĭtum ;* also *recognosco.* The other compounds, like *nosco.* The participle *nosciturus,* as if from *noscitum,* is found in Livy. Priscian makes mention of *ignosciturus,* but it is without sufficient authority.

[7] *Disco* had formerly *discitum ;* and *disciturus* is found in Apulcius.

Pasco[1], pavi, pastum, *to feed.*
Posco[2], poposci, poscitum (*rarely*), *to demand.*
*Quinisco[3], *quexi, ———, *to nod.*

Do[4] makes *di, sum:* as, *scando, scandi, scansum,* to climb.

EXCEPTIONS.

The following nine, having *si, sum,* viz.

Claudo, *I shut.*
Divido, *I divide.*
Lædo, *I hurt.*
Ludo, *I play.*
Plaudo, *I applaud.*
Rado[5], *I shave.*
Rodo, *I gnaw.*
Trudo[5], *I thrust.*
Vado[5], *I go.*

The compounds of *do*[6], having *dĭdi, dĭtum,* viz.

Abdo, *I hide.*
Addo, *I add.*
Condo, *I hide, build.*
Credo, *I believe.*
Dedo, *I yield.*
Dido, *I give out.*
Edo, *I publish.*
Indo, *I put in.*
Obdo, *I oppose.*
Perdo, *I destroy.*
Prodo, *I betray.*
Reddo, *I restore.*
Subdo, *I put under.*
Trado, *I deliver.*
Vendo, *I sell.*

Cădo[7], cecĭdi, cāsum, *to fall.*
Cædo[8], cecīdi, cæsum, *to kill.*
Cedo, cessi, cessum, *to yield.*

---

[1] Thus also *com- de- pasco.* *Epastus* also is found. But *com- dis- pesco, -pescui,* no supine.

[2] *Exposcitum* is found in Seneca, according to Vossius.

[3] *Quinisco* has but one compound, *conquinisco.* Both are uncommon words, and seldom found in their perfects.

[4] *Strido* and *rudo* have no supine. Nor *sido;* but its compounds borrow from *sedeo:* as, *as- circum- con- de- in- ob- per- re- sub- sido, -sedi, -sessum.* Some give *cusi* to *cudo,* but *cudi* rests on much better authority.

[5] The perfects of *rado* and *trudo,* and the perfect and supine of *vado,* are seldom used, uncompounded.

[6] Thus also the double compounds *decondo, recondo, coaddo, superaddo, deperdo, disperdo. Abscondo* has *abscondi* (seldom *abscondidi*), *absconditum* (seldom *absconsum*). The compounds of *do* with prepositions are generally of this conjugation. But *circundo* is of the first. *Interdare, superdare, superdandus, introdabat,* may be found, but are not to be imitated.

[7] The compounds of *cado;* as, *ac- con- de- ex- inter- pro- suc- cĭdo,* have no supine. But, *in- oc- re- cĭdo, -casum.* These are all neuter.

[8] The compounds change *æ* into *ī*; as, *abs- con- circum- de- ex- in- inter- oc- per- præ- re- suc- cīdo.* These are all active.

Distinguish *abscīdo, abscīdi* from *cædo,* and *abscindo, abscĭdi* from *scindo.* Observe also that the compounds of *cædo* have but

Edo[1], edi, esum, edere, *to eat.*
(*uncommon*, estum, esse,)
Findo[2], fidi, fissum, *to cleave.*
Fundo, fudi, fusum, *to pour out.*
Pando[3], pandi, passum, *to open.*
Pedo[4], pepēdi, *peditum, *to break wind.*
Pendo, pependi, pensum, *to weigh.*
(pendi, *perhaps once in Livy,*)
Scindo[5], scidi, scissum, *to cut.*
Tendo[6], tĕtendi, tensum, *to stretch.*
tentum,
Tundo[7], tŭtŭdi, tunsum, *to beat.*
tusum,

Go and *guo* make *-xi*, *-ctum ;* as, *rego*[8], *rexi*, *rectum*, to rule.

EXCEPTIONS.

Ago[9], egi, actum, *to act.*

---

one *s* in their supine; those of *scindo* have a double *s*. Neither the compounds of *cado*, nor of *cædo*, retain the reduplication of the perfect.

[1] *Comestus* is found, but it is better to say *comesus*, as we say *ambesus*, *peresus*, &c. *Edo* and its compounds are generally regular.

[2] The participle *fissus* is to be distinguished from *fisus* of *fido*. Another verb in *ndo* retains the *n* in the perfect, viz. *frendo*, but its participle is *fressus*, or *fresus*, as if from *fressum* or *fresum*.

[3] Some give *pansum* to *pando*. *Expansus* is found; also *dispansus*.

[4] Some deny *peditum ;* but the verbal *peditum* is found in Catullus.

[5] Distinguish *conscissum* of *conscindo* from *concīsum* of *concīdo*.

[6] *Tentum* is most common in the compounds. *Extensum* and *extentum* are used promiscuously. *Ostendo* has oftener *ostensum* than *ostentum*. The compounds having *tentus* are not easily distinguished from those of *teneo*.

[7] The compounds have commonly *-tusum*.

[8] *Pergo* and *surgo -rexi*, *-rectum*. Thus also *ar- cor- di- e- por- sur- rigo*. Some consider *pergo* as a compound of *rego*, and some, of *ago*.

Deago and *conago* become *dego* and *cogo*. *Dego*, *degi*, no supine. *Cogo*, *coegi*, *coactum*.

Ambigo and *vergo* want perfect and supine. *Clango*, *ningo*, *ango*, *satago*, *prodigo*, have no supine. *Sugo* and *lingo*, rarely. *Suctus* is in Pliny. The supine of *lingo* is *linctum*, whence the verbal *linctus* in Pliny, who uses also *linctum sulphur*.

Figo, fixi, fixum, *to fix*, (fictus, *rarò.*)
Fingo, finxi, fictum, *to feign.*
Frango, fregi, fractum, *to break.*
Frigo, frixi, frixum, *to fry.*
frictum,
Lego[1], legi, lectum, *to read.*
Mergo, mersi, mersum, *to sink.*
Mingo, minxi, mictum, *to make water.*
*Pago[2], pepĭgi, pactum, *to fix in*, or *bargain.*
Pango[2], panxi, pactum, *to strike.*
Pingo, pinxi, pictum, *to paint.*
Pungo[3], pupŭgi, punctum, *to prick.*
Spargo[4], sparsi, sparsum, *to spread.*
Stringo, strinxi, strictum, *to bind.*
Tango[4], tetĭgi, tactum, *to touch.*

Ho makes *-xi*, *-ctum:* as, *traho*, *traxi*, *tractum*, to draw.

Io, forms variously: as,

Capio[4], cepi, captum, *to take.*
Cupio, cupīvi, cupītum, *to wish.*
Facio[4], feci, factum, *to make.*
Fodio, fodi, fossum, *to dig.*
Fugio, fugi, fugitum, *to flee.*
Jacio[4], jeci, jactum, *to throw.*
*Lacio[5], *lexi, *lectum, *to allure.*
Pario[6], pepĕri, partum, *to bring forth.*
paritum,

[1] *Di- intel- neg- ligo*, *-lexi*, *-lectum.* The rest as *lego.* Some retain the *e* of *lego:* as, *al- per- præ- re- sub- lego.* Others change it into *i:* as, *Col- de- e- recol- se- ligo.*

[2] *Pago* is obsolete, instead of which *paciscor* is used. The compounds of *pango*, especially those which change *a* of the present into *i*, have the perfect of the obsolete *pago:* as, *im- com- sup- pingo*, *-pegi*, *-pactum.* *Oppango* also has *-egi*, *-actum.* *Circum- de- re- pango* are said to be formed both ways; but for *-panxi*, there does not seem to be sufficient authority.

[3] The compounds have *-punxi.* *Repungo* has *repupŭgi* or *repunxi*, but neither is common.

[4] The changes that take place in *spargo*, *tango*, *capio*, *facio*, *jacio*, and in many others, when compounded, will be hereafter explained in a connected summary; as these, and the others, undergo similar changes, in a state of composition.

[5] Thus the compounds, except *elicio* which has *elicui*, *elicĭtum.*

[6] Its compounds belong to the fourth conjugation. *Partum* contracted for *paritum* is the more usual. The participle *pariturus* is found in Cicero, Ovid, &c.

Quatio, *quassi, quassum, *to shake.*
Rapio, rapui, raptum, *to snatch.*
Sapio[1], sapui, ———, *to be wise.*
*Specio[2], *spexi, *spectum, *to see.*

Jo.—Mejo, minxi, mictum, *to make water.*

Lo[3] makes *-ui, -ĭtum:* as, *molo, molui, molitum,* to grind.

EXCEPTIONS.

Alo, alui, alĭtum, *reg. to nourish.*
(altum, *by syncope*)
*Cello[4], *cellui, *celsum, *to beat, excel.*
Colo[5], colui, cultum, *to till.*
Consulo, consului, consultum, *to advise,* or *consult.*
Fallo, fefelli, falsum, *to deceive.*
Pello, pepŭli, pulsum, *to beat.*
Psallo, psalli, ———, *to play on an instrument.*
Sallo, salli, salsum, *to salt.*
Tollo[6], sustuli, sublatum, *to lift up.*
Vello[7], velli, vulsum, *to pull.*
vulsi,

---

[1] The usual perfect is *sapui;* but it had *sapivi* and *sapii;* whence its compounds *resipio* and *desipio* had also *-ivi* or *-ui,* but the latter is preferable. *Resipisse* and *sapisti,* formed by syncope, are found, the one in Terence, and the other in Martial.

[2] This verb is obsolete; but its compounds are thus formed. *Conspicor* and *suspicor,* formed from it, are deponents of the first conjugation.

[3] *Nolo, volo, malo, refello,* have no supine. *Attollo* and *recello* no perfect or supine. *Ante- ex- præ- cello,* no supine.

[4] *Celsus* the adjective is used. *Ante- ex- præ- cello, -cellui. Excelsus* and *præcelsus* seem to be adjectives. The dictionaries give *recello* a perfect, without sufficient authority. *Percello* has *perculi, perculsum. Perculsi* seems unwarranted.

[5] Thus its compounds, and *occulo,* which changes *o* into *u. Accolo* and *circumcolo* have no supines. *Incultus* does not come from *incolo,* but is a compound of the participle *cultus.*

[6] The perfect and supine of *tollo* come from *sustollo.* They are likewise borrowed by *suffero.* In the same way *extuli* and *elatum,* from *extollo,* are lent to *effero,* when it is used in a similar signification.

[7] Thus, *a- con- e- inter- præ- re- vello;* but generally *de- di-per- vello, -velli, -vulsum.* This distinction is not rigidly observed.

Mo[1] makes *ui*, *ĭtum* : as, *fremo*, *fremui*, *fremitum*, to roar.

EXCEPTIONS.

Como[2], comsi, comtum, *to deck.*
Demo[2], demsi, demtum, *to take away.*
Emo, emi, emtum, *to buy.*
Premo, pressi, pressum, *to press.*
Promo, promsi, promtum, *to bring out.*
Sumo, sumsi, sumtum, *to take.*

No forms variously: as,

Cano, cecĭni, cantum, *to sing*, comp. *-cinui* and *-centum.*
Cerno[3], crevi, cretum, *to see.*
Gigno[4], genui, genitum, *to beget.*
Lino[5], levi, lĭtum, *to daub.*
livi,
lini,
Pono, posui, positum[6], *to place.*
Sino[7], sivi, sĭtum, *to permit.*
Sperno, sprevi, spretum, *to despise.*
Sterno[8], stravi, stratum, *to lay flat.*
Temno[9], *temsi, *temtum, *to despise.*

---

[1] *Tremo* and its compounds have no supine.

[2] The perfects and supines of *como*, *demo*, *promo*, *sumo*, *temno*, and the supine of *emo*, are commonly written with a *p*; thus, *compsi*, *emptus*, &c. It has been wished to appropriate *-psi* and *-ptum* to verbs in *-po*. The latter mode of spelling is certainly the more common, but the former may be more consonant with analogy.

[3] Thus, *de- dis- ex- in- se- cerno*. *Cretum* is but little used, nor *crevi*, denoting *seeing*; but it is used when it means, *to declare one's self heir*, *to decree*, or *to enter upon an estate*.

[4] *Gigno* borrows its perfect and supine from the obsolete *geno*.

[5] The usual perfect is *levi*. *Lini* is said to be in Quintilian. *Levi* may come from **leo*. *Livi* is in Columella.

[6] *Repôstus* for *repositus* is a frequent poetical contraction; also *compôstus*, for *compositus*.

[7] *Sivi* is sometimes contracted into *sii*, especially in the compound: as, *desino*, *desivi*, but oftener *desii*. *Sini* is found in antient authors. Some dictionaries give *sinitum*, but I find no authority for it.

[8] *Consterno* is of the first conjugation, when it denotes *mental agitation*; when it is applied to *body*, it is of the third; but this distinction is not rigidly observed. The same remark is applicable to *exsterno*.

[9] The perfect and supine of this verb are not used out of composition; but *contemno*, *contemsi*, *contemtum*. See note 2.

Po makes *psi, ptum*: as, *carpo, carpsi, carptum,* to pluck.

EXCEPTIONS.

Rumpo, rupi, ruptum, *to break.*
Strepo, strepui, strepĭtum, *to make a noise.*

Quo.—There are only two in *quo*;

Coquo, coxi, coctum, *to boil.*
Linquo[1], liqui, *lictum, *to leave.*

Ro[2] makes *ssi, stum*: as, *gero, gessi, gestum,* to carry.

EXCEPTIONS.

Curro, cucurri, cursum, *to run.*
Fero, tuli, latum, *to bear.*
Quæro, quæsīvi, quæsītum, *to seek.*
*Sero[3], *serui, *sertum, *to lay in order.*
Sero[4], sevi, satum, *to sow.*
Tero, trīvi, trītum, *to wear.*
Verro[5], verri, versum, *to sweep.*

---

[1] *De- re- dere- linquo, -liqui, -lictum.*

[2] *Furo* and *suffero* have no perfect or supines. This is said of *suffĕro,* signifying *bearing* or *suffering*; but when it signifies *to carry away,* it borrows *sustuli* and *sublatum* from *tollo* or *sustollo*; yet, some grammarians deny a preterite and supine to *suffero,* in any sense, and always refer *sustuli* and *sublatum* to *tollo.* Indeed, there seems some disagreement among grammarians, in regard to these verbs; many, guided by a certain analogy, asserting that the preterite and supine commonly assigned to *tollo,* come from *suffero.* In the same way, they refer *extuli* and *elatum* to *effero,* which, they say, lends them to *extollo.* It seems clear to me, that *tuli* and *latum* (said to be a contraction of *tolatum,*) are borrowed by *fero* itself from *tolo* or *tulo*; and that, if borrowed by the original, simple verb, they must still be considered as borrowed by its compounds. *Attuli* and *allatum* are, however, generally referred to *affero,* as they are not used in the signification of *attollo,* which, in course, is said to be without preterite or supine.

[3] The compounds of *sero* that denote *arranging* or *linking together,* are thus formed; being *As- con- de- dis- edis- ex- in- intersero.*

[4] Those that denote *planting* or *sowing,* thus: as, *as- con- circum- de- dis- in- inter- pro- re- sub- tran- sero, -sevi, -situm, a* being changed into *i,* in the supines.

[5] Some give *verro* the perfect *versi;* but *verri* is far preferable.

So makes *sīvi*, *sītum*: as, *arcesso*[1], *arcessīvi*, *arcessītum*, to send for.

EXCEPTIONS.

Depso[2], depsui, depstum, *to knead.*
Incesso, incessi, ———, *to attack.*
Pinso, pinsi, pinsĭtum, *to bake.*
pinsui, pinsum,
pistum,
Viso[3], visi, ———, *to visit.*

To forms variously: thus,

Flecto, flexi, flexum, *to bend.*
Meto, messui, messum, *to reap.*
Mitto, misi, missum, *to send.*
Necto, nexui, nexum, *to tie.*
nexi,
Peto, petīvi, petītum, *to seek.*
Pecto, pexi, pexum, *to comb.*
pexui,
Plecto[4], plexui, plexum, *to plait.*
plexi,
Sisto, stiti, statum, *to stop* (active).
Sisto[5], ——, ———, *to stand* (neuter).
Sterto, stertui, ———, *to snore.*
Verto, verti, versum, *to turn.*

---

[1] *Arcesso, capesso, facesso, lacesso,* are said by some to have *ii* and *i*, by Syncope. The syncopated perfect is the only one left to *incesso. Incessui* is once found.

[2] Some grammarians give *depso* no supine. The dictionaries give it *depsitum*, which, by syncope, becomes *depstum;* and hence the participle *depstus*, which Cato uses.

[3] *Reviso* and *inviso* are said by some to have supines; but since *visum* is denied to *viso*, as being the supine of *video*, whence *viso* itself is formed, upon the same principle *invisum* and *revisum* are to be referred to *invideo* and *revideo.*

[4] Whether in the sense of *plaiting* or of *punishing*, either preterite is very uncommon.

[5] *Sisto* (neuter) is said to borrow *steti, statum* from *sto*—The compounds, have *-stiti, -stitum:* as, *as- circum- con- de- ex- in- inter- ob- per- re- sub- sisto, -stiti, -stitum. Absisto* has no supine; nor are the supines of the others authorized.

Uo[1] makes *ui*, *utum:* as, *tribuo*, *tribui*, *tribūtum*, to bestow.

EXCEPTIONS.

Fluo, fluxi, fluxum, *to flow.*
Ruo[2], rui, ruitum, *to rush.*
Struo, struxi, structum, *to build.*

Vo[3] makes *vi*, *utum:* as, *volvo*, *volvi*, *volutum*, to roll.

EXCEPTION.

Vivo, vixi, victum, *to live.*

Xo[4] makes *ui*, *tum:* as, *texo*, *texui*, *textum*, to weave.

THE FOURTH CONJUGATION.

The fourth conjugation makes *īvi*, *ītum:* as, *audio*[5], *audivi*[6], *auditum*, to hear.

---

[1] These have no supines: *metuo*, *pluo*, *congruo*, *ingruo*, *respuo*, *annuo*, *abnuo*, *innuo*, *renuo*. *Luo* has *lui* (*luĭtum*, seldom). Its compounds, *lūtum:* as, *diluo*, *dilui*, *dilutum*. *Batuo* and *cluo* have no supines; but the verbs themselves have become obsolete.

Fluo seems to have had *fluctum*, as well as *fluxum;* hence the verbal *fluctus*.

[2] The compounds have -*rutum*. *Corruo* and *irruo* are not found in the supine. *Eruiturus* is found as well as *eruturus*. *Ruiturus* is in Lucan.

[3] *Calvo*, *calvi*, *calvere;* and *calvor*, *calvi*, are obsolete.

[4] *Nexui* and *nexum* come rather from *necto* than *nexo*. *Nexo* belongs to the first conjugation. But some grammarians write *nexo*, *nexis*, *nexui*, *nexum*, *nexĕre*.

[5] *Eo* and *queo* are the only simple verbs in *eo* that belong to this conjugation, and both have *ĭtum* in the supine. The compounds likewise; except *ambio*, *ambītum*. These want the supine; *cæcutio*, *gestio*, *glocio*, *dementio*, *ineptio*, *ferocio*. *Obedio* (perhaps *ob·audio*) is a neuter verb; and consequently not used in the passive voice, but as an impersonal verb, hence *obeditum est*, in Livy. It has *obediturus*, as if from *obeditum*, the supine usually given to it. There is not sufficient authority for the supines of *as- circum- sub- pro- silio;* but the verbs *assulto* and *subsulto;* and the nouns *assultus* and *subsultus* are found, formed from a supine. *Aio* and *ferio* want perfect and supine; but *aio* has the 2d persons of the perfect. Likewise verbs denoting *desire*, and ending in -*urio;* except *esurio*, -*īvi*, *ītum;* *parturio* -*īvi*, but for this last there is only modern authority, and perhaps *nupturio īvi*. *Nupturisse*—Apuleius. *Esuriturus*—Ter. *Parturiit*—Buchanan.

[6] In one instance Cicero is said to have used *punitus es*, instead of *punivisti;*—*Cujus tu inimicissimum multò crudelius punitus es.*

EXCEPTIONS.

Amicio, amicui, amictum, *to cover.*
amixi, (*seldom,*)
amicivi, (*malè,*)
Cambio, campsi, campsum, *to change money.* (*obs.*)
Farcio, farsi, fartum, *to cram.*
Fulcio, fulsi, fultum, *to support.*
Haurio[1], hausi, haustum, *to draw out.*
(*seld.* hausum,)
Raucio, rausi, rausum, *to be hoarse.*
Salio[2], salui, saltum, *to leap.*
Sancio[3], sanxi, sanctum, *to ratify.*
sancivi, sancitum,
Sarcio, sarsi, sartum, *to mend.*
Sentio, sensi, sensum, *to feel.*
Sepelio, sepelivi, sepultum, *to bury.*
Sepio[4], sepsi, septum, *to inclose.*
sepivi, (*seld.*)
Singultio[5], singultivi, singultum, *to sob.*
Veneo[6], venii, ———, *to be sold.*
Venio, veni, ventum, *to come.*
Vincio, vinxi, vinctum, *to bind.*

---

[1] *Hauriturus* is found. *Hausurus,* Virgil. *Hausturus,* Cicero.

[2] *Salio* makes *salui* or *salii,* but for the former there are superior authorities. The compounds have *-silui* or *-silii, -sultum. As- circum- sub- pro- sultum,* are unauthorized: but some verbs are found which seem formed from *assultum* and *subsultum.* See note 5, in the preceding page.

[3] *Sancivi* is sometimes contracted into *sancii,* as *sancitum* is into *sanctum;* and hence the participle *sanctus. Sanxi* is almost universally used; and *sanctus* is much more common than *sancitus,* and rests on much better authority.

[4] *Sepivissent* is in Livy; or rather perhaps *sepissent.* But Gronovius conjectures that *sepsissent* ought to be read. The passage is XLIV. 39.

[5] *Singultum,* formed, by Syncope, from *singultitum,* as *sepultum* is from *sepelitum,* is preferred to *singultitum,* on account of the noun *singultus* derived from it, but neither is common.

[6] Some give *veneo* a supine, *venum;* but this is considered as a noun, which, compounded with *eo,* forms *veneo* itself. *Venii* may be contracted from *venivi.*

Compounds of *pario*, a verb of the third conjugation.

Aperio[1]	-rui, -rtum,	*to open.*
Operio		*to cover.*
Comperio	-ri, -rtum,	*to find out.*
Reperio[2]		

DEPONENT VERBS.

To form the perfect of a deponent verb, suppose an active voice; from the supine of which, formed by preceding rules, comes the participle in *-tus*, *-sus*, or *-xus*, which, added to *sum* or *fui*, constitutes the perfect: thus, *gratulor*, *gratulatus sum*, as if from *gratulo*, *gratulavi*, *gratulatum*.

FIRST CONJUGATION.

In the first conjugation all the deponent verbs are formed regularly.

SECOND CONJUGATION.

The second conjugation has the following

Exceptions.

Fateor, fassus sum, *to confess.*
Misereor, misertus sum, *to pity.*
miseritus, (*Liv. and others.*)
Reor, ratus sum, *to think.*

THIRD CONJUGATION.

Exceptions.

Apiscor[3], aptus sum, *to get.*
Comminiscor, commentus sum, *to devise.*
Expergiscor, experrectus sum, *to awake.*

---

[1] Thus also the double compounds, *adaperio, adoperio, cooperio. Comperi*, not *compertus sum*, is found as the preterite of *comperior. Comperio* and *reperio* are perhaps compounds of the obsolete *perio* or *perior*, whence *periculum*, *peritus*, and *experior*, are formed, rather than of *pario*.

[2] The verb *sarrio* or *sario* belongs to this conjugation. It is formed regularly by *-ivi, -itum.* It has also *sarrui*; and Mr. R. Johnson quotes two instances from *Cat. c.* 3, in which *sarseris* is used as a part of this verb; but may it not come rather from *sarcio?* Columella uses *sarrivisse*, xi. 2. *Sarueris* is said to be found in Cato; but some read *sarrieris*. In regard to the supine, *sarritura* is found in Columella; *sartura* is in Pliny, xviii. 27, which implies the existence of *sartum*, as well as *sarritum*.

[3] *Apiscor* is but little used: its compounds are *adipiscor* and *indipiscor, -eptus.*

Fruor[1], fruitus sum, *to enjoy.*
fructus,
Gradior, gressus sum, *to go.*
(*ol.*) grassus,
Irascor[2], iratus sum, *to be angry.*
Labor, lapsus sum, *to slide.*
Loquor, locūtus sum, *to speak.*
loquutus,
Morior[3], mortuus sum, *to die.*
Nanciscor, nactus sum, *to get.*
Nascor[4], natus sum, *to be born.*
Nitor[5], nisus sum, *to endeavour.*
nixus,
Obliviscor, oblītus sum, *to forget.*
Orior[4], ortus sum, orīri, *to rise.*
Paciscor, pactus sum, *to bargain.*
Patior, passus sum, *to suffer.*
Proficiscor, profectus sum, *to go.*
Queror, questus sum, *to complain.*
Sequor, secūtus sum, *to follow.*
sequutus,
Ulciscor, ultus sum, *to revenge.*
Utor, usus sum, *to use.*

The verb *potior* has *potīri*, and belongs to the fourth conjugation; but is used, by the poets, in the 3d and 4th, who, however, prefer *potītur* of the third[6].

FOURTH CONJUGATION.

Exceptions.

Metior, mensus sum, *to measure,*
metitus, (*malè.*)

---

[1] *Fruitus* is said to be the more common; notwithstanding, from *fructus* come the noun *fructus*, and the participles *perfructus* and *fructurus*. Lucretius uses *fructus sum*, iii. 953. *Perfructus* is attributed to Cicero. *Fruitus sum* is in Seneca, epist. 93.

[2] *Iratus* is considered as an adjective.

[3] The infinitive of *morior* is *mori;* sometimes, as in Plautus and Ovid, *morīri*. *Emoriri* is in Terence. The participle is *moriturus*.

[4] The future participles active of *nascor* and *orior* are also *nasciturus* and *oriturus*. In the imperfect subjunctive *oriretur* is universally found instead of *oreretur;* also in the compounds. In any other parts, it is seldom found to follow the fourth conjugation.

[5] *Con- in- ob- re- sub- nitor, -xus* oftener than *-sus*. *Annitor -xus*, and *-sus*, promiscuously. *Enixus* is generally applied to a *birth ;* otherwise, *enisus*.

[6] *Potītur*, Virg. *Poteretur*, V. Flacc. *Poteremur*, Ovid. *Poterentur*, Propert.

Ordior[1], orsus sum, *to begin.*
Experior, expertus sum, *to try.*
Opperior[2], oppertus sum, (*Ter.*) *to wait for.*
opperitus, (*Plaut.*)

COMPOUNDED VERBS.

GENERAL RULE.

Compounded verbs form their perfect and supine in the same manner as the simple verbs: thus, *red-amo, red-amavi, red-amatum,* to love again.

But the following changes, which happen to the preposition, and to the simple verb, in a state of composition, merit attention.

A, Ab, Abs.

A is used in composition before *m* and *r*. *Ab* before vowels, and *d, f, h, j, l, n, r, s*. Before *fero* and *fugio*, it becomes *au:* as, *aufero, aufugio.* *Abs* is used before *c* and *t:* as, *abscedo, abstuli.*

Ad.

Ad changes *d* into the first letter of the simple, beginning with *c, f, g, l, n, p, r, s, t:* as, *accurro, afficio, aggero.* In some writers it remains unaltered, as *adficio.*

Am (*ambe* or *ambi* from ἀμφὶ, *circum*).

Am, before *c, q, f, h,* is changed into *an:* as, *anquiro, anhelo.* Sometimes it assumes its own *b:* as, *ambio.*

Circum.

Circum remains unaltered. The *m* is sometimes changed: as, *circundo* for *circumdo;* omitted: as, *circueo* for *circumeo.*

---

[1] Some give *ordior, orditus,* when it signifies to *weave;* but this rests chiefly on modern authority.

[2] The following have no perfect; *vescor, liquor, medeor, reminiscor, irascor, ringor, prævertor, diffiteor, divertor, defetiscor. Divertor* and *prævertor* are said to borrow perfects from *diverto* and *præverto,* for *diversus sum* and *præversus sum* are not used. In the same way, *revertor,* though it has *reversus sum,* borrows *reverti* from *reverto,* which is an uncommon verb. The word *rictus* is a substantive derived from the obsolete *ringo. Diffessus* is hardly to be found. *Fatiscor* is a very uncommon word. Such words as *ratus, iratus, fessus, defessus;* and *cassus* and *lassus* are considered as adjectives.

Con (for *cum*).

Con, before a vowel or *h*, drops the *n*: as, *coaleo*, *cohibeo*; before *l*, its *n* becomes *l*, and before *b*, *p*, *m*, it becomes *m*: and before *r* it changes *n* into *r*; as, *colligo*, *comburo*, *comparo*, *commeo*, *corripio*. In *comburo* it assumes *b* after it.

Di, *Dis*.

Di is used before *d*, *g*, *l*, *m*, *n*, *v*: as, *diduco*, *digladior*. *Dis* and *di* before *r*: as, *disrumpo*, *dirumpo*; likewise before *j*: as, *disjudico*, *dijudico*. *Dis* is used before *c*, *p*, *q*, *s*, *t*: as, *discumbo*, *dispello*. Before *sp* and *st*, *s* is removed, and before *f* it is changed into *f*: as, *dispicio*, *disto*, *diffiteor*. Before a vowel, it assumes *r*: as, *dirimo*, from *emo*.

E, *Ex*.

E is found before *b*, *d*, *g*, *l*, *m*, *n*, *r*, and before *j* and *v*: as, *ebibo*, *educo*, *ejicio*, *eveho*. *Ex* is used before vowels, and *h*, *c*, *p*, *q*, *t*, *s*: as, *exaro*, *exhibeo*, *excutio*; before *f*, *x* becomes *f*: as, *efficio*.

In.

In sometimes changes *n* into the first letter of the simple verb: as, *illudo*; but before *b*, *m*, *p*, it changes *n* into *m*: as, *imbibo*, *immineo*, *impleo*.

Ob.

Ob generally remains unaltered. The *b* is sometimes omitted, as in *omitto*; or changed into the first letter of the simple verb: as, *offero*.

Re, *Pro*.

Re assumes *d* before *d*, a vowel, or *h*: as, *reddo*, *redamo*, *redeo*, *redhibeo*. *Pro* likewise sometimes takes a *d*, as in *prodeo*.

Sub.

Sub changes *b* into the consonant of the simple, before *c*, *f*, *g*, *m*, *p*, *r*: as, *succedo*, *suffero*, *suggero*. *Submitto* and *summitto*; *submoveo* and *summoveo*, are both used.

Trans.

Trans is generally contracted into *tra*, before *d*, *j*, *n*: as, *trado*, *trajicio*, *trano*; and sometimes before *l* and *m*: as, *traluceo*, *trameo*. *Post* becomes *pos* in *postuli*. Few if any changes take place in the other prepositions. Other prefixes consist of verbs, as in *calefacio*, of *caleo*; of adverbs, as in *benefacio*, of *bene*; of participles and adjectives, as in *mansuefacio*, *magnifico*, of *mansuetus* and *magnus*; of substantives, as in *significo*, of *signum*; of a preposition and noun, as in *animadverto*, of *ad* and *animus*.

OF THE PRESENT.

The following simple verbs, when in composition, change *a* into *e:*

Arceo
*cando
capto[1]
carpo
damno
fallo
farcio
fatiscor
gradior
jacto
lacto
mando
pario
partio
patior
patro
sacro
scando
spargo
tracto.

But we find *amando*, *præmando*, *prædamno*, *ablacto* (seldom), *desacro*, *pertracto*, *retracto*. *Parco* makes *comparco* or *comperco*. *Paciscor* makes *depeciscor*. *Canto* changes *a* in *occento*. *Halo* with *ex* remains unaltered; as, *exhalo;* but we find *anhelo*.

These change *a*, *æ* and *e*, into *i*.

Cado
cædo
cano
egeo
habeo
lædo
lateo
placeo
quæro
rapio
salio, *to leap*.
sapio
statuo
taceo
tango
teneo.

But we find *com- per- placeo; post- ante- habeo*. *Præhabeo* becomes *præbeo; oc- re- cano* are sometimes found.

These change *a* and *e* into *i*, in the present only.

Ago
apiscor
capio
emo
fateor
frango
jacio
*lacio
pango
premo
rego
sedeo
*specio.

Except *coemo*, *cogo* (for *con-ago*), *dego* (for *de-ago*), *circum- sat- per- ago*. *Sursum-erigo* (*e-rego*) becomes *surgo*, and *per-rego*[2] becomes *pergo*.

---

[1] Such words as the following may be formed at once from the supine of the primitive compounded, viz. *accepto* from *acceptum; delecto* from *delectum*, the supine of the obsolete *delicio*.

[2] I was at a loss to determine whether I should consider *pergo* as a compound of *rego*, or of *ago*. From its having an *x* in the perfect it seems to come from *rego*. But it may be observed, that *x* is composed of *gs*, or of *cs*, and that the latter of these is sometimes omitted; that *facio*, although in *feci* it uses but one of these letters, yet in *faxim* and *faxo* (*facsim* and *facso*) uses both; that *lego*, in some of its compounds, has the *g* only, and in others, the *gs* or *x;* and that *ago*, in the language whence the Latin *ago* is probably derived, has an *x* (ξ) in some of its parts; so that the coincidence of the perfects in regard to *rego* and *pergo*, does not seem satisfactorily decisive of the derivation of the latter. To

Antecapio and *anticipo*; *superjacio* and *superjicio* are both used. *Circum- super- sedeo*; *de- ob- re- pango*. *Facio* compounded with a preposition changes *a* into *i*; as, *afficio*, *interficio*. Such compounds have the imperative in *e*; and form their passive regularly, by adding *r* to *o*. The other compounds with verbs, nouns or adjectives, do not change the *a*, and have the imperative in *c*, throwing away the *e*; and their passive voice is like *fio*: as, *calefacio*, *calefac*, *calefio*. Some compounds with nouns and adjectives, throw away the *i* which precedes *o*, and are of the first conjugation: as, *significo*, *lætifico*, *magnifico*[1].

Specio forms some compounds in the same way; as, *conspicor* and *suspicor*, deponents of the first conjugation.

Lego, compounded with *con*, *de*, *di*, *e*, *inter*, *nec*, *se*, changes *e* into *i*: as, *colligo*, *deligo*; but *al- præ- per- re- sub- trans- lego*.

Calco and *salto* compounded change *a* into *u*: as, *inculco*, *insulto*.

Plaudo, compounded, changes *au* into *o*: as, *explodo*; except *applaudo*.

Audio changes *au* into *e* in *obedio*.

Causo, *claudo*, *lavo*, *quatio*, throw away *a*, and *lavo* turns *v* into *u*: as, *accuso*, *recludo*, *deluo* (or from *luo*), *percutio*.

Juro changes *u* into *e* in *dejero* and *pejero*. Its other compounds retain the *u*.

OF THE PERFECT.

Compounds throw away the reduplication of the perfect: as, *pello*, *pepuli*; *compello*, *compuli*. The second conjugation drops the reduplication entirely: as, *spondeo*, *spospondi*; *respondeo*, *respondi*. The compounds of *do*, *sto*, *disco* and *posco*, retain it: as, *circumdedi*, *addidi*, *astiti*, *edidici*, *depoposci*. *Prendo* for *prehendo* has *prendidi* as well as *prendi*. *Repungo* retains it in *repupugi*. *Ac- con- de- dis- ex- in- oc- per- præ- pro- curro*, sometimes have the reduplication, and

---

this it may be added, that *pergo*, though neuter, is sometimes used actively, in nearly the same sense as *perago*; and that as *cogo* (*con-ago*) and *colligo* (*con-lego*) convey similar ideas, and are, neither of them, very different from συν-αγω, whence *ago* may be supposed to be derived, it is not very improbable, that *ago* may, in *sense*, at least, form the basis of *rego*, *lego*, *pergo* and *surgo*. Still, upon the score of *formation*, it is expedient to consider *pergo* as *per-rego*. The rest is mere conjecture.

[1] But *benefacito*, *calefacito* and the like, are more common than *benefac*, &c.

sometimes not. *Circum- re- suc- trans- curro*, seldom or never have it. Some changes in the perfects of certain simple verbs —as, *salui* into *silui*; *cecini* into *cinui*—have been noticed under their conjugations.

OF THE SUPINE.

These compounded change *a* into *e*.

Cantum	carptum	fartum	partum	sparsum.
captum	factum[1]	jactum	raptum	

Also the participles, *aptus*, *fassus*, and *passus*. Observe that compounds in *-do* and *-go*; and the compounds of *placeo*, *habeo*, *sapio*, *salio* and *statuo*, though they change *a* of the simple verb into *i*, do not take *e* in their supine: as, *recido*, *recasum*; *adigo*, *adactum*; *displiceo*, *displicitum*; *prohibeo*, *prohibitum*; *desipio* (*desipitum*[2]); *insilio*, *insultum*; *instituo*, *institutum*.

The simple verbs with which the following are compounded, are either obsolete, or but little known; *adipiscor*, *indipiscor*, *defendo*, *offendo*, *aspicio*, *conspicio*, *experior*, *comperior*, *expedio*, *impedio*, *doleo*, *imbuo*, *compello- as*, *appello -as*, *incendo*, *accendo*, *ingruo*, *congruo*, *infligo*, *affligo*, *confligo*, *instigo*, *impleo*, *compleo*, *renideo*, *conniveo*, *percello*, *im- e- præ- mineo*, *allicio*, *illicio*, *induo*, *exuo*, and some others.

OF VERBS DEFECTIVE IN THEIR PRIMARY PARTS.

The following lines contain a connected view of the principal verbs that are defective in perfects or supines.

SUPINES.

These have no supines:

The compounds of *nuo* and *gruo*.

Those of *cado*; except *incido*, *occido*, *recido*.

Neuters in *-veo*; and *arceo*[3].

Neuters in *eo*, *ui*; except *caleo*, *careo*, *coaleo*, *doleo*, *jaceo*, *lateo*[3], *liceo*, *mereo*, *noceo*, *oleo*, *pareo*, *placeo*, *taceo*[3], *valeo*.

The rest are comprehended in these verses:

---

[1] In the compounds only that change *a* of the present into *i*.

[2] This word does not appear to have a supine.

[3] See *arceo*, *lateo*, *taceo*, in the second conjugation, *luo* in the third, and *mico* in the first. Several additional remarks on simple and compound verbs will be found under their respective conjugations.

Algeo *cum* timeo, *sic* urgeo, lugeo, fulgeo,
Frigeo, *cum* sileo, *sic* turgeo, luceo, strideo;
Ango, clango, luo[1], disco, compesco, quinisco,
Dego, lambo, mico[1], dispesco, posco, refello,
Incesso, metuo, ningo, *cum* prodigo, psallo,
Strido, scabo, pluo, sido, *cum* respuo, rudo,
Sterto, tremo, sapio, satago, *cum* veneo, viso;
Cæcutit, glocio, dementio, gestit, ineptit,
His et prosilio[2], *pariterque* ferocio *jungas.*

These have neither perfect nor supine.

Verbs in *-sco*, that signify to *grow*, or to *begin*;

Verbs in *-urio*, signifying *desire;* except *parturio*, *esurio*, and *nupturio*. Also

Flaveo, *cum* scateo, liveo*que*, renideo, polleo,
Nexo, aveo, denseo, glabreo, *cum* lacteo, mœreo;
Ambigo, sisto[3], furo, ferio, labo, vergo, recello,
Divertor, plico, prævertor, liquet *et* reminiscor,
Diffiteor, ringor, medeor, vescor*que*, liquor*que*.

Verbs which borrow tenses from others:

Inceptives in *-sco* borrow their perfects from their primitives: as, *tepesco, tepui,* from *tepeo*:—their supines also: as, *abolesco, -evi, -itum,* from *aboleo.*

Ferio, percussi, percussum, *from* percutio;
Fero, tuli, latum, *from* tulo;
Furo, insanivi, insanitum, *from* insanio;
Meio, minxi, mictum, *from* mingo;
Sido, sedi, sessum, *from* sedeo;
Sum, fui, futurus, *from* fuo, *obsolete;*
Tollo, sustuli, sublatum, *from* suffero, *or rather* sustollo;
Liquor, liquefactus sum, *from* liquefio;
Medeor, medicatus sum, *from* medicor, *deponent;*
Reminiscor, recordatus sum, *from* recordor;
Vescor, pastus sum, *from* pascor[4], &c.

---

[1] See note 3, in the preceding page.

[2] See *salio*, in the fourth conjugation.

[3] *Sisto* neuter. See *sisto*, third conjugation.

[4] Whether, strictly speaking, *all* these perfects and supines can be said to be really *borrowed* by the defective verbs, or to be used *instead* of their defective tenses, it is perhaps impossible, nor is it of much importance, to determine. At any rate, they are used in the same, or nearly the same, signification, in which the defective tenses would have been used; but still, it may be, that they are used, not as upon *loan*, but chiefly as tenses of their own verbs, with whose signification that of the defective verbs happens to coincide.

NEUTER-PASSIVE VERBS.

Audeo, *gaudeo*, *soleo*, *fido*, and *fio*. The first four, neuter verbs, though they have an active termination, have a passive preterite; and hence their name. The simple tenses are active in termination, the compound, passive. They are thus conjugated.

Audeo[1], ausus sum, audēre, *to dare*, } of the 2d
Gaudeo, gavisus sum, gaudēre, *to rejoice*, } conj.
Soleo[2], solitus sum, solēre, *to use*, }
Fido[3], fisus sum, fidĕre, *to trust*—of the 3d.
Fio[4], factus sum, fiĕri, *to be made*—of the 3d or 4th.

The following peculiarities happen to words which are not commonly deemed defective, nor very irregular in their *termination*.

Neither *dor* nor *der*[5], the presents passive of *do*, nor *for* nor *fer* are used; we say *daris* vel *dare*, &c.; *faris* vel *fare*, &c. But in composition we find *addor*, *condor*, &c. *Effor* and *affor* are scarcely used.

Furo is not used in the first person singular of the present indicative.

Sci, the second person singular of the imperative of *scio*, is obsolete.

Dic, *duc*, *fac*, *fer*, are used as imperatives instead of *dice*, *duce*, &c. *Face*, *adduce*, *abduce*, *dice*, *edice*, *addice* and *indice* are found, but very seldom. The compounds of *facio*, that change *a* into *i*, as has been formerly mentioned, retain the *e*; as, *affice*, *infice*, *perfice*.

ABUNDANTS.

Of the abundants, some abound in *signification*, being either neuter, or active: as, *maneo*, I remain, *or* I wait for; some have an active or passive signification: as, *criminor*, I blame *or* am blamed.

---

[1] *Audendus* is used by Livy; and *auderi* is used by Cornelius.

[2] *Soluerat* is attributed to Sallust.

[3] Thus *confīdo*, and *diffīdo*. *Confido* has *confidi* also, according to Livy; and *diffidi* is in Quintilian.

[4] Thus the compounds of *facio* with nouns, verbs or adverbs. *Fio* is the passive voice of *facio*. To these, some add *mæreo*, *mæstus sum*, *mærere*. *Mæstus sum* belongs also to *mæreor*; and by some *mæstus* is considered merely as an adjective. *Exulo*, *liceo*, *vapulo*, and *veneo*, are neuter verbs, and, because expressed in English by the passive voice, have been termed neuter-passives. *Liceor* is a deponent verb, and has an active signification.

[5] *Deris* and *demur*, and the other parts of *faris* (except *fatur*, *fare* of the imperative, *fans*, *fatus* and *fandus*, *fandi* and *fando*) seem obsolete. Virgil uses *fabor*. Æn. i. 261.

Others abound in *termination:* as, *assentio* and *assentior.* Others in *conjugation:* as, of

The first,	Lavo, lavas;	*of the third, rarely,*	Lavo, lavis.
The second,	Ferveo, ferves;	———————	Fervo, fervis.
	Strideo, strides;	———————	Strido, stridis.
	Tueor, tuēris;	———————	Tuor, tuĕris.
	Tergeo, terges;	(*used in both*)	Tergo, tergis.
	Fulgeo, fulges;	———————	Fulgo, fulgis.
The third,	Fodio, fodĭs;	*of the fourth, rarely,*	Fodio, fodīs.
	Sallo, sallis;	———————	Sallio, sallis.
	Morior, morĕris;	———————	Morior, morīris.
	Orior, orĕris;	———————	Orior, orīris.
	Potior, potĕris;	———————	Potior, potīris.

Note—That *orior* and *potior* are always of the 4th, in the infinitive.

Others abound in certain *tenses.* Thus the following are said to have a perfect of an active or a passive termination; *juro, nubo, placeo, punio, suesco.* The abundant impersonals will be found among the Impersonals. *Edo*, an abundant, will be found among the Irregulars. Among abundants (but it is a misapplication of the term), have sometimes been reckoned verbs which, in some of their principal parts, resemble each other; but which differ in their signification, and often in their conjugation.

1. Some agree in the present: as,

Aggero, -as, *to heap up.*	Aggero, -is, *to bring together.*
Appello, -as, *to call.*	Appello, -is, *to arrive.*
Compello, -as, *to address.*	Compello, -is, *to compel.*
Colligo, -as, *to bind.*	Colligo, -is, *to collect.*
Consterno, -as, *to astonish.*	Consterno, -is, *to strew.*
Effero, -as, *to enrage.*	Effero, -fers, *to bring out.*
Fundo, -as, *to found.*	Fundo, -is, *to pour out.*
Mando, -as, *to command.*	Mando, -is, *to chew.*
Obsero, -as, *to lock.*	Obsero, -is, *to sow over.*
Volo, -as, *to fly.*	Volo, vis, *to will.*

Some change their quantity likewise: as,

Cōlo, -as, *to strain.*	Cŏlo, -is, *to till.*
Dĭco, -as, *to dedicate.*	Dīco, -is, *to say.*
Edŭco, -as, *to educate.*	Edūco, -is, *to bring out.*

Lēgo, -as, *to send.*	Lĕgo, -is, *to read.*
Vădo, -as, *to wade.*	Vādo, -is, *to go.*

2. Some agree in their perfects: as,

Aceo, acui, *to be sour.*	Acuo, acui, *to sharpen.*
Cresco, crevi, *to grow.*	Cerno, crevi, *to see.*
Frigeo, frixi, *to be cold.*	Frigo, frixi, *to fry.*
Fulgeo, fulsi, *to shine.*	Fulcio, fulsi, *to prop.*
Luceo, luxi, *to shine.*	Lugeo, luxi, *to mourn.*
Paveo, pavi, *to be afraid.*	Pasco, pavi, *to feed.*
Pendeo, pependi[1], *to hang.*	Pendo, pependi, *to weigh.*

3. Some agree in their supines: as,

Cresco, cretum, *to grow.*	Cerno, cretum, *to see.*
Maneo, mansum, *to stay.*	Mando, mansum, *to chew.*
Sto, statum, *to stand.*	Sisto, statum, *to stop.*
Succenseo, -censum, *to be angry.*	Succendo, -census, *to burn.*
Teneo, tentum, *to hold.*	Tendo, tentum, *to stretch.*
Verro, versum, *to sweep.*	Verto, versum, *to turn.*
Vinco, victum, *to conquer.*	Vivo, victum, *to live.*

IRREGULAR VERBS.

(1) The verbs commonly reckoned irregular are *sum*, *eo*, *queo*, *volo*, *edo*, *fero*, *fio*, and their compounds.

(2) The compounds of *sum* are *ad- ab- de- inter- in- præ- ob- sub- super- pro- pos- sum*. *Insum* wants the perfect and the parts formed from it. *Prosum* takes in a *d* after *pro*, whenever *sum* begins with an *e*. *Possum* (which is *Potsum*, for *potis-* or *pote- sum*,) changes the *t* when it is followed by an *s*, into *s*. In other respects the *t* is retained, but the *f* of *sum* is thrown out; as, *potui*, *potueram*, &c. *Potessem* and *potesse* are contracted into *possem* and *posse*. *Potestur* is found in the passive.

(3) The compounds of *eo* are all conjugated like *eo*, except *ambio*, which belongs to the fourth conjugation. *Transeo* and *prætereo* have sometimes *-iam* in the future indicative. In the compounds, *ivi*, *ivisti*, &c. are generally contracted into *ii*, *iisti*, &c.

---

[1] To these may be added the compounds of *sto* and of *sisto*: thus, *consto*, *constiti*; *consisto*, *constiti*; *insto*, *institi*; *insisto*, *institi*, &c. Some have added the compounds of *fero* and *tollo*: as, *confero*, *contuli*; *contollo*, *contuli*; *effero*, *extuli*; *extollo*, *extuli*; *profero*, *protuli*; *protollo*, *protuli*. But these preterites are better referred to *fero*, exclusively. Concerning *sustuli*, which some refer to *suffero*, and some to *tollo*, or *sustollo*, mention has already been made.

(4) *Queo* and *nequeo* are conjugated like *eo*; but have no imperative mood, or gerunds, and seldom participles. *Quitus*, *queuntur*, *queatur*; *nequeor*, *nequitur* are rarely found.

(5) The compounds of *volo* are *nolo* (*non volo*) and *malo* (*magis volo*). Their gerunds seem to rest on no good authority.

(6) *Edo*, although reckoned among the irregulars, is a regular verb of the third conjugation; but in some parts in which it seems to fall in with *sum*, it is abundant. Its compounds are conjugated like it. *Estur*, in the passive, is found as well as *editur*.

(7) *Fero* borrows *tuli*, and *latum* (supposed to be contracted for *tolatum* or *tulatum*) from the obsolete *tulo*. Its compounds are conjugated like it.

(8) *Fio* is commonly considered as the passive of *facio*[1], some of the compounds of which have their passive in *-fio*, and others in *-ficior*, as has been explained under the Compounded Verbs.

---

[1] The ingenious author of an excellent little Grammar observes, that "*fio* is *absurdly* supposed to be the passive voice of *facio*; whereas it came from φύω, which gave birth to *fui*, the perfect of *sum*." Is not this remark rather harsh; and does it not involve the very circumstance which the intelligent author wishes to reprehend? It is certainly true that *fio* comes from φύω; hence the obsolete *fuo* which *gives* to *sum*, *fui*, *fueram*, *forem* (or *fuerem*), *fuerim*, *fuissem*, *fore* (probably *fuere*), *fuisse*. *Fuat* occurs in Virgil, Æn. x. 108. Indeed, to complete the Latin verb of existence, another verb is probably added. Ἔιμι *sum*, and ἔιμι *eo*, seem to be kindred verbs, both apparently derived from ἔω, to go, to come into existence, *to be*. The Latin *sum* is formed either from ἔιμι, or from ἔσομαι, the future of ἔω. According to Varro, the ancients used to say *esum*, and *esumus*, *estis*, *esunt*. *Eram*, *essem*, *ero*, *esse*, appear, too, to come from the original *eo* or *eio*. *Eram* is, by termination, obviously a pluperfect, denoting, I had come into existence, *I was*; *essem*, a pluperfect subjunctive or potential, denoting I had come into existence, *I was*, or I would have come into existence, *I would be*; *ero*, a future perfect, I shall have come into existence, *I shall be*; *esse*, a perfect of the infinitive, to have come, to be come, *to be*. The word *escit* occurs in Lucretius, and the compound *superescit*, in Ennius. *Escunt*, too, is said to occur in a passage of the 12 tables. The author of the P. Royal Grammar observes, that "*escit* is used for *erit*." We ought, probably, however, to read *essit*; for the ancients formed their perfect subjunctive in *ssim*, as *negassim* for *negaverim*: others, however, doubtless contemplating the obvious relation between *sum* and *eo*, conceive that *exeo*, *exit*, have been corrupted into *esceo*, *escit*, and that, in Lucretius *escit*, *exit*, is used merely in the sense of *est*. We have little doubt, that a common affinity exists generally, in language, between verbs of *existence*, *going*, *becoming*, *standing*, *living*, *eating*, *birth*, &c. Indeed, in the very terms in which we speak of *sum*, and some other verbs, as verbs of *existence* (*ex sisto*) or as *substantive* (*sub sto*) verbs, we imply the relation of *standing*. In Latin, *sto* is sometimes used *substantively*, or as a *connecting* verb, in a way little different from *sum*; and in Spanish, *estar*, the verb denoting *to be*, or, etymologically, *to stand*, is always used, under certain established conditions, particularly that of variability in the predicate, as the verb of existence. We say in Latin, *quum placidum ventis staret mare*, when the sea stood (was) tranquil; and here, too, the use of *sto* seems to be regulated by the same circumstance as that of the Spanish *esto*; for were quietness a property or usual attribute of

Their Conjugation.

(9) *Sum* and its compounds cannot be classed under any conjugation. It borrows its perfect and future participle from the obsolete *fuo* of the third.

(10) *Eo* and *queo* are irregulars, from the fourth.

(11) *Volo*, *nolo*, *malo*, *fero*, from the third.

(12) *Fio*, whose infinitive was originally *firi*, and imperfect subjunctive *firem*, may be referred to the fourth.

Their Formation.

(13) They are all regular in the formations from the perfect, supine, and infinitive. Their principal irregularity, besides their deficiency, is in the formation from the present, and in the terminations belonging to the present, and to the formation from it, as has been already mentioned in the Rules for the Formation of Verbs.

The following is a Synopsis of the Irregular Verbs.

---

the sea, it is not probable that *sto* would be employed. If a Spaniard means to say, "He is *at present* in ill health," he uses the substantive verb *estar*, to be, equivalent to the Latin *stare*; thus, "El *esta* malo." If he speaks of a man that *is habitually or inherently* wicked, he employs the substantive verb *ser*, corresponding to the Latin *esse*; thus, "El *es* malo," he is a bad man.

A VIEW OF THE IRREGULAR VERBS.

THE FORMATION.

Pr. Ind.	*Perf.*	*Infinit.*	*Gerunds.*	*Supines.*	*Participles.*		
Sum,	fui,	esse;	———	———	———	futūrus,	*to be.*
Possum,	potui,	posse;	———	———	potens,	———,	*to be able.*
Prosum,	profui,	prodesse;	———	———	———	profuturus,	*to profit.*
Eo,	ivi,	ire;	eundum, i, o, &c.;	ĭtum, u;	iens (euntis),	ĭturus,	*to go.*
Volo,	volui,	velle;	volendum, i, o;	———	volens,	———	*to will.*
Nolo,	nolui,	nolle;	nolendum, i, o;	———	nolens,	———	*to be unwilling.*
Malo,	malui,	malle;	malendum, i, o;	———	malens,	———	*to have rather.*
Edo,	edi,	(esse) edĕre;	edendum, i, o;	esum, u;	edens,	esurus,	*to eat.*
Fero,	tuli,	ferre;	ferendum, i, o;	latum, u;	ferens,	laturus,	*to bring.*
Fio,	factus sum,	fĭĕri;	———	———	factus,	faciendus,	*to be made.*
Feror,	latus sum,	ferri;	———	———	latus,	ferendus,	*to be brought.*

INDICATIVE MOOD.

		Present.				*Imperf.*	*Fut.*
Sum,	es,	est;	sŭmus,	estis,	sunt.	Eram, -as.	Ero, -is.
Possum,	potes,	potest;	possŭmus,	potestis,	possunt.	Potĕram, -as.	Potero, -is.
Prosum,	prodes,	prodest;	prosŭmus,	prodestis,	prosunt.	Prodĕram, -as.	Prodero, -is.
Eo,	is,	it;	imus,	itis,	eunt.	Ibam, -as.	Ibo, -is.
Volo,	vīs	vult;	volŭmus,	vultis,	volunt.	Volebam.	Volam, -es.
Nolo,	nonvis,	nonvult;	nolŭmus,	nonvultis,	nolunt.	Nolebam.	Nolam.
Malo,	mavis,	mavult;	malŭmus,	mavultis,	malunt.	Malebam.	Malam.
Edo,	es, edis,	est, edit;	edĭmus,	estis, editis,	edunt.	Edebam.	Edam.
Fero,	fers,	fert;	ferĭmus,	fertis,	ferunt.	Ferebam.	Feram.
Fio,	fīs,	fit,	fīmus,	fītis,	fiunt.	Fiebam.	Fiam.
Feror,	ferris, ferre,	fertur;	ferĭmur,	ferimini,	feruntur.	Ferebar, -aris.	Ferar, ēris.

IMPERATIVE[1] MOOD.					SUBJUNCTIVE MOOD.	
Singular.		*Plural*				
2.	3.	1.	2.	3.	*Pres.*	*Imperf.*
(Sis,) es, esto;	(sit,) esto;	(simus;)	(sitis,) este, estote;	(sint,) sunto.	Sim, sīs, &c.	Essem, -es (*or* Forem).
I, ito;	(eat,) ito;	(eamus;)	ite, itote;	(eant), eunto.	Possim, -sis,	Possem.
					Prosim, -sis,	Prodessem.
Noli, nolīto;	———	———	nolīte, nolitote;	———.	Eam, -as,	Irem.
					Velim, -īs,	Vellem.
Ede, edito; *vel* es, esto;	(edat,) edito; *vel* esto;	(edamus)	edite, editote; *vel* este, estote;	(edant,) edunto.	Nolim, -is, Malim, -is, Edam, -as,	Nollem. Mallem. Ederem, Essem.
Fer, ferto;	(ferat,) ferto;	(feramus;)	ferte, fertote;	(ferant,) ferunto.	Feram, -as,	Ferrem.
Fi, fito;	(fiat,) fito;	(fiamus;)	fite, fitote;	(fiant,) fiunto.	Fiam, -as,	Fierem.
Ferre, fertor;	(feratur,) fertor;	(feramur;)	ferimini, feriminor;	(ferantur), feruntor.	Ferar, -eris, -ere, &c.	Ferrer, -eris, -ere, &c.

---

[1] *Possum, volo, malo,* have no imperative mood.

IMPERSONAL VERBS.

Impersonal verbs are not declined in the first or second person, but only in the third person singular; they never admit a person as their nominative; and, when literally translated, have, in English, the word *it* before them.

OF THEIR VOICE, CONJUGATION, AND INFLECTION.

(1) There are impersonals in both voices.

Some belong to the first conjugation: as, *constat*, *juvat*, *præstat.*

Some to the second: as, *decet*, *oportet*, *pœnitet.*

Some to the third: as, *accidit*, *conducit*, *fugit.*

Some to the fourth: as, *convenit*, *expedit.*

Some are irregular: as, *interest* and other compounds of *sum*, *fit*, *præterit*, *nequit*, *subit*, *confert*, *refert*, &c.

The regular impersonals are inflected like the third persons singular of their respective voices and conjugations; the irregular, like the third person singular of those personal verbs, whence they are formed, or with which they are compounded. But in the perfect, *miseret* has *misertum est ; tædet* has *tæduit*, and the compound *pertæsum est ; placet*, *libet*, *licet*, *pudet*, *piget*, *-uit* and *-itum est*. *Liquet* has no perfect.

(2) Impersonals of the active voice have of the infinitive the present and perfect only; they want the imperative, (instead of which is used the present of the subjunctive,) and generally participles, gerunds, and supines.

Passive impersonals have all the infinitive.

(3) The first supine of the personal verb, or the neuter gender of the perfect participle, with the verb *sum*, constitutes the compound tenses of the passive voice.

PERSONALS USED IMPERSONALLY.

(4) Many personal verbs are used as impersonals, with an infinitive after them, or the subjunctive mood and *ut* : as, *delecto*, *juvo*, *appareo*, *attineo*, *incipio*, *conduco*, *expedio*, *convenio*, &c. But it is to be observed, that, although many of these are used personally: as, *Tu mihi places ; Filius patrem delectat ;* yet they are always used impersonally when followed by an infinitive, or subjunctive mood. For we do not say *Si places audire*, but *Si placet tibi audire ;* not *Ego contigi esse domi*, but *Me contigit esse domi ;* not *Ille evenit mori*, but *Illum mori evenit*, or *ut ille moreretur.*

The following is a rule for ascertaining when these and similar verbs are to be used personally, and when impersonally.

Observe, That if the person mentioned in English as constituting the subject of these verbs be active, that is, doing any thing, a personal verb must be used: as, I please you, *Placeo tibi.*

But, if the person be suffering, an impersonal verb must be used: as, I please to hear, *or* I am pleased to hear, *Placet mihi audire*, i. e. to hear pleases me. If an infinitive follows in English, the verb is impersonal; if not, it is generally personal.

IMPERSONALS USED PERSONALLY.

(5) On the other hand, impersonals are sometimes, though rarely, used as personal verbs: as, *Athenienses, sicut primi defecerant, ita primi pœnitere cœperunt*—Justin. instead of *primos pœnitere cœpit. Non te hæc pudent*—Ter. *Quo in genere multa peccantur*—Cic. This happens particularly with some adjectives of the neuter gender: as, *Aliquid peccatur vitio præcipientium*—Sen. *Ne quid in eo genere peccetur*—Cic.

TWO SUPPOSED KINDS OF IMPERSONALS.

(6) *Miseret, piget, pudet, pœnitet, tædet; lucescit, vesperascit, pluit, tonat, fulgurat, fulminat, flat, ningit, rorat, hyemat, serenat, lapidat, gelat, grandinat,* and the like; and neuter and active verbs used impersonally: as, *curritur, vivitur, itur, turbatur, agitur*, &c., are said to involve their nominatives in themselves; although it may be observed, that *Miseret me tui* is not essentially different from *Ego tui misereor;* nor *Pœnitet me conditionis*, from the words of Plautus, *Conditio me pœnitet;* and *Pœnitet me hoc fecisse* is not different from *Hoc factum me pœnitet.* The same thing may be said of *Non me hoc dicere pudebit;* so that, strictly speaking, only those impersonals mentioned above, denoting certain operations of nature, and passive impersonals, formed from active or neuter verbs, can be said to contain their nominatives in themselves; and even to these, some would supply *Deus, Natura*, or the *matter* of the verb, as their nominative.

(7) Other verbs, as, *oportet, libet, liquet, licet, est* and its compounds, *refert, decet, delectat, juvat*, &c., are supposed to have *hoc, illud*, or *id*, referring to the words following,

understood, as a nominative, or the infinitive mood, or part of a sentence[1].

(8) The infinitive mood of both kinds is used impersonally: as, *Terrâ multifariam pluisse nunciatum est*—Liv. *Quum multitudo . . . . resisti posse Appio crederet*—Id.

THEIR ENGLISH.

(9) Although, in a literal translation, impersonal verbs have *it* before them, it is better, according to the English idiom, to adopt the person as the nominative: as, *Licet mihi*, It is allowed to me; rather, I am allowed. *Pœnitet me*, I repent. *Pugnatur a me, a te, ab illo*, &c., I fight, thou fightest, he fights, &c.

THEIR NOMINATIVE.

(10) There have been great disputes among grammarians about the nominative understood before impersonal verbs, when it cannot be obviously supplied by some pronoun understood, infinitive mood, or part of a sentence. Some have supposed *res, negotium, natura*, &c., or a nominative of cognate signification with the verb, to be understood. None of these suppositions is found applicable in every instance. The truth, perhaps, is, that no nominative is, or ever was, understood; but that such impersonals, before the distinctions in language arising from the analysis of a proposition into its constituent parts of a subject and predicate, (the latter comprehending the *copula*, or word of assertion, and the attribute) were attended to, originally constituted a compendious and simple method of expressing, in one word, an entire event in the aggregate, especially in regard to those operations of nature, beyond human power, and in which the subject or agent is invisible; and that *pluit*, in itself, is fully equivalent to It rains, Rain is *or* falls, *Imber decidit*, or *Tempestas est pluvialis.*

But they have never been supposed to have a person as their nominative, and hence arises the name, Impersonal. This observation may be extended further, for they do not admit as a nominative the name of any animated being.

---

[1] Cæsar says, *Cæsari quum* id *nunciatum esset, eos per provinciam nostram iter facere conari;* in which *id* is the nominative to the verb, and refers to the words which constitute the real subject, or nominative, *eos per provinciam nostram iter facere conari.* Whether or not *nunciatum est* be here considered as impersonal, the insertion of *id* seems unnecessary.

Although several of the irregular verbs are a little deficient, yet those only which have but few of their parts are called

DEFECTIVE VERBS.

[The words thus marked (*), and perhaps some others, are not frequently found.]

		Singular.			*Plural.*			
		1.	2.	3.	1.	2.	3.	
Ind.	Pres.	Aio, *I say.*	ais,	ait,	———	———	aiunt.	
	Imp.	Aiēbam,	aiēbas,	aiēbat,	*aiēbamus,	aiēbatis,	aiēbant.	
	Perf.	———	aisti,	———	———	*aistis,	———.	
Imp.	Pr.	———	ai,	———	———	———	———.	
Subj.	Pr.	———	aias,	aiat,	*aiamus,	aiatis,	aiant.	Part. aiens.
Ind.	Pr.	* Inquio, Inquam, *I say.*	inquis,	inquit,	inquĭmus,	inquĭtis,	inquiunt.	
	Imp.	———	———	inquiēbat,	———	———	inquiēbant.	
	Perf.	———	inquisti,	———	———	———	———	
	Fut.	———	inquies,	inquiet,	———	———	———	
Imp.	Pr.	———	inque, inquĭto,	(inquiat,)	———	———	———	
Subj.	Pr.	———	———	inquiat,	———	———	———	Part. inquiens.

		Singular.			*Plural.*			
		1.	2.	3.	1.	2.	3.	
Subj.	Imp. Plup.	Forem, *I might be.*	fores,	foret,	forēmus,	forētis,	forent.	Inf. fore.
	Inf.	———	———	———	———	———	———	Confore. *To happen.*
Subj.	Pr.	Ausim, *I dare.*	ausis,	ausit,	———	———	*ausint.	
Subj.	Perf. Fut.	Faxim[1], Faxo[1], *I may* or *will do.*	faxĭs, faxĩs,	faxit, faxit,	*faxĭmus, *faxĩmus,	*faxĭtis, faxĩtis,	faxint. faxint.	
Imp.	Pr.	———	ave -ēto, *Hail,* or *Be thou well.*	———	———	avēte, avetōte.	———	Inf. avēre, *to be well.*

---

[1] These were used instead of *fecerim* and *fecero* ; *ausim* seems also a contraction of *auserim.*

	Singular.			*Plural.*			
	1.	2.	3.	1.	2.	3.	
Ind. Pr.	Salveo, *I am safe.*	———	———	———	———	———	
Fut.	———	salvēbis,	———	———	———	———	
Imp. Pr.	———	salve -ēto, *Hail,* or *Be thou safe.*	———	———	salvēte, salvetōte,	———	
							Inf. salvēre, *to be safe.*
Imp. Pr.	——— *Tell,* or *Give me.*	cedo,	———	———	cedĭte,	———	
Ind. Pr.	Quæso, *I pray.*	*quæsis,	*quæsit,	quæsŭmus.	———	———	
Inf. Pr.	*Quæsĕre,	———	———	———	———	———	Part. *quæsens.
Ind. Pr.	———	———	infit, *he begins.*	———	———	———	
Ind. Pr.	———	———	confit, *it is done.*	———	———	———	
Subj. Imp.	———	———	confieret,	———	———	———	Inf. confieri.

	Singular.			*Plural.*			
	1.	2.	3.	1.	2.	3.	
Ind. Pr.	——	——	defit, *it is wanting.*	——	——	——	
Fut.	——	——	defiet,	——	——	——	
Subj. Pr.	——	——	defiat,	——	——	——	Inf. defieri.
Ind. Pr.	——	——	explicit, *it is finished.*	——	——	——	
Ind. Pr.	——	ovas, *thou rejoicest.*	ovat.	——	——	——	Part. ovans, ovatus. Gerund. ovandi.
Subj. Pr.	——	——	ovet.	——	——	——	
Imp.	——	——	ovaret.	——	——	——	
Imp. Pr.	——	apăge, *away with.*	——	——	apagĕte[1].	——	

---

[1] *Apagete* is said to occur in Cicero, Plautus, Terence, and Apuleius; but editions vary, *apage te* being more frequent.

THE PRETERITIVE VERBS,

(1) So called from their having little more than preterites and the formation from these, are *odi*, *memini*, and *cœpi*. They have, in their perfects, the signification of the present also[1]: in the pluperfect, that of the perfect also; and in the future of the subjunctive, that of the future indicative also.—It is because *novi* sometimes signifies *I know*, that it is ranked among these, for it is the perfect of the verb *nosco*, which is complete.

(2) *Odi* has the participle *osus*, which signifies actively, and the future participle *osurus*. Its compounds *perosus* and *exosus* are used, but not *perodi* or *exodi*; and they signify actively, and sometimes passively.

(3) *Memini* has also the imperative, in the second persons singular and plural, namely, *memento*, *mementote*.

(4) *Cœpi* has also its perfect participle *cœptus*, which signifies passively; and the future participle *cœpturus*.

(5) *Oditur*, *odiaris*, *odiatur*, *odientes*; *meminens*; *cœpio*, *cœpiam*, *cœperet*, *cœptu*, are sometimes found.

CONTRACTIONS.

The poets sometimes use *sis* for *si vis*; *sultis* for *si vultis*; *sodes* for *si audes*; *capsis* for *cape si vis*, or perhaps for *ceperis*; to which may be added *abisis*, *videsis*, *cavesis*, *apagesis*, in which *sis* seems to be added to diminish the harshness of the imperative.

ADVERBS.

The principal thing to be considered in an adverb, is its signification. Adverbs are joined to verbs, participles, adjectives, or to other adverbs, to express some circumstance, or the quality and manner of their signification. Some are primitive: as, *cras*, *jam*, *ubi*, *temere*.

They are, however, generally derivatives from nouns, pronouns, verbs, participles, and prepositions. 1. From nouns; as, *viritim* from *vir*; *docte* from *doctus*. Many of the words deemed adverbs are nouns; as words in *um* and *o*, *primum*, *primo*, *mutuo*, *modo*, &c.; comparatives, as, *amplius*, *melius*, &c.; and *tempori*, *luci*, *vesperi*, antient ablatives; *rite* for *ritu*, *diu*, *noctu*, *forte*, &c.; *alias* may be *alias res*; *una*, *una operâ*; *recta*, *recta viâ*. In forming adverbs from adjectives or participles, the *o* of the ablative seems to be generally changed into *e*, as, *recte*. To the ablative in *te*, *r* is added, to *i* is added *ter*; as, *diligenter*, *fortiter*. But *facile*, as well as *faciliter*; *simul*, together, as well as *similiter*, from *similis*; *omnino*, from *omnis*; and *repente*, from *repens*. From *firmus*, too, we have *firmiter* and *firme*. 2. From pronouns; as, *hic*, *eo*, *qui*, from *hic*, *is*, *quis*. Most of these end in *c*, *a*, or *o*, as, *huc*, *ea*, *quo*, many of which are really pronouns. *Quam*, than, is an accusative; and *quum* or *cum*, when, is *quem* or *quom*, which appears to have been applied to all genders. *Quo*, whither, is said to be an antient dative singular, or accusative plural, to which may be added *eo* and *illo*. *Qui*, how, is an ablative, said to be used in both numbers, and in every gender. 3. From verbs; as, *cæsim*, *punctim*, from *cædo*, *pungo*. These generally end in *im*, and seem to come from the supine or perfect participle. 4. From participles; as, *amanter*, *simulate*, *merito*, &c. 5. From prepositions; as, *intro*, *citro*, *ultro*, *clanculum*, from *intra*, *citra*, *ultra*, *clam*.

---

[1] It is doubtful, whether *cœpi* ever denotes present time. From *cœpi* comes *occœpi*, found in Terence and Tacitus. *Occepi* and *incepi*, of *occipio* and *incipio*, are formed, not from *cœpi*, but the kindred verb *capio*.—*Oderit* and *oderint* are sometimes used imperatively; as *Oderint, dum metuant*. Vide Cic. off. i. 28, and Senec. de irâ, i. 16.

They are likewise formed by composition, in various ways; as, *hodie*, today, from *hoc die*; *postridie*, the following day, from *postero die*; *scilicet*, namely, from *scire licet*; *quamobrem*, wherefore, from *ob quam rem*, &c.

The numerous classes into which they are divided, may be left to be learned by practice. The following distinction in adverbs of place should be attended to.

In,	*To*,	*Towards*,	*From*,	*By*—a place.
Hic,	huc,	horsùm,	hinc,	hàc.
illic,	illuc,	illorsùm,	illinc,	illàc.
istic,	istuc,	istorsùm,	istinc,	istàc.
ibi,	eò,	———,	inde,	eà.
ubi,	quò,	quorsùm,	unde,	quà.
alibi,	aliò,	aliorsùm,	aliunde,	alià.
ibīdem,	eōdem,	———,	indidem,	eādem.
ubilibet,	quolibet,	———,	undelibet,	qualibet.
alicubi,	aliquò,	———,	alicunde,	aliquà.
foris,	foras,	———,	foris.	
intus,	intrò,	introrsùm,	intus.	

Adverbs are compared: as,

Positive.	*Comparative.*	*Superlative.*
Diu,................	diutiùs,.................	diutissimè.
Satis,...............	satiùs,..................	———.
Secùs,..............	seciùs *or* sequiùs,......	———.
Sæpe, ...	sæpiùs,..................	sæpissimè.
Tutò, ...	tutiùs,..................	tutissimè.
Penitùs, ...	penitiùs,................	penitissimè.

They are generally compared like the adjectives, from which they are derived: as,

Acriter,	acriùs,	acerrimè,	*from* acer;
benè,	meliùs,	optimè,	*from* bonus;
celeritèr,	celeriùs,	celerrimè,	*from* celer;
facilè,	faciliùs,	facillimè,	*from* facilis;
malè,	pejùs,	pessimè,	*from* malus;
parùm,	minùs,	minimè, minimùm,	*from* parvus;
multùm,	plùs,	plurimùm,	*from* multus;
propè,	propiùs,	proximè,	*from* propior;
valdè, *for* validè,	valdiùs, *for* validiùs,	validissimè,	*from* validus;
ultrà,	ulteriùs,	ultimò -ùm,	*from* ulterior.

Positive wanting.

Magis, maximè; ocyùs, ocyssimè; priùs, primò, *or* primùm; potiùs, potissimùm. Potissimè *is found.*

Comparative wanting.

Pænè, pænissimè; nuper, nuperrimè; novè *and* noviter, novissimè; meritò, meritissimò.

Superlative wanting.

Excusatè, excusatiùs; tempore, *or* tempori, temporiùs; satis, satiùs; secus, seciùs.

(Obs. 1) *Instar* and *ergô*, not being declined, are often ranked among adverbs, but the one may be considered as a triptote, and the other a monoptote. That *instar* is used as a noun may appear from the following: *Unus ille dies mihi quidem immortalitatis instar fuit*—Cic. *Cujus equi instar pro æde Veneris dedicavit*—Suet. *Instar montis equum*—Virg. *Ad instar* is attributed to later writers.

(2) Some indeclinable words are said to change their part of speech, according to their signification. *Cum, when*, is considered as an adverb; *although*, a conjunction; and *cum, with*, as a preposition.

(3) *Before*, when joined to a verb, is expressed by the adverbs of time, *antequam, priusquam*. *Before*, joined to an oblique case of a noun, is made by *ante, ad, apud, coram*, &c. The same distinction is to be observed between *postquam, ubi, cum, ut;* and the prepositions, *a, ab, de, ex.*

(4) The neuter gender of adjectives, both in the singular and plural number, is sometimes used adverbially: as, *dulce-ridens*, sweetly-smiling; *suave-rubens*, sweetly-blush-

ing; *torva-tuens*, sternly-looking; *acerba-sonans*, harshly-sounding.

(5) *Tantùm*, *tantò*, *quantùm*, *quantò*, *verùm*, *verò*, *solùm*, *cæterùm*, *modò*, *primùm*, *primò*, *certò*, *minùs*, *temporè*, *reverà*, *brevì*, *profectò* (*pro facto*), and such like, whether adverbs or conjunctions, are in most sentences obviously resolvable into the nominatives, accusatives, or ablatives, of the nouns or adjectives whence they are supposed to be derived. *Partim* is an old accusative, the same as *partem*.

(6) Adverbs sometimes connect, like relatives: as, *In Hispania ubi* (i. e. *quo in locô*) *nullus consul erat*, In Spain where there was no consul; *Non quæsivit, ubi ipse viveret tutò, sed unde præsidio posset esse civibus*, He did not look out for a *place in which* he himself might be safe, but *one from which* he might be of service to his countrymen.

(7) Adverbs of time, place, and order, are often used for each other: as, *ubi*, where, or when; *inde*, from that time, *or* from that place.

(8) Some adverbs denote either past, present, or future time: as, *jam*, already, now, *or* by and by; *olim*, formerly, *or* hereafter.

(9) Interrogative adverbs doubled, or compounded with *cunque*, answer to the English *soever*: as, *ubiubi*, or *ubicunque*, wheresoever. Likewise, some other interrogatives: as, *quotquot* and *quotcunque*, how many soever; *quantusquantus*, and *quantuscunque*, how great soever.

(10) In English the same word is sometimes an adverb and an adjective; it is necessary, therefore, in turning it into Latin, to ascertain to which part of speech it belongs: thus, if we say "He was *only* rich," *only* is an adverb, and the Latin expression is *Ille* solùm *erat dives*. But if we say "He only was rich," *only* is an adjective, and this sentence will be expressed in Latin by *Ille* solus *erat dives*.

(11) In Latin, as in English, two negatives in the same clause destroy each other, and render the sense affirmative: as, *Haud ignara mali*, Not unacquainted, (*or*, acquainted,) with misfortune. *Non sum nescius*, I am not ignorant, (*or*, I know). But in many instances they convey the assertion more faintly than an affirmative mode of expression; as, *Non parere noluit*—Nep. He did not refuse to obey. Among old authors two negatives are sometimes used to render the negation stronger: as, *Neque ille haud objiciet mihi*—Plaut. Special or particular negations do not destroy the general negation: as, *Nulla neque amnem libavit quadrupes, nec graminis attigit herbam*—Virg. *Neminem neque suo nomine, nec*

subscribens, accusavit—Nep. In these, *neque* and *nec* must be translated in English by *either* and *or*.

PREPOSITIONS.

A preposition is an indeclinable part of speech, generally placed before nouns and pronouns, which it governs, and of which it shows the relation to some other word. The various ways of expressing, in English, their general meaning, will be seen in the following examples.

PREPOSITIONS GOVERNING THE ACCUSATIVE.

Ad, *to:* as, *omnes ad unum*, all to a man. *At:* as, *ad præstitutam diem*, at the appointed day. *According to:* as, *ad cursum lunæ*, according to the course of the moon. *After:* as, *aliquanto ad rem avidior*, a little too greedy after money. *For:* as, *rebus ad profectionem comparatis*, things being ready for a march. *Before:* as, *ductus est ad magistratum*, he was taken before the magistrate, *or* to the magistrate.

Apud, *at* or *near:* as, *apud forum*, at the forum. *Among:* as, *apud Sequanos*, among the Sequani. *With:* as, *potior apud exercitum*, in greater credit with the army. *Before:* as, *causam apud regem dicere*, to plead before the king.

Ante, *before* (in respect to time or place, and opposed to *post*): as, *ante, non post, horam decimam*, before, and not after, ten o'clock; *ante aciem, non post seu pone aciem*, before, and not behind, the army.

Adversus, Adversum, } *against:* as, *adversus hostem*, against the enemy. *Towards:* as, *pietas adversus deos*, piety towards the gods. *To:* as, *de illa adversus hunc loquere*, speak to him of her.

Contra, *against:* as, *contra naturam*, against nature. *Opposite to:* as, *Carthago Italiam contra*, Carthage opposite to, *or* over against, Italy.

Circa, Circum, } *about*, applied to time, place, persons and things; generally to place. It is sometimes rendered *with:* as, *paucæ circum illam*, the few with her, *or* about her.

Circiter, *about*, applied to time, place, and number.

Cis, } *on this side:* as, *cis Euphratem*, on this side the
Citra, } Euphrates. *Without:* as, *citra necessitatem*, without necessity.

Erga, *towards:* as *erga amicos*, towards his friends. *Before, opposite to:* as, *quæ modo erga ædes habitat*, who lives now before our house.

Extra, *without*, opposed to *intra:* as, *extra, haud intra, scholam*, out of, not in, school. *Beyond:* as, *extra modum*, beyond measure. *Besides:* as, *extra famulos*, besides the servants; *extra jocum*, sometimes for *sine joco.*

Infra, *under, below, beneath:* as, *infra se*, beneath himself.

Inter, *between, among:* as, *inter fratres*, between brothers. *At*, or, *in time of:* as, *inter cœnam*, at, in time of, during, supper.

Intra, *within:* as, *intra decem annos*, within ten years.

Juxta, *near:* as, *juxta viam*, by the way.

Ob, *for:* as, *ob quæstum*, for gain. *Before:* as, *ob oculos exitium versatur*, destruction is before my eyes. Phrase, *Ob industriam*, on purpose.

Propter, *for:* as, *propter usum meum*, for my use. *Near to:* as, *propter patrem cubantes*, lying near their father. *The moving cause*, or *motive:* as, *propter me*, by my means; *propter misericordiam*, out of pity.

Per, *during:* as *per diem*, during day time, *or*, each day. *By* or *through:* as, *per vim*, by force; *per campos*, through the fields. *In:* as, *per ludum et jocum*, in sport and jest. *Per* denotes the instrumentality, or subordinate agency: thus, *per eunuchum epistolam misit.*

Pone, *behind:* as, *pone ædem*, behind the temple.

Præter, *beyond, except:* as, *neminem præter Lucullum vides*, you see no one except Lucullus. *Beyond:* as, *præter spem*, beyond expectation. *Contrary to:* as, *præter æquum et bonum*, contrary to what is just and reasonable. *Before:* as, *præter oculos*, before my eyes. *Without:* as, *præter rationem*, without reason.

Penes, *in the power of:* as, *penes Pompeium*, in Pompey's power. *Possession:* as, *quem penes est virtus*, who is possessed of virtue. Phr. *Penes te es?* are you in your senses?

Post, *after:* as, *post multos annos*, after many years. *Since:* as, *post hominum memoriam*, since the memory of man. *Behind:* as, *post tergum*, behind *or* at the back.

Secundum, *according to:* as, *collaudavi te secundum facta*, I praised you according to your deeds. *Along:* as, *secundum littus*, along the shore. *Near, hard by:* as, *duo vulnera in capite, secundum aurem, accepit*, he received two wounds in the head, near his ear. *Next after:* as, *secundum te*, next to you. *For:* as, *secundum te decrevit*, he gave judgment for you.

Supra, *above:* as, *supra lunam*, above the moon. Phr. *Ecce supra caput homo sordidus*, lo a man extremely sordid. *Cum hostes supra caput sint*, since the enemies are at hand.

Trans, *over, on the other side:* as, *trans maria*, beyond seas.

Ultra, *beyond:* as, *ultra Britanniam*, beyond Britain. Adverbially, *nihil possit ultra*, nothing can exceed it.

(*Note* 1.) Prepositions, when the word which they would govern is suppressed, are often considered as adverbs, although, in reality, they do not cease to be prepositions.

(2.) Many of the rules of syntax arise from a preposition understood. The ablative after comparatives is governed by *præ* understood; the ablative of *cause, manner*, and *instrument*, is governed by a preposition: as is perhaps the ablative absolute, with many similar examples.

(3.) The preposition is sometimes, however, omitted in some examples, in an unusual manner: as, *devenêre locos lætos*, supply *ad; maria aspera juro*, supply *per; ut se loco movere non possent*, supply *è* or *de; si reipublicæ commodo facere posset*, supply *cum*.

PREPOSITIONS GOVERNING THE ABLATIVE.

A, ab, abs, *from:* as, *ab ovo usque ad mala*, from beginning to end. *By reason of:* as, *vir ab innocentiâ clementissimus*, a man very mild by reason of his innocence. *After:* as, *hujus à morte*, after his death. *Against, from* or *because of:* as, *à frigore*, against, from, *or* because of, the cold. *For:* as, *à mendacio contra verum stare*, to stand for a lie in opposition to truth. Phr. *A studiis* (*minister* understood), a director of one's studies; *à pedibus*, a footman; *à rationibus*, an accountant.

Absque, *without:* as, *absque causâ*, without cause. *But for:* as, *absque te esset*, but for you.

Coram denotes *nearness*, and refers to persons: as, *coram* *rege*, in the presence of the king, *or* before the king. *Coram* is nearly synonymous with *in conspectu*.

Cum, *with*: as, *cum exercitu*, with the army. *At*: as, *cum primâ luce*, at break of day. *In*: as, *dum esses cum imperio*, while you were in authority. Phr. *Cum bonâ veniâ audire*, to hear patiently; *cum primis*, in the first place.

De, *of*, *concerning*: as, *de hominibus*, of, *or* concerning, men. *According to*: as, *de sententiâ meâ*, according to my opinion. *After*: as, *somnus de prandio*, sleep after dinner. *From*: as, *de loco superiore*, from the higher ground. Phr. *De integro*, afresh; *de improviso*, unawares; *de industriâ*, on purpose; *de transverso*, across; *de meo*, at my cost. *For*: as, *ecquid nos amas de fidicina isthac?* do you love us for that musical girl?

E, ex, *out of*, *from*: as, *è flammâ*, out of the fire. *According to*: as, *status è naturâ*, a condition according to nature. *By*: as, *ex consilio patrum*, by the advice of the senators. *For*: as, *magnâ ex parte*, for the most part. *Since*: as, *ex eo die*, since that day. *Amongst*: as, *ex lusionibus multis*, amongst many diversions.

Palam, *openly*: as, *palam omnibus*, before all the world.

Præ, *in comparison*: as, *præ nobis*, in comparison to us. *Because of*: as, *præ multitudine*, because of the multitude. *Before*: as, *præ oculis*, before the eyes. *Through*, *out of* (some passion of the mind): as, *præ metu*, through fear.

Pro, *instead of*; or *in exchange for*: as, *pro illo*, instead of him—hence, *in defence of*. *According to*: as, *pro merito*, according to his merit. *Before*: as, *pro castris*, before the camp. *Considering*: as, *pro nostrâ amicitiâ te rogo*, I ask you in consideration of our friendship. *For*: as, *pro me est*, it makes for me. *In defence of*: as, *pro aris et focis*, in defence of (for) God and one's country. *As*: thus, *libertatem pro præmio dederunt*, they gave him his freedom as a reward.

Sine, *without* (not having), opposed to *cum*, with: as, *sine pondere*, without weight.

Tenus, *as far as*, *up to*: as, *capulo tenus*, up to the hilt. *Crurum tenus*, up to the legs. It follows the genitive when the word is plural. Also the ablative plural: as, *pectoribus tenus*, up to the breasts.

PREPOSITIONS GOVERNING TWO CASES.

Clam, unknown to, governs either the accusative or ablative, but more frequently the ablative.

In, into, *sub*, under, and *super*, above, govern the accusative when motion to a place is signified. But when motion or rest in a place is signified, *in* and *sub* govern the ablative: as, *Cæsar in hibernâ exercitum deduxit*—Cæs. *Magna mei sub terras ibit imago*—Virg. *Super agmina incidit*—Virg. *Ego in portu navigo*—Ter. *Recubans sub tegmine fagi*—Virg.

Super governs either case, when motion or rest in a place is signified: as, *Super Mæandrum amnem posuit castra*—Liv. *Stratoque super discumbitur ostro*—Virg. When it is particularly opposed to *subter*, it almost always governs the accusative.

Subter governs either case, but most frequently the accusative, whether motion or rest be denoted: as, *Subter fastigia tecti Ænean duxit*—Virg. *Ilia subter Cæcum vulnus habes*—Pers. *Subter densâ testudine*—Virg.

PREPOSITIONS VARYING THEIR CASE ACCORDING TO THEIR MEANING.

In, put for *erga*, *contra*, *per*, *ad*, *usque ad*, *apud*, *super*, governs the accusative: as, *Amor in patriam*—Cic. *Impietatem in deos*—Cic. *Crescit in singulos dies hostium numerus*—Cic. *Siletur in noctem*—Virg. *Studebat in cœnæ tempus*—Plin. &c.

In, for *inter*, governs either the accusative or ablative; the accusative, when motion to, or towards, is implied, and the ablative, when motion or rest is denoted: thus, *Exercitum in Bellovacos ducit*—Cæs. *i. e.* He leads his army among (into the territories of) the Bellovaci. *Postquam in vulgus militum elatum est*—Cæs. After it was made known among the common soldiers. *In his fuit Ariovistus*—Cæs. Among these was Ariovistus.

Sub, for *circa*, or *paulo ante*, or *paulo post* (about), governs the accusative: as, *Sub noctem naves solvit*—Cæs. i. e. *paulo ante*. *Sub dies festos*—Cic. i. e. *paulo post*. *Sub idem tempus*—Liv. i. e. *circa* or *per idem tempus*.

Super, for *ultra*, *præter*, *inter*, governs the accusative; but for *de*, *pro* or *ob*, the ablative: as, *Super et Garamantas et Indos Proferet imperium*—Virg. *Punicum exercitum super morbum etiam fames affecit*—Liv. *De ejus nequitiâ omnes super cœnam loquebantur*—Plin. *Hâc super re scribam ad te*—Cic. *Nec super ipse suâ molitur laude laborem*—Virg. *His accensa super*—Virg. i. e. *ob hæc.*

Tenus and *versus*, and sometimes *penes* and *usque*, are set after the case which they govern; and when the word is plural, *tenus* generally governs the genitive; also, when we speak of things of which we have naturally but two; as, *crurum tenus*, up to the legs.

Prope, *versus*, *usque*, *procul* and *circiter* may be considered as adverbs: they seem to govern a case by means of a preposition which is generally understood, but sometimes expressed. *Clam* may perhaps be added[1].

Observe, that

A and *e* are used before consonants.
Ab and *ex*, generally before vowels.
Abs is generally placed before *q* and *t*.[2]

---

[1] Several prepositions seem to have had originally the nature of adverbs: such as, *adversus*, *juxta*, *propter*, *secus*, *secundum*, the accusative which followed them being supposed to be governed by *ad*. Some of these are found governing other cases, and sometimes without any regimen. *Palam* and *pone* have likewise been excluded from the list of prepositions, the word which they seem to govern being supposed to be governed by *coram* or *post* understood.—Other words generally considered as adverbs are found governing the accusative or ablative, like prepositions; or sometimes the genitive. *Intus* is found with the genitive, the accusative, and the ablative. *Foras*, with the ablative, in Lucretius; and with the accusative, in the Vulgate. *Cominus* is found with an accusative. *Retro* also. *Seorsus* or *seorsum* is found with an ablative in Lucretius. *Simul* is found with an ablative in Horace and Ovid. *Desuper* and *insuper* are found governing the accusative, like the simple *super*. In such instances, either a preposition is understood, or the adverbs are used, after the manner of the Greeks, as prepositions. To these might be added several more; but it may be observed that, in general, such constructions appear to be elliptical. That *circiter* is, in reality, an adverb, may be inferred from its construction, when there is no ellipsis supposed: as, *Circiter pars quarta armis instructa erat*—Sall. When it is followed by an accusative, *ad*, understood, is the governing word. It is sometimes followed by the ablative also: as, *Ipse horâ circiter diei quartâ Britanniam attigit*—Cæs.; in which *in* may be understood, or the ablative may be referred to the question by *quando*, which will be noticed in Syntax.

[2] *Ab* is often found before consonants, especially those of a softer sound; such as, *l*, *n*, *r*, *d*, *s*, and *j*: as, *ab legatis*, *ab nullo*,

A few instances are found in which *in*, signifying motion to a place, governs the ablative; and *in*, signifying rest, the accusative: as, *Cum divertissem a Cumis in Vestiano*—Cic. *Venit in senatu*—Cic. *Esse in amicitiam ditionemque populi Romani*—Cic. *Cum talem virum in potestatem haberet*—Sall.

[These observations properly belong to Syntax; but the division of the prepositions, according to their government, naturally suggested their introduction here. The subject will be afterwards resumed.]

Prepositions are either primitive: as, *ad*, *apud*, *ante*, &c.; or derivative: as, *adversum*, from the adjective *adversus*; *secundum*, from *secundus*. They are either simple: as, *ad*, *ante*, *abs*; or compound: as, *exadversum*, *absque*.

There are certain prepositions named inseparable, because they are always found prefixed to a word. The other prepositions also are sometimes used in this way. Their influence, as well as that of the inseparables, *am*, *dis*, *re*, *se*, *con*, *ve*, will be seen in the following examples:

PREPOSITIONS IN COMPOSITION.

A, abs, ab, *from* or *away*: as, *averto*, I turn away; *abstineo*, I abstain, *or* keep from: *aufugio*, I fly away. *A* is likewise added to nouns as a *privative*; as *amens*, mad.

Ad, *to*, or *near to*: as, *accipio*, I take to myself. It *increaseth*: as, *adamo*, I love much; *adbibo*, I drink much.

Am, *about*, *around*: as, *amburo*, I burn all about; *anquiro*, I seek about, *or* seek diligently; *anceps*, that may be taken both ways.

Ante, *before*: as, *anteeo*, I go before; *antemissus*, sent before.

De, *from*, *down*, *much*, or *ceasing*: as, *dehortor*, I dissuade from; *depono*, I lay down; *deamo*, I love much; *dedoceo*, I unteach; *despero*, I despair; *demens*, mad; *decolor*, discoloured.

---

ab Romanis, ab ducibus, ab senatu, ab Jove. *Ex* is often used by Cicero before consonants. In certain expressions *e* is generally used, and in others *ex*: as, *e longinquo, e regione, e vestigio, e re meâ est*, &c. In like manner, *ex præparato, ex parte, ex compacto, ex toto, ex sententiâ, ex tempore*, &c. *Abs* is sometimes found before *s*: as, *Abs Suessa nunciatum est*—Liv. *Non abs re erit*, in which *abs* is used before *r*, is a common mode of expressing *Not foreign from the purpose*.

Dis, di, *separation*, or *denial:* as, *distraho*, I pull asunder; *diffido*, I distrust; *disputo*, I think differently, I dispute. By separating, it implies *distinction*: as, *dijudico*, I judge distinctly.

Con, (*for* cum) *together:* as, *concurro*, to run together; *contendo*, to strive together, *or* to contend, to exert *or* stretch (*nervos*) together; *congredior*, to come together; hence, to engage in battle.

E, ex, *from*, *away*, *greatly*, *negation:* as, *expello*, I drive away; *exoro*, I beg earnestly; *exuro*, I burn up; *exsanguis*, bloodless; *exanimis*, lifeless.

In, *in*, *into*, *upon*, *over* or *against:* as, *indo*, I put in; *injicio*, I cast into *or* upon; *incipio*, I take upon me, I begin; *impono*, I put over, I impose; *irruo*, I rush upon *or* against. It sometimes *increases*: as, *infringo*, I break in pieces; *induro*, I harden much. In some participials or adjectives it is either *intensive*, or *privative:* as, *infractus*, unbroken, *or* broken in pieces; *invocatus*, called upon, *or* unbidden; *impotens*, weak, *or* overmighty; *infrænatus*, bridled, *or* unbridled; *immutatus*, changed, *or* unchanged. With adjectives it is generally *privative:* as, *ingratus*, ungrateful.

Inter, *among* or *between:* as, *interjicio*, I cast between. Sometimes it *increases:* as, *interbibo*, I drink up all.

Ob, *against*, *before*, *about:* as, *oppono*, I place against *or* before, I oppose; *obambulo*, I walk up and down:—*intensive*, used for *ad:* as, *obedio*, I obey.

Per, signifies *through*, *entirely*, *very much:* as, *perlego*, I read through: *perficio*, I finish; *peradolescens*, very young. It is sometimes *privative:* as, *perfidus*, perfidious; *perjurus*, perjured.

Præ, *before*, or *over:* as, *præpono*, I place before, I prefer; *prævaleo*, I prevail; *præpolleo*, I surpass. In adjectives it *augments:* as, *præfacilis*, very easy.

Pro, *forth*, *forwards*, *to a distance:* as, *produco*, I lead forth; *prosilio*, I leap forwards; *prospicio*, I see at a distance; *prohibeo*, I ward off, I prohibit. Sometimes it is *privative:* as, *profanus*, profane:—*intensive:* as, *procurvus*, very crooked.

Post, *after:* as, *posthabeo*, I account after, I postpone.

Re, *back again*, or *against:* as, *repono*, I place again; *reluctor*, I struggle against; *recipio*, I take again, I receive. It sometimes *increases:* as, *redundo*, I run over, I redound. It is sometimes *negative:* as, *retego*, I uncover; *recludo*, I unlock.

Se, *apart*, or *aside:* as, *sevoco*, I call aside; *secludo*, I shut up.

Sub, *under*, *a small degree*, or *privily*: as, *subjicio*, I cast under; *subinvideo*, I envy a little; *subtristis*, somewhat sad: *surripio*, I steal, *or* I seize privily.

Super, *upon*, or *over:* as, *superscribo*, I write upon.

Subter, *under*, *privily:* as, *subterfluo*, I run *or* flow under; *subterfugio*, I escape privily.

Trans, *over:* as, *transfero*, I carry over, I transfer.

Ve, is *privative:* as, *vecors*, foolish; *vesanus*, sickly. It is *intensive:* as, *vehemens*[1], vehement *or* violent, having strong passions or feelings. It is sometimes both in the same word: as, *vegrandis*, very great, *or* very slim.

Other prepositions in composition have nearly the same signification as out of composition. For the changes which, for the sake of sound, prepositions undergo in being prefixed, see Compounded Verbs.

The Manner of expressing in Latin certain English Particles, some of which are denominated Prepositions, and some, the Signs of Cases.

Of, after a substantive (or '*s*), is the sign of the genitive: as, the father of the king, *or* the king's father, *pater regis.*

Of, before an adjective of *praise* or *dispraise*, joined to a substantive, shows that it may be put in the genitive or ablative: as, a man of no integrity, *homo nullius fidei*, or *nulla fide.*

Of, after adjectives of *plenty* or *want*, is the sign of the genitive or ablative: as, full of wine, *plenus vini* or *vino.*

Of, after *worthy*, *unworthy*, *need*, *descended*, *born*, is the sign of the ablative: as, worthy of praise, *dignus laude*; there is need of action, *opus est facto;* born of a king, *natus rege.*

Of, after *comparatives*, *superlatives*, *partitives*, and certain *numerals*, is the sign of the genitive: as, the elder of the brothers, *senior fratrum;* or it may be made by *de*, *e*, *ex*, or *inter:* as, the elder of the two sons, *ex duobus filiis natu major.*

---

[1] *Vetus* et *vehemens*, says Stephanus,—"alterum ab *ætatis* magnitudine, alterum a *mentis* vi, compositum."

Of, signifying the *matter* of which a thing is made, is expressed by *de*, *e*, or *ex*: as, a buckler of gold, *clypeus ex auro.*

Of, for *concerning*, is expressed by *de*: as, a story of you, *fabula de te*; for *by* or *from*, by *a*, *ab*, *e*, *ex*: as, I received the book of (*from* is more common) the master, *librum a præceptore accepi*; perhaps you had heard of somebody, *audisti ex aliquo fortasse?*

Of, after verbs of *accusing*, *condemning*, *acquitting*,—and *I repent* (*pœnitet me*), *I am ashamed* (*pudet me*), *I am weary* (*tædet me*), *it irketh* (*piget*),—is a sign of the genitive: as, he accuses me of theft, *accusat me furti*; it irketh me of (I am grieved for) my folly, *me piget stultitiæ meæ.*

Of, after *mereor*, is made by *de*: as, he deserves praise of you, *de te laudem meretur.*

Of, after verbs of *unloading* and *depriving*, is the sign of the ablative: as, he robbed his friend of his character, *amicum famâ spoliavit.*

Of is sometimes included in the Latin verb: as, beware of intemperance, *intemperantiam cave.*

To and *for* are signs of the dative when they come before a noun, and signify to the *use* or *hurt* of any person or thing: as, pleasant to his friends, *jucundus amicis.*

To,—after *it belongs* (*attinet*, *pertinet*), *it regards* (*spectat*), and after some verbs of *calling*, *exhorting*, *inviting*, and *provoking*; such as, *voco*, *loquor*, *hortor*, *invito*, *lacesso*,—is made by *ad*: as, he invited me to supper, *ad cœnam me invitavit.*

To and *for*, signifying *motion*, and after *born*, *fit*, *prone*, *ready*, are made by *ad* or *in*: as, prone to peace, *ad pacem pronus.*

To is sometimes the sign of the genitive: as, time to write, *tempus scribendi*, *i. e.* time of writing.

To is expressed, according to circumstances, by different parts of a verb: as, I came to dine, *veni pransum*; a boy about to write, *puer scripturus*; I desire to be loved, *cupio amari*; god to be worshipped, *deus colendus*; a man worthy to be loved, *dignus amatu.*

To is sometimes included in the verb: as, see to your health, *valetudinem cura*; pray to the gods, *precare deos.*

For;—See the prepositions *pro* and *præ*, *ob*, *propter*, *de*, *ad*, *in*, *per.*

For, denoting the *cause*, is a sign of the ablative: as, worse for liberty, *licentiâ deterior*, *For*, before the *price*, is the sign of the ablative: as, all things are sold for gold, *omnia venduntur aurô.*

For, in the beginning of a sentence, is made by *nam*, *enim*, *etenim*, &c.

For is sometimes part of the noun or verb: as, a certain looking-for of judgment, *quædam expectatio judicii;* he sends for a physician, *medicum accersit.*

With is found before the *cause*, *manner* and *instrument*, and is a sign of the ablative: as, he killed him with his own hand, *manu suâ occidit.*

With, denoting *in company with*, or *together with*, is made by *cum:* as, he entered with a sword, *cum gladio ingressus est.*

With, after verbs of *anger*, *comparing*, *meeting*, is the sign of the dative: as, I am angry with you, *tibi irascor;* to compare great things with small, *parvis componere magna.*

With, applied to a person with regard to *situation*, is made by *apud:* as, he is with me, *or* at my house, *apud me est.*

With is sometimes the same as *concerning*, and is made by *de:* as, what have you done with that horse, *quid de isto equo fecisti?*

With, after verbs signifying to *begin*, is made by *a* or *ab:* as, I had a mind to begin with that, *ab eo exordiri volui.*

With is sometimes part of the verb: as, he goes on with his villany, *prosequitur suum scelus.*

From;—See the prepositions *a*, *ab*, *abs*, *e*, *ex*, *de.*

From, after verbs of *taking away*, is the sign of the dative: as, he took a book from me, *eripuit mihi librum.*

From, after a verb of *hindering* or *withholding*, is expressed by the infinitive mood, or *ne*, *quo minus*, and *quin*, with the subjunctive: as, they hinder them from carrying, *eos ferre prohibent;* he rescued himself from pleading his cause, *ne causam diceret, se eripuit;* weakness kept you from coming, *infirmitas te tenuit quo minus venires;* I can scarcely refrain from flying in his face, *vix me contineo quin involem in capillum.*

From, before the name of a *town*, is the sign of the ablative: as, he came from London, *Londino venit.*

From is sometimes part of a verb: as, conceal this matter from your wife, *cela hanc rem uxorem.*

In;—See the prepositions *in*, *apud*, *ad.*

In, referring to *time*, is made by *in*, *de*, *per*, *intra*, *inter:* as, thieves rise by (or in the) night, *de nocte surgunt latrones*; in the time of the truce, *per tempus induciarum.*

In, for *by* or *after*, is the sign of the ablative of *manner:* as, he did it in this way, *hoc modo fecit.*

In is sometimes a part of the verb: as, they are held-in by reason, *a ratione retinentur ; i. e.* restrained.

By ;—See the prepositions *a*, *ab*, *e*, *ex*, *per*, *propter.*

By, signifying *near*, is made by *ad*, *apud*, *juxta*, *prope*, *secundum* and *sub ;* which see.

By denotes the ablative of *manner* or *cause :* as, by force and arms, *vi et armis.*

By, after verbals in *bilis* and *dus*, after passive verbs and perfect participles, among the poets, is the sign of the dative: as, a grove penetrable by no star, *lucus nulli penetrabilis astro ;* nor is he seen by any one, *neque cernitur ulli* (*ab ullo*).

By, before the name of a *town*, is the sign of the ablative; as, he came by London, *Londino*, or, *per Londinum venit.*

By is sometimes included in the verb: as, I was by, *ego aderam.*

At, *near*, ad, apud; *during*, *in*, inter,—which see.

At before names of *towns*,—see Syntax.

At, after verbs of *anger*, is the sign of the dative: as, he is angry at me, *mihi succenset*[1].

At denotes the ablative of *cause:* as, I come at the command of Jupiter, *jussu Jovis venio.*

At denotes the ablative of *time :* as, at one o'clock, *horâ primâ.*

At denotes the ablative of *price :* as, he lives at an extravagant rate, *profusis sumptibus vivit.*

At is sometimes part of the verb: as, I laugh at, *derideo.*

On, *upon*, a word of *place*, meaning *near*,—*a*, *ab*, *ad.*

On, a word of *rest*, *in* or *super :* as, on horseback, *in equo.*

On, a word of *motion*, *in:* as, they leapt on the targets, *in scuta salierunt.*

On, after *to depend* or *to beget*, is made by *a*, *ab*, *de*, *e*, *ex*, (but otherwise by *in* or *super*)*:* as, this depends upon you, *hoc a te pendet.*

On, before *time*, *musical instruments*, *condition*, *terms*, *food*,

---

[1] The English now say—" angry *at* a thing," " angry *with* a person." It was not so formerly.

&c. is the sign of the ablative: as, on that day, *eo die;* he plays on the harp, *lyrâ modulatur;* on this condition, *hâc lege.*

On, after verbs of *pity*, is the sign of the genitive: as, take pity on so great misfortunes, *miserere laborum tantorum.*

On, after verbs of *bestowing*, *wasting*, or *losing*, is made by *in:* as, he bestowed kindness upon me, *in me beneficium contulit.*

On is sometimes part of the verb: as, he employed his time on his studies, *tempus studiis impendit;* I am thinking on a different thing, *aliam rem cogito.*

Than after the *comparative* degree is the sign of the ablative, or it is made by *quam* and a nominative: as, I never saw a man more valiant than Cæsar, *nunquam vidi hominem fortiorem quam Cæsar est*, or *Cæsare*, or *quam Cæsarem;* which last is governed by *vidi*, or is said to be coupled by *quam* to *hominem.*

CONJUNCTIONS.

A conjunction is an indeclinable word, having no government of nouns; but which connects words and sentences, and shows their dependence upon one another.

Conjunctions are divided into primitive: such as, *et*, *ac*, *sed*, *nam*, &c., and derivative: as, *quòd* from *quis*, *verùm* and *verò* from *verus.* From their structure, some are called simple: as, *at*, *nam*, &c.; others are called compound: as, *atque*, *namque.*

According to their meaning and use, they are divided into numerous classes: as, copulative, *et*, *ac*, *atque;* disjunctive, *aut*, *vel*, *seu*, *sive*, which two last have been called subjunctive or explanatory: as, *Diana sive Luna*; *Cæsar sive Dictator*, both words having the same application: concessive, as, *etsi*, *etiamsi;* conditional: as, *sin*, *si*, *dum*, *dummodo;* with many other classes not necessary to be mentioned.

According to their position in a sentence, they are divided into prepositive, or those which are placed first: as, *nam*, *quare*, *at*, *ast*, *atque*, *neque*; subjunctive, or postpositive, which are not placed first: such as, *quidem*, *quoque*, *autem*, *vero*, *enim;* and the enclitics, (so called because they throw the accent upon the preceding syllable of the word to which they are always annexed,) viz. *que*, *ne*, and *ve.* The following are either prepositive or postpositive, and are therefore named common: *etiam, equidem, licet, quamvis, quanquam, tamen, attamen, namque, quod, quia, quoniam, quippe, utpote, ut, uti, ergo, ideo, igitur, idcirco, itaque, proinde, propterea, si, ni, nisi.—Quamvis, quanquam, quod, quia, ut, uti, si, ni, nisi*, are generally placed first: *tamen* and *igitur*, second.

The same word in English having sometimes different meanings, and, according to the sense, being referred to different parts of speech, it will be expedient for the young learner, in turning English into Latin, to attend to such distinctions as the following.

(1) The word *but* has two significations. In the first it is equivalent to *be-out*, and is the same as *without*, or *unless*, or *sine* and *nisi*, the former of which is a preposition, and the latter a conjunction. *But*, which in this sense is an *exceptive*, or word of exclusion, is synonymous with *præter*, *præterquam* or *nisi*: as, I saw nobody but John, *Vidi neminem nisi*, or *præter, Joannem.* In the second, it means *add*, or *moreover*, and is synonymous with *at, ast*, (probably contractions for *adsit*,) *autem, cæterum.* In this sense it is, in English, a copulative, serving to connect what follows it, with a sentence, or part of a sentence, going before: as, —— *nunc omitte, quæso, hunc;* cæterum *posthac si quicquam, nihil precor.* *But* hereafter if he shall do &c. i. e. *add this*, or *another thing*, or *one thing more*, viz. if he shall do any thing.

But, when equivalent to *that*, is made by *quin:* as, there is no doubt but—, *non est dubium quin*—; to *only*, by *tantum, modo, solum:* as, they disagree but about one thing, *in re unâ solum dissident;* to *than*, by *quam* or *nisi;* as, she does nothing else, but grieve, *nil aliud facit, quàm dolet.*

(2) The word *whether*, though, in reality, always a pronoun, is considered as sometimes a pronoun, and sometimes a conjunction, because it corresponds to Latin words referred by grammarians to these two species: thus, whether is the richer, *uter est ditior?* It is also expressed by *ne, utrum, an, num*, &c.; as, *Romæne, an Mitylenes, malles vivere*, Whether would you prefer to live at Rome, or at Mitylene? *Utrum inscientem eum vultis contra fœdera fecisse, an scientem?*

The same remark is applicable to the definitives, or adjectives, *either* and *neither:* as, I am not so strong as either of you, *Minus habeo virium quam vestrûm utervis.* Either two or none, *Vel duo, vel nemo.* Neither is very blamable, *Neuter est valde reprehendendus.* I neither bid you, nor forbid you, *Ego neque te jubeo, neque veto.*

(3) *Both*, followed by *and*, is made by *et*: as, Both Cæsar and Scipio, *Et Cæsar et Scipio.* Both the orators (separately), is expressed by *Uterque orator.* Both the Scipios (together), *Ambo Scipiones.* This last distinction has not always been attended to.

(4) *For*, in the beginning of a clause, implying a reason, is made by *nam*, *enim*, *etenim*.

For, before an oblique case, implying a purpose or intention, is made by the prepositions *ob*, *propter*, *ad*, *in*; implying an exchange, by *pro.*

But for is made by *absque*: as, But for him I should have looked well to myself, *Absque eo esset, rectè ego mihi vidissem.*

(5) *As*, denoting manner, similitude or comparison, is expressed by *ut*, *sicut*, *uti*, *ac*; thus, As in looking-glasses, *Uti in speculis.* As miserable as I am, *Miser æque ac ego.*

As, when equivalent to *since* or *because*, is expressed by *quoniam*, *quia*, *quippe*, *quod.*

(6) *Cum* and *tum*, or *tum* repeated, and *tam* and *quam*, are often used in instances in which emphasis or contradistinction is intended: as, He embraces not only all the learned, but particularly Marcellus, *Amplectitur cum eruditos omnes, tum imprimis Marcellum.* He hates both learning and virtue, *Odit tum literas, tum virtutem.* I love you as much as myself, *Tam te diligo, quam meipsum.* The adverb *qua* repeated is sometimes used in a similar way: as, Famous both (as well) for his father's glory and (as) his own, *Insignis quà paternâ gloriâ quà suâ.*

INTERJECTIONS.

Interjections are indeclinable words, without any government, and expressing in a brief manner some affection or emotion of the mind. They have been divided into the following classes—expressive of

1. joy; as, *evax*, hey, brave.
2. grief; as, *ah*, *hei*, *heu*, *eheu*, ah, alas, woe is me.
3. wonder; as, *papæ*, oh, strange; *vah*, ha.
4. praise; as, *euge*, well done.
5. aversion; as, *apage*, away, begone.
6. exclamation; as, *oh*, *proh*, O.

7. surprise *or* fear; as, *atat*, ha, aha.
8. imprecation; as, *væ*, woe.
9. laughter; as, *ha*, *ha*, *he*.
10. silencing; as, *au*, *'st*, *pax*, silence, hush, 'st.
11. calling; as, *eho*, *io*, *ho*, so, ho, soho, O.
12. derision; as, *hui*, away with.
13. attention; as, *hem*, ha.

Some of these are merely instinctive or mechanical sounds; others have an intrinsic meaning: as, *apage*, and *pax*; for both nouns and verbs are sometimes used as if they were interjections: thus, *malum!* with a mischief! *turpe*, shameful; *sodes*, *amabo*, *quæso*, prithee. The same interjection sometimes expresses different passions: thus, *vah!* may express either joy, sorrow, *or* wonder.

OF THE FIGURES.

Changes in the form or position of words, (which are named *metaplasm*) are produced by *Prosthesis*, *Epenthesis*, *Paragoge*, *Diæresis*, *Crasis*, *Aphæresis*, *Syncope*, *Apocope*, *Antithesis*, *Metathesis*, commonly called the Figures of Etymology, but belonging to Prosody likewise; to which may be added *Anastrophe* and *Tmesis*, generally used for the sake of the metre; and *Archaismus* and *Hellenismus*.

Prosthesis adds a letter, or syllable, to the beginning of a word: as, *gnatus* for *natus*; *tetuli* for *tuli*; *eduram* for *duram*. Virg. Geo. iv. 145.—Perhaps, however, *natus* and *tuli* may be considered as formed by Aphæresis, from *gnatus* and *tetuli*, the former derived from the obsolete *geno*, or from γινομαι, and the latter having an augment, after the manner of the Greeks.

Epenthesis inserts a letter, or syllable, in the middle of a word: as, *navita*, *Timolus*, *alituum*, for *nauta*, *Tmolus*, *alitum*.

Paragoge adds a letter, or syllable, to the end: as *med*,[1] *amarier*, *docerier*, *avellier*, *audirier*, for *me*, *amari*, *doceri*, *avelli*, *audiri*.

Diæresis is the division of one syllable into two: as, *auläi* for *aulæ*; *silüæ* for *silvæ*. Vossius is of opinion that *etiam* is formed a trisyllable by this figure, from *et jam*.

Crasis or Synæresis is the contraction of two vowels belonging to different syllables, into one syllable: as, *vemens* for *vehemens; prendo* for *prehendo.* This and the preceding figure are confined to the poets chiefly.

---

[1] The antients often added *d* to a word; thus in the laws of the 12 tables, SED. FRAVDED. ESTOD. i. e. *se* (or *sine*) *fraude esto*.

Aphæresis cuts off the first letter, or syllable, of a word: as, *brevist, opust, similist, rhabo,* in Plautus, for *brevis est, opus est, similis est, arrhabo;* and *tenderant,* in Seneca, Herc. fur. v. 538, instead of *tetenderant.* See Prosthesis.

Syncope strikes a letter, or syllable, from the middle of a word: as, *oraclum, poplus, vinclum, calda, valdius, aspris, repostus, extinxem, dixti, objecsem, collexem, percusti, surrexe, amantûm, deûm,* &c.; instead of *oraculum, populus, vinculum, calida, validius, asperis, repositus, extinxissem, dixisti, objecissem, collegissem,* (*is* being struck out, and *gs* turned into *x,*) *percussisti, surrexisse, amantium, deorum.*

Apocope takes away the final letter, or syllable, of a word: as, *men', Antonî, tugurî, puer, prosper;* for *mene, Antonii, tugurii, puerus, prosperus.*

Antithesis substitutes one letter for another: as, *olli* and *ollis,* for *illi* and *illis; faciundum* for *faciendum; optumus* for *optimus; publicus* for *poplicus,* or *populicus; vult, vultis,* for *volt, voltis,* contractions of *volit, volitis.*

Metathesis changes the order of letters in a word: as, *pistris* for *pristis; Lybia* for *Libya.*

Anastrophe inverts the order of words: as, *dare circum,* Virg. Æn. ii. 792; *erit super,* Ovid. Fast. v. 600; *facit are,* Lucr. vi. 692; instead of *circumdare, supererit, arefacit.* Thus also, *Jovis cum fulmina contra,* in Virgil; and also *Transtra per et remos.*

Tmesis separates compounded words, in order to put another word between them: as, *Quæ me cunque vocant terræ*—Virg. *Super tibi erunt*—Virg. *Septem subjecta trioni*—Virg. *Inque salutatam*—Virg. *Ob esse sequentem*—Plaut. *Dum re non sit tamen apse*—Lucr.; instead of *quæcunque, supererunt, septemtrioni, insalutatamque, obsequentem, reapse,* i. e. *reipsa.* The insertion of *que* is frequent in Lucretius: as, *conque-globata, conque-gregantur, disque-sipatis, inque-gravescunt, perque-plicatis,* &c.

Archaismus is the old way of writing: as, *aulai, viâs, omneis* or *omnis, ornati, senati, anuis, curru, diê, scibo, audibo, prohibesso, negassim, duim, siem, expugnassere, impetrassere, capsimus, adaxint, moriri, fuat, here, quase, donicum, nenu, endo* or *indu;* instead of *aulæ, viæ, omnes, ornatûs, senatûs, anûs, currui, diei, sciam, audiam, prohibuero, negaverim, dem, sim, expugnaturum, impetraturum esse, ceperimus, adegerint, mori, sit, heri, quasi, donec, non, in.*

Hellenismus is an imitation of the Greek termination, or declension: as, *Helene*, *Crete*, *Nymphe*, instead of *Helena*, *Creta*, *Nympha*. Also *Antiphon*, *Demiphon*, *Milon*, for *Antipho*, *Demipho*, *Milo*. Thus likewise in the first declension, Gen. *aurâs;* in the second, Gen. *Orpheos*, Dat. *Orphei*, Acc. *Orphea;* in the third, Gen. *Pallados*, Acc. *Pallada*, Dat. pl. *Troasin*, Acc. *Troadas*.

The following lines contain a concise explanation of the Figures properly so called.

Prosthesis apponit capiti, sed *Aphæresis* aufert.
Syncopa de medio tollit, sed *Epenthesis* addit.
Abstrahit *Apocope* fini, sed dat *Paragoge*.
Constringit *Crasis*, distracta *Diæresis* effert.
Litera si legitur transposta, *Metathesis* exit.
Antithesin, mutata tibi si litera, dices.

OF SYNTAX[1].

Syntax is the arrangement[2] of words in a sentence, according to the established rules of Concord and Government.

Concord is the agreement of one word with another in certain accidents, as in case, gender, number, or person: thus, *Cicero orator*, Cicero the orator: *Ego amo*, I love.

Government is the power which one word has in determining the state of another: as, *Ego virum amo*, I love the man.

---

[1] Such as prefer an English Syntax, will find Mr. Ruddiman's plain, concise, and yet comprehensive. The numerous notes subjoined to it deserve an attentive perusal. An abstract of these rules is now given, with a considerable collection of such notes and observations, as, it is trusted, will be found not undeserving of attention. Those who prefer the Latin Syntax, in the Eton Abridgment of Lily, will find in these notes many things explained, which are either wholly overlooked, or but slightly noticed, in that Syntax.—Each of these two syntaxes, both of which are extremely popular, having a useful system of exercises adapted to it, is one great reason that induced me not to make any material alteration in this division of grammar, either in regard to the subject, the arrangement, or the number, of the rules. One thing is, however, very obvious, that many of what are accounted rules of syntax might be referred to the figures of apposition, ellipsis, &c.

[2] The arrangement, or order of words in a sentence, will hereafter be noticed.

I. OF CONCORD.

The Concords are four;

1. Of an Adjective with a Substantive.
2. Of a Verb with a Nominative.
3. Of a Relative with an Antecedent.
4. Of a Substantive with a Substantive.

RULE I. An adjective agrees with a substantive in gender, number, and case: as,

Vir bonus,	A good man.
Fœmina casta,	A chaste woman.
Dulce pomum,	A sweet apple.

Note 1. Thus also, *Nam tua res agitur, paries cum proximus ardet*—Hor. An Adjective is often joined in the same case with a personal pronoun: as, *Ut se totum ei traderet*—Nep. *Ipse æger ago*—Virg. i. e. *ipse ego.*

Note 2. Under adjectives are comprehended adjective pronouns, and participles.

Note 3. The substantive is often omitted; and in this case the adjective takes the gender of the substantive understood; as, *Per immortales;* supply *deos.* The substantive *thing* (*negotium*) is usually understood, the adjective being put in the neuter gender: as, *Triste lupus stabulis*—Virg.

Note 4. Adjectives are often used substantively; and sometimes substantives are used adjectively: as, *Fortunate senex*—Virg. *Populum late regem*—Virg. i. e. *regnantem.*

Note 5. Several adjectives may agree with one and the same substantive: as, *Etiam externos multos claros viros nominarem*—Cic.

Note 6. An adjective joined with two substantives of different genders generally agrees with that one which is chiefly the subject of discourse; as, *Dein Puteoli, colonia Dicæarchia dicti*—Plin. This refers chiefly to such adjectives as *appellatus, habitus, creditus, visus,* &c. It sometimes agrees with the nearest substantive, although it may not be the principal one; as, *Non omnis error stultitia est dicenda*—Cic. But if the principal substantive be the name of a man or a woman, the adjective agrees with it: as, *Semiramis puer esse credita est*—Justin. not *creditus.* A few instances occur in which the relative agrees with the appellative; but they are not to be imitated.—In such phrases as *Maxima pars vulnerati*—Sall. *Pars in fugam effusi sunt*—Liv. the adjective seems to agree with some general word implied in the sense; as, *milites* or *homines.* —In some instances, the female seems the leading gender: as, *Ille meas errare boves permisit*—Virg.

Note 7. Part of a sentence may supply the place of a substantive, the adjective being put in the neuter gender: as, *Audito regem Doroberniam proficisci*—Eton Gram. *Excepto quod non simul esses, cætera lætus*—Hor.

Rule II. A personal verb agrees with its nominative, in number and person: as,

Ego lego,	I read.
Tu scribis,	Thou writest.
Præceptor docet,	The master teacheth.

Note 1. Thus also *Quid ego cesso*—Plaut. *Sol ruit, et montes umbrantur*—Virg.

Note 2. *Ego* and *nos* are the first persons; *tu* and *vos* the second; and all nouns belong to the third.

Note 3. The nominative of pronouns, especially of the first and second person, is seldom expressed; as, *Non fallam*—Cic. *Quod te dignum est, facies*—Ter. But they are not omitted, when emphasis or a distinction of persons is intended: as, *Tu dominus, tu vir, tu mihi frater eras*—Ovid. *Nos, nos, dico apertè, nos consules desumus*—Cic. *Ego reges ejeci, vos tyrannos introducitis*—Auct. ad Herenn.

Note 4. *Aiunt, dicunt, ferunt, sunt, narrant, tradunt,* and the like, often have their nominative understood, when it is a person: as, *Aiunt solere senes repuerascere*—Plaut. *Sunt quos juvat*—Hor. *homines* is understood. For it is to be observed, that every nominative must have a finite verb, and every finite verb a nominative, expressed or understood; thus, in *Di meliora!*—Virg. *dent* may be understood; in *Nam Polydorus ego*—Virg. the verb *sum*.

Note 5. The nominative is sometimes found with the infinitive; in which case *cœpit* or *cœperunt* is generally supposed to be understood: as, *Invidere omnes mihi*—Ter. *Cæsar Æduos frumentum flagitare*—Cæs. But in some instances, other verbs may be supposed, according to the sense, to be understood; and in others, the infinitive seems to be of the same import as the imperfect of the indicative.

Note 6. The infinitive mood, or part of a sentence, may be the nominative of the third person; as, *Non est mentiri meum*—Ter. *Incertum est quàm longa nostrûm cujusque vita futura sit*—Cic. *E cœlo descendit, Nosce teipsum*—Juv. The adverb or antient accusative, *partim,* sometimes appears as a nominative: thus, *Sed eorum partim in pompâ, partim in acie illustres esse voluerunt*—Cic. But such constructions may be elliptical.

Note 7. In Latin, as in English, the person speaking, and the person addressed, are sometimes put in the plural, but in the former, perhaps, with some allusion to more than one: as, *Nos dabimus quod ames*—Ovid, Heroid. xvi. 85, i. e. *ego dabo. Vos, O*

Calliope, precor, adspirate canenti--Virg. Æn. ix. 525. There are instances in which the person speaking of himself uses, one while the singular and another the plural, in the same sentence.

RULE III. Substantive verbs, verbs of naming and gesture, have a nominative both before and after them, belonging to the same thing: as,

Ego sum discipulus,	I am a scholar.
Tu vocaris Joannes,	You are named John.
Illa incedit regina,	She walks [as] a queen.

Note 1. Thus also, *Ira est furor*--Hor. *Ego incedo regina*--Virg.

Note 2. This rule seems to arise from the nature of the figure Apposition, and may be thus expressed generally: Verbs which serve as *copulæ,* uniting the predicate with its subject, have a nominative before and after them.

Note 3. Substantive verbs are *sum, fio, forem,* and *existo.*—Verbs of naming comprehend such passives as *appellor, dicor, vocor, nominor, nuncupor, feror, perhibeor, censeor, existimor, videor, habeor, creor, cognoscor, invenior,* &c. Verbs of gesture or of posture are *eo, incedo, venio, cubo, sto, jaceo, sedeo, evado, fugio, dormio, maneo,* &c.

Note 4. The rule is not confined to these verbs only; for any verb may have a nominative before and after it, belonging to the same thing: as, *Audivi hoc puer*—Cic. *Sapiens nil facit invitus*—Cic.

Note 5. When a verb comes between two nominatives of different numbers, it usually agrees with the first, which may be supposed to be the subject of discourse: as, *Ossa lapis fiunt*—Ovid. It sometimes, however, takes the number of the last: as, *Amantium iræ amoris integratio est*--Ter. *Pectus quoque robora fiunt*—Ovid.

Note 6. If a vocative precede, such verbs or their participles are generally followed by the nominative: as, *Esto, tu Cæsar, amicus*—Mart. v. 20. But the poets often use another vocative: as, *Quibus, Hector, ab oris Expectate venis*--Virg. for *expectatus. Lectule divitiis facte beate meis*—Propert. Hence also, *Macte virtute esto,* for *mactus.*

RULE IV. The infinitive mood has an accusative before it: as,

Gaudeo te valere, I am glad that you are well.

Note 1. Thus also, *Credunt se negligi*—Ter. *Miror te non scribere*—Cic.

Note 2. The word *that,* either expressed or understood, coming between two English verbs, is the usual sign of this construction.

Note 3. This accusative may be often turned into a nominative preceded by *quod* or *ut*, the infinitive being changed into the indicative or subjunctive: thus, *Equidem scio jam filius quod amet meus*—Ter. for *filium meum amare. Volo vos bene sperare,* or *ut bene speretis.*

Note 4. *Me, te, se, illum,* are often understood: as, *Sed reddere posse negabat*—Virg. i. e. *se posse.*

Note 5. *Esse* or *fuisse* is frequently omitted after participles: as, *Sed de eâ re legatos missuros dixerunt*—Nep. i. e. *esse.*

Note 6. Sometimes the accusative and infinitive are omitted: as, *Pollicitus sum suscepturum*—Ter. for *me suscepturum esse.*

Note 7. If the verb following *that* have no future participle, the expression may be varied thus: *In spem veniebat, fore, uti pertinaciâ desisteret*—Cæs. *Nunquam putavi futurum, ut pater meus liberos odisset*—Senec.

Note 8. Care should be taken in using this construction not to render the meaning ambiguous, as in the famous answer of the oracle; *Aio te, Æacida, Romanos vincere posse,* in which it could not be ascertained from the mere words, which party was to prove victorious. The ambiguity might be prevented by changing the active into the passive voice. Further observations on *quod, ut,* and the infinitive mood, will occur under the Construction of the Infinitive Mood, and under Conjunctions.

RULE V. *Esse* has the same case after it that it has before it: as,

Petrus cupit esse vir doctus,	Peter desires to be a learned man.
Scio Petrum esse virum doctum,	I know that Peter is a learned man.
Mihi negligenti esse non licet,	I am not allowed to be negligent.

Note 1. Thus also, *Qui volet esse pius*—Lucan. *Licet illis esse timidis*—Liv.

Note 2. This rule may be better expressed thus:—Substantive verbs, and most verbs neuter and passive, have the same case after them as before them.

Note 3. When the leading verb governs the dative, such as *licet, expedit, datur, concedo,* the case after the infinitive may be either the dative, or the accusative: thus, *Vobis necesse est fortibus esse viris*—Liv. *Da mihi fallere, da justo sanctoque videri*—Hor. *Expedit bonas esse vobis*—Ter. *Si civi Romano licet esse Gaditanum*—Cic. It is evident that this construction and its varieties depend upon apposition; for if we say *Licet illis esse timidis, timidis* agrees with *illis,* the word to which it refers, and which it qualifies. If we say *Licet illis esse timidos*, the accusative *illos* seems to be understood before *esse*, to which, in like manner, *timidos* refers. The former seems to be a Greek construction; the latter accords with the nature of the Latin language.

Note 4. After *aio, refero, puto, nescio, sentio,* and the like, with *esse*, the poets sometimes use the nominative instead of the accusative: as, *Phaselus ille, quem videtis hospites, ait fuisse navium celerrimus*--Catull. *Retulit Ajax esse Jovis pronepos*—Ovid. *Uxor invicti Jovis esse nescis*—Hor. Sometimes the infinitive is omitted: as, *Sensit medios delapsus in hostes*--Virg. for *se delapsum esse*. In these examples, it may be observed that the pronoun is not expressed before the infinitive.

Note 5. This rule extends only to the nominative, dative and accusative; on which account we cannot say *Interest Ciceronis esse eloquentis*, but *eloquentem*, in which *eloquentem* refers to a personal pronoun understood before *esse*.

RULE VI. The relative *qui, quæ, quod,* agrees with the antecedent, in gender, number, and person: as,

Amo virum qui pauca loquitur,	I love the man who speaks little.
Ego qui doceo,	I who teach.

RULE VII. If no nominative come between the relative and the verb, the relative shall be the nominative to the verb: as,

Præceptor qui docet,	The master who teacheth.

RULE VIII. But if a nominative come between the relative and the verb, the relative shall be of that case which the verb or noun following, or the preposition going before, uses to govern: as,

Deus quem colimus,	God whom we worship.
Cujus munere vivimus,	By whose gift we live.
Cui nullus est similis,	To whom there is none like.
A quo facta sunt omnia,	By whom all things were made.

Note 1. Thus also, *Leve fit onus quod* (*onus*) *bene fertur*--Ovid. *Literæ, quas* (*literas*) *dedi*--Cic.

Note 2. The antecedent is the substantive going before the relative, to which the latter refers, and which is again understood to the relative. The relative may, therefore, be considered as placed between two substantives (which are the same), whether expressed or understood; with the former of which it agrees in gender, number, and person; and with the latter, in gender, number, and case, as an adjective: thus, *Diem dicunt, qua* (*die*) *ad ripam Rhodani omnes conveniant*--Cæs. *Erant omnino itinera duo, quibus* (*itineribus*) *domo exire possent*—Cæs.

Note 3. In the former note, there are two examples in which the antecedent is repeated by Cæsar; but this is uncommon, as it is naturally implied in the relative: thus, *Animum rege, qui,* (scil. *animus*) *nisi paret, imperat*—Hor.

Note 4. Sometimes the substantive is omitted in the case which it strictly assumes as an antecedent, and expressed in that case which, though always understood, is generally suppressed; as, *Urbem quam statuo vestra est*—Virg. i. e. *urbs quam* (*urbem*) *statuo. Eunuchum quem dedisti nobis, quas turbas dedit*—Ter. i. e. *Eunuchus, quem* (*eunuchum*) *dedisti,* &c. This seems an imitation of Greek construction: as, Ἀκȣ́σας δὲ ὁ Ἡρώδης, εἶπεν, ὃν ἐγὼ ἀπεκεφαλίσα Ἰωάννην, ȣ̃τός ἐϛι, i. e. ȣ̃τός ἐϛιν Ἰωάννης, ὃν Ἰωάννην ἐγὼ &c.—Mark vi. 16. The antecedent is omitted in two ways; 1st, by putting the substantive after the relative, and, consequently, in the same case with it: as, *Populo ut placerent, quas fecisset fabulas*--Ter. 2dly, by putting, through the figure anastrophe, the substantive before the relative, but in such a manner that, in reality, it does only supply the place of the following word, as it is still in the same case as the relative: thus, *Naucratem quem convenire volui, in navi non erat*—Plaut.

Note 5. Sometimes both the antecedent and the subsequent substantive implied in the relative are omitted; as, *Sunt quos juvat collegisse*--Hor. i. e. *sunt homines quos* (*homines*) &c. *Qualis esset natura montis, qui cognoscerent misit*—Cæs.

Note 6. When the relative is placed between two nouns of different genders, it may agree with either; but its agreement with the antecedent is according to the analogy of Latin construction: thus, *Herculi sacrificium fecit in loco, quem* (*locum*) *Pyram appellant* —Liv. *Unus erat toto naturæ vultus in orbe, Quem dixêre Chaos*—Ovid. The agreement with the consequent is an imitation of Greek construction: thus, *Animal providum et sagax quem vocamus hominem*--Cic. *Ad eum locum quæ appellatur Pharsalia applicuit* —Cæs.

Note 7. If part of the sentence be the antecedent, the relative is of the neuter gender: as, *Ego quoque unà pereo, quod mihi est carius* --Ter. i. e. *quod negotium.* Sometimes the pronoun *id* is elegantly placed before *quod:* thus, *Catilina, id quod facillimum erat, omnium flagitiorum atque facinorum circum se catervas habebat*—Sall.

Note 8. Sometimes the antecedent is implied in the possessive: as, *Omnes laudare fortunas meas, qui haberem*—Ter. i. e. *fortunas mei.*

Note 9. The relative sometimes refers to the sense of the preceding words, or to some other substantive than that which goes before, with which last it sometimes differs in gender and number: as, *Inter alia prodigia etiam carne pluit, quem imbrem ingens numerus avium intervolitando rapuisse fertur*--Liv. i. e. *pluit imbrem carne, quem* (*imbrem*) &c. *Daret ut catenis fatale monstrum, quæ generosiùs perire quærens* &c.—Hor. in which *quæ* is feminine, not in regard to the antecedent *monstrum,* but to Cleopatra of whom the poet is speaking.

Note 10. Sometimes it refers to an antecedent of a different number from that which is expressed: as, *Si tempus est ullum jure hominis necandi, quæ multa sunt*—Cic. i. e. *tempora. Interea servitia repudiabat, cujus initio ad eum magnæ copiæ concurrebant*—Sall. i. e. *servitii.*

Note 11. Sometimes it agrees in gender with a word of similar import to the antecedent: as, *Ego te, Euclio, de alia re rescivisse censui, quod ad me attinet*—Plaut. in which *quod* seems to refer to *negotium* understood rather than to its real antecedent *re. Delectu rebusque aliis divinis humanisque quæ* (supply *negotia*) *per ipsos agenda erant, perfectis*—Liv.

Note 12. The relative is sometimes omitted: as, *Est in secessu longo locus; insula portum Efficit objectu laterum*—Virg. *Est locus: Hesperiam Graii cognomine dicunt*—Virg. in both which *quem* may be supplied after *locus.*

Note 13. Sometimes the word is added to the antecedent, which belongs to the clause of the relative; as, *Cum venissent ad vada Volaterrana quæ nominantur*—Cic. for *vada quæ nominantur Volaterrana.* As the original quotation stands, *quæ nominantur* may be translated, *as they are named.*

Note 14. The relative sometimes appears to agree in case with the antecedent: as, *Cum scribas, et aliquid agas eorum quorum consuêsti*—Cic. *Non pro suâ, aut quorum simulat, injuriâ*—Sall. Frag. This construction may be elliptical; and perhaps such examples are to be supplied thus: *Aliquid agas eorum, quorum (aliquid agere) consuêsti. Pro injuriâ eorum, pro quorum injuria simulat*, scil. *se arma cepisse.* This is an imitation of Greek construction, and may arise from what is called *attraction:* thus, Καὶ ἐπίϛευσαν τῇ γραφῇ, καὶ τῷ λόγῳ, ᾧ εἶπεν ὁ Ἰησȣ͂ς—John ii. 22. Ἐν ταῖς ἑορταῖς, αἷς ἤγομεν—Aristoph. In these the relative is said to be attracted, by the antecedent, into its case. .

Note 15. Sometimes the relative, if once expressed, is afterwards omitted, and in such a manner that, if supplied, its case would be different: as, *Quibus nec quæstus est, nec didicêre artem ullam*—Plaut. instead of *nec qui didicêre.*

Note 16. Words of relative quantity and quality, as, *quotus, quantus, qualis,* are often construed as the relative: thus, *Facies, qualem decet esse sororum*—Ovid. *Tantæ multitudinis, quantam capit urbs nostra, concursus est ad me factus*—Cic. But when relatives of this description and their redditives (*i. e.* the adjectives which correspond to them) refer to different substantives, the former agree with the first, and the latter with the second substantive, as adjectives: thus, *Dixi de te quæ potui, tantâ contentione, quantum est forum*—Cic. Among the poets, *qualis* is sometimes made to agree in gender with the former substantive: as, *Sed incitat me pectus et mammæ putres, Equina quales ubera*—Hor. for *qualia sunt ubera.* The same poet uses the accusative for the ablative: as *Occurrunt animæ, quales neque candidiores Terra tulit;* for *qualibus.* The word *negotium* is sometimes understood: as, *Tale* *tuum carmen nobis, quale sopor fessis in gramine*—Virg. Either the relative or its redditive is sometimes omitted: as, *Quale manus addunt ebori decus*—Virg. for *tale decus, quale. Qui tanti talem genuere parentes*—Virg. i. e. *tanti, quanta tu Dido; talem item, qualem te conspicimus.*

Note 17. The first two rules in regard to the relative *qui*, depend upon the first and second concords; and the third rule, upon the rules for the government of nouns, verbs, and prepositions. It always agrees in gender and number with the antecedent; and when the antecedent and consequent happen to be in the same case, it then agrees in case also. Its case depends always upon that of the consequent, which it implies; and instead of which it generally stands alone.

Note 18. The clause of the antecedent is sometimes found after that of the relative: as, *Qui pauperes sunt, iis antiquior officio est pecunia*—Cic.

RULE IX. Two or more substantives singular, coupled together by a conjunction [*et*, *ac*, *atque*, &c.], generally have a verb, adjective, or relative plural: as,

Petrus et Joannes, qui sunt docti, Peter and John, who are learned.

Note 1. Thus also, *Lupus et agnus compulsi*—Phædr. *Furor iraque mentem præcipitant*—Virg. *Herodotus Thucydidesque, quorum ætas in eorum tempora incidit*—Cic.

Note 2. This rule arises from the figure syllepsis.

Note 3. It refers not only to affirmative copulatives, but may be extended to those also which are negative, and to the disjunctive conjunctions *aut, vel, ve, seu, sive,* in those cases where the attribute is either affirmed or denied in regard to the several subjects: as, *Quòd in decemviris neque Cæsar, neque ego habiti essemus*—Cic. *Veluti cum prætor, aut præses, aut proconsul, in balneum, vel in theatrum eant*—Justinian. Inst.

Note 4. A singular nominative followed by an ablative governed by *cum* sometimes takes a plural verb or adjective: as, *Juba cum Labieno capti in potestatem Cæsaris venissent*—Hirt. B. Afr. *Remo cum fratre Quirinus Jura dabunt*—Virg. *Pharnabazus cum Apollonide et Athenagora vincti traduntur*—Curt.

Note 5. The conjunction is sometimes omitted, by the figure asyndeton: as, *Dum ætas, metus, magister prohibebant*—Ter.

Note 6. Sometimes two adjectives in the singular belong to a plural substantive: as, *Maria Tyrrhenum atque Adriaticum*—Liv.

Note 7. Frequently an adjective or verb singular is joined by the figure zeugma to two or more nouns coupled together: as, *Mare rubrum et totus orientis oceanus refertus est silvis*—Plin.

Note 8. If the singular nominatives be of different persons, the plural verb will agree with the more worthy person, that is, with the first in preference to the second, and with the second rather than with the third: as, *Si tu et Tullia, lux nostra, valetis, ego et suavissimus Cicero valemus*—Cic. The same rule is observed, if either substantive, or both, be plural; as, *Si nos duces, vosque milites strenuo suo quisque officio fungamur.* Thus also *Errâstis, Rulle, vehementer et tu, et nonnulli collegæ tui*—Cic. But in many instances the person next to the verb, although it may be the more unworthy, is preferred.

Note 9. In substantives denoting living beings, the masculine gender is preferred to the feminine: as, *Pater mihi et mater mortui sunt*—Ter. It is not ascertained among grammarians, whether or not the feminine gender ought to be preferred to the neuter; whether we should say *Lucretia et ejus mancipium fuerunt castæ*, or *casta*. Vossius, in his larger grammar, the authors of the Port Royal grammar, and Ursinus, seem to think the feminine preferable. But the same Vossius (in his less grammar[1]), Linacer, and Alvarez, prefer the neuter to the feminine. It may sometimes happen that one of the nouns does not signify persons expressly, but by implication; as when the name of a place is put for the inhabitants: thus, *Athenarum et Cratippi; ad quos*—Cic. So likewise when one of them is a collective, persons being signified: *Quadraginta millia peditum, duo millia septingenti equites, et tanta prope civium sociorumque pars cæsi dicuntur*—Liv. But we also find *Tria millia quadringenti cæsa*—Liv.

Note 10. When the substantives denote things without life, the adjective is generally neuter: as, *Divitiæ, decus et gloria in oculis sita sunt*—Sall. in which *negotia* seems to be understood. It is generally understood that if any one of the substantives denote a thing inanimate, the adjective may be neuter: as, *Serpens, sitis, ardor, arenæ, Dulcia virtuti*—Lucan. Sometimes in inanimate things, regard is paid to the simple construction, or the more worthy gender: as, *Grammatice quondam ac Musice junctæ fuerunt*—Quinct. *Seriores supra dictis narcissus et lilium*—Plin. When the substantives signify irrational animals or plants, we find the adjective or relative agreeing with the general word understood: thus, *Expertes rationis sunt equi, boves, reliquæ pecudes, apes, quarum* (perhaps *bestiarum*) *opere efficitur aliquid ad hominum usum et vitam*—Cic. *Quid de vitibus olivetisque dicam, quarum* (perhaps *arborum*) *fructus nihil omnino ad bestias pertinent*--Cic. In this last example, it may perhaps be, that the feminine is preferred to the neuter; or *olivetis* may be used instead of the feminine *olivis;* and, indeed, in the former, *quarum* may refer to *apes*, the nearest substantive.

---

[1] His words there are, "Utrum et femininum dignius est neutro? Ita quidem plerisque videtur, idque propter illud Lucani; *Leges et plebiscita coactæ.* Sed istoc μοναδικὸν videtur, sive singulare; ut adversus aliorum scriptorum consuetudinem exinde non debeat judicium ferri." But some consider *coactæ* as a mistake for *coacta;* others divide *plebiscita* into *plebis scita*, and construe *coactæ* with *plebis*.

Note 11. The more worthy person is generally placed first: as, *Ego et tu.* Livy furnishes an example to the contrary; *Pater et ego, fratresque mei, pro vobis arma tulimus.* The precedence, here, may be intended as a mark of deference and distinction.

Note 12. The verb or adjective frequently agrees, by the figure zeugma, in person, gender, or number, with the nearest substantive: as, *Et ego et Cicero meus flagitabit*--Cic. *Salus, liberi, fama, fortunæ, sunt carissimæ*--Cic. *Sociis et rege recepto*--Virg. When *cum* intervenes between two nouns, regard is still paid to worthiness of gender: as, *Ilia cum Lauso de Numitore sati*—Ovid. The verb takes the person of the nominative: as, *Tu quoque cum Druso præmia feres*--Ovid. When singular substantives are joined together, especially those signifying things without life, the best authors often use a verb singular: as, *Virtus, et honestas, et pudor cogebat*—Cic. This is the more common, when the different words are of similar signification; and when this is the case, the adjective or relative generally agrees with the nearest: as, *Mutii janua et vestibulum, quod maxime celebratur*—Cic. Turner condemns Lily's *Imperium et dignitas quæ petiisti*, which should be, he says, *quam petiisti*; but, as Ruddiman observes, Cicero himself seems in one instance to write in a similar manner. Collective nouns, as, *populus, gens, turba, manus,* &c.[1], and certain partitives, as, *quisque, uterque,* &c., are frequently joined to a verb, adjective or relative, plural; and the adjective or relative, instead of taking the gender of the collective expressed, often agrees with a word which the sense suggests to the mind: as, *Multitudo convenerant*—Cæs. *Magna pars vulnerati aut occisi sunt*—Sall. *Intimus quisque libertorum vincti abreptique*—Tacit. *Familia quorum,* &c.—Sall. Such constructions arise from the figure synthesis, or, as it may, perhaps, with greater propriety be named, synesis.

---

[1] A collective noun may be joined with a verb either of the singular or of the plural number: as, *Quærit pars semina flammæ*—Virg. *Pars in frusta secant*—Virg. Joined with a singular verb, it generally expresses many considered as one *aggregate;* but, when joined with a plural verb, it signifies many *separately* or *individually.* Hence, if an adjective or participle be subjoined to the verb, when the latter is of the singular number, the former will agree both in gender and number with the collective noun: as, *Circiter pars quarta erat militaribus armis instructa*—Sall.: since, in this case, they all agree with the term of universality, and are understood to the special or individual terms: but, if the verb be plural, the adjective or participle will be plural also, and of the same gender as the individuals constituting the collective noun; as, *Pars erant cæsi. Complerant litora —— pars et certare parati*—Virg. Sometimes, however, though rarely, the adjective is thus used in the singular: as, *Pars, arduus altis Pulverulentus equis furit*—Virg. Æn. vii 624, for *ardui, pulverulenti furunt.* Proper names and appellatives also take the gender of the individuals implied: as, *Latium, Capuaque agro mulctati*—Liv. viii. 11, for *Latini et Campani. Capita conjurationis virgis cæsi*—Liv. x. 1, for *duces* or *principes,* as we say, in English, the *heads.*

Rule X. One substantive agrees with another signifying the same thing, in case: as,

Cicero Orator,	Cicero the Orator.
Urbs Edinburgum,	The city Edinburgh.
Filius deliciæ matris suæ,	A son the darling of his mother.

Note 1. That is, when two nouns come together denoting the same person or thing, the one explaining or describing the other, they are put in the same case: as, *Justitia virtus*—Cic. *Opes irritamenta malorum*—Ovid.

Note 2. This is named apposition, and is not considered by some grammarians as a concord. I consider it, however, as a primary concord, and founded on the abstract principle, that words agreeing in meaning should agree by grammatical concord[1].

Note 3. It is not necessary that the nouns agree in gender, number, or person; as, *Magnum pauperies opprobrium*—Hor. *Alexin delicias domini*—Virg. *Ego homuncio hoc non facerem?*—Ter. —In all such constructions there seems to be an ellipsis of the antient *ens*, or of *qui est*, *qui vocatur*, or the like.

Note 4. The substantive descriptive of two or more singular substantives joined together, is made plural: as, *Cn. Domitio, C. Sosio consulibus*—Nep. *Eupolis, atque Cratinus, Aristophanesque poëtæ*—Hor. Likewise, when the nouns are connected by *cum:* as, *Cottam cum Titurio Sabino legatos ibi amisimus*—Flor. iii. 10. 8. But in some editions *legato* is read: the former reading, however, seems to be preferred.

Note 5. When a plural appellative is used as descriptive of two or more proper names of different genders, it must be of the more worthy gender: as, *Ad Ptolemæum Cleopatramque reges legati missi*—Liv., in which *reges* is equivalent to *regem* et *reginam.* In the same manner *socer*, *filius*, and *frater* are used, implying likewise *socrus*, *filia*, and *soror.*

Note 6. When one of the substantives is animate, the adjective and verb agree with it: as, *Cum duo fulmina nostri imperii subitò in Hispaniâ, Cn. et P. Scipiones, extincti occidissent*—Cic. In many instances the sense will determine the regimen. If the nouns are inanimate, it agrees with the last: as, *Fama malum, quo non aliud velocius ullum*—Virg. Here, likewise, the agreement of *quo* with *malum* is determined by the sense. The rule seems to be that, in this case, the adjective and verb shall agree with the more *general* noun: as, *Flumen est Arar, quod in Rhodanum influit*—Cæs. *Co-*

---

[1] The antients named this construction *Epexegesis* or *declaratio*, because the preceding substantive is explained by the following. Grammarians state its object to be threefold. 1. To limit a general term; as, *arbor laurus.* 2. To remove ambiguity; as, *Taurus mons, lupus piscis.* 3. To designate some property; as, *Socrates vir sapientissimus.*

rioli oppidum captum—Liv.—Cæsar has made the adjective agree with the proper name in *Flumine Rheno qui agrum Helvetium a Germanis dividit*, and in other parts.

Note 7. Sometimes the latter substantive is put into the genitive: as, *Fons Timavi*—Virg. *Arbor fici*—Cic. *Et lapathi brevis herba*—Hor.

Note 8. A sentence or clause may supply the place of one of the substantives: as, *Cogitet oratorem institui, rem arduam*—Quinct.

Note 9. If the latter substantive be susceptible of a change in termination, to express a difference of gender, it must agree with the former in gender and number: as, *Populum latè regem*—Virg. for *regnantem*. *Regina pecunia*—Hor. for *regnans*. But to epicœnes, and neuters, the masculine is generally joined: as, *Aquila rex avium. Tempus magister multorum.* Virgil speaks of *reges et ductores apum*, not *reginas et ductrices*.

Note 10. To the preceding four concords some add a fifth, that of the *Responsive*, generally agreeing in case with its *Interrogative*. But this depends entirely upon the nature of the figure ellipsis; for if we say *Quis herus est tibi? Amphitruo*—Ter. to this last nominative are understood the words *est herus mihi.*—When words of different construction are used, the Responsive and Interrogative disagree: as, *Cujum pecus? an Melibœi? Non, verum Ægonis*—Virg. *Cujus est liber? meus*, not *mei*. *Cuja interest? Regis.* But even in some of these, if the elliptical words be supplied, the constructions do only *seem* to disagree: thus, if we say *Cujus interest?* and reply *mea, tua*, &c. the full sentence may be, *Cujus negotia interest*, or *Inter cujus negotia est? Mea negotia interest.*

II. OF GOVERNMENT.

1. Of Nouns.
2. Of Verbs.
3. Of Words indeclinable.

THE GOVERNMENT OF NOUNS.

OF SUBSTANTIVES.

Rule XI. One substantive governs another signifying a different thing, in the genitive: as,

Amor Dei,	The love of God.
Lex naturæ,	The law of nature.

Note 1. That is, when two substantives come together, signifying different things; or in which the latter limits or defines the general signification of the former, and expresses some particular relation belonging to it, it must be put into the genitive: as, *Amor nummi*—Juv. *Initium est salutis notitia peccati*—Senec.

Note 2. The substantive in Latin, which is to be put into the genitive, is that which corresponds with the English word following *of*, or which ends in *'s*.

Note 3. The governing substantive is sometimes omitted: as, *Ubi ad Dianæ veneris*—Ter. i. e. *templum* or *ædem*.

Note 4. The latter substantive is sometimes understood: as, *Tritici decies centum millia, et hordei quingenta, indicantes se ad mare devecta habere*—Liv. i. e. *modiûm*.

Note 5. The pronouns *hujus*, *ejus*, *illius*, *cujus*, &c. are used as substantives, the word with which they agree being generally understood: as, *Liber ejus*. *Libri eorum*. Supply *hominis* and *hominum*. The personal pronouns, having the nature of nouns, are governed by a noun: as *Languet desiderio tui*.

Note 6. The genitive may have either an active or a passive signification: thus, in *Nec sese Æneæ jactavit vulnere quisquam*—Virg. *vulnere Æneæ* denotes the wound which Æneas had received; *Et vulnere tardus Ulyssi*—Virg. refers to the wound which Ulysses had given.

Note 7. The substantive governed may govern another signifying a different thing: as, *Fratris hic filius erat regis*—Liv.

Note 8. Sometimes two genitives depend upon the same governing substantive: as, *Hujus civitatis est longè amplissima auctoritas omnis oræ maritimæ regionum earum*—Cæs. Here, indeed, there are three genitives, but the third is governed by the second.

Note 9. Sometimes the word governing and the word governed exchange cases: as, *Sex dies ad eam rem conficiendam spatii postulant*—Cæs. i. e. *spatium sex dierum*.

Note 10. The genitive, signifying possession, is often changed into an adjective: as, *Domus paterna*—Cic. for *Domus patris*.

Note 11. The genitive is sometimes changed into the dative: as, *Fratri ædes fient perviæ*—Ter. for *fratris*. Or, into an accusative or ablative with a preposition: as, *Odium erga Romanos*—Nep. *Cura de salute patriæ*—Cic. If the former substantive be derived from a neuter verb, the latter often follows the construction of that verb: as, *Colloquia cum amicis*—Cic. as well as *Colloquia amicorum*—Cic. *Sibi successorem*—Suet. *Justitia est obtemperatio scriptis legibus institutisque populorum*—Cic. In old Latinity especially, the dative and accusative are sometimes found after a substantive derived from an active verb: as, *Traditio alteri*—Cic. *Quid istum tibi tactio est*—Plaut.——In such phrases as *Domum reditionis spe sublatâ*—Cæs. in which the case of *domus* is erroneously ascribed by some grammarians to the government of *reditio;* the accusative, or the ablative, depends entirely upon the nature of *domus*, which is governed by a preposition generally understood.

Note 12. *Pars* is omitted after such adjectives as *primus, medius, ultimus, extremus, infimus, imus, summus, supremus, reliquus, cæterus;* thus *Media nox*—Cæs. signifies the middle (part of the) night. *In summo monte*, On the top (or highest part) of the hill. In such examples the adjective must agree with the substantive.

[Certain observations on the nature and construction of pronouns, usually referred to this rule, will be found in Etymology.]

Rule XII. If the latter substantive have an adjective of praise or dispraise joined with it, it may be put in the genitive or ablative: as,

Vir summæ prudentiæ, vel *summâ prudentiâ,*	A man of the greatest wisdom.
Puer probæ indolis, vel *probâ indole,*	A boy of a good disposition.

Note 1. That is, when the second substantive expresses a quality belonging to the first, having also an adjective joined to it, expressing some degree, accident, or property belonging to that quality, it may be put in the genitive or ablative: as, *Ingenui vultûs puer*—Juv. *Es nullâ fide*—Cic. *Magno pondere saxum*—Virg. *Mulier ætate integrâ*—Ter.

Note 2. The genitive seems to depend upon the former substantive taken possessively; and the ablative is governed by some preposition generally understood, but sometimes also expressed: as, *Amicus cum magnâ fide*—Plaut. Trin. iv. 4. 4.

Note 3. Prose writers use the ablative more frequently than the genitive, especially after a substantive verb.

Note 4. In such instances as the following, the genitive is the more common: *Magni formica laboris*—Hor. *Testimonium nullius momenti*—Cic. *Nulli (nullius) consilii sum*—Ter. *Rosa jucundi odoris*—Plin.

Note 5. In such as the following, the ablative only is used: *Bono animo es*—Ter. *Quanto fuerim dolore*—Cic. *Mira sum alacritate ad litigandum*—Cic. *Credens se minore invidiâ fore*—Nep.

Note 6. Sometimes both constructions are found in the same sentence: as, *Lentulum, eximiâ spe, summæ virtutis, adolescentem fac erudias*—Cic.

Note 7. Sometimes the adjective agrees with the former substantive, or the subject of discourse, and the latter substantive is put in the ablative: as, *Vir gravitate et prudentia præstans*—Cic. *Vir præstantis ingenii, præstanti ingenio, præstans ingenio,* and (poetically) *præstans ingenii*, are all found. Sometimes the poets use an accusative: as, *Os humerosque similis deo*—Virg. *Vultum dejectus*—Stat. Such accusatives are governed by the preposition *secundum* or *quod ad* understood, and are referred to the figure synecdoche. *Integer vitæ*--Hor. *Præstans animi*—Virg. and the like, may perhaps be referred to another rule.

Note 8. In like manner, neuter and passive verbs are construed with the ablative: as, *Et corde et genibus tremit*—Hor. *Lævo brachio vulneratur*—Liv. And by the poets with an accusative: as, *Expleri mentem nequit*—Virg. Such cases are governed by a preposition understood.

Note 9. The former substantive is sometimes understood: as, *Vulgus est ingenio mobili*—Sall. *Populus*, or some similar word, is understood.

Note 10. The latter substantive must denote some part or property of the former; otherwise its government does not depend upon the present rule: hence such phrases as *Pulchrâ prole parentem*—Virg. *Rex gelidæ oræ*—Hor. *Pater optimorum liberorum*, and the like, are excluded from it. I believe, it may be generally observed, that when in English the analytical or Norman form of the genitive (i. e. with *of*) is convertible into the simple or Saxon form (with *'s*), the Latin genitive is to be referred to the preceding rule: thus, "The father of the fine children," which is equivalent to "The fine children's father." But when, consistently with sense and with general usage, this cannot be done, the genitive belongs to the present rule: as, "A man of great virtue," which is not convertible into "great virtue's man."

It has been observed, that when a person is distinguished by any rank, quality, or character; the noun expressing it is used in the genitive, to denote the source of that distinction; but that the ablative is used, when the quality, rank, or character is represented, not as the source of distinction, but as the instrument or medium by which the subject is distinguished.

Rule XIII. An adjective in the neuter gender, without a substantive expressed, is followed by a genitive: as,

Multum pecuniæ,	Much money.
Quid rei?	What is the matter?

Note 1. That is, adjectives in the neuter gender, used as substantives, govern the genitive: as. *Paululum pecuniæ*—Ter. *Hoc noctis*--Cic. *Id negotii*—Ter. *Id miseriarum*--Ter.[1]

Note 2. The adjectives thus used are generally such as signify quantity: as, *multum*, *plus*, *plurimum*, *tantum*, *quantum*, *minus*,

---

[1] Or, an adjective in the neuter gender, expressive of quantity, or partitively used, governs, in the genitive case, the substantive with which, strictly, it should agree: thus we say *Multa pecunia:* but if we use *multum*, we must say *Multum pecuniæ*. Thus also we say *Angusta viarum* for *Angustæ viæ*.

minimum; also *id*, *quid*, *hoc*, *aliquid*, *quidquam*; to which may be added *summum*, *ultimum*, *extremum*, *dimidium*, and *medium*: as, *Summum montis*—Ovid. *Animæ dimidium*—Hor. To these may be added a great number of plural neuters: as, *Angusta viarum*, *opaca locorum*, &c.—Virg. *Incerta fortunæ*, *antiqua fœderum*, *extrema periculorum*—Liv. And sometimes other singular neuters: as, *Lubricum juventæ*—Tac. *Sub obscurum noctis*—Virg. *Ex adverso cœli*—Virg.

Note 3. It is observed that *quod*, *aliquod*, *quoddam*, always agree with their substantives; and that *quid* and *plus* are always followed by a genitive.

Note 4. *Nihil*, *hoc*, *id*, *illud*, *istud*, *quid*, *aliquid*, *quidquam*, elegantly admit the genitive of neuter adjectives of the second declension: as, *Nihil sinceri*—Cic. *Quid reliqui est?*—Ter. This seldom happens with adjectives of the third declension; and never with those that end in *is*, *e*. *Aliud* is joined with *nihil*, and never the genitive, according to this rule.

Note 5. *Negotium*, *tempus*, *locum*, *spatium*, or the like, are understood to these adjectives, and are the really governing words, according to Rule XI.

Rule XIII.[1] *Opus* and *usus*, denoting *necessity*, *convenience*, or *expediency*, are followed by the dative of the object to which the thing is necessary, and the ablative of the thing wanted: as,

Auctoritate tuâ nobis opus est—Cic.	We have need of your authority.
Nunc viribus usus (*est tibi*)—Virg.	Now you have need of strength.

Note 1. They are said sometimes to govern the genitive; but, when this is the case, they generally appear to be taken in their literal sense. The following are adduced as examples of their governing a genitive, according to the sense mentioned in the rule: *Sed etiam si nôsse, quid quisque senserit, volet, lectionis opus est*—Quinct. Inst. xii. 3. *Alii offerunt se, si quò usus operæ sit*—Liv. xxvi. 9.

Note 2. *Opus* is sometimes used like the adjective *necessarius*, but as an aptote: as, *Dux nobis et autor opus est*—Cic.

Note 3. *Opus* is elegantly followed by the ablative of perfect participles, the substantive being either expressed or omitted: as, *Priusquam incipias, consulto; et ubi consulueris, maturè facto opus est*—Sall. *Opus fuit Hirtio convento*—Cic. Thus also, *Dictu opus est*—Ter. And *Facto est usus*—Plaut.

---

[1] *Opus* and *usus*, denoting *necessity*, are usually noticed under adjectives of want. They are here made the subject of a separate rule, which, for obvious reasons, is numbered as the preceding.

Note 4. *Opus* is sometimes followed by an accusative: as, *Puero opus est cibum*--Plaut. Diomedes mentions that the antients said *Opus est mihi hanc rem;* but it is probable, that these accusatives are governed by some infinitive; such as *habere, dicere, facere.* The following has been adduced as an instance in which *usus* governs an accusative; *Ad eam rem usus est hominem astutum, doctum*—Plaut.

Note 5. It is followed by the infinitive, or the subjunctive with *ut:* as, *Quod opus sit sciri*--Cic. *Opus est, ægram ut te adsimules* --Plaut.

Note 6. The word governed by it is often omitted: as, *Si opus sit, accurras*—Cic. in which the word *accurrere* may supply the place of the ablative of the thing wanted, or may be considered as the nominative to *sit, opus* being then reckoned equivalent to *necessarium.*

Note 7. The ablative after these words seems to be governed by the preposition *in.* *Utor* formerly governed an accusative, as well as an ablative; and as there are not wanting instances to prove that verbal nouns sometimes governed the case of their verbs, this consideration may, perhaps, be satisfactory to some, in regard to the origin of the government of *usus.*

OF ADJECTIVES.

RULE XIV. Verbal adjectives, or such as signify an affection of the mind, require the genitive: as,

Avidus gloriæ,	Desirous of glory.
Ignarus fraudis,	Ignorant of fraud.
Memor beneficiorum,	Mindful of favours.

Note 1. Or, verbal adjectives, by which are meant verbals in *x, osus,* and *idus,* with participials in *ns;* and adjectives signifying an affection of the mind, by which are meant those which denote desire or disdain, knowledge or ignorance, innocence or guilt, or the like, require the genitive: as, *Timidus deorum*—Ovid. *Imperitus rerum*—Ter. *Fraterni sanguinis insons*--Ovid.

To this rule belong

1st. Verbals in *ax,* and participials in *ns:* as *capax, edax, fugax, pervicax, tenax,* &c., *amans, appetens, cupiens, negligens, metuens, sciens,* &c.: as, *Tempus edax rerum*—Ovid. *Alieni appetens*--Sall. To these may be added certain participials in *us;* as *consultus, doctus, expertus, inexpertus, insuetus, insolitus:* as, *Juris consultus*--Cic.

2dly. Adjectives denoting affection: as,

1. Desire and disdain; *cupidus, avarus, avidus, fastidiosus, curiosus, studiosus, incuriosus,* &c. with many other words belonging to verbals in *idus* and *osus:* as, *Laudis avidi*--Sall. *Literarum fastidiosus*--Cic.

2. Knowledge and ignorance; *peritus, gnarus, prudens, callidus, docilis, certus, memor,* &c.; *ignarus, improvidus, imprudens, insolitus,* &c.: as, *Conscia mens recti*—Hor. *Nescia mens fati*—Virg.

3. Innocence and guilt; *innocens, innoxius, insons,* &c., *noxius, reus, suspectus, compertus,* &c. as, *Consilii innoxius*—Curt. *Reus avaritiæ*—Cic.

4. To the foregoing may be added a vast multitude of other adjectives, of which Johnson and Ruddiman have given lists. But the greater part of these belong to the above-mentioned classes, and some may be referred to other rules; such are the following.

Abjectior animi—*Apul.* or *Liv.*
Absonum fidei—*Liv.* (*perh. dat.*)
Abstemius vini—*Auson.*
Acer militiæ—*Tac.*
Admirandus frugalitatis—*Senec.*
Adversa domuum.
Æger animi—*Liv.*
Æmulus ingenii—*Sil.*
Æquales ævi—*Sil.*
Æquus absentium—*Tac.*
Alienum dignitatis.
Alternus animæ—*Sil.*
Ambiguus pudoris—*Tac.*
Amens animi—*Virg.*
Anhelus laboris—*Sil.*
Anxius furti—*Ov.*
Ardens animi.
Argutus facinorum—*Plaut.*
Assuetus tumultus—*Liv.*
Atrox odii—*Tac.*
Attonitus serpentis—*Sil.*
Audax ingenii—*Stat.*
Angustior animi—*Apul.*
Aversus animi—*Tac.*
Benignus vini—*Hor.*
Bibulus Falerni—*Hor.*
Blandus precum—*Stat.*
Bonus fati.
Cæcus animi—*Quinct.*
Callidus temporum—*Tac.*
Captus animi—*Tac.*
Catus legum—*Auson.*
Celer nandi—*Sil.*
Certus destinationis—*Tac.*
Clamosus undæ.
Clarissimus disciplinæ—*Paterc.*
Commune omnium.
Compos animi—*Ter.* voti.—*Liv.*
Confidens animi—*Sueton.*

Confirmatus animi—*Apul.*
Confusus animi—*Liv.*
Conterminus jugi.
Credulus adversi—*Sil.*
Spes animi credula mutui—*Hor.*
Cumulatissimus scelerum—*Plaut.*
Damnandus facti—*Sil.*
Deformis leti—*Sil.*
Degener artis patriæ—*Ovid.*
Despectus tædæ.
Devius æqui—*Sil.*
Discolor lanæ.
Discors patris—*Vell. Pat.*
——— *al.* patri.
Disertus leporum—*Catul.*
Dispar sortis—*Sil.*
Diversus morum—*Tac.*
Ditior animi—*Stat.*
Dissolüenda tristitiæ pectora—*Tibul.*
Divina futuri—*Hor.*
Docilis modorum—*Hor.*
Doctus virgæ—*Sil.*
Dubius animi—*Virg.*
Dulcissimus fandi—*Gell.*
Durus oris—*Liv.*
Durior oris—*Ovid.*
Effusissimus munificentiæ—*Paterc.*
Egregius animi—*Virg.*
Enuntiativi corporum—*Senec.*
Erectus animi—*Sil.*
Exactus morum—*Ovid.*
Exiguus animi—*Claudian.*
Eximius animi—*Stat.*
Exosa hujus vitæ—*Boët.*
Expertus belli—*Virg.*
Expletus animi—*Apul.*

Exsors culpæ—*Liv.*
Exsul patriæ—*Hor.*
Externatus animi—*Apul.*
Extorris regni—*Stat.*
Exutus formæ—*Sil.*
Facilis frugum—*Claudian.*
Fallax amicitiæ—*Tac.*
Falsus animi—*Ter.*
Fatigatus spei—*Apul.*
Felix cerebri—*Hor.*
Ferox animi—*Tac.*
Fervidus ingenii—*Sil.*
Fessus rerum—*Virg.*
Festinus animi—*Apul.*
Fidens animi—*Virg.*
Fidissima tui—*Virg.*
Firmatus animi—*Sall.*
Firmus propositi—*Paterc.*
——— *al.* proposito.
Flavus comarum—*Sil.*
Floridior ævi—*Sil.*
Fluxa morum—*Sil.*
Fœtæ novales Martis—*Claud.*
Formidolosior hostium—*Tac.*
Fortunatus laborum—*Virg.*
Fractus animi, opum.
Frequens silvæ mons—*Tac.*
Frustratus spei—*Gel.*
Fugitivus regni—*Flor.*
Furens animi—*Virg.*
Gaudens alti—*Stat.*
Gravis morum—*Claudian.*
Gravidam Amathunta metalli—*Ovid.*
Illex animi—*Apul.*
Impavidus somni—*Sil.*
Impiger militiæ—*Tac.* (*perhaps the dative.*)
Impos animi—*Plaut.*
Improba connubii—*Stat.*
Incautus futuri—*Hor.*
Indecora formæ fœmina—*Tac.*
Indocilis pacis—*Sil.*
Inexplebilis virtutis—*Liv.*
Infelix animi—*Virg.*
Infirmus corporis—*Apul.*
Ingens animi—*Tac.*
Inglorius militiæ—*Tac.*
Ingratus salutis—*Virg.*
Innoxius consilii—*Curt.*
Insanus animi—*Apul.*
Insatiabilis rerum—*Senec.*
Insolens infamiæ—*Cic.*
Insolitus servitii—*Sall. Frag.*
Insuetus laboris—*Cæs.*
Integer animi, vitæ—*Hor.*
Interrita leti mens—*Ovid.*
Intrepidus ferri—*Claud.*
Invictus laboris—*Tac.*
Invidus laudis—*Cic.*
Irritus incepti—*Sil.*
Lætus laboris—*Virg.*
Lapsus animi—*Plaut. al.*
Lassus animi.
Lassus laboris, maris, militiæ—*Hor.*
Laudandus laborum—*Sil.*
Lentus cœpti—*Sil.*
Levis opum—*Sil.*
Liber laborum—*Hor.*
Liberalis pecuniæ—*Sall.*
Lugendus formæ—*Sil.*
Macte animi—*Mart.*
Madidus roris—*Apul.*
Manifestus criminis—*Tac.*
Maturus ævi—*Virg.*
Maximus ævi—*Sil.*
Medius pacis et belli—*Hor.*
Melior fati—*Sil.*
Miser animi—*Plaut.*
Modicus pecuniæ—*Tac.*
Mollior sui—*Apul.*
Munificus auri—*Claudian.*
Mutabile mentis genus—*Sil.*
Mutatus animi—*Apul.*
Nimius imperii—*Liv.*
Nobilis fandi—*Auson.*
Notus fugarum—*Sil.*
Novus doloris—*Sil.*
——— *al.* dolori.
Nudus arboris—*Ovid.*
Occultus odii—*Tac.*
Onusta remigum—*Hirt. B. Afr.*
Optimus militiæ—*Sil.*
Otiosi studiorum—*Plin.*
Pares ætatis mentisque—*Sil.*
Pavidus offensionum—*Tac.*
Pauper aquæ—*Hor.*
Perfida pacti gens—*Sil.*

Periclitabundus sui—*Apul.*
Perinfames disciplinæ—*Apul.*
Pertinax docendi—*Apul.*
Pervicax iræ—*Tac.*
Piger pericli—*Sil.*
Potens lyræ—*Hor.*
Præceps animi—*Virg.*
Præcipuus virtutis—*Apul.*
Præclarus fidei—*Tac.*
Præstans animi—*Virg.*
Pravus fidei—*Sil.*
Procax otii—*Tac.*
Profugus regni—*Tac.*
Promptus belli—*Tac.*
Properus oblatæ occasionis—*Tac.*
Propriæ deorum voluptates.
Prospera frugum—*Hor.*
Pulcherrimus iræ—*Sil.*
Purus sceleris—*Hor.*
Recreatus animi—*Apul.*
Rectus judicii—*Senec.*
Resides bellorum—*Stat.*
Sanus mentis—*Plaut.*
Satiatus cædis—*Ovid.*
Saucius famæ—*Apul.*
Scitus vadorum—*Hor.*
Secors rerum—*Ter.*
Secreta teporis corpora—*Lucr.*
Segnis occasionum—*Tac.*
Seri studiorum—*Hor.*
Similis tui—*Plaut.*
Sinister fidei—*Sil.*
Solers operum—*Sil.*
——— lyræ—*Hor.*
Solliciti rerum.
Solutus operum—*Hor.*
Spernendus morum—*Tac.*
Spreta vigoris—*Sil.*
Strenuus militiæ—*Tac.*
Stupentes animi—*Liv.*
Summus severitatis—*Tac.*
Superior sui—*Tac.*
Superstes bellorum.
Surdus veritatis—*Col.*
Suspensus animi—*Apul.*
Tantus animi—*Apul.*
Tardus fugæ—*V. Flac.*
Tenella animi—*Apul.*
Tenuis opum—*Sil.*
Territus animi—*Liv.*
Timidus deorum—*Ovid.*
Trepidi rerum—*Liv.*
Truncus pedum—*Virg.*
Turbatus animi—*Sil.*
Turbidus animi—*Tac.*
Vafer juris—*Ovid.*
Vagus animi—*Catul.*
Validus animi—*Tac.*
Vanus veri—*Virg.*
Vecors animi—*Apul.*
Venerandus senectæ—*Sil.*
Versus animi—*Tac.*
Versutus ingenii—*Plin.*
Vetus regnandi—*Tac.*
Victus animi—*Virg.*
Vigil armenti—*Sil.*
Viridissimus iræ—*Sil.*
Unicus rerum fessarum—*Sil.*
Utilis medendi radix—*Ovid. Heroid.* v. 147. *al.* medenti.

But of these many are with much more propriety referred to other rules: such as, *abstemius*, *compos*, *impos*, *liber*, *macte*, *modicus*, *potens*, *impotens*, *purus*; also *cumulatus*, *expletus*, *exsors*, *exsul*, *extorris*, *fœtus*, *frequens*, *gravidus*, *munificus*, and the like, which are usually referred to adjectives of plenty or want.

Note 2. Many of the adjectives enumerated in the previous part of this rule are construed variously: as, *Patiens frigus*, One suffering cold at this moment. *Patiens frigoris*, A person capable of bearing cold. *Doctus grammaticæ*[1], One skilled in grammar. *Doctus grammaticam*, One that has been taught grammar; which he may perhaps have forgotten. *Doctus Latinis literis*, Learned in.

---

[1] *Græcarum literarum doctus*—Cic.

Avidior ad rem—Ter. *Avidus in pecuniis locupletium*—Cic. *Vino cupidæ*—Plaut. *Callidus naturâ*—Ovid. *Ad fraudem callidus*—Cic. *Prudens consilio*—Justin. *Jurisconsultus* and *jureconsultus*—Cic. *Homines labore assiduo et quotidiano assueti*—Cic. *Assuetus prædæ miles*—Liv. *In omnia familiaria jura assuetus*—Liv. *Insuetus laboris*—Cæs. *Insuetus moribus Romanis*—Liv. *Corpora insueta ad onera portanda*—Cæs. *Insolitus rerum*—Sall., *ad laborem*—Cæs.——*Anxius gloriâ*—Liv. *Sollicitus de re*—Cic. *Diligens in, ad, de*—Cic. Cic. Plin. *Securus de bello*—Liv. *Negligens in aliquem*—Cic., *in amicis eligendis*—Cic.——*Reus magnis criminibus*—Cic. *Super scelere suspectus*—Sall. *Regni crimine insons*—Liv.——Most of those adjectives contained in the preceding list are construed, especially by prose writers, in the ablative, or otherwise: as, *Præstans ingenio*—Cic. *Cultu modicus*—Tac. *Æger pedibus*—Sall. *Credulus alicui*—Virg. *Profugi ab Thebis*—Liv.——*Æmulus, certus, incertus, dubius, ambiguus, conscius, manifestus, suspectus, noxius, compertus,* are frequently construed with the dative, but in a different sense.——*Adversus, æqualis, affinis, alienus, blandus, communis, conterminus, contrarius, credulus, dispar, dissimilis, fidus, finitimus, par, proprius, similis, superstes,* and some others, are oftener construed with the dative than the genitive. *Superior* takes generally the ablative. *Alienus* takes frequently the ablative with *a* or *ab*: as, *Humani nihil a me alienum puto*—Ter. But these and innumerable other varieties may be safely left to observation.

Note 3. Grammarians differ a little about the nature of this government. It may, however, be observed, that, in many instances, the adjectives are used substantively: thus, that *Amans virtutis* is the same as *Amator virtutis.* Other adjectives are supposed to be followed by a genitive governed by such words as *in re, in causa, in negotio,* understood: as, *Non anxius causâ sui. Reus gratiâ furti.*

RULE XV. Partitives, and words placed partitively, comparatives, superlatives, interrogatives, and some numerals, govern the genitive plural: as,

Aliquis philosophorum,	Some one of the philosophers.
Senior fratrum,	The elder of the brothers.
Doctissimus Romanorum,	The most learned of the Romans.
Quis nostrûm ?	Which of us?
Una musarum,	One of the muses.
Octavus sapientum,	The eighth of the wise men.

Note 1. That is, adjectives denoting a *part* of a number govern the genitive plural, which may be resolved into an ablative with *de, e, ex,* or *in,* or an accusative with *inter.*

To this rule belong:

1. Partitives, whether nouns or pronouns; *ullus, nullus, solus, uter, uterque, utercunque, utervis, uterlibet, alter, alteruter, neuter,*

alius, aliquis, quidam, quispiam, quisquis, quisque, unusquisque, aliquot, cæter, reliquus; to which are added *omnis, cunctus,* and *nemo:* as, *Quisquis deorum*—Ovid. *Nemo mortalium*—Plin. *Vestrûm utervis*—Cic.

2. Words used partitively: as, *Canum degeneres*—Plin. *Nigræ lanarum*—Plin. *Sancte deorum*—Virg. *Expediti militum*—Liv. *Vulgus Atheniensium*—Nep.

3. Comparatives and superlatives: as, *O major juvenum*—Hor. *Villosissimus animalium lepus*—Plin.

4. Interrogatives; *quis, quisnam, quisve, uter, quot, quotus, quotusquisque:* as, *Quis mortalium*—Sall.

5. Numerals, comprehending both cardinals and ordinals; *unus, duo, tres,* &c.; *primus, secundus, tertius,* &c.; also the partitive or distributive, *singuli;* with *multi, pauci, plerique, medius:* as, *Equitum centum quinquaginta interfecti*—Curt. *Sapientum octavus*—Hor. *Multæ arborum*—Cic. *Quarum quæ media est*—Ovid. *Singulos vestrûm*—Curt.

Note 2. If the substantive be a collective noun, the genitive singular is used: as, *Præstantissimus nostræ civitatis*—Cic., i. e. *nostrorum civium. Totius Græciæ doctissimum*—Cic., i. e. *omnium Græcorum.*

Note 3. The genitive is governed by *de, e,* or *ex, numero,* which is often expressed: as, *Ex numero adversariorum circiter sexcentis interfectis*—Cæs.

Note 4. Instead of the genitive, the ablative is often found, governed by *de, e, ex,* or *in;* or the accusative with *inter* or *ante:* as, *Unus e Stoicis*—Cic. But *unus* put for *solus* governs the genitive: as, *Lampedo una feminarum*—Plin. Lampedo the only woman. *Acerrimus ex sensibus*—Cic. *Ipse ante alios pulcherrimus omnes*—Virg. *Crœsus inter reges opulentissimus*—Senec. Ordinals are often construed with *a* or *ab:* as, *Tertius ab Ænea. Secundus,* denoting *inferior to,* governs the dative: as, *Nec sunt tibi Marte secundi*—Ovid.

Note 5. The partitive is sometimes understood: as, *Fies nobilium tu quoque fontium*—Hor. od. 3. 13. 13. Supply *unus.*

Note 6. The partitive takes the gender of the substantive governed, when there is no other: as, *Nulla sororum*—Virg, i. e. *Nulla soror e numero sororum.* But if the noun governed be a collective, the partitive takes the gender of the noun understood, which the sense will determine: as, *Ætatis suæ doctissimus;* i. e. *doctissimus vir.*

Note 7. If there be another substantive expressing the chief subject of discourse, the adjective generally takes the gender of that substantive, and not of the following genitive: as, *Indus, qui est omnium fluminum maximus*—Cic. Sometimes the former is not expressed: as, *Quid (tu) agis dulcissime rerum*—Hor. *Omnium rerum mors est extremum*—Cic., i. e. *negotium.*

Note 8. Sometimes the substantive of partition and the partitive are put in the same case: as, *Maxima pars morem hunc homines habent*—Plaut. *Milites*, *equites*, and *pedites* are often thus used: as, *Ex eodem exercitu pedites quindecim millia, et equites quingenti*—Liv.

Note 9. The comparative and the superlative with the genitive of partition are used, when the things compared are of the same nature, class, or description: as, *Dextra est fortior manuum. Pollex est fortissimus digitorum.* Hence there is an error in the imprecation of the Roman—*Ultimus suorum moriatur*, Let him die the last of his relatives; for it is evident, that it is improper to speak of *him* as one of his own friends or relatives. Hence also the impropriety of *Quà socer Omatius, magnorum major avorum*—Sidon. And the impropriety in English of Milton's *The fairest of her daughters Eve.* In such instances, the comparative should be used, followed by a Latin ablative, or, in English, by *than:* as, *Omatius major magnis avis. Fairer than her daughters Eve.*

Note 10. The comparative with the genitive of partition is used when two persons or things, or two aggregates, are compared together; the superlative, when more than two: thus, *Major fratrum* refers to two brothers: *Maximus fratrum*, to three or more. *Juniores patrum*—Liv. is spoken of in contradistinction to the aggregate of the *seniores*. These two rules are very general, few violations of them occurring either in Latin or English.

Note 11. *Uter*, *alter*, *neuter* refer in like manner to two; *quis*, *alius*, *nullus*, to more than two. But there are exceptions to this observation. *Uterque* is also applied to two; *quisque* and *omnis* to more than two. But there are a few instances in which *quisque* and *omnis* refer to two only.

Note 12. *Nostrûm* and *vestrûm* are used after partitives; not *nostri* and *vestri:* as, *Quàm vestrûm utervis*—Cic. but, in his Orations, Cicero pays no regard to this distinction.

RULE XVI. Adjectives signifying profit or disprofit, likeness or unlikeness, require the dative: as,

Utilis bello,	Profitable for war.
Perniciosus reipublicæ,	Pernicious to the commonwealth.
Similis patri,	Like his father.

Note 1. That is, adjectives signifying utility or inconvenience, benefit or damage, pleasure or displeasure, and the like, are followed by a dative of the object to which their quality is directed: as, *Incommodus filio*—Cic. *Felix tuis*—Virg. *Conveniens homini*—Ovid. *Color contrarius albo*—Ovid. *Si facis, ut patriæ sit idoneus, utilis agris*—Juv.

To this rule belong adjectives signifying

1. Advantage or disadvantage; *benignus, bonus, commodus, felix, faustus, fructuosus, prosper, saluber, utilis;* also *calamitosus,*

damnosus, dirus, exitiosus, funestus, incommodus, inutilis, malus, noxius, perniciosus, pestifer.

2. Pleasure or pain; *acceptus, dulcis, gratus, gratiosus, jucundus, lætus, suavis;* also *acerbus, amarus, insuavis, injucundus, ingratus, molestus, tristis.*

3. Friendship or hatred; *addictus, æquus, amicus, benevolus, blandus, carus, deditus, fidus, fidelis, lenis, mitis, propitius;* also *adversus, asper, crudelis, contrarius, infensus, infestus, infidus*, and the like.

4. Perspicuity or obscurity; *apertus, certus, compertus, conspicuus, manifestus, notus, perspicuus;* also *ambiguus, dubius, ignotus, incertus, obscurus.*

5. Propinquity; *finitimus, propior, proximus, propinquus, socius, vicinus, affinis.*

6. Fitness or unfitness; *aptus, appositus, accommodatus, habilis, idoneus, opportunus;* also *ineptus, inhabilis*, &c.

7. Easiness or difficulty; *facilis, levis, obvius, pervius;* also *difficilis, arduus, gravis, laboriosus, periculosus, invius.* To these add *pronus, proclivis, propensus, promptus, paratus.*

8. Equality or inequality; *æqualis, æquævus, par, compar, suppar;* also *inæqualis, impar, dispar, discors.*—Likeness or unlikeness; *similis, æmulus, geminus;* also *dissimilis, absonus, alienus, diversus, discolor.*

9. Many compounded with *con; cognatus, communis, concolor, concors, confinis, congruus, consanguineus, conscius, consentaneus, consonus, conveniens, conterminus, contiguus, continens* (as *Huic fundo continentia quædam prædia mercatur*—Cic. i. e. adjoining, or contiguous to), &c.

10. To these may be added a great number of adjectives that cannot be easily reduced into distinct classes: as, *obnoxius, subjectus, supplex, superstes, credulus, absurdus, decorus, deformis, præsto, secundus*, &c.—To this rule might also be referred, verbals in *bilis* and *dus.*

Note 2. Some substantives, especially those signifying any affection, or advantage or disadvantage, are followed by the dative: as, *Namque erit ille mihi semper Deus*—Virg. *Matres omnes filiis in peccato adjutrices*—Ter. Thus also, *Ad similitudinem deo propiùs accedebat humana virtus*—Cic. *Caput Italiæ omni*—Liv. But, perhaps, the dative is governed by the substantive verb, expressed or understood, or its obsolete participle *ens.*

Note 3. Of the adjectives denoting friendship or hatred, or other affection, to a person, some generally take the dative: as, *affabilis, arrogans, asper, carus, difficilis, fidelis, invisus, iratus, offensus, suspectus.* But we find also *In liberos difficilis.*—Poëta vet. ap. Cic. Nat. Deor. iii. 29. *Fidelis in filios*—Justin. *Apud militares invisum esse nomen Romanum*—Liv. To the above-mentioned adjectives add *dexter, exitialis, falsiloquus, ferus, hospitus, inhospitus, insociabilis, intolerans, jucundus, lævus, morigerus, mortifer, odiosus,* *placidus, propitius, scelestus, supplex, tranquillus, trux:* as, *Dexter Pœnis deus*--Sil. *Seni fuit jucundissimus*--Nep. *Sontibus esse trucem*--Ovid.——Some are followed by *in* and an accusative: as *acerbus, animatus, beneficus, gratiosus, injuriosus, liberalis, mendax, misericors, officiosus, pius, impius, prolixus, severus, sordidus, torvus, vehemens.* We also find *Animatus erga principem*—Suet. *Injuriosus adversus patrem*—Senec. *Misericors adversus bonos*—Senec.; with a few more varieties. *Acer, æquabilis, intemperans, ingratus,* and a few others are found with *in.*——Some are found with a dative, or an accusative governed by *in, erga,* or *adversus:* as *contumax, criminosus, durus, exitiabilis, gravis, hospitalis, implacabilis, inexorabilis, intolerabilis, iniquus, sævus,* Alicui *or* in aliquem. *Benevolus, benignus, molestus,* Alicui *or* erga aliquem. *Mitis, comis,* Alicui, *or* in, *or* erga aliquem. *Pervicax* adversus aliquem. *Crudelis* in aliquem, *seldom* alicui. *Amicus, æmulus, infensus, infestus,* Alicui, *seldom* in aliquem. *Gratus* Alicui, *or* in, erga, adversus aliquem.——The noun *vulgus* with the preposition *in,* follows many of these adjectives: as *gratus, ingratus, acceptus, ignotus,* &c., *in vulgus. Id in vulgus gratum esse sentimus,* —Cic.

Note 4. *Affinis, similis, communis, par, proprius, finitimus, fidus, conterminus, superstes, conscius, æqualis, contrarius, adversus,* sometimes govern the dative and sometimes the genitive. Of these, *par, fidus, adversus, conterminus, superstes, contrarius* govern the dative generally: *conscius* commonly the genitive, that is, of a *thing,* but always the dative of a *person. Affines facinori*—Cic. *rerum*—Ter. *Somnio similis*—Curt. *tui*—Plaut. *Omni ætati communis*--Cic. *virtutum* —Cic. *Par delicto sit pœna*—Ovid. *hujus*—Lucan. *Propria est nobis mentis agitatio*—Quinct. *Oratoris proprium*—Cic. *Falsa veris finitima*--Cic. *Fluvii hujus finitimi*—Justin. *Fida sorori*—Ovid. *Tui fidissima*—Virg. *Fonti contermina*—Ovid. *Jugi conterminos locos*—Apul. *Mihi superstes*--Ter. *dignitatis*—Cic. *Conscium facinori*—Cic. *Atque ego peccati vellem mihi conscius essem*--Ovid. *Æqualis sibi*—Plin. *temporum illorum* —Cic. *Honestati contrariam*—Cic. *virtutum*—Cic. *Adversus nemini*--Ter. *illustrium domuum*—Tac. *Similis* and *dissimilis,* it is observed, are followed by the genitive when they refer to *manners;* and by the dative, when to *shape* or *form. Æqualis* is followed by a genitive, when it refers to *time* or *age:* otherwise, by a dative; but these distinctions are sometimes disregarded.

Note 5. *Alienus* is construed with a genitive, or dative, or, more frequently an ablative governed by *a* or *ab:* as, *Alienum dignitatis* —Cic. *illi causæ*--Cic. *a me*—Ter. The preposition is sometimes omitted: as, *Alienum nostrâ amicitiâ*—Cic. *Diversus* is generally construed in like manner; it does not, however, admit a genitive, unless in a different sense.

Note 6. To adjectives governing the genitive or dative are added *amicus, familiaris, cognatus, propinquus, vicinus, socius, æmulus, germanus, inimicus, invidus, necessarius;* but when they govern the former case, it will be generally found that they are used substantively.

Note 7. Some adjectives vary their construction: as *Similes, dissimiles, pares, dispares, æquales, communes, inter se.* Thus also, *Ætate et forma haud dissimili in dominum*—Tac. *Alpina corpora habent quiddam simile cum nivibus suis*—Flor.

Note 8. *Par* and *communis*, either with or without a dative; *consentaneus* and *discors*, only when without a dative, take an ablative with *cum:* as, *Erant ei quædam ex his paria cum Crasso*—Cic. *Quem tu parem cum liberis, regnique participem fecisti*—Sall. *Locupletibus ferè cum plebe communia*—Cic. *Illud cum adolescentiâ esse commune*—Cic. *Quod erat consentaneum cum iis literis*—Cic. *Civitas secum discors*—Liv.

Note 9. *Idem* among the poets sometimes governs the dative: as, *Invitum qui servat, idem facit occidenti*—Hor. In prose, it is construed with *qui, et, ac, atque:* as, *Peripatetici quondam iidem erant qui academici*—Cic. *Dianam et Lunam eandem esse putant*—Cic. *Animus erga te idem ac fuit*—Ter. *Pomarium seminarium ad eundem modum atque oleagineum facito*—Cato. In like manner *alius* is construed with *ac, atque*, and *et;* and with an ablative: as, *Neve putes alium sapiente bonoque beatum*—Hor. Cicero sometimes uses *idem ut:* as, *In eadem sunt injustitia ut si in suam rem aliena convertant*—Off. i. 14. It is sometimes construed with *cum:* as, *In eodem consilio erat cum Besso*—Curt. But it is improper to use *cum*, when speaking of the same object under different names: as, *Paulus est idem cum Saulo*, since Paul and Saul are names of the same person. Sometimes *similis* and *par* are construed like *idem*, that is, with *ac, atque*, and *et*.

Note 10. Certain adjectives signifying *use, fitness*, and the contrary, are construed either with the dative, or the accusative with *ad:* as, *Ad nullam rem utilis*—Cic. *Ad civium usus haud inutile*—Cic. But when the object is a person, the dative only is used: thus *aptus, opportunus, utilis mihi*, not *ad me*.

Note 11. Adjectives denoting *motion* or *tendency* to a thing, are construed with the accusative and *ad*, rather than with the dative, such as *celer, tardus, velox, piger, impiger, lentus, præceps, rapidus, segnis, declivis, inclinabilis, proclivis, pronus, propensus;* also *paratus, promptus, profugus:* as, *Piger ad pœnas princeps, ad præmia velox*—Ovid. *Ad aliquem morbum proclivior*—Cic. *Ad omne facinus paratus*—Cic. *Ad lubidinem proclive*—Ter. *In* is sometimes used: as, *Celer in pugnam*—Sil.

Note 12. *Propior* and *proximus*, in imitation of their primitive, *prope*, have either a dative, or an accusative without the preposition's being expressed: as, *Quod propius vero est*—Liv. *Proximus huic*—Virg. *Vitium propius virtutem erat*—Sall. *Proximus Pompeium sedebam*—Cic.

Note 13. The dative, according to grammarians, is not, strictly speaking, governed either by nouns, verbs, or any part of speech, but is subjoined to a word, when acquisition, advantage, or the reverse of these, or when destination in general is denoted.

Rule XVII. Verbals in *bilis* and *dus* govern the dative: as,

Amandus vel *amabilis omnibus*, To be beloved by all men.

Note 1. That is, verbals in *bilis*, and future participles passive are followed by the dative, which may be resolved into an ablative governed by *a* or *ab:* as, *Multis ille bonis flebilis occidit; Nulli flebilior, quam tibi, Virgili*—Hor. *Restat Chremes, qui mihi exorandus est*—Ter.

Note 2. Perfect participles passive are sometimes followed by the dative: as, *Dilecta sorori*—Virg. *Ego audita tibi putâram*—Cic. It is observed by Alvarez, that this construction is most frequent with participles which assume the nature of adjectives: such as *notus, perspectus, contemptus, probatus, dilectus*, &c. This dative may likewise be resolved into the ablative with *a* or *ab:* as, *Vexati a civibus*—Cic. *A me amatus*—Quinct. Indeed, passive verbs themselves are often construed, especially by the poets, with a dative, instead of the ablative of the agent: as, *Vix audior ulli*—Ov. for *ab ullo*.

Note 3. Johnson refers to this rule not only verbals in *bilis*, but other adjectives having a passive signification, such as *invius, obvius, pervius, impervius*, &c.: as, *Troja obvia Graiis*—Virg. *Nec Cereri terra indocilis, nec inhospita Baccho*—Sil. To this rule he likewise refers *facilis* and *utilis* construed with the dative of a person: as, *Facilis rogantibus*—Ovid.

Note 4. Verbals in *bilis* are seldom construed but with the dative. The following constructions are, however, to be referred to the ablative of instrument or cause; *Nullo penetrabile telo*—Ovid. *Nullo forabilis ictu*—Ovid. Verbals in *bilis* have generally a passive signification, only a few instances being found in which they signify actively.

Note 5. Participles in *dus* are often followed by the ablative with *a* or *ab:* as, *Admonendum a me*—Cic.

Note 6. Perfect participles are generally followed, especially among prose writers, by an ablative with a preposition: as, *Mors Crassi est a multis defleta*—Cic. *Proditus a socio est*—Ovid. In such examples as the last, the dative seems altogether inadmissible.

Note 7. The English preposition *by* is the usual sign of this dative.

Rule XVIII. Adjectives signifying dimension govern the accusative of measure: as,

Columna sexaginta pedes alta, A pillar sixty feet high.

Note 1. Or, adjectives of dimension, such as *longus, latus, crassus, profundus, altus, densus,* are generally followed by the accusative, but sometimes by the ablative or genitive, of the words denoting measure, such as *digitus, palmus, pes, cubitus, ulna, passus, stadium, milliare:* as, *Muris ducenos pedes altis, quinquagenos latis*—Plin. *Fossam sex cubitis altam*—Liv. *Latera pedum lata tricenûm*—Plin. Ablative and genitive together; *Quidam dupondio et quadrante altum sulcum, latum pedum quinque faciunt*—Colum. The genitive is used in the plural only.

Note 2. The excess or the deficiency of measure is put in the ablative only[1]: as, *Sesquipede est quàm tu longior*—Plin. *Novem pedibus minor*—Plin. *Quanto doctior, tanto submissior*—Cic. *Superant capite*—Virg. To this note are referred the ablatives *tanto, quanto, quo, eo, hoc, aliquanto, multo, paulo, nihilo,* &c., frequently joined to comparatives, and sometimes found with superlatives or verbs.

Note 3. Verbs of dimension, such as *pateo, cresco,* &c., are construed like the adjectives: as, *Patet tres ulnas*—Virg. But these will be noticed hereafter, under the Distance of Place.

Note 4. The accusative is governed by *ad* or *in* understood, but sometimes expressed; the ablative, by *a, ab, tenus,* or *in;* the genitive, by *ad mensuram* or *spatium*[2].

Note 5. In Latin, as in English, the adjective is sometimes changed into the substantive: as, *Transtra digiti pollicis crassitudine*—Cæs. in which the ablative is governed by *in* understood.

RULE XIX. The comparative degree governs the ablative, which is resolved by *quàm:* as,

Dulcior melle, Sweeter than honey.
Præstantior auro, Better than gold.

Note 1. That is, when *quàm* after a comparative is omitted, the substantive following is put in the ablative: as, *Thymo dulcior*—Virg. *Glacie frigidior*—Ovid. i. e. *quàm thymus, quàm glacies.* It is sometimes resolved by *ac* or *atque:* as, *Amicior mihi nullus vivit atque is*—Plaut.

Note 2. The positive with *magis* or *minus* is sometimes followed by the ablative: as, *O luce magis dilecta sorori*—Virg. *Hoc nemo fuit minus ineptus*—Ter.

Note 3. When the comparative is followed by *quàm,* the objects compared must be put in the same case: as, *Ego hominem callidiorem vidi neminem quàm Phormionem*—Ter. i. e. *vidi.* It is to be observed, that only the nominative and accusative can be repeated after *quàm* with the comparative; and that if any other case precede it, the verb *sum* with a nominative must be used: as, *Loquor de viro sapientiore quàm tu es. Homini gratiosiori quàm Cn. Callidius est*—Cic. It is likewise to be observed, that, when the ablative of comparison is *nemo, nullus,* or the relative *qui,* it is not with propriety resolved by *quàm.*

---

[1] The measure of excess is sometimes expressed by *tantum, quantum, aliquantum.* See Rule XIX, *Note* 9.

[2] This seems an imitation of Greek construction; thus ἀνδριὰς δώδεκα πήχεων χρύσεος, *statua virilis duodecim cubitorum aurea*—Herod. The governing substantive is sometimes expressed; as, κατα τὸ μέγεθος ἓξ δακτύλων, *ad magnitudinem sex palmarum*—Diod. Sic.

Note 4. In such instances, *quàm* should be used after comparative adverbs: as, *Oderam hunc multo pejùs quàm Clodium*—Cic.

Note 5. *Quàm* is elegantly put between two comparatives: as, *Triumphus clarior quàm gratior*—Liv. i. e. not so acceptable as famous; or, more famous than acceptable.

Note. 6. *Than* before a verb is always expressed by *quàm:* as, *Nihil turpius est quàm mentiri.* And *quàm,* between two verbs, if the comparative be an adverb, causes them to be put in the same tenses: as, *Nihil facio libentiùs quàm ad te scribo*; i. e. than to write to you. But, after *potiusquam,* and sometimes after *priusquam,* the verb is put in the subjunctive.

Note 7. *Nihil* with a neuter comparative is sometimes used for *nemo* or *nullus:* as, *Crasso nihil perfectius*—Cic. *Nihil illo fuisse excellentius*—Nep. i. e. Nobody was. The interrogative *quid,* and *quidquam* when it is preceded by a negative, are sometimes thus used.

Note 8. The comparative is often followed by *opinione, spe, æquo, solito, justo, dicto:* as, *Dicto citius*—Virg. *Solito velocius*—Ovid. These ablatives are often omitted: as, *Liberiùs vivebat*—Nep. i. e. *æquo.* In such cases the Latin comparative often seems equivalent to an English positive preceded by *too* or *rather,* which is a species of comparison: as, *Tristior* (*solito*). Rather sad, and, perhaps sometimes, somewhat sad. *Severior* (*æquo*). Too severe, rather severe, somewhat severe. Thus also: *Onus viribus tuis est majus.* Too great for, or greater than.

Note 9. Several intensive particles, such as *tanto, quanto, eo, quo,* &c. and *tantum, quantum* and *aliquantum* are added to comparatives: as, *Sed quo erant suaviores, eo majorem dolorem ille casus afferebat*—Cic. *Ejus frater aliquantum ad rem est avidior*—Ter. Sometimes the responsive particle *eo* or *hoc* is omitted; as, *Quo plures erant, major cædes fuit*—Liv.

Note 10. The dative is sometimes used instead of the ablative: as, *Vir nulla arte cuiquam inferior*—Sall. Livy uses the ablative, even in the presence of another; *Allobroges nullâ Gallicâ gente opibus aut famâ inferiores.* But, in general, *inferior* is construed with *quàm* and a nominative or accusative: as, *Timotheus belli laude non inferior fuit quàm pater*—Cic. *Quem ego intelligam prudentiâ non esse inferiorem quàm me*—Cic.

Note 11. *Magis* and *plus* are sometimes used redundantly with the comparative: as, *Nihil invenies magis hoc certo certius*—Plaut.

Note 12. *Quàm* after *plus*, *amplius* and *minus* is elegantly omitted, in all cases but the dative and vocative: as, *Capta plus quinque millia hominum*—Liv.

Note 13. *Quàm pro* is sometimes elegantly used after the comparative: as, *Prælium atrocius quàm pro numero pugnantium*—Liv. i. e. The battle was more bloody than could have been expected from the number engaged in it.

Note 14. Comparatives, besides the ablative of comparison, take also after them that case which their positives govern; as, *Thymo mihi dulcior Hyblæ*—Virg.

Note 15. The ablative of comparison is governed by *præ* understood. It is sometimes expressed: as, *Unus præ cæteris fortior exsurgit*—Apul. Other prepositions, as *ante*, *præter* and *supra*, are used in comparison: thus, *Scelere ante alios immanior omnes*—Virg.

RULE XX. These adjectives, *dignus*, *indignus*, *contentus*, *præditus*, *captus*, and *fretus*; also *natus*, *satus*, *ortus*, *editus*, and the like, require the ablative: as,

Dignus honore,	Worthy of honour.
Præditus virtute,	Endued with virtue.
Contentus parvo,	Content with little.
Captus oculis[1],	Blind.
Fretus viribus[2],	Trusting to his strength.
Ortus regibus,	Descended of kings.

Note 1. To *dignus*, *indignus*, *contentus*, *præditus*, *captus* and *fretus*, may be added *carus*, *vilis*, and *venalis*; all which are followed by an ablative: as, *Dignus laude*—Hor. *Conscientiâ fretus*—Curt. *Asse carum*—Senec. *Auro venalia jura*—Propert.

Note 2. Participles signifying *descent*, such as *genitus*, *generatus*, *creatus*, *prognatus*, *cretus*, &c. are followed by an ablative, the prepositions *e*, *ex*, or *de* being understood, or sometimes expressed: as, *Nate deâ*—Virg. *Edite regibus*—Hor. *Ortus ex concubinâ*—Sall. — We also find *Cœlesti semine oriundi*—Lucret. *Oriundi a Syracusis*—Liv. These adjectives may be followed also by *a*, or *ab*: as, *Prisco natus ab Inacho*—Hor.

Note 3. *Dignus*, *indignus*, and *contentus* are sometimes followed by the genitive: as, *Dignissimum tuæ virtutis*—Cic. *Indignus avorum*—Virg. *Angusti clavi contentus*—Paterc. *Dignus* and *indignus* are often construed with an infinitive: as, *Digna vincere*—Ovid. But *Dignus est ut*, or, *qui vincat*; *Dignus erat ut*, or, *qui*

---

[1] *Præditus* and *captus* might be referred to adjectives of plenty and want.—After *dignus*, *indignus*, *captus*, *a* or *ab* seems to be understood: after *contentus*, *de* or *cum*; after *fretus*, *in*; after *præditus*, *cum*; after *carus*, *vilis* and *venalis*, *pro*.

[2] *Fretus* with a dative is attributed to Livy: *Multitudo nulli rei, præterquam numero, freta*. vi. 13. Some would read *nullâ re*.

vinceret, are preferable. It is probable that the genitive is governed by some substantive understood; and that *Dignus laudis* may be *Dignus re laudis*, the substantive being governed by a preposition likewise understood.

Rule XXI. An adjective of plenty or want governs the genitive or ablative: as,

Plenus iræ vel *irâ*,	Full of anger.
Inops rationis,	Void of reason.

To this rule belong adjectives denoting

1. Plenty; *abundans, beatus, copiosus, dives, ferax, fertilis, fœcundus, fœtus, frequens, frugifer, gravis, gravidus, immodicus, largus, locuples, mactus, nimius, oneratus, onustus, opulentus, plenus, refertus, satur, tentus, distentus, tumidus, turgidus, uber;* to which add, *benignus, firmus, instructus, lætus, liberalis, munificus, paratus, prodigus, prosper, satiatus, insatiabilis:* as, *Res plena timoris* —Ovid. *Domus servis est plena superbis*—Juv.

2. Want; *egenus, indigus, inops, jejunus, inanis, modicus, pauper, sterilis, tenuis, vacuus:* as, *Inops consilii*—Tac. *verbis*—Cic.

3. Privation; *captus* (mentioned in the preceding rule), *cassus, expers, exsors, dissors, exsul, extorris, immunis, irritus, mutilus, nudus, orbus, truncus, viduus.* Participation; *consors, particeps,* and to these may be added *affinis* and *præditus,* which have been already noticed elsewhere. Power and inability; *compos, pollens, potens, impos, impotens;*—add *liber, solutus, imparatus, infirmus, parcus, purus,* many of which have been referred to other rules: as, *Immunis delictorum*—Paterc. *vitiis*—Paterc. *Consiliorum particeps*—Curt. *ratione*—Cic. *Dum mei potens sum*—Liv. *Potens armis*—Virg. *Spei metusque liber*—Senec. *terrore*—Cic. Some constructions are not frequent; as, *Captus animi*—Tac. *Neque animo aut linguâ satis compotes*—Sall. *Famâ atque fortunâ expertes*—Sall.

Note 1. Of these some govern, it appears,

1. The genitive only; *benignus, exsors, impos, impotens, irritus, liberalis, munificus, prælargus.*

2. The ablative only; *beatus, differtus, frugifer, mutilus, tentus, distentus, tumidus, turgidus.*

3. The genitive more frequently: *compos, consors, egenus, exhæres, expers, fertilis, indigus, parcus, pauper, prodigus, sterilis, prosper, insatiatus, insatiabilis.*

4. The ablative more frequently; *abundans, cassus, extorris, firmus, fœtus, frequens, gravis, gravidus, jejunus, infirmus, liber, locuples, lætus, nudus, oneratus, onustus, orbus, pollens, satiatus, solutus, tenuis, truncus, viduus.*

5. The genitive or ablative indifferently; *copiosus, dives, fœcundus, ferax, immunis, inanis, inops, largus, mactus, modicus, immodicus, nimius, opulentus, plenus, potens, purus, refertus, satur, vacuus, uber.*

Note 2. *Copiosus, firmus, paratus, imparatus, inops, instructus,* *extorris, orbus, pauper, tenuis, fœcundus, modicus, parcus, immunis, inanis, liber, nudus, solutus, vacuus, potens, sterilis,* have often a preposition after them: as, *Locus copiosus a frumento*—Cic. *Ab equitatu firmus*—Cic. *Ab omni re paratus*—Cic. *Imparatus a pecuniâ*—Cic. *Inops ab amicis*—Cic. *Instructus a doctrinâ*—Cic. *Meo sum pauper in ære*—Hor. *Tenuis in verbis serendis*—Hor. *Parcus in victu, modicus in cultu*—Plin. *Domus liber a conspectu, immunis ab arbitris*—Vell. *Inanis a marsupio*—Prudent. *Messana ab his rebus vacua atque nuda est*—Cic. *Solutus a cupiditatibus, liber a delictis*—Cic. *In affectibus potentissimus*—Quinct. *Potens ad efficiendum*—Quinct. *in res bellicas*—Liv.[1] *Civitas ab aquis sterilis*—Apul. *Extorris ab solo patrio*—Liv. *Orba ab optimatibus*—Cic.

Note 3. *Benignus, prosper, lætus, gravis,* and some others, govern the dative, by Rule XVI, but in a different sense. Those adjectives that govern the genitive only have been referred by some grammarians to Rule XIV.

Note 4. The authorities for different constructions should be properly estimated, for some are poetical; as, *Liber laborum*—Hor. *Vini somnique benignus*—Hor. *Abundans lactis*—Virg. *Tenuis opum*—Sil. Others are uncommon: as, *Captus animi*—Tac. and some others already mentioned. *Expers* may be found with the ablative, but the genitive is much more common. *Pauper* and *egenus* do not appear to be found with the ablative.

Note 5. Neither the genitive nor the ablative is governed, strictly speaking, by the adjectives: but the genitives are governed by *re* or *negotio* understood, and these, as well as the other ablatives, by the prepositions *in, a, ab, de,* or *ex:* thus *Vacuus curarum* may be *Vacuus re curarum; Vacuus curis* is *Vacuu sa curis.*

OF VERBS.

OF PERSONAL VERBS.

Rule XXII. *Sum,* when it signifies possession, property, or duty, governs the genitive: as,

Est regis punire rebelles,	It belongs to the king to punish rebels.
Insipientis est dicere, Non putâram,	It is the property of a fool to say, I had not thought.
Militum est suo duci parere,	It is the duty of soldiers to obey their general.

---

[1] *Potens* is construed with the genitive or ablative, but in different senses. If we say *Potens iræ,* we refer to the object; if we say *Potens opibus,* we refer to the source or cause of the power.

Note 1. Thus also, *Jam me Pompeii totum esse scis*—Cic. *Adolescentis est majores natu revereri*—Cic. *Boni pastoris est tondere pecus*—Suet.

Note 2. To this rule may be referred the following, and similar expressions: *Suadere principi quod oporteat, multi laboris* (*est*)—Tac. *Grates persolvere dignas, Non opis est nostræ*—Virg. *Est hoc Gallicæ consuetudinis*—Cæs. *Moris antiqui fuit*—Plin. In all such expressions it is evident that the genitive is governed, not by *sum*, but by such words as *officium, munus, opus, negotium, res, causa, proprium*, understood. Indeed, such words are sometimes expressed: as, *Principum munus est resistere levitati multitudinis*—Cic. Sometimes the preceding word is to be repeated: as, *Hoc pecus est* (*pecus*) *Melibœi*—Virg. To the same rule may be referred a common elliptical form of writing, according to which the participle in *dus* with its substantive is subjoined to the verb *sum:* as, *Quæ res evertendæ reipublicæ solent esse*—Cic. *Regium imperium, quod initio conservandæ libertatis, et augendæ reipublicæ fuerat*—Sall. *Quæ postquam gloriosa modò, neque belli patrandi cognovit*—Liv. supply *esse*. This genitive is found depending upon other verbs besides *sum*.——Grammarians differ about the manner of supplying the ellipsis in these, some supposing *instrumentum* or *adminiculum* to be understood; others, *causâ, ergô, gratiâ*, or *ratione*, with some such word as *constitutus* or *comparatus*.

RULE XXIII. These nominatives *meum, tuum, suum, nostrum, vestrum*, are excepted: as,

Tuum est id procurare, It is your duty to manage that.

Note 1. That is, instead of *mei, tui, sui, nostri, vestri*, the genitives of the primitive pronouns, the nominative neuter of the possessives is used, agreeing with *opus, negotium, officium*, or the like, understood.——Certain possessive adjectives; as, *regius, humanus, belluinus, servilis*, are often used in like manner: as, *Non est mentiri meum*—Ter. *Humanum est errare*—Ter. *Et agere et pati fortia Romanum est*—Liv.

Note 2. If *sum* be in the infinitive mood, the possessives must be put in a different case; and if a substantive be expressed, they must agree with it in gender: as, *Puto esse meum*—Cic. *Hæ partes fuerunt tuæ*—Cic. equivalent to *Tuum fuit*, or *Tuarum partium fuit*.

Note 3. It is evident that this cannot be deemed a distinct rule. It is the same as Rule III, an infinitive, a part of a sentence, or some neuter noun understood, being as one of the nominatives, and requiring the adjective following the verb to be in the neuter gender, to which some neuter noun may be supposed understood.

RULE XXIV. *Misereor, miseresco* and *satago*, govern the genitive: as,

Miserere civium tuorum,	Take pity on your countrymen.
Satagit rerum suarum,	He is busy with his own affairs.

Note 1. Thus also *Miserere mei*—Ovid. *Et generis miseresce tui*—Stat. *Irarum et molestiarum muliebrium satagebat*—Gell.

Note 2. *Misereor* and *miseresco* may be found with a dative, among writers of inferior authority. *Miseror* governs the accusative.

Note 3. The genitive does not appear to be governed by the verb.——Some consider such constructions as Græcisms; others think that the genitive is governed by *negotio, re, causâ,* or the like, understood, with the prepositions *in, de,* or *a.*

Note 4. Many other verbs denoting some affection of the mind are followed by a genitive: as, *ango, decipior, desipio, discrucior, fallo, fallor, fastidio, invideo, lætor, miror, pendeo, studeo, vereor:* thus, *Absurdè facis qui angas te animi*—Plaut. *Discrucior animi*—Ter. *Fallebar sermonis*—Plaut. *Lætor malorum*—Virg.

Note 5. Many others are found with the genitive, in imitation of Greek construction: as, *abstineo, desino, desisto, quiesco, regno*; also, *adipiscor, condico, credo, frustror, furo, laudo, libero, levo, participo, prohibeo:* thus, *Abstineto irarum*—Hor. *Desine querelarum*—Hor. *Tempus desistere pugnæ*—Virg. *Daunus agrestium regnavit populorum*—Hor. *Dominationis adipisceretur*—Tac. *Levas me laborum*—Plaut. &c. The ellipsis in these constructions, and in those contained in the preceding note, is variously supplied: thus, *Discrucior animi,* sc. *dolore. Regnavit populorum,* sc. *in cœtu. Levas laborum,* sc. *onere,* &c.

Note 6. The verbs contained in *Note* 4 are more commonly construed thus; *angor, desipio, discrucior, fallor, animo. Angi de aliquo, Angere aliquem,* and *Fallit me animus,* are used by Cicero. *Hoc animum excruciat. Fastidio, miror, vereor, aliquem* vel *aliquid. Lætor aliquâ re.* Cicero uses *Lætor in re aliquâ, de hac re,* and *Lætor utrumque. Invideo alicui laudes,* vel *laudibus alicujus. Pendeo animi* vel *animo;* but *Pendemus animis,* not *animorum. Studeo alicui,* vel *aliquid.* Likewise, *In id solum student*—Quinct.

Note 7. The examples contained in *Note* 5 are chiefly poetical. It is much better to say *Abstineo maledictis* or *a maledictis. Desino aliquid* or *ab aliquo. Desisto incepto, de negotio, ab illa mente. Regnare omnibus oppidis*—Cic. *in* being understood. *Adipisci aliquid. Levare aliquem sollicitudine,* or *alicujus sollicitudinem,* &c.

RULE XXV. *Est* taken for *habeo* (to have) takes the dative of a person: as,

Est mihi liber,	I have a book.
Sunt mihi libri,	I have books.

Note 1. Thus also, *Est mihi pater*—Virg. *Sunt nobis mitia poma*—Virg. i. e. *Ego habeo patrem:*—*Nos habemus mitia poma,* the English accusative becoming in Latin the nominative to the third person singular or plural of *sum*, or the accusative before its infinitive; and the English nominative being turned into a dative.

Note 2. To this rule may be added *suppetit*, *suppeditat* used in a neuter sense, and *foret;* and the verbs of a contrary signification, *deest*, *deforet*, and *defit*, used for *careo* or *non habeo:* as, *Pauper enim non est, cui rerum suppetit usus*—Hor. *Publio neque animus in periculis, neque oratio suppeditavit*—Tac. But in this example perhaps a reciprocal pronoun is understood; for *suppedito*, as an active verb, governs the accusative, and as a verb of giving, the dative likewise[1]. *Si mihi cauda foret*—Mart. *Defuit ars vobis*—Ovid. *Non defore Arsacidis virtutem*—Tac. *Lac mihi non defit*—Virg.

Note 3. The dative is often understood: as, *Sit spes fallendi, miscebis sacra profanis*—Hor., i. e. *tibi.*

Rule XXVI. *Sum* used for *affero* (to bring) takes two datives, the one of a person, and the other of a thing[2]: as, *Est mihi voluptati*, It is (*or* it brings) a pleasure to me.

Note 1. Or, *Sum* taken for *affero*, (into which, however, it cannot always be resolved, when followed by two datives,) *forem*, *do*, *duco*, *habeo*, *tribuo*, *relinquo*, *verto*, to which may be added *appono*, *assigno*, *cedo*, *comparo*, *pateo*, *suppedito*, *venio*, *eo*, *curro*, *proficiscor*, are found with two datives, the one generally of a person, or of something personified, and the other of a thing: as, *Vitis arboribus decori est*—Virg. *Sibi enim fore cætera curæ*—Ovid. *Matri puellam dono dedit*—Ter. *Tu nunc tibi id laudi ducis*—Ter. *Utrum studione id sibi habeat, an laudi putat fore*—Ter. *Quod illi tribuebatur ignaviæ*—Cic. *Ea relicta est huic arrhaboni*—Ter. *Hoc verto tibi vitio*—Plaut.——*Postulare id gratiæ apponi sibi*—Ter. *Subsidio mihi diligentiam comparavi*—Cic. *Pateant Carthaginis arces Hospitio Teucris*—Virg. *Si illi pergo suppeditare sumptibus*—Ter. *Maturavit collegæ venire auxilio*—Liv. Also, *Venire, ire, currere, proficisci subsidio alicui*—Cic.——To these are added by the author of the Port Royal Grammar *puto*, and, by other grammarians, *mitto*. But Ruddiman observes that *puto* is never followed by two datives, unless when *esse* or *fore* is expressed or understood, which of course is considered as the governing word. It further appears to me, that the two datives which follow several of the above-mentioned verbs may perhaps be governed by *sum* understood, and that, e. g. *Numidas subsidio oppidanis mittit*—Cæs. may be, *Numidas* (*ut sint*, or *qui sint*) *subsidio oppidanis mittit*. But this is a conjecture. The following example, in which, by a Greek form of much elegance, the participle *volenti* is used instead of the substantive *voluptati*, may *seem* to sanction the opinion that *puto* is followed by two datives: *Neque plebi militia volenti putabatur*—

---

[1] It likewise governs two datives, as will be noticed in the next rule.

[2] It has been conjectured, that this Dative is an old form of the ablative, governed by *pro* und [illegible] or expressing cause or instrument.

Sall. But here the infinitive of *sum* is understood.——To this rule may perhaps be referred the elegant phrase, *Esse audientem dicto alicui. Si prætori dicto non audiens esset*—Liv.

Note 2. The English of those passages, in which this Rule takes place, would naturally refer them to Rule III, or X, and, indeed, they may be so rendered: as, *Ipse cæteris fuisset exemplum*—Curt. *Amor exitium est pecori*—Virg. in which the substantive following the verb, and expressing the thing, is put in the same case with the word going before, the dative of the person being under the government of the noun or verb immediately preceding. But, as the latter nominative is followed by a noun having in English the sign of the Latin dative, both the nouns following the verb are elegantly put in the dative: as, *Hic multis fuit exemplo*—Curt. Thus also, *Æthiopicis laus datur*—Plin. and, elegantly, *Metello laudi datum est*—Cic. Sometimes both the nouns significant of one and the same subject follow the verb: as, He sends up the cohorts to assist (as an assistance to) the cavalry, *Submittit cohortes equitibus subsidio*—Cæs. in which *cohortes* and *subsidio* refer to the same thing. Thus likewise *Dare dono* and *donum*; *Relinquere regnum prædæ* and *prædam*. Other forms are sometimes used: as, *Ad laudem vertere. In crimen vertere. In gloriâ ducere*, &c.

Note 3. To this rule are sometimes referred such forms of naming as the following, in which the nominative, the genitive, and dative are used[1]; Nominative, *Mihi nomen est Sosia*—Plaut. *Fons, cui nomen Arethusa est*—Cic. Genitive, *Nomen Mercurii est mihi*—Plaut. Dative, *Nomen Arcturo est mihi*—Plaut. *Ascanius, cui nunc cognomen Iulo additur*—Virg.——The following expressions may likewise be added: *Esse cordi, usui, derisui, prædæ, ludibrio*, sc. *alicui*. *Habere curæ, quæstui*, sc *sibi*. *Canere receptui*, sc. *militibus*. Indeed, the dative of the person is frequently omitted: thus also, *Exemplo est magni formica laboris*—Hor. i. e. *nobis* or *omnibus*. *Reliquit pignori putamina*—Plaut. i. e. *mihi*.

Rule XXVII. A verb signifying advantage or disadvantage requires the dative: as,

Fortuna favet fortibus,	Fortune favours the brave.
Nemini noceas,	Do hurt to no one.

Note 1. Or, most verbs used acquisitively, of which, in English, the usual signs, either expressed or understood, are *to* and *for*, are followed by the dative: as, *Tibi aras, tibi occas, tibi seris, tibi eidem et metis*—Plaut. *Mihi quidem Scipio vivit, vivetque semper*—Cic.——This is a rule of very great extent; but, in a more particular manner, are referred to it, verbs signifying,

1. To profit or hurt; as *proficio, placeo, commodo, prospicio, caveo, metuo, timeo, consulo*, (to provide for or against); also, *noceo*,

---

[1] The genitive is seldom used; the dative is esteemed the most elegant; thus also *P. Scipio, cui posteà Africano cognomen fuit*—Sall. No example belongs to the rule, in which there are not two datives.

officio, incommodo, displiceo, insidior: thus, *Neve mihi noceat, quod vobis semper, Achivi, Profuit ingenium*—Ovid.

2. To favour or help, and the contrary; as *faveo, gratulor, gratificor, grator, ignosco, indulgeo, parco, studeo, adulor, plaudo, blandior, lenocinor, palpor, assentor, supplico, subparasitor;* also, *auxilior, adminiculor, subvenio, succurro, patrocinor, medeor, medicor, opitulor;* also, *derogo, detraho, invideo, æmulor*; thus, *Favete innocentiæ*—Cic. *Succurrere communi saluti*—Cic.

3. To command, obey, serve, and resist; as *impero, præcipio, mando, moderor* (to restrain); also, *parco, ausculto, obedio, obsequor, obtempero, morigeror, obsecundo;* also, *famulor, servio, inservio, ministro, ancillor;* and *repugno, obsto, reluctor, renitor, resisto, refragor, adversor*, and, poetically, *pugno, certo, bello, contendo, concurro, luctor;* thus, *Imperare animo nequivi, quin*—Liv. *Pugnabis amori?*—Virg.

4. To threaten, or be angry with; as *minor, comminor, interminor, irascor, succenseo*; thus *Mihi minabatur*—Cic.

5. To trust; as *fido, confido, credo;* also *diffido, despero:* thus, *Ulli rei fidere*—Liv. *Desperare saluti*—Cic.

6. A great number of other verbs that are not easily reduced to distinct classes; such as *nubo, excello, hæreo, supplico, cedo*[1], *operor, præstolor, prævaricor, recipio* (to promise), *pepigi* (I have promised), *renuncio* (to give over), *respondeo* (to satisfy), *tempero* (to abstain), *vaco* (to study, *or* attend to), *convicior*, &c.

7. The compounds of *sum*, except *possum:* as, *Nec sibi, nec alteri prosunt*—Cic. *Vir abest mihi*—Ovid.

8. Verbs compounded with *satis, bene, male:* as, *Pulchrum est benefacere reipublicæ*—Sall.

9. Many verbs compounded with *ad, ante, con, in, inter, ob, præ, sub, super.*

Ad; as *accedo, accresco, accumbo, acquiesco, adno, adnato, adequito, adhæreo, adsto, adstipulor, advolvor, affulgeo, allabor, annuo, appareo, applaudo, appropinquo, arrideo, aspiro, assentior, assideo, assisto, assuesco, assurgo:* thus, *Annue cœptis*—Virg.

Ante; as *antecello, anteeo, antesto, anteverto:* thus, *Antecellere omnibus*—Cic.

Con; as *colludo, concino, consono, convivo:* thus, *Paribus colludere*—Hor.

In; as *incumbo, indormio, inhio, ingemisco, inhæreo, innascor, innitor, insideo, insto, insisto, insudo, insulto, invigilo, illacrymo, illudo, immineo, immorior, immoror, impendeo;* thus, *Imminet his aër*—Ovid.

---

[1] *Cedo* put for *locum dare* governs the dative. When an accusative is joined to it, as in *Cedere locum alicui*, Perizonius is of opinion, that this accusative is governed by *quod ad* understood, since *cedo* is a neuter verb. Its usual construction is with the ablative: as, *Postquam Tusculanâ villâ creditoribus cesserat*—Suet. Ill. Gramm. *Cedere se illi regno profitetur*—Justin. *Nisi sibi hortorum possessione cessisset*—Cic. The preposition *de*, which in these instances is understood, is expressed in others: as, *Cedo de republicâ, de fortunâ, de dignitate*—Cic. We also find, *Cedere ab oppido, ex civitate*, &c.

Inter; as *intervenio, intermico, intercedo, intercido, interjaceo;* thus, *Nox prælio intervenit*—Liv.

Ob; as *obrepo, obluctor, obtrecto, obstrepo, obmurmuro, occumbo, occurro, occurso, obsto, obsisto, obvenio:* thus, *Occumbere morti*—Virg.

Præ; as *præcedo, præcurro, præeo, præsideo, præluceo, præniteo, præsto, prævaleo, prævertor:* thus, *Majoribus præluxi*—Cic.

Sub; as *succedo, succumbo, sufficio, suffragor, subcresco, suboleo, subjaceo, subrepo:* thus, *Miseris succurrere*—Virg.

Super; as *supervenio, supercurro, supersto:* thus, *Timidis supervenit*—Virg. But most verbs compounded with *super* govern the accusative, through the preposition: as, *Deas supereminet omnes*—Virg. *Supervenio* also governs the accusative, but in a sense somewhat different from that in the preceding example: as, *Crura loquentis Terra supervenit*—Ovid. In the former example, it seems to denote she *comes to the assistance of:* in the latter, the earth simply *came over. Supersedeo* is sometimes joined with the dative: as, *Adversarios pugnæ supersedere animadvertit*—Hirt. B. Afr. but oftener the ablative: as, *Supersedeas hoc labore*—Cic. In these instances its meaning seems to be to *omit* or *leave off*; it is found also with an accusative, in its literal acceptation of *sitting upon,* but even in this sense, the dative, or perhaps rather the ablative, is more common.

A few verbs might be added, compounded of *ab, de, ex, circum, contra*; but these generally take the case of the preposition.

EXCEPTIONS.

Jubeo, offendo, lædo, juvo, delecto, guberno, govern the accusative: as, *Dextrâque silentia jussit*—Lucan. But the accusative following *jubeo* is generally supposed to depend upon some infinitive understood, such as *facere, fieri, esse* or *dari.*——It is generally found with the accusative and the infinitive; sometimes with a dative and the infinitive; and seldom with an accusative and dative together: thus, *Fuscum salvere jubemus*—Hor. *Hæ mihi literæ Dolabellæ jubent ad pristinas cogitationes reverti*—Cic. *Pacem jubebo omnibus*—Stat. But, as this verb is used in the passive voice, not merely impersonally, but after the manner of active verbs, whose accusatives then become nominatives, it may be observed, that its proper and regular government in the active, is the accusative. *Impero,* a verb of like signification with *jubeo,* is followed by an accusative of the thing demanded: as, *Imperare tributum, pecuniam, arma, equites,* which some grammarians, conceiving *impero* to be neuter, consider as dependent upon *dari, præberi,* or the like, understood. By others, however, it is regarded as active, governing of itself the accusative, and having a regular passive voice, the accusative becoming the nominative to the verb: as, *Imperatur ei pudicitia*—Just. *Imperatæ pecuniæ*—Cæs. *Naves imperatæ sunt*—Curt. *Obsidibus imperatis*—Cæs. *Illi se, quæ imperarentur, facere dixerunt*—Cæs. Indeed, it appears that it once admitted an accusative, of the person commanded, as we find *Ego imperor*—Hor. Epist. 1, 5, 21, instead of *mihi imperatur.* In regard to the construction of this verb, I am decidedly of opinion, that there is no ellipsis, but that it is followed by the dative of the person commanded, and governs the accusative of whatever is commanded or demanded, which last case becomes the nominative to the passive voice: thus, *Equites imperare civitatibus*—Cæs. *Nuptias imperare alicui*—Quinct. *Suis, ut idem faciant, imperat*—Cæs. in which the words *ut idem faciant* supply the place of the accusative of the thing commanded. *Malo imperari quàm eripi mortem mihi*—Senec. In such expressions as *Equitatum procedere imperat*—Cæs. *equitatum* expresses neither the persons commanded, nor the command itself, but the words *equitatum procedere,* taken together, stand for an accusative expressing the thing commanded. *Ego imperor* for *mihi imperatur* is entirely poetical. The government of the other five has never been a subject of doubt: thus, *Cur amicum offendam in nugis*—Hor. Also, *Offendere aliquem,* or *aliquia,* for *to find; in re aliqud,* for *to transgress. Injustè neminem læsit*—Cic. *Juvit facundia causam*—Ovid. *Libris me delecto*—Cic. *Omnia gubernes*—Cic.

Note 2. The greater part of the verbs hitherto mentioned as governing the dative are neuter. Many active verbs govern a dative with the accusative, as will be hereafter noticed. It is likewise to be observed that the greater part of the verbs compounded with *ad, ante, con,* &c. do not govern the dative: such as *accolo, antegredior, ineo, invado, intercurso, oppugno, obsideo, postvenio, prævenio, subsilio, supernato,* &c.; and, that, besides those which have been mentioned, there are many, signifying profit, assistance, favour, and the contrary, which are construed with the accusative, or otherwise; such as *levo, erigo, alo, nutrio, amo, diligo, vexo, crucio, aversor,* &c.

Note 3. Many of the verbs which have been enumerated as belonging to this rule, are found differently construed, while their signification remains the same; and many vary their meaning; of both which, lists will be given at the end of the Syntax.

Note 4. To this rule are referred many verbs which, among the poets chiefly, are construed with a dative, after the manner of the Greeks, but which are commonly found with the ablative and a preposition, according to Latin construction; as verbs of

1. Contending; *contendo, certo, bello, luctor, pugno alicui* for *cum aliquo. Solus tibi certet Amyntas*—Virg. We also find *Contendere contra* or *adversus aliquem*—Cic. *Certare inter se*—Cic. *Pugnare contra* or *adversus*—Quinct. Plin. *inter se*—Curt. *in aliquem*—Liv.

2. Differing; as *distare, dissentire, discrepare, dissidere, differre rei alicui,* for *a re aliquâ. Paulùm sepultæ distat inertiæ Celata virtus*—Hor. We also find *distant, dissentiunt, discrepant, dissident, differunt inter se*—Cic. *Distare metâ*—Ovid. *Dissentire, dis-*

sidere cum aliquo—Cic. *Differt inter opinionem meam et tuam*—Cic.

3. Coming together, and mixing; as *coeo, concurro, concumbo, misceo:* thus, *Placidis coëant immitia*—Hor. *Concurrere hosti*—Ovid. *Concubuisse deæ*—Propert. *Mista Deo mulier*—Virg. instead of *cum placidis, cum hoste*, &c. We also find *Coire, concurrere, inter se*—Virg. and Liv. *Miscere vinum aquæ*, or *cum aquâ*, or *aquâ*, &c.

4. Keeping or driving away; as *Arcebis gravido pecori*—Virg. *Solstitium pecori defendite*—Virg. But these belong to verbs of taking away, which govern two cases, and will be hereafter noticed.

5. Passive verbs: as *Non intelligor ulli*—Ovid. for *ab ullo*. *Neque cernitur ulli*—Virg.

Note 5. Verbs of calling, or exhorting; as *voco, hortor, invito, provoco, lacesso, animo, stimulo*, with *specto, pertineo, attineo, conformo*, and some other verbs denoting tendency to motion, are followed by an accusative with *ad*: thus, *Eurum ad se vocat*—Virg. *Ad cœnam hominem invitavit*—Cic. *Ad arma res spectant*—Cic. *Provocâsse ad pugnam*—Cic. *Me conformo ad ejus voluntatem*—Cic. &c.

Note 6. Verbs of local motion; as *eo, vado, curro, propero, festino, pergo, fugio*; also *porto, fero, lego, -as, præcipito, tollo, traho, duco, verto*, &c. and *incito, suscito, tendo, vergo, inclino*, and the like, are followed by an accusative with *ad* or *in:* as, *In jus nunquam iit*—Nep. *Vergimur in senium*—Stat. *Vergit ad septemtriones*—Cæs.——But the poets sometimes use a dative: as, *It clamor cælo*—Virg. *Inferret deos Latio*—Virg. The verb *propinquo* is generally construed with the dative: as, *Propinquare castris, foribus, scopulo*—Virg. *campis, littori*, &c.—Tacit. Sallust writes *Propinquare amnem;* in which, *ad* may perhaps be understood. It is found however with an accusative, but in an active sense: as *Tu ritè propinques augurium*—Virg. *Mortem licet arma propinquent*—Sil.

Note 7. Verbs compounded with *ad* are variously construed. Some generally govern the dative only; as *assideo, assurgo, adversor, alicui*. Plautus uses *Adversari adversus sententiam*——Some generally have an accusative with *ad* or *in*; as *accio, accurro, adhortor, advoco, allicio, alligo, attraho*, &c.——Some have either construction; as *accedo, accido, adhæresco, adrepo, affluo:* also *accingo, accommodo, addo, adfero, adhibeo, adjicio, affigo, allido, appono, adnato, adsto, advigilo, alludo, aspiro*, &c. several of which, being active verbs, have an accusative with a dative, as will be hereafter noticed—Some, the accusative, without the preposition's being repeated; as *advehor, affor, alloquor, alluo, attono*—Some, the accusative with or without a preposition; as, *adeo, adveho, advento, aggredior, ascendo, aspicio*—Some, the dative, or the accusative without a preposition; as *adequito, adjaceo, adno, adstrepo,* *adsulto*—Some, the dative, or the accusative with or without a preposition; as *Advolvi genibus, genua, ad genua.* Thus also *accedo, advenio, advolo, allabor, appropinquo,* for which see the lists.

Note 8. The verb *occurro,* signifying to *come together,* or *run,* is frequently followed by *ad:* as, *Ad consilium occurrere*—Liv. but it is generally followed by the dative: and it has been observed, that, when it signifies to *meet,* it is not used in the first person singular, but that the English objective case is turned, in Latin, into the nominative, and the nominative into the dative: as, *Meus pater mihi occurrit,* I met my father.

Note 9. Even verbs governing two cases have a dative, by this rule: as, *Accuso te illi,* as well as *apud illum,* or *coram illo, magni sceleris,* or *de magno scelere.*

Note 10. When the passive form of an English verb is to be expressed by a Latin neuter, or deponent, the phrase must be varied: thus, I was favoured by fortune, *Fortuna mihi favebat.* A master ought to be loved and respected by his scholars, *Discipuli debent amare et revereri præceptorem.* Thus also, the neuter may be used in the passive voice, but impersonally; as I am favoured, *Mihi favetur.*

RULE XXVIII. A verb signifying actively[1] governs the accusative: as,

Ama Deum,	Love God.
Reverere parentes,	Reverence your parents.

Note 1. That is, verbs transitive, whether they be active, deponent, or common, govern an accusative of the object to which their energy passes: as, *Animum rege*—Hor. *Agrum depopulatus est*—Liv. *Imprimis venerare Deos*—Virg.

Note 2. Sometimes there is an ellipsis of the governing verb: as, *Quid multa?*—Cic. i. e. *dicam* or *loquar.*

Note 3. The accusative is frequently understood: as, *Solus Sannio servat domi*—Ter. i. e. *res quæ sunt domi,* or *res domesticas.*

---

[1] That all verbs whose signification is active and extends to an object, do not govern the accusative, may be seen by a slight examination of the preceding rule. There is the same kind of action and of communication of action in *noceo* as in *lædo;* and yet we say *Noceo tibi,* and *Lædo te.* We may also say *Tu læderis,* in which the pronoun following the active voice, becomes the nominative; but we cannot say *Tu noceris,* (but *nocetur tibi,*) because *noceo,* though a verb of an active signification, is considered in regard to government as neuter. I am aware, that, in the dictionaries, *noceo* is denominated active, in reference both to its signification and government; and that there are a few instances in which it seems to be used passively; but, its true syntactical character is neuter, and, as such, it cannot be used passively, but in the third person singular, and that impersonally, the object of its active signification still remaining in the dative, instead of becoming a nominative, as happens after the passive tenses of active transitive verbs. It is needless to observe, that such active intransitive verbs as *eo, venio, curro,* &c. signify actively; but, that, as their action is limited to the subject or agent, they are necessarily precluded from governing an accusative.

Cum faciam vitulâ—Virg. i. e. *sacra*. *Nox præcipitat*—Virg. i. e. *se*. *Eo lavatum*—Hor. i. e. *me*. The accusative of the pronoun is frequently understood to many verbs, which, on this account, have been named absolute, or have been, without sufficient reason, considered as intransitive; such as *abstineo*, *celero*, *declino*, and many others, which will be noticed, at the end of Syntax, after the list of verbs construed actively and neuterly[1].

Note 4. The infinitive, or a sentence, sometimes supplies the place of the accusative: as, *Reddes dulce loqui*—Hor. i. e. *dulcem sermonem*. *Feci è servo libertus ut esses mihi*—Ter. i. e. *te libertum*. *Vereor ne a doctis reprehendar*—Cic. i. e. *doctorum reprehensionem*.

Note 5. Some active verbs are variously construed: as, *Colere, incolere, habitare locum*, and *in loco; Confiteri crimen*, and *de crimine*—Cic. *Intueri aliquem*, and *in aliquem*—Cic. *Respicere, spectare, visere, revisere aliquem*, and *ad aliquem*. *Declinare locum*, and *a loco*. In some of these constructions, the active verb either imitates the nature of the neuter verb, or has *se*, or some similar word, understood to it.

OF NEUTER OR ABSOLUTE VERBS.

Note 6. Neuter verbs admit after them an accusative of their own or a kindred signification: as, *Vitam vivere*—Plaut. *Furere furorem*—Virg. *Noxam nocuerunt*—Liv. *Servitutem serviat*—Plaut. This phraseology seems of Greek origin, for the last example is equivalent to the Greek δουλεύειν δουλείαν. It is also common in English: as, *to live a life*. Thus also, *Ire viam*—Virg. *Somnum humanum quievi*—Apul. When taken in a metaphorical or active sense, they have sometimes an accusative: as, *Corydon ardebat Alexin*—Virg. i. e. *ardenter* vel *vehementer amabat*. *Nec vox hominem sonat*—Virg. i. e. nor does the voice bespeak or show the person to be the man. Thus also; *Olet hircum*—Hor. *Abolere maculam*—Justin. *Morientem nomine clamat*—Virg. *Omnes una manet nox*—Hor. i. e. awaits.

Note 7. Instead of the foregoing accusatives, an ablative is frequently subjoined: as, *Ire nostris itineribus*—Cic. *Morte obiit repentinâ*. *Ludere aleâ*—Hor. These are governed by a preposition understood.

Note 8. The poets use the neuter gender of adjectives, either singular or plural, adverbially or instead of adverbs: as, *Torvum repente clamat*—Virg. for *torvè*. *Et pede terram Crebra ferit*—Virg. for *crebrò*. This use of the neuter gender after neuter verbs or their participles is almost peculiar to the poets; but Tacitus writes, *Tiberius torvus aut falsum renidens vultu*—Ann. iv. 60. 3. The following from Horace is quoted as an instance of a neuter gender used adverbially after the participle of a verb having an active signification; *Lalagen amabo dulce loquentem;* i. e. sweetly; in which, however, *dulce*, having some substantive understood to it, may, perhaps, be governed by *loquentem;* but this renders the meaning somewhat different from what it is if *dulce* be considered as used for *dulciter*, and as qualifying the participle.

---

[1] The accusative after certain active verbs, generally when they are used in some figurative sense, is governed, not by the verb, but by some preposition understood, the accusative which is the real object of the verb, being understood; thus *Ferire, icere, percutere fœdus*, is put for *Ferire, icere, &c. porcum ad sanciendum fœdus*. *Conserere prælium*, for *Conserere manum ad prælium faciendum*. *Plangere funera, damna*, for *Plangere lacertos* or *pectus ad funera*, *ad damna*. In English, too, we say, *To strike a bargain;* but there is little doubt, that, here, the *bargain* is not the real object of the action contained in the verb *strike*, but that this is, in some way, or from some custom, an indication of a bargain's being agreed upon.

Note 9. The accusatives *hoc, id, quid, aliquid, quicquid, nihil, idem, illud, tantum, quantum, multa, pauca, alia, cætera, omnia,* are often subjoined to neuter verbs, *circa, ob, propter*, or *secundum* (or κατὰ) being understood: as, *Num id lacrumat virgo?*—Ter. *Scio quid erres*—Plaut. *Quicquid delirant reges, plectuntur Achivi*—Hor. *Illud cave dubites*—Cic. Other accusatives may be found after such verbs as *abnuo, fastidio, horreo, ardeo, caleo, tepeo, latro, sibilo, palleo, paveo, tremo, trepido, pereo, depereo, doleo, gemo, fleo, ploro, lacrymo, ambulo, curro, eo, procedo, vado, venio, juro, vigilo, dormio, nato, navigo, equito,* &c. but they are governed by some preposition understood. Such constructions as the following are to be referred to the *licentia poetica*, or to an imitation of it: *Via ambulatur, navigatur mare, Bellum hoc tibi militabitur*—Hor. *Pugnâ pugnatâ*—Cic. *Dormitur hyems*—Mart. *Vivitur ætas*[1]—Ovid. &c.

Note 10. Certain verbs, which in their simple form are intransitive, govern an accusative, through the preposition with which they are compounded: as, *Adeo patrem; Villam prætereo*—Ter. *Flumen præterfluit muros*—Liv. *Evaditque celer ripam irremeabilis undæ*—Virg. *Excedere modum.* It is true that *e* and *ex* govern the ablative; but it is supposed that they are put for *extra:* as *præ*, which also governs the ablative, is for *præter*, in *Volucrem fugâ prævertitur Hebrum*—Virg. *Vado* likewise, when compounded with *in*, becomes transitive: as, *Vitam hominum invasisse*—Cic. Cicero has also repeated the preposition: as, *In multas pecunias invasit.*——Various verbs of motion are influenced in like manner[2].——In all the preceding remarks concerning the accusative, it is a fundamental rule, that every accusative must be governed by a transitive verb, or a verb used transitively, or by a preposition, if not expressed, at least, understood. The same remark is applicable to adjectives, or participles, in regard to an ellipsis of a preposition in such constructions as *Crinem soluta*—Virg. i. e. *secundum*. *Humeros amictus*—Hor. i. e. *circa*.

---

[1] In *Sed maximam partem lacte atque pecore vivunt*—Cæs. there is evidently an ellipsis of *quod ad*, or κατὰ.

[2] A similar thing occurs in English; as *go*, intransitive; *undergo*, transitive; *come*, intransitive; *overcome*, transitive, &c.

RULE XXIX. *Recordor*, *memini*, *reminiscor*, and *obliviscor*, govern the accusative or genitive: as,

Recordor lectionem vel *lectionis*, I remember the lesson.
Obliviscor injuriam vel *injuriæ*, I forget an injury.

Note 1. That is, the above-mentioned verbs, denoting *remembrance* and *forgetfulness*, are followed by a genitive or an accusative: as, *Meminisse laborum*—Virg. *Numeros memini*—Virg. *Meminerum Paullum*—Cic. Although it be evident by the last quotation, that *memini* may govern the accusative of the person, contrary to the opinion of Vossius, who, in his smaller grammar, asserts, that we can say only *Memini Ciceronis*, not *Ciceronem*; yet it is better to say *Memento mei*, *nostri*, than *me*, *nos*; and also *Oblitus ne sis nostri*, than *nos*. *Oblivisci injurias*—Cic. *Est proprium stultitiæ aliorum vitia cernere, oblivisci suorum*—Cic. &c.

Note 2. *Memini*, when it signifies *to make mention*, is followed by a genitive, or *de*: as, *Neque omninò hujus rei usquam meminit poeta*—Quinct. *Achillas, cujus supra meminimus*—Cæs. *De quibus multi meminerunt*—Quinct.——*Recordor*, when it signifies *to make mention*, is, perhaps, construed with an accusative only: as, *Externa libentiùs in tali re, quam domestica recordor*—Cic.

Note 3. *Recordor* and *memini*, denoting *memoriâ teneo* (I remember), are sometimes construed with *de*: as, *Tu si meliore memoriâ es, velim scire ecquid de te recordere*—Cic. *De Planco memini*—Cic.

Note 4. The phrase *Venit mihi in mentem*, denoting *remembering*, is variously construed: as, *Venit mihi in mentem hæc res, hujus rei, de hâc re*. *Mihi veniebat in mentem ejus incommodum*—Ter. *Mihi solet venire in mentem illius temporis*—Cic. *In mentem venit de speculo*—Plaut.

Note 5. All these may be construed with the infinitive or a part of the sentence, instead of the respective cases: as, *Virginem memini videre*—Ter. *Memini Antiochum sententiâ destitisse*—Cic. *Nec venit in mentem quorum consederis arvis*—Virg. Or with an ablative with or without a preposition: as, *Si cum animis vestris recordari C. Staleni vitam et naturam volueritis*—Cic. *Facilè memoriâ memini*—Plaut.

Note 6. The nature of this construction is variously explained by grammarians. Some contend, that, when *recordor*, *memini*, and *reminiscor* are followed by a genitive, this is governed by *memoriam* or *recordationem* understood; and that to *Venit in mentem*, *memoria* or *recordatio* is understood. Others contend that *quod ad negotium*, or *in negotio*, is understood to all. In regard to the accusative, they say, that, as these verbs are neuter, (Perizonius is inclined to let *memini* pass as active, in certain expressions,) this case must be governed by *ad, quod ad, κατὰ* understood. It has been doubted by some, whether the corresponding English verbs, *I forget, I remember*, with many others denoting mental operations, as *I hear, I see, I feel, I understand*, be active transitive verbs or not. This may be more a metaphysical than a grammatical question. That these verbs admit an accusative after them in Latin, English, and in other languages, is well ascertained; and, therefore, although in all of these operations the mind may not be active, but passive, and it may be difficult to point out what *passes* from the agent to the object; yet, in a grammatical point of view, there can be little impropriety in considering them as active transitive, and in asserting that the accusative following them is governed by them. In speaking of such English verbs, it is observed by Dr. Crombie, (Etymol. and Synt. of the Eng. Lang. 2d Ed. p. 118,) that, if the point in question be metaphysically considered, it would be easy to demonstrate, that, though in sensation the mind be passive, in perception it is active.

ACTIVE VERBS GOVERNING ANOTHER CASE TOGETHER WITH THE ACCUSATIVE.

RULE XXX. Verbs of accusing, condemning, and acquitting, with the accusative of the person govern also the genitive of the crime: as,

Arguit me furti,	He accuses me of theft.
Meipsum inertiæ condemno,	I condemn myself of laziness.
Illum homicidii absolvunt,	They acquit him of manslaughter.

Note 1. These verbs govern the accusative, according to Rule XXVIII, and are followed by a genitive of the crime or punishment. The former has been named their Direct Regimen; the latter, their Indirect.

To the rule belong verbs of

Accusing; *accuso, ago, appello, arcesso, anquiro, arguo, coarguo, capto, increpo, increpito, urgeo, incuso, insimulo, interrogo, postulo, alligo, astringo, defero, compello:* as, *Qui alterum incusat probri, eum ipsum se intueri oportet*—Plaut. *Cum capitis anquisissent*—Liv. *Dolabellam repetundarum postulavit*—Suet. &c.

Acquitting; *absolvo, libero, purgo,* to which perhaps *solvo* may be added: as, *Judex absolvit eum injuriarum*—Auct. ad Herenn. *Liberavit ejus culpæ regem*—Liv. *Me omnium purgavi*—Apul. *Hanc tetram immanemque belluam.... solvit subitò legum consul*—Cic. *Cum famulis operum solutis*—Hor.

Condemning; *damno, condemno, infamo, noto,* to which may be added, *convinco, prehendo, deprehendo, judico, plector:* as, *Sceleris condemnat generum suum*—Cic. *Vatem sceleris damnare*—Ovid.

Te convinco inhumanitatis—Cic. *Perduellionis se judicare C. Fulvio dixit*—Liv. To these may be added such constructions as *Quem ego capitis perdam*—Plaut. *Castigat se ipsum dementiæ*—Lactant. *Me capitis periclitatum memini*—Apul.

Note 2. The genitive of the crime may be put in the ablative with *de,* chiefly after *accuso, arguo, defero, postulo, appello, absolvo, damno, condemno, purgo:* as, *Accusare de negligentiâ*—Cic. *De eo crimine quo de arguatur*—Cic. *Qui de perduellione anquirerent*—Liv. *De proditione appellatus*—Liv. *In* is sometimes found: as, *In quo te accuso*—Cic.; and *a* or *ab* after *libero:* as, *A scelere liberati sumus*—Cic.

Note 3. The crime or punishment is sometimes put in the ablative without a preposition's being expressed, after *absolvo, libero, damno, condemno,* &c.: as, *Consulem regni suspicione absolverent*—Liv. *Nemo sapientiam paupertate damnavit*—Senec. *Damnabis tu votis*—Virg. also *voti*—Nep. Liv.——To the preceding verbs may be added, *accuso, alligo, anquiro, appello, arcesso, arguo, arripio, astringo, compello, -as, insimulo, multo, noto, obligo, obstringo, postulo, teneor. Crimen quo argui posset*—Nep. *Hoc crimine compellabatur*—Nep. *Teneri pœnâ*—Cic. &c.

Note 4. *Accuso, incuso, insimulo,* sometimes take two accusatives: as, *Si id me non accusas*—Plaut. *Quæ me incusaveras*—Ter. *Sic me insimulare falsum facinus*—Plaut. One of these accusatives, which is generally *id, illud, quod,* or the like, is governed by *circa* or *quod ad* understood.

Note 5. The nouns *crimen* and *caput* are either put in the genitive, or in the ablative generally without a preposition: as, *Hominem tantorum criminum postulâsset*—Apul. *An commotæ crimine mentis absolves hominem*—Hor. *Capitis damnatus est*—Suet. *Nec ob eam rem capite damnarer*—Cic. *Capite plectere* or *punire,* not *capitis;* also *Capite anquiri, damnari, plecti,* without a preposition. *Argui de crimine* is attributed to Cicero, but such words as *crimen* and *scelus,* being general, that is, not referring to any specific crime, are used without a preposition. *Multo* is construed with an ablative, the preposition being always omitted: as, *Multare pœnâ, pecuniâ,* &c.[1]

Note 6. The genitive, strictly speaking, is not governed by the verbs mentioned in this rule, but by some ablative understood, such as *pœnâ, crimine, scelere, peccato, actione, multâ, nomine, re,*

---

[1] Valla and others say that these words, *altero, neutro, utro, utroque, ambobus* (to which Linacer adds superlatives, and some other words, as *nullo, alio, omnibus*) ought to be used in the ablative only: thus, *Tenetúrne sacrilegii, an furti, an utroque, vel ambobus, vel neutro?* Also *Accusesne hunc furti, an sacrilegii, an incesti, an omnibus,* vel, *an nullo,* vel, *an maximo ex iis*; and not *utriusque, amborum, omnium,* &c. The Eton Grammar has a similar observation, borrowed, probably, from Linacer or Lily; but, since neither is supported by examples from the writings of the antients, they are entitled to little consideration.

causâ, ergô: as, *Accuso te (crimine) furti.* And these, or other ablatives, are governed by *de* or *in,* expressed or understood.

Note 7. The following verbs of accusing, &c. are not construed with the genitive, *calumnior, carpo, corripio, criminor, culpo, excuso, mulcto, punio, reprehendo, sugillo, taxo, traduco, vitupero:* as, *Potentiam alicujus invidiose criminari*—Cic. Also, *Excuso tibi tarditatem meam, Multo te exsilio,* and not *Excuso me tibi tarditatis, Multo te exsilii.* This construction is found even with some of the verbs which have a genitive or ablative: as, *Ejus avaritiam perfidiamque accusârat*—Nep.——*Ago tecum furti, injuriarum,* and not *Ago te furti, injuriarum,* is a peculiar mode of expression.

Note 8. Where there is a variety of constructions, authority is the only criterion. It may, however, be better to say *Increpare alicujus avaritiam, Notare incuriam alicujus, Castigare suam dementiam,* than *Increpare aliquem avaritiæ*—Suet. *Notare aliquem incuriæ*—Gell. *Castigare se dementiæ*—Lactant. *Liberare aliquem culpâ, Purgare se apud aliquem,* vel *alicui de re aliquâ,* may be better than *Liberare aliquem culpæ*—Liv. *Purgare dicti factique hostilis civitatem*—Liv.——It is to be observed also that *Urgeri malè administratæ provinciæ, Interrogari facti alicujus, Infamari temeritatis, Plecti falsæ insimulationis, Perdi capitis, Captare impudicitiæ, Damnatus longi laboris,* although they may be found in their respective authors, Tacitus, Seneca, Apuleius, Plautus, &c., are by no means to be imitated.

VERBS OF ADMONISHING.

Note 9. Under this rule, (or Rule XXXII,) may be mentioned, *moneo, admoneo, commoneo, commonefacio,* which with the accusative of a person take the genitive of the thing: as, *Grammaticos officii sui commonemus*—Quinct.

Note 10. Instead of the genitive, they sometimes take an ablative with *de:* as, *De quo vos admonui*—Cic.

Note 11. They have sometimes two accusatives: as, *Sed eos hoc moneo*—Cic. Passively, the latter: as, *Multa in extis admonemur*—Cic. One of these is generally a pronoun, as *hoc, id, quod,* &c. or some word referring to number or quantity, as *unum, duo, tria, multa, nihil, nonnihil.* Ovid, however, writes, *At virgo scit se non falsa moneri*—Met. x. 427. The accusative of the thing is governed by some preposition understood, as, *quod ad,* or the like. To verbs having this construction some add *hortor* and *cohortor:* as, *Quod te jamdudum hortor*—Cic. *Pauca pro tempore milites hortatus*—Sall. But these two are much more frequently construed with *ad*: as, *Hortor te ad virtutem, Cohortor ad pacem.*

Note 12. The genitive of the thing after verbs of advising is supposed to be governed by *causâ,* or *in re,* or *negotio.*

Note 13. These verbs are construed with the infinitive, or the subjunctive with *ut* or *ne:* as, *Pietas erga parentes officium conservare monet*—Cic. *Sed te illud moneo, ut te ante compares, quotidieque meditere, resistendum esse iracundiæ*—Cic. *Immortalia ne speres, monet annus*—Hor.

Rule XXXI. Verbs of comparing, giving, declaring, and taking away, govern the dative with the accusative: as,

Comparo Virgilium Homero,	I compare Virgil to Homer.
Suum cuique tribuito,	Give every man his own.
Narras fabulam surdo,	You tell a story to a deaf man.
Eripuit me morti,	He rescued me from death.

Note 1. That is, verbs signifying comparison, acquisition, or giving, loss, or taking away, refusal, application, information, and the like, in addition to their direct regimen of the accusative, govern also the dative; thus verbs of

Comparing; *comparo, compono, confero, æquo, æquiparo;* also verbs of Preferring or Postponing; *antepono, antefero, præpono, præfero; postpono, posthabeo, postfero,* &c.*:* as, *Parvis componere magna*—Virg. *Posthabui tamen illorum mea seria ludo*—Virg.

Giving; *do, tribuo, largior, præbeo, ministro, suggero, suppedito;* also verbs of Restoring*;* as, *reddo, restituo, retribuo, rependo, remetior;* of Acquiring; *quæro, acquiro, paro, pario;* of Promising; *promitto, polliceor, recipio, spondeo;* also *debeo, solvo, assero, vindico, mitto, relinquo,* and innumerable others; thus, *Amorique nostro plusculum etiam, quam concedet veritas, largiare*—Cic. *Quæ tibi promitto*—Cic. &c.

Declaring; *narro, dico, memoro, loquor, nuncio, refero, declaro, aperio, expono, explico, significo, indico, monstro, ostendo,* &c.; of Denying; *nego, inficior;* of Confessing; *fateor, confiteor,* &c.: as, *Postquam diem operi dixerat*—Cic. *Neget quis carmina Gallo*—Virg.

Taking away; *aufero, adimo, eripio, eximo, demo, surripio, detraho, excutio, extorqueo,* &c.: as, *Mea mihi ademerunt*—Cic.

To these may be added a great number of active verbs compounded with *ad, in, ob, præ, sub;* as *addo, adfero, adjicio, adjungo, infigo, injungo, inscribo, insero, irrogo, oppono, offero, offundo, objicio, præcludo, præficio, præparo, præscribo, subdo, subjugo, submitto, suppono.* In short, most active verbs may govern the dative with the accusative, when together with the thing done, is also expressed the object to or for which it is done: as, *Facio tibi injuriam. Doce mihi filium. Miscere alicui mulsum*—Cic. &c.

Note 2. The accusative is sometimes suppressed: as, *Ignoscere alteri;* i. e. *culpam* or *delictum. Detrahere alicui;* i. e. *laudem. Nubere alicui;* i. e. perhaps, *se* or *vultum.*

Note 3. *Comparo, compono,* and *confero,* are often found with *cum* and an ablative: as, *Ut hominem cum homine comparetis*—

Cic. *Dicta cum factis componere*—Sall. *Conferte hanc pacem cum illo bello*—Cic. We also find *Comparare res inter se*—Cic. *Ne comparandus hic quidem ad illum est*—Ter. This last construction is said to be used, when there is *no* comparison between the objects, when the difference between them is very great; in any other case, *illi* or *cum illo.*

Note 4. Verbs of Taking away, instead of the dative, have often the ablative, with *a, ab, de, e, ex:* as, *Auferre ab aliquo triginta minas*—Ter. *Eripite nos ex miseriis*—Cic. *De magnis divitiis si quid demas*—Plaut. The preposition is sometimes suppressed: as, *Suâque eripere æde Deam*—Ovid. *Vaginâque eripit ensem*—Virg. The following verbs have commonly an ablative, and generally with the preposition expressed; *abduco, deduco, decutio, deripio, detraho, eximo, extraho;* also *segrego, sejungo, sepono, semoveo, removeo, submoveo.*

Note 5. Many verbs vary their construction: as, *Afflare alicui venenum*—Auct. ad Herenn. *aliquem veneno*—Virg. Ovid. *Aspergere labem alicui*—Cic. *aliquem labe*—Cic. *Donare alicui rem*—Hor. *aliquem re*—Cic. *Induere sibi vestem*—Cic. *se veste*—Cic. *Intercludere alicui commeatum*—Plaut. *aliquem commeatu*—Cæs. *Prohibere alicui rem*—Plaut. *aliquem re*—Cic. *Committere se alicui*—Cic. *in fidem alicujus*—Ter. *aliquem cum aliquo*—Tac. *omnes inter se*—Suet. *Imponere onus alicui*—Cic. *in aliquem*—Plaut. *Accingere se operi*, and *ad opus*—Virg. Liv. *Admovere turres muro*—Liv. *aliquid ad corpus*—Cic. *Adscribere aliquem civitati, in civitatem, et civitate*—Cic. *Assumere aliquid sibi*—Cic. *aliquem in societatem*—Liv.——*Mittere, scribere, epistolam alicui*, or *ad aliquem. Imprimere aliquid animo, in animum, in animo. Incidere æri, in æs, in ære. Intendere telum alicui, et in aliquem. Rescribere literis* and *ad literas*——with innumerable others.

RULE XXXII. Verbs of asking and teaching admit two accusatives, the first of a person, and the second of a thing: as,

Posce Deum veniam,	Beg pardon of God.
Docuit me grammaticam,	He taught me grammar.

Note 1. To this rule are generally referred,

Celo: as; *Celo te hanc rem*—Ter.

Verbs of Asking or Entreating; as *rogo, interrogo, oro, exoro, obsecro, precor, percontor, posco, reposco, flagito:* thus, *Rogo te nummos*—Mart. *Te hoc obsecrat*—Cic. Horace construes *lacesso*, in this sense, with two accusatives: as, *Nihil supra deos lacesso*—Car. II. 18. 11.

Verbs of Teaching; as, *doceo, edoceo, dedoceo, erudio:* thus, *Te literas doceam*—Cic. *Te leges præceptaque erudiit*—Stat. *Damnosasque (eum) erudit artes*—Ovid. This last is a poetical construction.

To these have been commonly added verbs of Arraying; as *vestio, induo, cingo, accingo*; but, although the poets may write *Induitur vestem, Quidlibet indutus, Cingitur ferrum,* and the like, it is not to be thence inferred that *Induit se vestem, Cingit se ferrum* are correct. Such verbs have generally the ablative of the thing without a preposition. *Exuo* and *induo* have frequently the accusative of a thing and the dative of a person.

Note 2. The construction of the preceding verbs is often varied: as, *Id Alcibiadi celari non potuit*—Nep. *Bassus noster me de hoc libro celavit*—Cic.

Note 3. Verbs of Asking often change the accusative of the person into the ablative with *a, ab,* or *abs:* as, *Non debebam abs te has literas poscere*--Cic. *Veniam oremus ab ipso*—Virg.——*Peto, exigo, quæro, scitor, sciscitor* are always followed by a preposition: as, *A te peto*—Cic. *Gradere et scitabere ab ipso*—Ovid. *Percontor, quæro, scitor, sciscitor* are generally construed with *ex:* as, *Epicuri ex Velleio sciscitabar sententiam*—Cic. Also, *Quæro de te,* for *abs* or *ex te*—Liv. *Peto abs te,* never *ex te.*

Note 4. Verbs of Teaching frequently change the accusative of the thing into the ablative with *de:* as, *De itinere hostium senatum edocet*--Sall. This is the case, chiefly when they denote *to warn,* or *to give information of.* We also find *Doctus ad legem* --Cic. *Erudire ad modestiam*--Cic. *Erudire aliquem in jure civili* —Cic. *Doctus, eruditus, literis Græcis*--Cic.; but, scarcely, if ever, *Doceo te de grammaticâ.*

Note 5. *Instruo, formo, instituo, informo aliquem artibus,* are generally used without a preposition. We also find *In hoc sit instructus*—Quinct. and *Instruere ignorantiam alicujus*—Plin. *Instituere aliquem ad lectionem*--Quinct. *ad turpitudines*—Cic. *artem aliquam*--Cic. Also, *Formare ad studium*—Virg. *mentem studiis* —Hor. *studia alicujus*—Quinct.——*Imbuo aliquem artibus* vel *præceptis*; seldom *in* or *ab artibus.*

Note 6. Other verbs are sometimes found with two accusatives: as, *Argentum, quod habes, condonamus te*—Ter. *Scin' quid ego te volebam*—Ter. Many verbs are sometimes used in this way, such as *cogo, circumduco, defraudo, eludo, emungo, interverto, juvo, adjuvo, adjuto, objurgo, remitto*; and it is observed, that the accusative of the thing is generally some pronoun, or word of number or quantity; thus, *Quid non mortalia pectora cogis?*—Virg. *Id, amabo, adjuta me*—Ter. *Multa prius de salute suâ Pomtinum obtestatus*—Sall.

Note 7. Many verbs may be found with two accusatives referring to the same object: as, *Præsta te virum*—Cic. *Africam Græci Libyam appellavêre*—Plin. *Petit hanc Saturnia munus*—Ovid. Many such constructions may be referred to apposition, or to an ellipsis of *esse.*

Note 8. The accusative of the thing, in this Rule, is not, strictly speaking, governed by the verb, but by *ad, quod ad, secundum,* *circa, ob,* understood: thus in *Rogare patrem veniam, veniam* may be governed by *ad, circa,* or *propter.* Also, *Objurgabat hæc me pater;* i. e. *ob hæc.* In such expressions as *Si quid me voles, Quæ te aliquid jubeant,* we may suppose either a similar ellipsis, or that of *facere.* Thus also, *Doceo te* (*quod ad*) *literas,* or, perhaps, *scire literas.* In such expressions as *Trajicit fluvium exercitum,* it is evident that the one accusative is governed by *trans* in composition. The third accusative in *Objurgare hæc me noctes et dies*—Plaut. is evidently governed by *per* understood.

RULE XXXIII. The passives of such active verbs as govern two cases, do still retain the last of them: as,

Accusor furti,	I am accused of theft.
Virgilius comparatur Homero,	Virgil is compared to Homer.
Doceor grammaticam,	I am taught grammar.

Note 1. That is,

The passives of verbs of Accusing, Condemning, and Acquitting, retain the genitive or ablative: as, *Damnatus est ambitûs*—Cic. *Absoluti sunt majestatis*—Cic. *Arguimur crimine pigritiæ*—Mart. The passives of verbs of Admonishing likewise retain the genitive, sometimes the accusative: as, *Commonefiat sceleris*—Cic. *Multa in extis monemur*—Cic.

The passives of verbs of Comparing, Giving, Declaring, and Taking away, retain the dative: as, *Parva magnis conferuntur*—Cic. *Res nunciatur hostibus*—Cæs. *Eripitur nobis puella*—Propert.

Celor, and the passives of verbs of Asking and Teaching, retain the accusative of the thing: as, *Nosne hoc celatos tam diu?*—Ter. *Celor,* the dative too: as, *Id Alcibiadi celari non potuit*—Nep. *Is rogatus est sententiam*—Liv. *Segetes alimentaquè debita dives poscebatur humus*—Ovid. *Motus doceri gaudet Ionicos matura virgo*—Hor. All these accusatives are governed by *quod ad* (*κατὰ*) understood.

Verbs passive of Clothing, such as *induor, amicior, cingor, accingor;* also *exuor, discingor,* and their participles, although their actives do not govern two accusatives, have often, according to the poets, an accusative of the *thing put on,* but with others an ablative: as, *Induitur faciem cultumque Dianæ*—Ovid. *Non canas vestita nives*—Claudian. Sometimes also an accusative of the *thing covered:* as, *Pinuque caput præcinctus acutâ*—Ovid.——*Veste Arabicâ induitur*—Curt. *Cingitur gladio*—Liv. *Exutus omnibus fortunis*—Tac. *Velor, tegor, calceor, coronor, spolior,* are generally construed with the ablative. In all these the accusative is governed by *ad, quod ad,* or *per,* understood; the ablative, by *cum.* In the same manner are to be explained, *Magnam partem in his occupati sunt.*—Cic. *Omnia Mercurio similis vocemque,* &c.—Virg. *Expleri mentem nequit*—Virg. *Nodoque sinus collecta* *fluentes*—Virg.; with many other similar instances found among the poets chiefly[1].

Note 2. It deserves observation, that, in conformity with this rule, whatever is the accusative after the active verb, must be the nominative to it in the passive voice; thus, *Tibi librum do; Tibi liber datur. Narras fabulam surdo*; *Surdo fabula narratur. Capitis eum condemnârunt*; *Capitis ille est condemnatus. Pateram vino implevit; Vino patera est impleta.* And where there are two accusatives, that of the person becomes the nominative: thus, *Pueros grammaticam docebat; Pueri docebantur grammaticam.*

On the subject of this rule, I am indebted to the critical discernment of the friend to whom this little work is dedicated, for the following observations. " The rule of Ruddiman (he observes) is extremely vague. It contains no precise information; nor have I seen any Grammar, in which the principle seems rightly understood, or clearly elucidated. In respect, indeed, to the phraseologies, which may be comprehended under this, or a more correct rule, there are few modern Latin writers who are not chargeable with repeated violations of that usage, which Cicero, Cæsar, and Livy uniformly adopt. Thus we read *Ut equidem persuasus sim*—Xenoph. Mem. Leunclav. p. 729. *Me persuaso*—Eurip. Phœniss. King, p. 464. *Persuasus vates mendacia locutus sit*—Oed. Tyr. Johnson, p. 534. *Hoc mirum videtur, persuaderi quosdam potuisse*—Xenoph. Mem. c. 11, 1, Simpson[2]. These and similar incorrect expressions might have been avoided, had the writers attended to this simple rule, That whatever is put in the accusative case after the verb, must be the nominative to it in the passive voice, while the other case is retained under the government of the verb, and cannot become its nominative. Thus, 'I persuade you to this or of this,' *Persuadeo hoc tibi.* Here, the person persuaded is expressed in the dative case, and cannot, therefore, be the nominative to the passive verb. We must, therefore, say *Hoc tibi persuadetur*, 'You are persuaded of this;' not *Tu persuaderis.* Thus also Cæsar. *His persuaderi, ut diutiùs morarentur, non poterat.* 'He trusted me with this affair,' or 'He believed me in this,' *Hoc mihi credidit.*—Passively, *Hoc mihi creditum est.* 'I told you this,' *Hoc tibi dixi.* 'You were told this,' *Hoc tibi dictum est*[3], not *Tu dictus es.* Is then the phraseology

---

[1] This rule is applicable also to the passives of verbs of Valuing, which retain the genitives *magni, parvi, nihili*, &c. To the passives of verbs of Filling, Loading, Binding, Depriving, &c. which retain the ablative. All these are to be noticed hereafter.

[2] To the examples here adduced may be added, *Si persuasus auditor fuerit*—Auct. ad Herenn. 1, 6. *Nihil erat difficile persuadere persuasis mori*—Justin. II, 11. *Jamdudum persuasus erit*—Ovid. Art. III. 679.

[3] I may be permitted to observe, in addition to the remarks with which I have been favoured by this ingenious critic, that it is the more necessary to attend to this rule, and to these distinctions, as the idioms of the two languages do not always concur. Thus, *Hoc tibi dictum est* means not only "This was told to you," but "You were told this." *Liber mihi a patre promissus est* means

Tu dictus es inadmissible? Certainly not: but, when this expression is employed, *tu* denotes the subject of discourse, or the person *of whom*, not the person *to whom*, information is given. Thus, *Ille dicitur esse vir sapiens*. Here, *ille* is the subject spoken of, not the person to whom any thing is told. Thus also *Credo tibi*, 'I believe you,' that is, I give credit to what you say, in which sense we must say in the passive voice, *Tibi creditur*, and not *Tu crederis*; for the latter of these two expressions would imply not that credit is given to the words of the person, but that he is the object or the subject of belief. In short, it is to be remembered that nothing but that, which is in the accusative after the active verb, whether denoting a person or a thing, can be the nominative to the verb in the passive voice. Hence it is, that, if a verb does not govern the accusative in the active voice, it can have no passive, unless impersonally; thus we say *Resisto tibi*, and cannot, therefore, say *Tu resisteris*, but *Tibi resistitur*.——It is to be observed, however, that the poets have frequently transgressed this rule. Thus Virgil, speaking of Cassandra, says *Credita Teucris*, where *Cassandra* denoting the person believed, or to whom credit is given, and which, after the active verb, would be put in the dative case, is made the nominative to the verb in the passive voice. If we consult, however, the purest models of Latin prose, Cicero and Cæsar, or Livy and Sallust, we shall never find this phraseology. Nor is the rule here given, and to which the practice of the best prose writers is strictly conformable, the mere result of arbitrary usage. It contributes to perspicuity. If *Ego credor* be employed to signify, not only that I, as a person speaking, am believed, but also, as a person spoken of, obscurity or ambiguity must frequently follow.——I have observed also, that no verb can be regularly used in the passive voice, unless it govern the accusative in the active voice. The practice of the purest Classics justifies this observation. The poets are less scrupulous. Thus, Horace says *Bactra regnata Cyro*, where the verb *regno*, which does not govern the accusative case in the active voice, admits a nominative as a regular passive verb. Thus also *Gentes regnantur*—Tac. The best prose writers never employ this phraseology."

RULE XXXIV. The price of a thing is put in the ablative, with any verb: as,

Emi librum duobus assibus,	I bought a book for two shillings.
Vendidit hic auro patriam,	This man sold his country for gold.
Demosthenes docuit talento,	Demosthenes taught for a talent.

---

both, "A book was promised (to) me by my father," and "I was promised a book." *Is primùm rogatus est sententiam*, "He was first asked for his opinion," and "An opinion was first asked of him," in which last the accusative of the person becomes, in Latin, the nominative in the passive voice.

Note 1. That is, not only verbs which plainly denote Buying or Selling, but those likewise which refer thereto, are followed by an ablative: as, *Viginti talentis unam orationem Isocrates vendidit*—Plin. *Non emam vitiosâ nuce*—Plaut. *Piscinæ ædificantur magno*—Varro. *Multo sanguine et vulneribus ea Pœnis victoria stetit*—Liv.

Note 2. The verb *valeo,* when it refers to Price, has generally the ablative; as *Ita ut scrupulum valeret sestertiis vicenis*—Plin. It is seldom found with an accusative; *Denarii dicti, quòd denos æris valebant; quinarii quòd quinos*—Varro.

Note 3. *Magno, permagno, parvo, paululo, minimo, plurimo,* are often found without their substantive: as, *Frumentum suum quàm plurimo venditurus*—Cic. To these are added *plure, vili, nimio:* as, *Plure venit*—Cic. To all these *pretio, ære,* or the like, is understood. It is sometimes expressed: as, *Vendere aliquid parvo pretio*—Cic.[1]

Note 4. The ablative is not, strictly speaking, governed by the verb, but by *pro* understood: as, *Dum pro argenteis decem aureus unus valeret*—Liv. *Emere ad viginti minas, Ad eam summam emere, Ad eam summam offerre,* are mentioned by Johnson, who attributes the first two to Cicero.

RULE XXXV. These genitives, *tanti, quanti, pluris, minoris,* are excepted: as,

Quanti constitit?	How much cost it?
Asse et pluris,	A shilling and more.

Note 1. This is merely an exception to the preceding rule. To the above-mentioned genitives may be added their compounds *quanticunque, quantiquanti, tantidem,* and also *majoris:* as, *Non concupisces ad libertatem quanticunque pervenire*—Senec. *Multò majoris alapæ mecum veneunt*—Phædr.

Note 2. If the substantive be expressed, these words must be put in the ablative: as, *Anthepsa illa quam tanto pretio mercatus est*—Cic. *Pretio minore redimendi captivos copia*—Liv. This remark does not refer to *tantidem,* which has no ablative.——There is a distinction between *Emi equum magno* or *parvo pretio* and *Emi equum magni* or *parvi pretii,* the former denoting the price of the horse, the latter his intrinsic or real worth.

[1] To these ablatives some grammarians add *multo, pauco, dimidio, duplo, paulo, maximo,* and *immenso;* but they are without authorities. In the following instances, *Multo minoris vendidit quàm tu*—Cic. and *Ambulatiuncula propè dimidio minoris constabit isto loco*—Cic., *multo* and *dimidio* are the ablatives of defect, rather than of price. *Caro empta,* attributed to Quinctilian, is a doubtful reading, *carè* being most probably the word intended. But Diomedes does not hesitate to consider *caro* and *vili* as adverbs of valuing. Horace writes *Luscinias soliti impenso prandere coëmptas*—Sat. ii. 3. 245. *ære* being understood.

Note 3. To the genitives *magni, pluris, tanti, quanti,* &c. *æris pretio* or *pondere,* or, inversely, *pretii* or *ponderis ære,* is said to be understood.

Rule XXXVI. Verbs of Valuing, besides the accusative which they govern, admit such genitives as these—*magni, parvi, nihili:* as,

Æstimo te magni,	I value you much.

Note 1. That is, verbs of Valuing admit after them, besides *tanti, quanti, pluris, minoris,* the following also, *magni, parvi, maximi, minimi, plurimi,* with *assis, nihili, nauci, flocci, pili, teruncii, hujus, pensi.*

Note 2. The verbs of Valuing are *æstimo, existimo, duco, facio, habeo, pendo, puto, taxo,* to which may be added *sum* and *fio,* taken for *æstimor,* which are followed by the genitive of value, but which do not take the accusative: as, *Magni æstimabat pecuniam*—Cic. *Quis Carthaginiensium pluris fuit Annibale consilio*—Cic. *Ut quanti quisque se ipse faciat, tanti fiat ab amicis*—Cic. ——It is to be observed, that *pili, teruncii,* and *hujus* are construed with *facio* only; *nauci,* with *facio* and *habeo; assis,* with *facio* and *æstimo; nihili,* with *facio* and *pendo; flocci,* with *facio, pendo,* and *existimo. Pensi* is generally preceded by *non, neque,* or *nihil:* as, *Neque id quibus modis assequeretur, quidquam pensi habebat*—Sall. *Nec pensi duxerat*—Val. Max.

Note 3. To this rule may be referred the phrases *Æqui bonique facio,* or *Æqui boni facio,* and *Boni consulo:* as, *Isthuc æqui bonique facio*—Ter. *Hoc munus, rogo, boni consulas*—Senec.

Note 4. *Æstimo* sometimes takes these ablatives, *magno, permagno, parvo, nihilo, nonnihilo:* as, *Data magno æstimas, accepta parvo*—Senec. *Quia sit nonnihilo æstimandum*—Cic.

Note 5. The substantive understood to the adjectives *magni, parvi,* &c. is *pretii, æris, ponderis, momenti,* or the like; and the construction may be thus supplied: *Æstimo te magni,* i. e. *esse hominem magni pretii,* or *pro homine magni pretii. Æstimat pecuniam parvi,* i. e. *esse rem parvi momenti,* or *pro re parvi momenti.* In like manner, *Isthuc æqui bonique facio,* i. e. *facio isthuc rem æqui bonique hominis,* or *animi,* or *negotii. Consulo boni,* i. e. *interpretor esse boni animi* or *viri munus* or *factum.* And nearly in a similar way, *Quæ ille universa naturali quodam bono fecit lucri*—Nep. i. e. *fecit rem lucri.*——*Pro nihilo habeo, puto, duco,* are common phrases: as, *Istam adoptionem pro nihilo esse habendam*—Cic. Cicero uses *Quæ visa sunt pro nihilo;* but here there may be some ellipsis, of *haberi* perhaps.

Rule XXXVII. Verbs of Plenty and Scarceness for the most part govern the ablative: as,

Abundat divitiis,	He abounds in riches.
Caret omni culpâ,	He has no fault.

Note 1. To this rule belong verbs of

Plenty: as *abundo, exubero, redundo, scateo, affluo, circumfluo, diffluo, superfluo:* as, *Amore abundas Antipho*—Ter.

Want or Scarcity: as, *careo, egeo, indigeo, vaco* (to want), with *deficior* and *destituor:* thus, *Carere debet omni vitio*—Cic. *Ratione deficitur*—Cic.

Note 2. *Egeo* and *indigeo* frequently take the genitive: as, *Ut medicinæ egeamus*—Cic. *Non tam artis indigent, quàm laboris*—Cic. Also, among the more antient writers, *scateo,* and *careo:* as, *Terra scatet ferarum*—Lucret. *Tui carendum erat*—Ter. Lucilius has *Abundemus rerum,* but the genitive is more frequent after *abundans.* Sometimes *careo* and *egeo* take the accusative: as, *Id careo*—Plaut. *Multa egeo*—Gell.

Note 3. The ablative is not, strictly speaking, governed by the verb, but by some preposition understood, as *a, ab, de, ex,* or *in.* After some verbs it is frequently expressed: as, *Hæc a custodibus classium loca maxime vacabant*—Cæs. *Deficior prudens artis ab arte meâ*—Ovid. And when any of these verbs are followed by the genitive, some ablative, such as *re, negotio, causâ, præsentiâ, ope, copiâ,* or the like, with a preposition, is understood: thus, *Careo tui,* i. e. *ope* or *præsentiâ.*

To this rule may be referred

Verbs of Filling, Loading, Binding, Depriving, Clothing, and some others, which, with the accusative, have also an ablative case: thus verbs of

Filling; as, *impleo, compleo, expleo, repleo, saturo, obsaturo, satio, refercio, ingurgito, dito,* and the like: thus, *Implevit mero pateram*—Virg.

Loading; as *onero, cumulo, premo, opprimo, obruo:* Unloading: as *levo, exonero:* thus, *Naves onerant auro*—Virg. *Te fasce levabo*[1]—Virg.

Binding; as *astringo, alligo, devincio, impedio, irretio, illaqueo,* &c. Loosing; as *solvo, exsolvo, libero, laxo, expedio:* thus, *Servitutem astringam testimonio sempiterno*—Cic. *Solvit se Teucria luctu*—Virg.

Depriving; as *privo, nudo, orbo, spolio, fraudo, emungo:* thus, *Nudavit ab ea parte aciem equestri auxilio*—Liv. Add also, *vacuo, evacuo, exhaurio, exinanio, depleo.*

Clothing; as *vestio, amicio, induo, cingo, tego, velo, corono, calceo;* and their contraries, *exuo, discingo*: thus, *Sepulchrum vepribus*

---

[1] The inexperienced learner should be careful to distinguish between such phrases as *Levabo te fasce,* in which *levo* denotes *to ease* or *disburden,* and the ablative belongs to this rule; and such as *Sæpe suis opibus inopiam eorum publicam levavit*—Nep. *Auxilioque levare viros*—Virg. *Levaverant animos religione*—Liv. in which *levo* signifies *to help* or *relieve,* and the ablatives do not belong to this rule, but are to be referred to those of cause, manner, and instrument. In numberless instances, however, such is the nature of the verb or the phrase, that it is not easy to distinguish the ablative of the one rule, from that of the other.

vestire—Cic. *Teque his exue monstris*—Ovid.——To these may be added many others, such as *muto, dono, munero, remunero, communico, pasco, beo, impertior, dignor, officio, prosequor, assequor, consequor, insequor, spargo, incesso, insector, oblecto:* with verbs of Mixing, as *misceo, permisceo, tempero;* such verbs as *orno, honoro, honesto, decoro, venusto, colo, excolo, dehonesto, dedecoro, fœdo, inquino, polluo:* verbs of Teaching; as *formo, informo, doceo, erudio, instruo, imbuo:* verbs denoting Excess, as *antecedo, antecello, excello, supero,* &c.: verbs of Bounding, Measuring, and Recompensing; as *finio, definio, termino, metior, dimetior, penso, compenso*—with numberless other verbs which, without an accusative, admit an ablative of the cause, manner, or instrument, as *possum, polleo, valeo, vivo,* &c.

Note 1. *Impleo, compleo,* and *expleo* sometimes take the genitive: as, *Ne ita omnia Tribuni potestatis suæ implerent*—Liv. *Erroris illos et dementiæ complebo*—Plaut. *Animum explêsse juvabit ultricis flammæ*—Virg. And, among the more antient writers, also *saturo* and *obsaturo:* as, *Hæ res vitæ me saturant*—Plaut. *Istius obsaturabere*—Ter.

Note 2. The verb *induo* is variously construed: as, *Ex ejus spoliis sibi et torquem et cognomen induit*—Cic. *Pomis se fertilis arbos induerat*—Virg.

Note 3. Verbs of Liberating are often followed by *a* or *ex:* as, *Arcem ab incendio liberavi*—Cic. *Solvere belluam ex catenis*—Auct. ad Herenn. Verbs of Clothing are sometimes followed by *a* or *ab*, among the poets: as, *Geticis si cingar ab armis*—Ovid.

Note 4. The preposition *cum* is sometimes expressed after *prosequor:* as, *Decedentem cum favore ac laudibus prosecuti sunt*—Liv.

Note 5. The ablative after *muto* is the thing taken in exchange: as, *Muto librum pecuniâ;* but, by the figure Hypallăge, it may be *Muto pecuniam libro*[1].

Note 6. Many verbs vary their construction: as, *Universos frumento donavit*—Nep. and *Prædam militibus donat*—Cæs. *Aspergere sale carnes,* or *Aspergere salem carnibus*—Plin. *Impertire aliquem salute*—Ter., or *alicui salutem*—Cic. *Communicare rem aliquam cum aliquo;* seldom, *aliquem re aliquâ;* and never *rem aliquam alicui. Cum altero rem communicavit*—Cic. *Communicabo te semper mensâ meâ*—Plaut. *Abdicare magistratum*—Sall. *Se magistratu*—Cic.

Note 7. The accusative is governed by Rule XXVIII; the ablative by some preposition, or it may be frequently referred to that of cause, manner, or instrument, which also is governed by some preposition.

---

[1] The preposition is sometimes expressed after *muto:* as, *Mutare bellum pro pace*—Sall. *Cum pedibusque manus, cum longis brachia mutat cruribus*—Ovid.

RULE XXXVIII. *Utor*, *abutor*, *fruor*, *fungor*, *potior*, *vescor*, govern the ablative: as,

Utitur fraude,	He uses deceit.
Abutitur libris,	He abuses books.

Note 1. That is, the above-mentioned verbs, to which may be added *nitor, innitor, epulor, nascor, creor, glorior, lætor, delector, gaudeo, vivo, victito, fido, confido, exulto, sto*[1], *consto, consisto, cedo, supersedeo, laboro,* are followed by an ablative: as, *Utere sorte tuâ*—Virg. *Pace frui*—Cic. *Functus est munere*—Cic. *Filio nititur*—Cic. *Glande vescuntur*—Cic. *Sunt, qui piscibus, atque ovis avium vivere existimantur*—Cæs. *Gaudet patientia duris*—Lucan. *Fortes creantur fortibus*—Hor. &c. To these may be added the compounds, *deutor,* once used in Cornelius Nepos for *abutor,* and *perfruor, defungor, perfungor. Fido, confido, innitor,* and *cedo,* have been noticed under Rule XXVII.

Note 2. Under this, or the preceding rule, are usually enumerated, *assuesco, amplector, comprehendo, conflictor, periclitor, pascor*[2], which are found with an ablative of a thing: as, *Assuescere labore*—Cic. *Complecti benevolentiâ*—Cic. Such ablatives may be referred to those of cause, &c. *Pascor*, deponent, often takes the accusative: as, *Pascuntur silvas*—Virg.

Note 3. *Potior, fungor, vescor, epulor,* sometimes take the accusative: as, *Potiri summam imperii*—Nep. *Hominum officia fungi*—Tac. *Qui regnum adeptus cœpit vesci singulas*—Phædr. *Pullos epulari*—Plin. Also, among the more antient writers, *utor, abutor, fruor:* as, *Cætera quæque volumus uti*—Plaut. *Operam abutitur*—Ter. *Ingenium frui*—Ter.

Note 4. *Potior* frequently admits the genitive: as, *Potiri regni*—Cic. *urbis*—Sall. *hostium*—Sall. *Potiri rerum,* and not *res,* nor *rebus,* is always used in the sense of *to rule* or *govern:* as, *Dum civitas Atheniensium rerum potita est*—Cic.

Note 5. With some of the verbs a preposition is frequently expressed; as *consto, laboro, nitor, glorior:* thus, *Cum constemus ex animo et corpore*—Cic. *Laborare ex pedibus, ex renibus*—Cic. *Cujus in vitâ nitebatur salus civitatis*—Cic. *In virtute gloriamur*—Cic.

---

[1] Some, led away by the English idiom, according to which we say "To stand *to* an agreement," have supposed that it is the dative which follows *sto;* but this is a mistake, as may be seen in the following examples; *Uterque censor censoris opinione standum non putavit*—Cic. *Etsi priori fœdere staretur*—Liv. Hence, also, *Stare decreto, promissis, conventis, conditionibus,* which are not datives, and, in Ovid, *Stemus, ait, pacto. Maneo* seems to be sometimes construed in a similar way; as, *Tu modò promissis maneas*—Virg. *At tu dictis, Albane, maneres*—Virg. But Cicero expresses the preposition: as, *Manere in conditione atque pacto;* and, in like manner, *Postquam in eo quod convenerat, non manebatur*—Mela.

[2] *Depasco* and *depascor* have the accusative only: as, *Luxuriem segetum tenerâ depascit in herbâ*—Virg. *Miseros morsu depascitur artus*—Virg.

Note 6. Ovid has once construed the active *creo* with an ablative; without expressing the preposition; but, in general, among prose writers, at least, *creo, creor, nascor*, and other verbs of descent, as *orior, gigno, genero, procreo,* are followed by a preposition expressed: as, *Principium exstinctum nec ipsum ab alio renascetur, nec a se aliud creabit*—Cic. *Generari et nasci a principibus fortuitum est*—Tac.

Note 7. The ablative after the others is likewise governed by a preposition. After *utor, fruor, vescor, epulor, victito, nascor, creor, de* or *ex* is understood; after *potior, a* or *ab*; with *sto, periclitor, in,* &c. The genitive is governed by such words as *re, negotio, imperio,* or the like, understood.

OF IMPERSONAL VERBS.

RULE XXXIX. An impersonal verb governs the dative: as,

Expedit reipublicæ,	It is profitable for the state.
Licet nemini peccare,	No man is allowed to sin.

Note 1. Thus also, *Non cuivis homini contingit adire Corinthum*—Hor. *Liceat mihi vera referre*—Ovid.

Note 2. Along with the dative is generally joined an infinitive mood, or part of a sentence, which is supposed to supply the place of a nominative to the verb: as, *Peccare licet nemini*—Cic. *Omnibus bonis expedit salvam esse rempublicam*—Cic. In the last, the words *salvam esse rempublicam,* equivalent to *salus reipublicæ,* or their representative *hoc,* are as a subject or nominative to *expedit. Quoniam tecum ut essem non contigit*—Cic. in which the dative is understood, and the preceding words supply the place of the nominative.

Note 3. The dative is often suppressed: as, *Faciat quod lubet*—Ter. i. e. *sibi.*

Note 4. *Id, hoc, illud, quod, multum,* &c., may be prefixed as a nominative to some impersonals: as, *Aliquid peccatur vitio præcipientium*—Senec. *Sin tibi id minus libebit*—Cic. The plural number is in this manner admissible in certain words: as, *Quo in genere multa peccantur*—Cic. *Cætera item quæ cuique libuissent*—Suet.

Note 5. In the following instances, the infinitive mood of impersonal verbs supplies the place of a noun: as *Terrà multifariàm pluvisse nunciatum est*—Liv. *Non potest accedi*—Cic.

Note 6. *Conducit* and *expedit,* instead of the dative of a thing, have sometimes an accusative with a preposition[1]: as, *Quod in rem*

---

[1] We say *Conducit tibi ad salutem*, but cannot say *Conducit ad te*. The reason is obvious; the *purpose* is expressed by *ad*; and, consequently, the accusative after these verbs, is that of the thing.

rectè conducat tuam—Plaut. *Non quo minus quidquam Cæsari expediat ad diuturnitatem dominationis*—Cic. In these, there are two nominatives, *quod* and *quidquam*; but they are of such a kind as, according to *Note* 4, may sometimes precede verbs that are used impersonally.

Note 7. An impersonal passive may be used for any person active of the same mood and tense: thus, *Statur a me, a te, ab illo; a nobis, a vobis, ab illis*, are equivalent to *sto, stas, stat*, &c. *Cœpit, incipit, desinit, debet, solet, potest, videtur*, and perhaps some others, (*volo, nolo, malo, audeo, cupio*, and the like, never,) joined to impersonals, become impersonal: as, *Pigere eum facti cœpit*—Justin. *Tot res circumvallant, unde emergi non potest*—Ter. i. e. *a nobis*, for *emergere non possumus*. *Tædere solet avaros impendii*—Quint. for *avari solent*. In the infinitive also, when another verb precedes: as, *Si Volscis ager redderetur, posse agi de pace*—Liv.—Yet, we find, *Ita primi pœnitere cœperunt*—Justin. *Cum misereri mei debent*—Cic.

Note 8. The verbs belonging to this rule, are such as *accidit, contingit, evenit, conducit, expedit, lubet, libet, licet, placet, displicet, vacat, restat, præstat, liquet, nocet, dolet, sufficit, apparet*, &c. the dative with which they are followed being that of acquisition, according to Rule XXVII. Neuter verbs, and active intransitive verbs are often used impersonally in the passive voice: as, *Non invidetur illi ætati, sed etiam favetur*—Cic.

Rule XL. *Refert* and *interest* require the genitive: as,

Refert patris,	It concerns my father.
Interest omnium,	It is the interest of all.

Note 1. Thus also, *Humanitatis plurimum refert*—Plin. *Interest omnium rectè facere*—Cic.

Note 2. *Refert* and *interest* admit likewise these genitives, *tanti, quanti, magni, permagni, parvi, pluris*: as, *Magni interest mea, unà nos esse*—Cic. Instead of *majoris, maximi*, &c. *magis, maximè, multùm, plurimùm, minùs, minimùm* or *minimè, interest* or *refert*, is used. *Tanti, quanti, parvi;* or *tantum, quantum, parum refert* or *interest*, are used indifferently. Juvenal uses *Minimo discrimine refert;* and hence the common expression *Parvo discrimine refert*.

Note 3. They are sometimes used personally, and admit not only the nominatives *quid, quod, id*, &c., but others also: as, *Tua quod nihil refert, percontari desinas*—Ter. *Illud mea magni interest*—Cic. *Plurimùm refert soli cujusque ratio*—Plin. *Non quo mea interesset loci natura*—Cic.

Note 4. The adverbs, or adverbials *tantum, quantum, multum, plurimum, infinitum, parum*, with *nihil, maximè, minimè*, and the like, are often joined with them: as, *Multùm refert*—Mart. *Plurimùm intererit*—Juv.

Note 5. When the word following them is a thing, it is often put in the accusative with *ad:* as, *Ad honorem nostrum interest*—Cic. *Quam ad rem isthuc refert*—Plaut. Sometimes when it is a person: as, *Quid id ad me, aut ad meam rem refert*—Plaut. Plurally; *Percontari volo quæ ad rem referunt*—Plaut. Seldom the dative: as, *Quoi rei id te assimulare retulit*—Plaut. *Quid referat viventi*—Hor. *Acino plurimum refert*—Plin. But some of these constructions are altered in certain editions.

Note 6. They are sometimes used absolutely, that is, without their regimen's being expressed: as, *Neque enim numero comprendere refert*—Virg. *Interest enim, non quæ ætas, neque quid in corpore intus geratur, sed quæ vires*—Cels.

Note 7. The construction is elliptical, and may be supplied thus: *Refert patris,* i. e. *refert se ad negotia patris. Interest omnium,* i. e. *est inter negotia omnium.*

RULE XLI. But *mea, tua, sua, nostra, vestra,* are put in the accusative plural: as,

Non mea refert, I am not concerned.

Note 1. That is, instead of using *mei, tui, sui, nostrum, vestrum,* the genitives of the substantive pronouns, the accusative plural, neuter gender, of the corresponding pronominal adjectives, is used: as, *Et tua et mea maximè interest*—Cic. *Tanti illud refert mea*—Plaut.

Note 2. *Cuja,* and *cujus interest* are used indifferently: as, *Detur ei cuja interfuit, non ei cuja nihil interfuit*—Cic. *Quis enim est hodie, cujus intersit istam legem manere?*—Cic.

Note 3. The constructions of this and the preceding rule sometimes occur in the same clause: as, *Mea et reipublicæ interest. Magni interest Ciceronis, vel mea potius, vel utriusque, me intervenire discenti*—Cic. In the first part of the last example, occur the genitive of estimation or value, and the genitive of the person; afterwards, the accusative plural. Whether we can use *Mea unius interest, Tua solius refert, Nostra ipsorum interest, Mea oratoris interest, Mea Ciceronis interest,* and the like, is not ascertained. At any rate, it is better to say *Mea refert, qui sum natu maximus*—Plin., than *mea natu maximi;* and in the case of a person's speaking of himself, as in *Mea Cæsaris refert,* it is better to omit the proper name. When the discourse is directed to a second person, it is more elegant to use the vocative: thus, *Magìs nullius interest quam tua, Tite Otacili*—Liv. *Vestra, commilitones, interest*—Tacit. Alvarez prefers *Nostrum omnium interest,* to *Nostra omnium interest,* in which *omnium* is governed by *interest,* and *nostrum* by *omnium,* i. e. *all of us* equivalent to *us all.*

Note 4. Some have supposed *mea, tua,* &c. to be the ablative singular feminine, with *causâ, gratiâ,* or *re* understood. Others contend that they are the accusative plural, neuter gender; which case we have adopted. It is unnecessary to recapitulate the arguments used on either side.——Perizonius is of opinion, that *Interest mea* is *Interest inter mea negotia*, or perhaps, *Est inter mea negotia;* and that *Refert tua* is *Refert se ad tua negotia.* Thus Plautus says *Quid id ad me, aut ad meam rem refert.* Cicero, *Omnia ad suam utilitatem referre.* The author of the *Comp. Synt. Erasm.* seems inclined to steer a middle course, and to think that *mea, tua,* &c. are ablatives after *refert,* and accusatives after *interest.* These are all the possible varieties; but it is a matter of very little consequence to ascertain which of them comes the nearest to the truth. ——The genitives *magni, parvi, tanti,* &c. may be accounted for, in the same manner as was done after verbs referring to price or value.

RULE XLII. These five, *misceret, pœnitet, pudet, tædet,* and *piget,* govern the accusative of a person, with the genitive of a person or thing: as,

Miseret me tui,	I pity you.
Pœnitet me peccati,	I repent of my sin.
Tædet me vitæ,	I am weary of life.

Note 1. Thus also, *Miseret te aliorum, tui te nec miseret, nec pudet*—Plaut. *Eos ineptiarum pœniteret*—Cic. *Me civitatis morum piget tædetque*—Sall. *Miserescit* may be joined: as, *Inopis nunc te miserescat mei*—Ter.

Note 2. The infinitive or part of a sentence sometimes supplies the place of the genitive: as, *Te id puduit facere*—Ter. *At nos puduit, quia cum catenis sumus*—Plaut. *Non pœnitet me quantum profecerim*—Cic.

Note 3. The accusative is sometimes omitted; and sometimes the verbs are used absolutely: as, *Scelerum si bene pœnitet*—Hor. i. e. *nos. Nisi piget, consistite*—Plaut.

Note 4. These verbs are sometimes used personally, especially with the pronouns *hoc, id, quid,* &c.: as, *Me quidem hæc conditio nunc non pœnitet*—Plaut. *Ipse sui miseret*—Lucr. *Non te hæc pudent*—Ter. *Ira ea tædet, quæ invasit*—Senec. *Nimio id quod pudet faciliùs fertur, quam id quod piget*—Plaut. Here perhaps *fecisse* or *fieri* may be understood, and *quod* may be the accusative case. These few examples, opposed to the general practice, can be considered but as peculiarities of the writers.——It is observed that the participles of these verbs are in every respect like other participles: thus, *Nec multò post pœnitens facti*—Suet. *Hic ager colono est pœnitendus*—Colum. *Nullâ parte pigendus erit*—Ovid.

Note 5. The genitive is supposed to be governed by some substantive, such as *negotium, factum, res, respectus,* or the like, understood: as, *Miseret me tui,* i. e. *negotium tui mali miseret me;* or *respectus tui miseret me. Non te horum pudet,* i. e. *negotium* or *co-*

gitatio. Or a more particular word may be supplied: thus, *Miseret me ejus*, i. e. *miseria* or *calamitas*. *Plura me ad te scribere pudet* is equivalent to *Pudor habet me*, or, *pudor est mihi, me plura ad te scribere*. *Vitæ tædet me*, i. e. *res vitæ*, this being equivalent to *vita*, in imitation of the Greeks, who sometimes use τὸ χρῆμα τῶν νυκτῶν, for *hæc nox* or *hoc noctis*. The accusative they govern, as verbs transitive.

RULE XLIII. These four, *Decet, delectat, juvat, oportet*, govern the accusative of the person with the infinitive: as,

Non decet te rixari, It does not become you to scold.
Delectat me studere, I delight to study.

Note 1. Thus also, *Oratorem irasci minimè decet, simulare non dedecet*—Cic. *Me pedibus delectat claudere verba*—Hor. *Me juvat coluisse*—Propert. *Mendacem memorem esse oportet*—Quinct. The first three govern the accusative, as transitive verbs; but as *oportet* is neuter, being equivalent to *opus est*, or *necesse est*, the accusative following it is not governed by it, but depends upon the infinitive mood following.

Note 2. *Decet* sometimes takes the dative: as, *Ita nobis decet*—Ter. But this seems a Græcism; ἡμῖν πρέπει. *Juvat* and *oportet* likewise seem to have been formerly construed with a dative.

Note 3. *Oportet* is elegantly joined with the subjunctive mood, *ut* being understood: as, *Ex rerum cognitione efflorescat, et redundet oportet oratio*—Cic. Also with perfect participles, *esse*, or *fuisse*, being understood: as, *Adolescenti morem gestum oportuit*—Ter.

Note 4. *Fallit, fugit, præterit, latet*, when used impersonally, have an accusative, and generally with the infinitive: as, *Fugit me ad te scribere*—Cic. Sometimes, instead of the infinitive, is used a finite verb with some particle: as, *Illud alterum quàm sit difficile, non te fugit*—Cic. *Latet me*, and *latet mihi*, do not rest on very high authority.

Note 5. *Attinet, pertinet*, and *spectat*, have an accusative with *ad*: as, *Perdat, pereat, nihil ad me attinet*—Ter. *Ad rempublicam pertinet me conservari*—Cic. *Spectat ad omnes benè vivere*—Incert. but this last is uncommon.—*Attinet me* is sometimes used for *attinet ad me*.

Note 6. *Decet, delectat, juvat*, are often used personally, and *oportet* sometimes: as, *Parvum parva decent*—Hor. Thus also *dedecet, condecet* and *indecet*: as, *Quarum me dedecet usus*—Ovid. *Ornatus me condecet*—Plaut. *Juvenes adhuc confusa quædam et quasi turbata non indecent*—Plin. *Literæ me delectârunt*—Cic. *Otia me somnusque juvant*—Mart. *Hæc facta ab illo oportebant*—Ter. *Delecto*, and *juvo* used for *auxilior*, frequently occur in the first and second persons—*Specto*, used personally for *pertinet* or *tendit*, takes an accusative with *ad:* as, *Res ad arma spectat*—Cic. When it refers to place, the preposition may be either expressed, or omitted: as, *Spectat ad meridiem*—Cæs. *Spectare Hispaniam*—Plin. But *pertinet*, as in *Pertinet ad Helvetios, ad arcem*—Cæs. in which it is equivalent to *tendit* or *vergit*, is never used without a preposition.

Note 7. The nature of this construction is sufficiently evident. These impersonals, as they are called, govern the accusative, being transitive verbs, *oportet* alone excepted. The infinitive mood which follows them, or other words in the sentence, supplies the place of a nominative to them.

Of Passive Verbs, and others admitting an Ablative with a Preposition.

* RULE XLIII. The principal agent, when following a verb of passive signification, is governed by *a*, *ab*, or *abs:* as, *Laudatur ab his, culpatur ab illis*—Hor. *Omnis ora maritima depopulata ab Achæis erat*—Liv. *Testis in eum rogatus, an ab reo fustibus vapulâsset*—Quinct. *Opera fiebant a legionibus*—Hirt. B. Afr. *Respondit a cive spoliari se malle, quàm ab hoste venire*—Quinct.

Note 1. Neuter verbs, (especially those whose signification resembles that of passives,) and deponents also, admit an ablative with *a* or *ab:* as, *Ne vir ab hoste cadat*—Ovid. *Rem atrocem Macedo a servis suis passus est*—Plin.

Note 2. Passive verbs sometimes take the dative, especially among the poets: as, *Quia non intelligor ulli*—Ovid. for *ab ullo. Nullaque laudetur mihi*—Ovid. for *a me.*—*Videor*, used in the sense of *I seem*, always governs the dative: as, *Mihi videbor esse restitutus*—Cic. In its primary signification of *I am seen*, it is sometimes thus construed; but generally with the ablative and a preposition: as, *Sum visus ab illo*—Ovid.

Note 3. The secondary agent, means or instrument, following an active, passive, or neuter verb, is governed by *per*, or is expressed in the ablative: as, *Per me defensa est respublica*—Cic. *Naturam expellas furcâ*—Hor.

Note 4. The preposition *a* or *ab* is sometimes suppressed: as, *Desertaque conjuge ploret*—Ovid. *Colitur linigerâ turbâ*—Ovid. *Scriberis Vario*—Hor.

Note 5. Some verbs are found, in the same sense, construed either with the dative, or the ablative and a preposition: as, *Neque populo neque cuiquam bono probatur*—Cic. *Meum factum probari abs te, triumpho gaudio*—Cæs. ad Cic.

Note 6. A great many other verbs take also the ablative with *a* or *ab* referring to the source or origin of their action; such as verbs of,

1. Receiving; as *accipio, capio, sumo, mutuor;* also *adipiscor, consequor, impetro,* &c. thus, *A majoribus morem accepimus*—Cic.

2. Distance, Difference, and Dissention; as *disto, differo, dissentio, dissideo, discrepo, discordo:* thus, *Cum a veris falsa non distent*—Cic.

3. Desiring, Intreating, and Inquiring; as *peto, expeto, posco, percontor, scitor, sciscitor, rogo, oro, obsecro, precor, postulo, flagito, contendo, exigo,* &c.: as, *A te opem petimus*—Cic.

4. Cessation; as *cesso, desisto, quiesco, requiesco, tempero:* thus, *A prœliis cessare*—Liv.

5. Expecting; as *expecto, spero,* &c.: thus, *Ab alio exspectes, alteri quod feceris*—P. Syr. *Ab uno exspectes quod a multis sperare nequeas*—Buchan. Perhaps in such instances there is an ellipsis of a verb of receiving.

6. Taking away and Removing; as, *aufero, rapio, surripio, furor, tollo, removeo, arceo, prohibeo, pello, repello, propulso, revoco;* also *contineo, cohibeo, refræno, defendo, munio, tego, tueor, deficio, descisco, degenero,* to which may be added verbs compounded with *a* or *ab*; as *abigo, abstineo, amoveo, abduco, abrado, amitto* for *dimitto, avello, avoco,* &c.: thus *Minas triginta ab illo abstuli*—Ter. *Cohibere animum ab alieno*—Cic.

7. Dismissing, Banishing, and Disjoining; as *dimitto, relego, disjungo, divello, segrego, separo:* thus, *Eum ab se dimittit*—Cæs.

8. Buying; as *emo, mercor, fœneror, conduco:* thus, *A piscatoribus jactum emerat*—V. Max.

9. Many other verbs of various significations; as *caveo, declino, deflecto; discedo, recedo; affero, do, reddo, fero, reporto; incipio, ordior; servo, custodio, vindico; timeo, metuo, formido,* &c.: thus, *Tibi ego, Brute, non solvam, nisi prius a te cavero*—Cic.

Note 7. Many of these vary their construction. *Aufero, adimo, eripio,* &c. generally govern the dative; also sometimes verbs of Defending, Difference, and Distance. We say *Interdicere alicui aliquam rem, aliquâ re,* and, according to Cicero, *Prætor interdixit de vi hominibus armatis. Timere, metuere ab aliquo,* and *aliquem.* Verbs of Asking have generally two accusatives. *Prohibeo, cesso, desisto,* are often followed by the infinitive. By the subjunctive and *ut* or *ne,* verbs of Intreating, Asking, and Fearing; with *ne, prohibeo, interdico,* and *caveo* (the last generally without *ne*); and also with *quin* and *quo minus, interdico,* and *prohibeo.* Verbs of Asking are often followed by *an, num, utrum,* &c.——Again; Verbs are often followed by other prepositions: as, *Differre discrepare, dissentire cum aliquo,* for *ab aliquo. Emo, redimo, declino, deflecto de. Haurio, sumo, habeo, percontor, scitor, sciscitor, ex. Audio, moveo, dimoveo, pello, aufero, tollo, cedo, colligo, quæro* (signifying *to inquire*) *de* or *ex. Arceo, prohibeo, interclu-*

do, moveo, pello, cedo, desisto, sepono, submoveo ; also *abdico* and *supersedeo*, an ablative without a preposition. The last two never have the preposition expressed.

Note 8. In like manner, certain adjectives of Diversity and Order, such as *alius, alter, alienus, diversus ; secundus, tertius*, &c. take an ablative with *a* or *ab :* as, *Quicquam aliud a libertate*—Cic. *Tu nunc eris alter ab illo*—Virg. *Ut sacerdos ejus Deæ, majestate, imperio et potentiâ secundus a rege habeatur*—Hirt. B. Alex. Or *alius* without a preposition : as, *Neve putes alium sapiente bonoque beatum*—Hor. *Quod si accusator alius Sejano foret*—Phædr.

Note 9. Verbs of Striving ; as, *contendo, certo, bello, pugno :* of Joining or Coming together ; as *jungo, conjungo, concumbo, coëo, misceo*, take an ablative with *cum :* as, *Mecum certâsse feretur*—Ovid. *Salutem meam cum communi salute conjungere discrevi*—Cic. *Consilia cum illo non miscuerant*—Tac. To these add *confero, comparo, compono*, and *contendo* used for *comparo*, with *communico* and *participo.*——But of these the construction is often varied ; for we say *Contendere, certare, &c. contra* or *adversus aliquem ;* also *inter se*, and, poetically, *alicui. Jungo* and *conjungo* have also the dative usually ; and poetically, *concumbo, coeo*, and *misceo.* We also find *Jungere se ad aliquem*—Cic. *Jungi, coire, misceri, inter se*, are common.

Note 10. *Mereor, facio, fit, erit, futurum est*, take an ablative with *de :* as, *Ita de populo Romano meritus est*—Cic. *Mereo* also ; as, *Si bene quid de te merui*—Virg. *Indicium de fide ejus fecisti*—Cic. *Quid de me fiet?*—Ter. But generally the preposition is omitted : as, *Quid hoc homine faciatis*—Cic. *Quid te futurum censes?*—Ter. Sometimes the dative is used: as, *Quid huic tu homini facies*—Cic. *Quid mihi fiet*—Ovid.[1]

Note 11. Verbs of Perceiving and Knowing ; as *intelligo, sentio, cognosco, conjicio, disco, percipio, colligo, audio*, take the ablative with *e* or *ex :* as, *Ex gestu tuo intelligo quid velis*—Cic. *Ex tuis literis statum rerum cognovi*—Cic. *Hoc ex illo audivi*—Cic.

Note 12. A variation in the construction, or in the prepositions, often alters the sense : thus, *Audire ex aliquo* refers to the source of information. *Audire de aliquo* generally refers to the object concerning which information is given. Yet, Cicero uses *Sæpe hoc audivi de patre et de socero meo ;* for *ex patre, ex socero. Cognoscere ex aliquo*, i. e. to discover from one. *De aliquo*, i. e. to judge of him. *Mereri aliquid*, i. e. to deserve a thing. *De aliquo*, i. e. of one. *Sentire cum aliquo*, i. e. to be of one's opinion. *De aliquo bene vel male*, i. e. to think well or ill of him. *Timere, metuere aliquem*, or *ab aliquo*, i. e. to be afraid of one. *Timere, metuere alicui*, or *pro aliquo*, i. e. to be afraid or concerned for him.

---

[1] *Quid tibi fiet*, and *Quid de te fiet*, have no other difference than "What will be done to you?" and "What will become of you?"

Note 13. Passive impersonals are either used absolutely; as, *Quid agitur? Statur*—Ter. Or they take after them the case of their personals, the accusative of the active voice excepted: as, *Ut majoribus natu assurgatur, ut supplicum misereatur*—Cic. *Nec mihi parcatur*—Ovid.

Note 14. The accusative of the active voice constituting the nominative in the passive, it follows, that verbs which govern the dative only, can be used passively in the same sense as impersonals only; thus instead of *Illa ætas non invidetur, sed favetur*, we should say *Non invidetur illi ætati, sed favetur*—Cic. instead of *Noceor, Nocetur mihi.* The converse of this is in general true:—that whatever verb is used in the first and second persons passive, its active admits an accusative after it. Very few examples occur to the contrary.

Note 15. Passive impersonals, coming from neuter verbs, sometimes become personal, taking a nominative of the same or of a kindred signification: thus, *Cursus curritur, Vita vivitur*, &c. because we can say, in the same manner, actively, *Curro cursum, Vivo vitam. Pugna illa quæ pugnata est*—Cic. *Omne militabitur bellum*—Hor. *Jam tertia vivitur ætas*—Ovid.——Many neuter verbs taken in an active sense, or in a sense different from their primary signification, are found in the passive voice, used as if they came from active verbs; these will be found in one of the annexed lists.

OF THE INFINITIVE, PARTICIPLES, GERUNDS, AND SUPINES.

Rule XLIV. One verb governs another in the infinitive: as,

Cupio discere, I desire to learn.

Note 1. Or, when two verbs come together, without a conjunction expressed or understood, one of them is put in the infinitive: as, *Qui mentiri solet, pejerare consuevit*—Cic. *Incipit apparere*—Virg.

Note 2. The infinitive is frequently subjoined to adjectives, especially among the poets: as, *Insueto vera audire ferocior oratio visa est*—Liv. *Audax omnia perpeti*—Hor. *Dignus amari*—Virg.

Note 3. The infinitive, with, or without, an accusative expressed, frequently depends upon nouns and verbs: as, *Et jam tempus equûm fumantia solvere colla*—Virg. *Utrum melius esset ingredi*—Cic. *Se semper credunt negligi*—Ter. *Non satis est pulchra esse poemata*—Hor.

Note 4. Sometimes the accusative is turned into the dative: as, *Quid est autem tam secundùm naturam, quàm senibus emori*—Cic.

Cato maj Perhaps the whole sentence may be *Quid est tam secundùm naturam, quàm (est secundam naturam) senibus, (senes,) emori.*

Note 5. The governing word is sometimes understood: as, *Mene incepto desistere victum*—Virg. i. e. *decet* or *par est.* *Ego illud sedulo negare factum*—Ter. i. e. *cœpi.* In such forms as *Videre est, Animadvertere est, facultas, potestas, copia*, or the like, is understood. Thus also, *Neque est te fallere cuiquam*—Virg.

Note 6. The infinitive itself is sometimes suppressed: as, *Ei provinciam Numidiam populus jussit*—Sall. i. e. *dari.* *Socratem fidibus docuit*—Cic. i. e. *canere.*

Note 7. It has just been mentioned that the infinitive is often dependent upon *cœpi* understood: but many instances occur in which this idiom cannot be rationally explained upon the supposition of such an ellipsis: as, *Verùm ingenium ejus haud absurdum: posse versus facere, jocum movere*—Sall.

Note 8. When the infinitive mood is governed by a preceding verb, it supplies the place of a substantive, since it is the object of the action, energy, or affection denoted by the governing verb; thus in *Cupio discere, discere* is the object of the affection denoted by *cupio*, in the same manner as in English, *to learn* or *learning*, is the object of *I desire*, when we say *I desire to learn*, or *I desire learning.*——The infinitive mood may, therefore, be considered as a substantive. Its gender is neuter; it is of the singular number; and is used in all cases. It is governed by nouns, verbs, and prepositions; and adjectives and pronouns agree with it, as will be seen in the following examples:

1. It is used as a nominative to a verb personal: as, *Utinam emori fortunis meis honestus exitus esset*—Sall. As a nominative following a verb substantive; thus, *Sive illud erat sine funere ferri*—Ovid. As a nominative to a verb sometimes esteemed impersonal: thus, *Cadit in eundem et misereri et invidere*—Cic. As a case in apposition to a preceding nominative: thus, *Res erat spectaculo digna, videre Xerxem in exiguo latentem navigio*—Justin. It is true that, in this last example, *videre*, the infinitive, is, as in a preceding example, the nominative to the substantive verb; but the sentence is usually translated, " *It* was a thing worthy of being seen—to behold, or observe, Xerxes," &c.

2. It is used after some substantives and adjectives as a genitive, often convertible into the gerund in *di*: as, *Tempus est abire*—Cic. for *abeundi*, or *abitionis.* *Est animus nobis effundere vitam*—Ovid. *Non defuit animus adoriri*—Suet. *Soli cantare periti Arcades*—Virg. for *cantandi*, or *cantûs.*

3. It is used as a dative: thus, *Et vos servire magis, quàm imperare parati estis*—Sall. i. e. *servituti magis quàm imperio.*

4. As an accusative: thus, *Da mihi fallere*—Hor. i. e. *artem fallendi.* *Terram cum primùm arant, proscindere appellant; cum iterùm, offringere dicunt*—Varr. After a preposition: as, *Nihil*

interest inter dare et accipere—Senec. *Præter plorare*--Hor. *Præter loqui*--Liv.

5. As a vocative, in *O vivere nostrum*, for *O vita nostra.*

6. As an Ablative: thus, *Et erat tum dignus amari*—Virg. for *amore.* *Ne operam perdas poscere*--Plaut. i. e. *in poscendo.* As an ablative case absolute, either with, or without, a preceding accusative expressed: thus, *Haud cuiquam dubio opprimi posse*—Liv. *Audito regem in Siciliam tendere*—Sall.

7. It admits an adjective or pronoun to agree with it: as, *Totum hoc displicet philosophari*--Cic. *Sed ipsum Latinè loqui est illud quidem in magnâ laude ponendum*--Cic. *Scire tuum nihil est*--Pers. The poets often join an adjective with the infinitive, which may be considered either as an adverb, or as an adjective agreeing with it: thus, *Datur ordo senectæ Admeto, serumque mori*—Stat. *Reddes dulce loqui, reddes ridere decorum*—Hor.

8. It is found with the genitive of a pronoun after it, like a noun: as, *Quid est hujus vivere? diu mori*—Sen. *F. Maximus; cujus non dimicare fuit vincere*—Val. Max.

Note 9. The infinitive is used as an accusative, after verbs of an active signification: as, *Desidero te videre*, for *conspectum tuum:* and this chiefly when there is no suitable noun: as, *Nescio mentiri.* Likewise, when the infinitive may be resolved into *quod, ut, ne, quin,* &c. with some finite verb: as, *Non dubitabo te monere*—Cic. i. e. *quin te moneam.* It is sometimes used when convertible into the participle in *dus:* as, *Loricam donat habere viro*—Virg. i. e. *habendam,* or *ut habeat.* It supplies the place of an accusative with *ad, propter,* or *ob:* as, *Num te emere coëgit*—Cic. i. e. *ad emere* or *ad emendum.* *Plorat aquam profundere*—Plaut. i.e. *ob aquam profundendam.* The infinitive is generally used in English and in Greek, when the intention is to denote the final cause; this is not common in Latin, but a few instances of it occur: as, *Non te frangere persequor*—Hor. i. e. *ut frangam.* *Introiit videre*—Ter. *Proteus pecus egit altos visere montes*—Hor. This may be considered either as a poetical license or a Græcism, and is not to be imitated.

Note 10. The infinitive mood and its accusative case (which form is equivalent to *quod* or *ut* with a finite verb) often supplies the place of a case: as, *Scin' me tuum esse herum*—Plaut. *Te accepisse meas literas gaudeo*—Ter. in which the neuter verb may be supposed to be followed by the preposition *κατα* or *propter.*

Note 11. The infinitive has been termed *Nomen Verbi*, or the noun of the verb: and whenever the verb following *that* intervening between two verbs, is convertible, according to the sense, into a cognate noun, the noun and verb following *that* may generally be put in Latin, the one in the accusative, and the other in the infinitive, omitting the Latin of *that:* thus, *Audivi eum venisse*, I heard that he had arrived, is equivalent to *ejus adventum*, of his arrival. *Scripsit se cupere,* to *suam cupiditatem.* The infinitive is, however, sometimes turned into a finite verb followed either by *quod* or *ut*, although these two are not, but very seldom, mutually convertible: thus,

1. The infinitive mood, or sometimes *quòd* followed by the indicative or subjunctive, is put after verbs of sense; as *sentio, animadverto, intelligo, audio, censeo, scio, credo, obliviscor*, &c.: verbs of affection; as *gaudeo, lætor, doleo, ægre fero, miror*, &c. except verbs of desire and fear, which require *ut:* verbs of speaking and showing; as, *dico, aio, perhibeo, refero, nuncio, nego, ostendo, demonstro, promitto, polliceor, spondeo, voveo*, &c.: (but after the following the infinitive is used, but never *quòd; solet, cœpit, incipit, potest, quit, nequit, est* for *licet, debet*, &c.)*:* as, *Miror te ad me nihil scribere*—Cic. *Scio se promittere falsò*—Ovid. *Scio jam filius quòd amet meus*—Ter. for *filium meum amare. Scribis mihi, mirari Ciceronem, quòd nihil significem de suis actis*—Brut. ad Att. ap. Cic.——This subject will be further noticed under Conjunctions, where an alphabetical list will be given of the principal words usually followed by *quod, ut,* or the infinitive.

2. The infinitive, or the subjunctive with *ut*, may be subjoined to verbs of willing; as *volo, nolo, malo, cupio, opto, permitto, sino, patior*, &c. (these rather take the infinitive:) to verbs of commanding; as *impero, mando, præcipio, edico*, &c.; to verbs of intreating; as *oro, rogo, postulo, peto, flagito, præcor*, &c., (but these oftener take the subjunctive with *ut* or *ne:*) also to verbs denoting something future; as *paro, cogo, impello, urgeo, decerno, statuo, constituo, facio, studeo*, &c.; and to certain impersonals, or words used impersonally; as *libet, licet, decet, oportet, expedit, conducit, prodest, obest, nocet, refert, interest, præstat, sequitur*, &c. to which may be added such expressions as *Æquum est, Par est, Certum est, Fas est, Nefas est*, but these seldom take the subjunctive with *ut*. Thus, *Vis me uxorem ducere?*—Ter. or *ut uxorem ducam. Non aliter cineres mando jacere meos*—Mart. or, *ut cineres mei jaceant. His orat vigiles incumbere curas*—Val. Flac. or, *ut his vigiles curæ incumbant. Modo liceat vivere, est spes*—Ter. or, *ut vivamus.*——It is observed that the subjunctive with *ut* or *ne*, is more common after verbs of commanding, than the infinitive; but that the infinitive generally occurs after a dative or an accusative, the subjunctive, after a dative only: as, *Cadmo perquirere raptam* [*filiam*] *Imperat*—Ovid. *Equitatum procedere imperat*—Cæs. *Suis, ut idem faciant, imperat*—Cæs.——It is likewise observed, that, after the following words, the conjunction is often omitted, *volo, nolo, malo, rogo, precor, censeo, caveo, suadeo, licet, oportet, jubeo*, and similar words, *moneo*, and the like; after *dic* used for *jube*, after *sine, fac* or *facito, esto*, (suppose, grant;) and after *necesse est, inscitia est, dare operam:* as, *Syro ignoscas volo*—Ter. *Nec medeare mihi sanesque hæc vulnera mando*—Ovid. *Tu fac bono magnoque animo sis*—Cic. *Inscitia est, adversum stimulum calces*—Ter. *Licet adjicias*—Var. *Illud moneo, castra habeas*—Nep. *Esto, populus mallet*—Hor. The verb of in-

treating is sometimes omitted: as, *Ut isthunc di, deæque perdant. Precor,* or a similar word, is understood.

Note 12. *Dubito* and *dubium est* are sometimes followed by the infinitive, but oftener by the subjunctive with *an, num, utrum,* and (if *non* goes before) *quin*: as, *Non dubito fore plerosque*—Nep. *Periisse me unà haud dubium est*—Ter. *Non dubium est, quin uxorem nolit filius*—Ter. *Diu dubitavit, imperium deponeret, an bello resisteret*—Justin. It is to be observed, that such phrases as *Dubito an, Haud scio an, Nescio an,* although from their very nature they imply some doubt, are, notwithstanding, generally used in a sense almost affirmative: thus, *Si per se virtus sine fortunâ ponderanda sit, dubito an hunc primum omnium ponam*—Nep. i. e. for aught I know he may be placed first, or I am inclined to place him first. *Atque haud scio an quæ dixit vera sint omnia*—Ter. denotes that he is inclined to believe all that had been said, to be true. *Eloquentiâ quidem nescio an parem habuisset neminem*—Cic. implies that he supposed he had no equal. A few instances might be mentioned in which such phrases are to be interpreted negatively.

Note 13. Verbs of fearing; such as *timeo, metuo, vereor, paveo,* are used affirmatively with *ne,* but negatively with *ut* or *ne non*: thus, *Timet ne deseras se*—Ter. She is afraid that you may forsake her. *Paves ne ducas uxorem*—Ter. denotes you are afraid to marry. *Paves ut ducas*—Ter. You are afraid lest you should not marry her. *Vereor ne exercitum firmum habere possit*—Cic. I am afraid lest he should have a good army. *Intellexi te vereri ne superiores literæ mihi redditæ non essent*—Cic. I understood you were afraid, that I had not received your last letter. *Timeo ne non impetrem*—Cic. I am afraid I shall not carry the point. In explanation of this, it may perhaps be observed, that such Latin verbs have in themselves something of a negative nature, that, *ex. gr. timeo* has in it something of the nature of *non spero, expectation* being, in a certain sense, the basis of both; that, therefore, seeing they are negative themselves, it follows that, when they are followed by *ne,* which is another negative, the sense must be, on the whole, affirmative, since two negatives destroy each other; and that when they are followed by *ut,* which is no negative, or by *ne non,* which, being two negatives, is equivalent to an affirmative, they are still negative, as they are followed by nothing capable of destroying their own negative signification. Thus also if we use two words of a negative nature, as in *Non vereor ut id fiat,* or, which is the same thing, four negatives, as in *Non vereor ne non id fiat,* the meaning is affirmative, and the same in both, namely, that we are almost certain, that we expect, or suspect, that the thing we wish for will happen; and, therefore, that we are not afraid that it will not come to pass. Thus Cicero, *Ne verendum quidem est ut tenere se possit, et moderari.* We have no reason to be afraid of his containing and governing himself; or, although the expression is somewhat stronger, we have reason to believe, or to expect, that he will, &c. *Non vereor ne hoc officium meum Servilio non probem.* I am not afraid, or I hope, that I shall be able to justify my conduct to Servilius.——There is, it is observed, a distinction between *Vereor ne*, and *Vereor ut*, in the former's being used to denote our fear that something may happen, which we do not wish; and in the latter's implying our fear that something may not happen, which we wish to happen.——The infinitive is but seldom used after these: thus, *Metuit tangi*—Hor. i. e. *ne tangatur. Sed vereor tardæ causa fuisse moræ*—Ovid. i. e. *ne causa fuerim.* But in such expressions as *Metuit tentare*, *Timet venire*, *Vereor dicere*, He is afraid of trying, or to try, &c. the infinitive only is used, because in these the reference is to a simple, positive action; in the others, to one which is contingent.

Note 14. After such verbs as *existimo, puto, spero, affirmo, suspicor*, &c. the place of the future of the infinitive may be elegantly supplied by *fore* or *futurum esse*, the verb being put in the subjunctive with *ut:* as, *Existimabant plerique futurum fuisse, ut oppidum amitteretur*—Cæs. *Nunquam putavi fore ut ad te supplex venirem*—Cic. When the verb has no future participle, this phraseology becomes necessary.

Note 15. The English infinitive following any part of the verb *am* is expressed in Latin by the future participle: as, *Rationem redditurus est*, He is about to give an account. *Ratio reddenda est*—Cic., An account is to be given. It may sometimes, as after *video, sentio, audio*, be expressed in Latin by the present participle; as, *Vidi eum ingredientem*, I saw him enter, or entering. *Sensi illum lacrymas effundentem*, I saw him shed tears.

The General Rule for the Government of Participles, Gerunds, and Supines.

RULE XLV. Participles, Gerunds, and Supines, govern the case of their own verbs: as,

Amans virtutem,	Loving virtue.
Carens fraude,	Wanting guile.

Note 1. Thus also, *Quidam nominatus poëta*—Cic. *Regni rerumque obliti*—Virg. *Indulgens sibi hydrops*—Hor. *Non inferiora secutus*—Virg. *Virum pecuniâ indigentem*[1]—V. Max. *Parcendum est teneris*—Juv. *Consilium Lacedæmonem occupandi*—Liv. *Utendum est ætate*—Ovid. *Aut Graiis servitum matribus ibo*—Virg. *Legati venerunt questum injurias, et ex fœdere res repetitum*—Liv. *Vaticinatus est madefactum iri Græciam sanguine*—Cic.

---

[1] We find *Egens omnibus*—Cic. and *Omnium honestarum rerum egens*—Sall. *Abundans* is likewise thus construed, but the ablative is the more frequent. *Indigens* is also construed with a genitive. Such constructions may be referred to this rule, since *egeo*, *abundo*, and *indigeo*, are found with a genitive. Some, however, refer them to Rule XXI, and others refer the genitive to Rule XIV.

Note 2. Government belongs to the first supine only.

Note 3. Verbal nouns sometimes govern the case of their verbs: as, *Justitia est obtemperatio scriptis legibus*—Cic. *Insidiæ consuli non procedebant*—Sall. In these, perhaps, some participle may be understood, as *præstitus* or *factus*. *Ignis aquæ pugnax*—Ovid. *Gratulabundus patriæ*—Justin. *Vitabundus castra hostium*—Liv.

Note 4. The gerund in *di*, in imitation of a substantive, sometimes governs, instead of the accusative plural, the genitive plural: as, *Nominandi istorum erit copia*—Plaut. *Neque sui colligendi hostibus facultatem relinquunt*—Cæs. This is most common with pronouns; but we also find *Facultas agrorum condonandi*—Cic. *Exemplorum eligendi potestas*—Cic. &c. If the genitive singular be found, and this is very uncommon, it happens when the pronoun is of the feminine gender: as, *Quoniam tui videndi est copia*—Plaut. *Ego ejus videndi cupidus rectà consequor*—Ter. Few instances can be adduced of its governing any other singular genitive than that of pronouns feminine.

Note 5. *Exosus*, *perosus*, and often also *pertæsus*, signify actively, and govern the accusative: as, *Tædas exosa jugales*—Ovid. *Plebs consulum nomen perosa erat*—Liv. *Pertæsus ignaviam suam*—Suet. *Pertæsus*, used impersonally, governs the genitive also: as, *Pertæsum levitatis*—Cic. *thalami tædæque*—Virg. *Exosus* and *perosus*, signifying passively, are said to be found with a dative: as, *Germani Romanis perosi sunt*. *Exosus Deo et sanctis*—Lily. *Exosus universis*—Eutrop.

Note 6. *Do*, *reddo*, *volo*, *curo*, *facio*, *habeo*, with the accusative of a perfect participle, are often used by way of circumlocution, instead of the verb of the participle: as, *Effectum dabo*—Ter. i. e. *efficiam*. *Me missum face*—Ter. i. e. *mitte*. *Inventas reddam*—Ter. i. e. *inveniam*. In certain instances there is an evident difference between the simple tense of the verb, and the periphrasis corresponding to the manner in which it is usually interpreted in English: thus, if we say *Gladius quem abdiderat*, or *Gladius quem abditum habebat*, the translation of either is, *The sword which she had concealed*. The latter is the phraseology of Livy, describing the suicide of Lucretia, and implies the actual possession of the dagger, at the time; the former does not.——In the others, the periphrastic form is said usually to denote greater emphasis than what is contained in the simple tense of the verb.

Note 7. *Curo*, *habeo*, *mando*, *loco*, *conduco*, *do*, *tribuo*, *accipio*, *mitto*, *relinquo*, and the like, as *edico*, *deposco*, *suscipio*, *rogo*, *trado*, *permitto*, instead of the infinitive, the subjunctive, or sometimes the gerund in *dum* with *ad*, are elegantly construed with the participle in *dus*, agreeing with a substantive in gender, number, and case: as, *Funus ei satis amplum faciendum curavi*—Cic. for *fieri* or *ut fieret*. *Demus nos philosophiæ excolendos*—Cic. *Edico dirà bellum cum gente gerendum*—Virg. *Qui laudem gloriamque P. Africani tuendam conservandamque suscepit*—Cic. *Attribuit nos* *trucidandos Cethego; cæteros cives interficiendos Gabinio; urbem inflammandam Cassio; totam Italiam vastandam diripiendamque Catilinæ*—Cic. in which the gerund in *dum* might be used, as *ad trucidandum, ad interficiendum*, &c.

GERUNDS.

RULE XLVI. The gerund in *dum* of the nominative case, with the verb *est*, governs the dative: as,

Vivendum est mihi rectè,	I must live well.
Moriendum est omnibus,	All must die.

Note 1. That is, the gerund in *dum* of the nominative case, denoting necessity or obligation, with the third person singular of any tense of *sum*, or with *foret*, governs the dative of the object with which the necessity or obligation lies: as, *Dolendum est tibi ipsi*—Hor. *Multa novis rebus præsertim quum sit agendum*—Lucr. *Etiamsi cum pluribus dimicandum foret*--Liv. In these last, however, the dative is understood.

Note 2. The dative is often understood: as, *Orandum est, ut sit mens sana in corpore sano*—Juv. supply *tibi*.

Note 3. Neuter verbs, denoting posture or gesture, which have a nominative before and after them, may have after this gerund two datives: as, *Tibi in tuâ pace armato vivendum est*—Senec. equivalent to *Tibi in tuâ pace armato* [vel *armatum*] *vivere necesse est*.

Note 4. After another verb, this gerund is turned into the accusative with *esse* or *fore*, expressed or understood: as, *Quotidie meditere resistendum esse iracundiæ*--Cic. *Quibus rebus quàm maturrimè occurrendum (esse) putabat*—Cæs. *Rursus ab Senatu ei postulandum fore*--Liv.

Note 5. This gerund may be resolved into the infinitive, or the subjunctive with *ut* generally understood, such words as *necesse est, oportet, debeo*, going before: as, *Cuique manendum est*, into *Quisque debet manere*. *Moriendum est*, into *Homini necesse est mori*, or *ut moriatur*. *Ei postea non credendum*, into *Ei credi postea non oportet*—Cic. When the verb is neuter, it is not convertible into the participle in *dus;* but when it is active, it may be thus varied: as, *Habendum est canes*, i. e. *Oportet habere canes;* or *Habendi sunt canes*, i. e. *Oportet canes haberi*. The latter is said to be the more frequent construction, when there is a passive voice; but the former is not, on that account, to be reckoned an antiquated form of expression. The antients frequently varied this construction by the substantive verb, and a verbal noun in *io:* as, *Quid tibi hanc curatio est rem*—Plaut. *Cavendum est* may be changed into *Cautio mihi est*, *Cautio mea est*[1], *Debeo cavere, Ne-*

---

[1] In these two forms, the duty, necessity, or obligation, does not appear so evident as in the others.

cesse est mihi cavere, Necesse est or *Oportet me cavere, Necesse habeo cavere, Caveam oportet* or *necesse est.*

Note 6. Grammarians have differed in their explanation of the construction of gerunds, some considering them as the participle in *dus*, and others, as verbal nouns governing a case. That they are not participles, is inferred chiefly from the two considerations, that they have no substantive expressed, with which they agree, and that neuter verbs in *o*, which have no participle in *dus*, have, notwithstanding, the verbal noun or gerund. Taking them as nouns, this construction may be thus explained; *Eundum est mihi,* I must go, i. e. *Eundum est* (*opus*) *mihi,* Going is needful or necessary for me. *Orandum est, ut sit* &c. i. e. *Orandum, ut sit* &c. *est* (*opus nobis;*) equivalent to *opus est, ut oremus.* If *dum* be considered as coming from the participle in *dus*, such examples as the last may be thus explained passively; *Hoc est orandum, ut sit* &c. It is to be observed that the gerund in *dum*, while it is followed by a dative, governs at the same time the case of its verb: thus, in the last example, if *orandum* be taken in an active sense, the words *ut sit mens sana* &c. supply the place of an accusative to it: thus also *Utendum est* (*nobis*) *ætate*—Ovid.——In regard to their signification, there has been a considerable difference among grammarians, some asserting that it is active, and some, passive. I believe it will be generally found, that they have the same signification as their verbs, that is, when these are active, they are active; and when these are neuter, they are so likewise. It may be inferred from their government of other cases, besides the dative which all gerunds in *dum* with the verb *est* govern, that they have an active signification, those which come from neuter verbs being excepted. That they may be turned into the passive participle in *dus* is no decisive argument in favour of their being passive, since, although the general meaning in both forms may be similar or nearly so, yet there is a difference in the precise mode of the respective expressions. Thus, if we say *In percipiendo fructus*, the meaning is active, and is equivalent to *Cum percipias fructus.* If we say *In percipiendis fructibus*, the turn of expression seems passive, *Cum fructus percipiantur.* As active verbs are sometimes used absolutely, or as neuters, so their gerunds are sometimes found having an absolute or apparently neuter signification: thus, *Pueros ante urbem lusûs causâ exercendique producere*—Liv.——*Quum Jugurtha Tisidium ad imperandum vocaretur*—Sall. In the former a personal pronoun may be understood; and in regard to the latter, which some explain by considering *ad imperandum* as equivalent to *ad imperari*, or *ut ei imperaretur*, it may be observed that it seemed to the Romans themselves so contrary to analogy, that Cicero writes "Quare ades ad imperandum, seu parendum potiùs: *sic enim antiqui loquebantur.* Ep. 9. 25. Thus also, if we say *Memoria excolendo, sicut alia omnia, augetur*—Quinct. the meaning may be not *si colatur*, but *si colas.* Yet, if there are some who consider such examples as passive, it is a matter of little consequence. The following are the principal instances which I have seen adduced to prove their passive signification; *Athenas quoque erudiendi causâ missus*—Justin. i. e. for the sake of being instructed, or for the sake of instruction; but this may be interpreted actively, *ut cum aliquis erudiat. Carpit enim vires paulatim, uritque videndo femina (bos)*—Virg. generally rendered *by being seen*, or as equivalent to *dum videtur;* but may not the real meaning be *by seeing him?* Thus also *Charta emporetica inutilis scribendo*—Plin, *Aqua utilis bibendo*—Plin. *Res ad judicandum difficilis*—Cic. These, however, although the meaning does appear passive, may be interpreted actively. Indeed, no ambiguity arises, in English, from giving them what is, at least in *form*, an active interpretation; thus, we may say, *paper fit for writing*, or *fit to write upon*, while we mean, *fit for being written upon*; *water fit for drinking*, or *to drink*, or *fit to be drunk; a matter difficult to decide*, &c. That the English gerund, participle, or verbal noun, in *ing*, has both an active and a passive signification, there can be little doubt. Whether the Latin gerund has precisely a similar import, or whether it is only active, it may be difficult, and, indeed, after all, it is not of much moment, to ascertain.

RULE XLVII. The Gerund in *di* is governed by substantives, or adjectives: as,

Tempus legendi,	Time of reading.
Cupidus discendi,	Desirous to learn.

Note 1. The substantives are such as *amor, causa, gratia, studium, tempus, occasio, ars, facultas, otium, cupido, voluntas, consuetudo, locus, licentia, venia, vis,* &c.; thus, *Amor habendi*—Cic. It is observed, that *gratiâ* and *causâ* are generally placed after the gerund: as, *Pabulandi causâ*—Cæs. *Purgandi gratiâ*—Cæs. *Mala et impia consuetudo, est contra deum disputandi*—Cic. but that, when used in any other case than the ablative, they may be placed before: as, *Equitatum per causam pabulandi emissum*—Cæs.

Note 2. The adjectives are chiefly such as denote *desire, knowledge, remembrance,* and their contraries; as *peritus, imperitus, cupidus, insuetus, certus, rudis,* &c. belonging to Rule XIV: thus, *Docendi peritus*—Quinct. *Certus eundi*—Virg. *Insuetus navigandi*—Cæs.

Note 3. The infinitive is sometimes used for this gerund, especially by the poets; as *Tempus abire, Occasio scribere,* &c. for *abeundi, scribendi. Studium quibus arva tueri*—Virg. *Tempus solvere colla*—Virg. Sometimes the gerund in *dum* with *ad:* as, *Facultas ad dicendum*—Cic. equivalent to *Facultas dicendi.*

Note 4. The governing substantive is sometimes understood: as, *Cum haberem in animo navigandi*—Cic. i. e. *propositum.* This sometimes happens to participles or gerundives: as, *Regium impe-*

rium quod initio conservandæ libertatis atque augendæ reipublicæ fuerat—Sall. i. e. *causâ.*

Note 5. This gerund is sometimes followed by the genitive plural, instead of the accusative. See Rule XLV, *Note* 4.

Rule XLVIII. The gerund in *do* of the dative case is governed by adjectives signifying usefulness or fitness: as,

Charta utilis scribendo, Paper useful for writing.

Note 1. Thus also, *Charta emporetica est inutilis scribendo*—Plin. *Ferrum habile tundendo*—Plin.

Note 2. The adjective is sometimes suppressed: as, *Tu non solvendo eras*—Cic. *Radix ejus vescendo est*—Plin. Supply *par, habilis, aptus,* or some similar word.

Note 3. This gerund sometimes depends upon a verb: as, *Epidicum quærendo operam dabo*—Plaut. *Ut nec triumviri accipiundo, nec scribæ referundo sufficerent*—Liv. *Is censendo finis factus est*—Liv.

Note 4. Sometimes the gerund in *dum* with *ad* is used instead of this construction: as, *Quâ pecude, quòd erat ad vescendum hominibus apta, nihil genuit natura fœcundius*—Cic.

Note 5. This gerund is governed not only by adjectives signifying usefulness, fitness, or the contrary, but by other adjectives also: thus, *Illud ediscendo, scribendoque commune est*—Quinct. *Dat operam ne sit reliquum poscendo atque auferendo*—Plaut. *Telum, ut fodiendo acuminatum pariter, et sorbendo fistulosum esset*—Plin.

Rule XLIX. The Gerund in *dum* of the accusative case is governed by the preposition *ad* or *inter*: as,

Promptus ad audiendum,	Ready to hear.
Attentus inter docendum,	Attentive in time of teaching.

Note 1. It is likewise sometimes governed by *ante, circa,* or *ob*: thus, *Ad pœnitendum properat qui citò judicat*—Publ. Syr. *Age, Tityre, et inter agendum. . . . caveto*—Virg. *Ante domandum Ingentes tollent animos*—Virg. *Plus eloquentia circa movendum valet*—Quinct. *A quo pecuniam ob absolvendum acceperis*—Cic.

Note 2. As the gerund in *dum* is the nominative before *est*, so, consequently, it is the accusative before *esse* expressed or understood: as, *Qui dicerent dignitati esse serviendum, reipublicæ* (*esse*) *consulendum*—Cic. See Rule XLVI, *Note* 4.

Note 3. This gerund is sometimes construed with *habeo*: as, *Quum enitendum haberemus, ut quod parentibus datur, et orbis probaretur*—Plin. When the accusative is added, the gerundive or participle in *dus* is used: as, *Ut nihil discendum haberes tempore docendi*—Plin.

Rule L. The gerund in *do* of the ablative case is governed by the prepositions *a*, *ab*, *de*, *e*, *ex*, or *in*: as,

Pœna a peccando, absterret,	Punishing frightens from sinning.

Note 1. Thus also, *Aristotelem non deterruit a scribendo*—Cic. *De transeundo in Epirum*—Cic. *Ab revocando ad incitandos hortandosque versus milites*--Liv. *Ex assentando*—Ter. *Ille quidem in recusando perstabat*--Liv. It is, though seldom, governed by *pro* or *cum:* as, *Pro vapulando abs te mercedem petam*--Plaut. *Ratio rectè scribendi juncta cum loquendo est*--Quinct.

Note 2. The gerund in *do*, says Mr. Seyer, is found governing a genitive: as, *Cujus autem in dicendo aliquid reprehensum est*—Cic. Here I am inclined to concur in opinion with Dr. Crombie, whose words I take the liberty to use. " That possessive adjectives, and, " consequently, the genitive singular of nouns substantive, are " joined with verbals in *io*, there can be no question. Thus we " say, *dictio mea, ejus dictio*, &c. That, for the sake of euphony, " the gerund is sometimes found governing the genitive of the pa" tient, or subject of the action, is likewise unquestionable: thus, " *Studio videndi patrum vestrorum.* But I recollect no example, " where the gerund is joined with a possessive adjective, or geni" tive of a noun substantive, where the person is not the patient, " but the agent; as *dicendum meum, ejus dicendum, cujus dicendum.* " In truth, these phraseologies appear to me, not only repugnant " to the idiom of the language, but also unfavourable to precision " and perspicuity. The example, which Mr. Seyer has adduced, " of the gerund governing the genitive of the agent, does by no " means authorize his conclusion; for *cujus* may evidently be go" verned by *aliquid. Nihil ejus, nihil cujus, aliquid ejus, aliquid* " *cujus*, 'nothing of his,' 'nothing of whose,' 'any thing of his,' " &c. are expressions which I need not justify by any quotations; " because to every classical scholar they must be perfectly fami" liar.

" Mr. Seyer has likewise said that the gerund is in signification " the same with the infinitive, or the verbal in *io*. No two words " can be considered as synonymous, or precisely the same in sig" nification, unless they be in all cases interconvertible terms. " Now we may say *legere est facile, lectio est facilis*, but not *legen*" *dum est facile.* To explain the distinction between the gerund " and the infinitive or the verbal in *io*, is beside the present pur" pose. It is sufficient to observe that they are not used indis" criminately."

Note 3. This gerund may be found, contrary to the opinion of L. Valla, after verbs of motion: as, *Ipse a dicendo refugisti*--Cic. The gerundive also: as, *Non videor omnino a defendendis hominibus sublevandisque discedere*—Cic.

Rule LI. Or, the Gerund in *do* may be used without a preposition, as the ablative of manner or cause: as,

Memoria excolendo augetur—Quinct. The memory is improved by exercising it.

Defessus sum ambulando—Ter. I am wearied with walking.

Of the Changing of Gerunds into Gerundives or Participles in *dus*.

Rule LII. Gerunds governing the accusative may be elegantly turned into the participles in *dus*, which agree with their substantives, in gender, number, and case: as,

Petendum est pacem,	into	Petenda est pax.
Tempus petendi pacem,		Tempus petendæ pacis.
Ad petendum pacem,		Ad petendam pacem.
A petendo pacem,		A petenda pace.

Note 1. Thus also *Ejicienda est hæc mollities*—Ter. for *Ejiciendum est hanc mollitiem. Inita sunt consilia urbis delendæ*—Cic. for *urbem delendi. Reparandarum classium causâ*—Suet. for *reparandi classes. Rerum suarum---referendarum secum dominis jus fiebat*—Liv.——From the two last examples, (and many more might be cited,) it is evident that Valla and Farnabius committed a mistake, when they asserted that, on account of the noisy sound, the gerund in *di* is seldom changed into the genitive plural of the gerundive[1], but that either the accusative is retained, as in *Studio patres vestros videndi,* or that the substantive, and not the gerund, is put in the genitive plural, as in *Patrum vestrorum videndi studio*—*Dummodo perpetiendo labori sit idoneus*—Colum. for *perpetiendo laborem. Quæ valeant ad gloriam adipiscendam*—Cic. for *adipiscendum. His et quæ taceo duravi sæpe ferendis*—Ovid. for *hæc ferendo.*

Note 2. This rule takes place, only when the verb may govern an accusative: if it governs any other case, the gerund must be used: as, *Veritus ne reliquos populares metus invaderet parendi sibi*—Sall. *Plus penè parcendo victis quàm vincendo, imperium auxisse*—Liv. There is, however, an exception in regard to the verbs *utor,* (perhaps also, *abutor,*) *fruor, fungor,* and *potior,* which, although they do not govern the accusative, (they did so formerly,) are construed according to this rule: thus, *Ætas ad hæc utenda idonea*—Ter. *Justitiæ fruendæ causâ*—Cic. *In omni munere fungendo*—Cic. *Urbis potiundæ cupido*—Justin.

Note 3. The gerundives must be in the same case as the gerunds would have been, preserving, however, the gender and number of the substantives.

---

[1] When a relative follows, the gerund is used; as *Hic dies attulit initium dicendi quæ vellem*—Cic. not *dicendorum eorum quæ vellem.*

Note 4. Although the form of expression in which the gerundive is used be the more common, yet examples of the other form frequently occur in Cicero, and in other writers of the best age and authority: thus, *Visendi domos potestas*—Liv. *Petendi consulatum gratiâ*—Sall. *Venit ad recipiendum pecunias*—Var. *Nunc purgando crimina, nunc quædam fatendo - - - nunc monendo etiam Patres Conscriptos*—Liv. *Nullo loco deero, neque ad consolandum neque ad levandum fortunam tuam*—Cic. *Romam videndi causa*—Virg. with many similar instances. *Eæ nos lavando operam dederunt*—Plaut. is a very uncommon construction.

Note 5. Of the signification of gerunds sufficient notice has been taken in Rule XLVI. And, although a few more instances might be added, tending to confirm the opinion of their passive acceptation, yet there is no doubt that they *in general* have an active signification, although it is certain there are not wanting examples in which they have, or seem to have, a passive one.

The gerund in *dum* of the nominative case, is construed by Rule II; the dative following it, by Rule XXV; that in *di* by Rules XI and XIV: in *do* of the dative case, by Rule XVI; in *dum* of the accusative case, by Rule LXVIII; and that of the ablative, by Rule LXIX, LXXI, or LV.

OF SUPINES.

RULE LIII. The Supine in *um*, is put after a verb of motion: as,

Abiit deambulatum,	He is gone to walk.

Note 1. The supine in *um*, like the gerund, is a verbal noun; and being, *generally*, placed after a verb of motion, it denotes the nature of that action to which the motion tends. It commonly retains the signification of the verb in *o*, whether active or neuter, whence it comes, and governs the same cases: thus, *Omnes bonos perditum eunt*—Sall. *Ut cubitum discessimus*—Cic.

Note 2. There are a few expressions in which the supine in *um* follows a verb not strictly denoting motion, though motion may be considered as implied; such are *Do filiam nuptum*—Ter. *Pamphilam cantatum provocemus*—Ter. *Cohortes ad me missum facias*—Cic. *Vos ultum injurias hortor*—Sall. *Coctum ego, non vapulatum, dudum conductus fui*—Plaut. It is likewise put after participles: as, *Patriam defensum revocatus*—Nep. *Spectatum admissi*—Hor.

Note 3. There have been various disputes concerning the nature of supines, and the part of speech to which they ought to be referred. The general opinion seems to be, that they are mere verbal nouns; and some think that, although only two cases are commonly mentioned, *um* of the accusative and *u* of the ablative, the former used after a verb of motion, and the latter after an adjective noun, they are found in other cases likewise, and even, it is said, in the plural number. Thus in such phrases as *Cautum est*[1], *Ventum est, Pugnatum est, Consurrectum est,* in which the verb is said to be used impersonally, it is asserted that the nominative is used. *Horrendum auditu, Mirabile visu, Collocare nuptui,* are said to contain the dative of the supine. In *Eo spectatum, Venimus quæsitum,* and the like, the accusative is used, governed by *ad,* which is found sometimes expressed. *Dictu opus est*—Ter.; *Migratu difficilia*—Liv.; *Parvum dictu, sed immensum æstimatione*—Plin.; are considered to contain the ablative governed by *in* understood.—In regard to their signification, likewise, there have been differences of opinion.

The general opinion seems to be, that the supine in *um* signifies actively, when it comes from an active verb, governing the same case as the verb; but that there are a few instances in which it appears to have a passive signification, such as *Coctum ego, non vapulatum dudum conductus fui*—Plaut. i. e. *ut vapularem, sive verberarer.* But this cannot, I think, be reckoned a decisive instance, since the supine has here only the passive signification which in the active voice the verb itself possesses. *Mulier quæ usurpatum isset*—Gell. i. e. *quæ usurpata fuisset.* The supine in *u* is said to have an active signification, chiefly when it comes from neuter and deponent verbs: thus, *Fœdum inceptu, fœdum exitu*—Liv. i. e. *Cum incipit, cum exit. Quia Cæsar rarus egressu*—Tacit. i. e. *raro egrediebatur.* It has been, however, usually considered as passive, and is convertible into the infinitive passive: as, *Fessis leviora tolli Pergama Graiis*—Hor. 2, 4, for *sublatu. Adspici cognoscique dignissimum*—Mela. Notwithstanding this, and although it never governs a case, and both supines are considered as coming from the perfect participle in *us,* which has a passive signification, (originally it had an active one likewise,) it appears to me, that the supine in *u* may, without materially altering the sense, be interpreted actively. It is generally convertible into a verbal noun, and these are for the most part understood in the sense of the active voice; thus, *Auctor dignus lectu,* or *dignus lectione*; as well as *dignus legi, dignus quem legas,* or *dignus qui legatur. Haud magna memoratu res est*—Liv. may be either *important to be mentioned,* or, *for me to mention. Acerba fatu*—Virg. may be translated *bit-*

---

[1] While I mention this as the decision of several celebrated grammarians, I do not pledge myself for the accuracy of their opinion, either in regard to this case, or to the dative. That such words as *cautum, ventum, pugnatum,* &c. are participles, I entertain little doubt. Those who wish to see the subject discussed are referred to Vossius, Anal. III. 11. and 42, and to Perizonius, p. 441 and 461. The principal objection to the opinion that *ventum,* and the like, are participles in *ventum est,* &c. is, that being neuter verbs, they are not supposed to have a passive participle. But if, as such, they admit *venitur,* they may likewise admit the neuter gender of a passive participle. The truth, I believe, is, that neuter verbs, used impersonally, *have* perfect participles, which are considered as triptotes, having only the nominative, accusative, and ablative neuter: thus, *Statum est, statum esse dicit, opus est stato*; thus also, *Persuasum est, persuasum esse volo, illis persuaso.*

ter to be related, or *for me to relate*. But, as an ingenious writer observes, "It must be confessed, that every question relating to gerunds and supines is extremely doubtful: whichever side the reader takes, he will find difficulties in accommodating any theory to the practice of writers. They were originally, perhaps, both active and passive, both substantives and participles; some constructions and significations might grow obsolete, other similar ones might be arbitrarily retained; from whence arose that irregular diction which was in use at the time of the best authors, and which can be acquired only by attentive observation."

Note 4. The supine in *um* with the verb *iri* constitutes the future of the infinitive passive: as, *Brutum, ut scribis, visum iri a me puto*—Cic. It never varies its termination; for we do not say *Illos occisos iri*, but *illos occisum iri*. Thus used its signification is said by some to be passive; see, however, page 87. It is to be observed, that the future signification arises neither from *eo*, nor from the supines, but from the connection of both; and that, as the one action depends upon the other, it must necessarily be considered as contingent or future: thus, in *Amatum ire* and *Amatum iri*, the former of which some grammarians have considered as present, and the latter, as future, the time of *going*, as denoted by *ire* or *iri*, is present, and as it precedes the action denoted by *amatum*, it follows that the *loving* is subsequent or future. In the same way it is, that, by inference, the form "I will love," which is composed of the present tense *I will*, and the infinitive *to love*, is considered to express future action in regard to the *loving*, the performance of the action *willed* being necessarily subsequent or future to the present action of *willing* it. For this reason, *Cur te is perditum?*—Ter. is not to be esteemed equivalent to *Cur te perdis?* the former implying future destruction, thus, "Why are you about to destroy yourself?" "Why are you going to destroy yourself?" "Why are you acting in such a manner that the *consequence* will be your destruction?" the latter denoting present destruction, 'Why are you destroying?" or "Why do you destroy yourself?"

Note 5. The supine in *um* may be resolved into a finite verb with *ut*; thus, *Spectatum veniunt*, i. e. *ut spectent*. *Postquam audierat non datum iri filio suo uxorem*—Ter. i. e. *fore ut uxor non daretur*; or, perhaps, rather, *fore ut uxorem non darent*.

Note 6. This supine may be varied by different constructions: thus, *Venit oratum opem*. *Venit opem orandi causâ* or *gratiâ*[1]. *Venit opis orandæ causâ* or *gratiâ*. *Venit ad orandum opem*. *Venit ad orandam opem*. *Venit opi orandæ* (uncommon). *Venit opem oraturus*. *Venit qui* or *ut opem oret*. *Venit opem orare* (poetical). To these forms have been added *Venit opem orans*, and *Venit de oranda ope*, both supported by classical authorities. But the former does not appear to me to be precisely equivalent in *sense* to *Venit oratum opem* or to the others, as it simply denotes "He comes begging assistance," which does not imply that the *intention* or *purpose* of the coming is to beg assistance, but merely that the *coming* and the *begging* are concomitant or co-existent acts.

---

[1] Where the substantive may be used in the plural, the genitive may be substituted for the accusative: thus, *Venit spectandi ludorum causâ*. See Rule XLV, *Note* 4.

RULE LIV. The Supine in *u* is put after an adjective noun: as,

Facile dictu, Easy to tell, *or*, to be told.

Note 1. Thus also, *Nec visu facilis, nec dictu affabilis ulli*—Virg. *Quod optimum factu videbitur, facies*—Cic.

Note 2. It is sometimes, but rarely, found after *fas, nefas,* and *opus:* as, *Hoc fas est dictu*—Cic. *Nefas visu*—Ovid. *Ita dictu opus est*—Ter. *Scitu opus est*—Cic. Prudentius has used *scelus* in like manner: as, *Quod dictu scelus est.* It may be observed that these have the force of adjectives, and are equivalent to *licitum, illicitum, necessarium, scelestum.*

Note 3. It is sometimes put after verbs signifying motion from a place: as, *Primus cubitu surgat, primus cubitum eat*—Cato. It is likewise found after other verbs. Those, however, who make a distinction between supines and verbal nouns of the fourth declension, will be inclined to refer such forms to the latter denomination.

Note 4. It seems to be sometimes used for a dative case: as, *Aut mala tactu Vipera delituit*—Virg. *Omnia postremò bona sensibus et mala tactu*—Lucr. *Hæc res neutiquam neglectu est mihi*—Ter. These may be considered either as the supines, or ablative case governed by a preposition understood, or they may be datives, as it is well known that the dative of the fourth declension antiently ended in *u.*

Note 5. The supine in *u,* as has been already mentioned, is in reality the ablative of a verbal noun governed by a preposition understood; and it generally follows adjectives governing either the dative or ablative, such as *affabilis, bonus, dignus, indignus, facilis, difficilis, jucundus, injucundus, pulcher, utilis, fœdus, turpis, rarus, horrendus, gravis, asper,* &c. Thus, *Res horrenda relatu*—Ovid. may be *horrenda in relatu. Cubitu surgat* may be *a cubitu.* Quintilian uses in the same sense *Nec in receptu difficilis.* Virgil has *Vesper è pastu vitulos ad tecta reducit,* in both which the preposition is expressed.

Note 6. This supine is convertible into the infinitive: thus, *Ardua imitatu, cæterùm cognosci utilia*—Val. Max. for *utilia cognitu.* Indeed, as the second supine is used absolutely, that is, does not govern a case, the infinitive is commonly used when the energy of the verb is intended to pass to an object.——Into the gerund in *dum* with *ad:* as, *Illud autem facile ad credendum est*—Cic. It is observed that this form is chiefly preferred either when there is no supine, or when, if there be one, it cannot be used on account of the words dependent upon the action of the verb.——Into a verbal noun: thus, *Opus proscriptione dignum*--Plin. After verbs of motion it is observed that the verbal noun is much more frequently used than this supine: as, *A decimæ legionis cohortatione profectus*--Cæs. *Jam Ætoli a populatione Acarnaniæ Stratum redierant*--Liv. Indeed, in these the supine could not be used, on account of the genitives depending upon the verbals, since the supine, as such, governs neither a genitive like a substantive, nor any case as part of a verb. The verbals are also used in the dative: as, *Aqua potui jucunda*--Plin. Or in the accusative with *ad:* as, *Tanquam mediocritas præceptoris ad intellectum atque imitationem sit facilior*--Quinct.

Note 7. The supine in *um* commonly follows verbs of motion; the infinitive, other verbs; the gerund in *dum* with *ad,* follows adjective nouns. This last form is, however, frequently met with after verbs of motion; and the poets use also the infinitive after adjectives.——The supine in *u* and the present infinitive passive are thus distinguished: the former has generally an adjective before it; the latter has not, unless sometimes among the poets. Indeed, gerunds, supines, and the infinitive, being considered as verbal nouns substantive, it is not wonderful, that, in many instances, the one noun may be used for the other, as they are all derived from the same original.

ON THE CONSTRUCTION OF CIRCUMSTANCES.

Circumstances are five; CAUSE, MANNER, INSTRUMENT, PLACE, and TIME; and they are common both to verbs and nouns.

The Cause, Manner, and Instrument.

RULE LV. The Cause, Manner, and Instrument, are put in the ablative: as,

Palleo metu,	I am pale with fear.
Fecit suo more,	He did it after his own way.
Scribo calamo,	I write with a pen.

Note 1. Thus also, Cause; as, *Pallet amore*—Hor. To this refer such expressions as *Insignis pietate, Major et maximus natu, Natione Syrus,* &c. *Oppidum nomine Bibrax*—Cæs. *Naturâ tu illi pater, consiliis ego*—Ter. Some of these may be referred to the Manner.——Manner: as, *More majorum*—Sall. *Lento gradu ad vindictam sui divina procedit ira*—Val. Max.——Instrument: as, *Naturam expellas furcâ*—Hor. *Cæsus est virgis*—Cic. Some refer to the Instrument, the *means,* as in *Amicos observantiâ, rem* *parsimoniâ retinuit*—Cic. but such ablatives are better referred to the Cause or Manner.

Note 2. The Cause is known by putting the question Why? or Wherefore? The Manner, by How? And the Instrument, by Wherewith?

Note 3. The Cause sometimes takes the prepositions *per, propter, ob; de, e, ex, præ:* as, *Depulsus per invidiam*—Cic. *Ea suspicio propter hanc causam fuit*—Cic. *Ob adulterium cæsi*—Virg. Indeed, in some cases the preposition seems almost indispensable: thus we should say *Colo te ob* vel *propter virtutem*, rather than *virtute.* When the cause is a person, this preposition must be generally used: as, *Non est æquum me propter vos decipi*—Ter.——*Fessus de viâ*—Cic. *Vacillare ex vino*—Quinct. *Nec loqui præ mœrore potuit*—Cic. Sometimes *a* or *ab* is used: as, *Animus tumida fervebat ab irâ*—Ovid. but these refer to the word considered rather as the agent, than as the cause.

Note 4. The Manner is sometimes expressed by *a, ab, cum, de, ex, per*: as, *Quem celer adsuetâ versat ab arte puer*—Tibul. *Cum videret oratores cum severitate audiri, poetas autem cum voluptate*—Cic. *Diadema gestavit de more rituque priscæ religionis*—Suet. *Id non fieri ex verâ vitâ, neque adeo ex æquo et bono*—Ter. *Quod iter per provinciam per vim tentâssent*—Cæs.[1]

Note 5. The Instrument, properly so called, scarcely ever admits the preposition: thus we do not say *Interfecit eum cum gladio*, but *gladio* only. But, when the Instrument is spoken of not strictly as material but as equivalent to the *cooperating means*, *cum* may be used: as, *Cum meis copiis omnibus vexavi Amanienses*—Cic.[2] Among the poets, however, *a* or *ab* is sometimes used: as, *Pectora trajectus ab ense*—Ovid. Other prepositions, as *sub, de,* or *in,* are sometimes prefixed to the instrument: as, *Exercere solum sub vomere*—Virg. *De manu cibos et aquam præbere*—Colum. But in this last, *manu* does not so much denote the instrument by which the thing is done, as the place whence it is given. The Vulgate has *Visitabo in virgâ peccata eorum*, and the like, which are Hebraisms.——Sanctius observes, that *cum* is not placed before the Instrument, lest it might occasion ambiguity. Thus, if we were to write *Tetigi eum cum hasta*, it might be doubtful whether the meaning were, "I touched him with (and) the spear," or, "I touched him with (i. e. he was touched by me with) a spear." For this reason *cum* is omitted, unless when the meaning is *along with*, and the examples cited to prove the contrary either are suspicious, or imply a different sense.

Note 6. The ablative of the Instrument is to be distinguished from the ablative of *concomitancy*, which is generally expressed with *cum:* as, *Desinant obsidere cum gladiis curiam*—Cic.[1] To this may be referred certain expressions in which the Instrument, used in a general sense, the Manner, the Adjunct, or the like, is denoted: as, *Quid incipit facere cum tantis minis*—Plaut. *Cognovi te Romam venisse cum febri*—Cic. *Ira procul absit, cum qua nihil rectè fieri potest*—Cic. *Cum curâ legere*—Plaut. *Cum fide persolvere*—Suet. But in such instances the preposition is sometimes omitted: as, *Multitudine Numidarum castra circumvenit*—Sall. *Sese omnibus armis In fluvium dedit*—Virg.

---

[1] Sallust has *Multa cum suo animo volvebat* and *Cum animo reputans.*

[2] It was noticed, under the construction of passive verbs, that *per* generally refers to the *means* or secondary cause, *a* or *ab* to the *source* or *original cause;* as in *Per Thrasybulum Lyci filium, ab exercitu recipitur*—Nep.

Note 7. To this rule are referred the ablatives of the adjunct, the matter of which any thing is made, and of the part affected: as, *Lepore, et humanitate, omnibus præstitit Socrates*—Cic. *Ære cavo clypeus*—Virg. *Æger pedibus*—Quinct. And also many other constructions, which have been mentioned under other rules: such as *Afficere aliquem honore, Persequi odio, Gaudere equis, Delibutus gaudio,* &c.——It is to be observed, however, that the adjunct sometimes takes a preposition; and that the matter is generally put in the ablative with *de, e,* or *ex:* as, *Interea cum Musis nos delectabimus*—Cic. *Templum de marmore*—Virg. *Candelabrum factum e gemmis*—Cic. *Naves totæ factæ ex robore*—Cæs. Sometimes the matter is put in the genitive: as, *Nummus argenti; crateres argenti*—Pers. in which the genitive may be governed by *ex re,* or *ex materia,* understood. This seems an imitation of the Greek construction, according to which they write Τὸν *δίφρον ἐποίησεν ἰσχυρῶν ξύλων*—Xen. i. e. He built a chariot of strong wood; in which the genitive is, in reality, governed by ἐκ or *ἀπὸ,* understood, but sometimes expressed.

Note 8. The ablatives of this rule, though used without a preposition, are governed by one understood, as is sufficiently manifest from observing the construction of the vulgar languages, in which it is always expressed.

Of Place.

RULE LVI. The name of a town is put in the genitive, when the question is made by *Ubi,* [Where]: as,

Vixit Romæ,	He lived at Rome.
Mortuus est Londini,	He died at London.

Note 1. That is, the continuance or abode *in* or *at* a town is put in the genitive, if the name be of the first or second declension: as, *Quid Romæ faciam*—Juv. *Is habitat Mileti*—Ter. It is observed, however, that when the name is of the first declension, and ends in *e,* it is better to change the termination into *a,* and to say *Negotiatur Mitylenæ,* than *Mitylenes,* or, supplying the ellipsis, *in urbe Mitylenes.*

---

[1] Cæsar writes, *Cæsar subsequebatur omnibus copiis.*

Note 2. *Humi*[1], *militiæ* and *belli* (*domi* will be hereafter noticed) are also construed in the genitive, when the question is made by *ubi*, the words *in solo*, *in loco*, or *tempore*, being understood: as, *Et humi nascentia fraga*—Virg. i. e. *in solo*. *Prosternite humi juvenem*—Ovid. i. e. *ad solum* vel *terram*, in which it is to be observed, that *humi* answers to the question *Quò*, denoting motion *to* a place. *Unà semper militiæ et domi fuimus*—Ter. It is likewise to be observed, that *domi militiæque* is the usual form and order of the expression. *Belli domique agitabatur*—Sall. in which *in loco* seems understood. To these may be added *duelli*, *terræ* and *foci*, which are said to be found, very rarely however, used in this way: thus, *Quæ domi duellique male fecisti*—Plaut. *Cum vellet terræ procumbere*—Ovid. Here, however, *terræ* may be the dative. *Domi focique*—Ter. But these are not to be imitated.

Note 3. The names of towns belonging to this rule are sometimes, though very rarely, expressed in the ablative: as, *Hujus exemplar Româ nullum habemus*—Vitruv. for *Romæ*. *Rex Tyro decedit*—Justin. for *Tyri*. *Pons, quem ille Abydo fecerat*—Justin.

Note 4. It is observed, that, when *at* denotes *near* or *about* a place, the preposition *ad* is used: as, *Bellum quod ad Trojam gesserat*—Virg.

Note 5. This rule is elliptical, *in urbe*, *in oppido*, or the like, being understood. On which account, we cannot say *Natus est Romæ urbis celebris*, but *Romæ in celebri urbe*, or *in Romæ celebri urbe*, or *in Româ celebri urbe*; or, (but not so often,) *Romæ celebri urbe*, which several forms are sanctioned by classical authority.

RULE LVII. But if the name of the town be of the third declension, or of the plural number, it is put in the ablative: as,

Habitat Carthagine,	He dwells at Carthage.
Studuit Parisiis,	He studied at Paris.

Note 1. Thus also, *Alexander Babylone mortuus est*—Cic. *Carthagine fuit*—Cic. *Quoniam Delphis oracula cessant*—Juv. It has appeared to some grammarians, that nouns of the third declension are sometimes put in the dative, by the figure Antiptosis, because we find *Convento Antonio Tiburi*—Cic. *Nulla Lacedæmoni tam est nobilis vidua*—Nep. *Ego aio hoc fieri in Græciâ et Carthagini*—Plaut. But these are old ablatives similar to *ruri* for *rure*.

---

[1] Mr. Jones (Lat. Gram. p. 96) observes, that "the nouns *humi*, *domi*, *belli*, *militiæ*, were originally written *humoi*, *domoi*, *belloi*, *militiai*; but, by dropping the preceding instead of the last vowel, they became by accident the genitive instead of the ablative, *humo*, *domo*, *bello*, *militia*, which the sense requires." To form the ablative of the last, the final *i* must be removed, or supposed subscribed. *Domo* is certainly found where the usual rule requires *domi*; and names of towns, belonging to this rule, may be found in the ablative. May not, then, originally, these names of towns have been generally expressed in the ablative, which seems their natural or appropriate case, as well as those belonging to the third declension, or of the plural number?

Note 2. The ablative is governed by the preposition *in*, which is sometimes expressed: as, *In Philippis Thessalus quidam ei de futurâ victoriâ nunciavit*—Suet. *Complures* [*naves*] *in Hispali faciendas curavit*—Cæs.

Rule LVIII. When the question is made by *Quo*, [Whither,] the name of a town is put in the accusative: as,

Venit Romam,	He came to Rome.
Profectus est Athenas,	He went to Athens.

Note 1. That is, Motion *to* a town is put in the accusative: as, *Carthaginem rediit*—Cic. *Et indè primùm Elidem, deindè Thebas venit*—Nep. *Capuam iter flectit*—Liv.

Note 2. The dative is seldom found: as, *Carthagini nuncios mittam*—Hor.

Note 3. Names of towns are sometimes put after verbs of telling and giving, words which imply a sort of motion: as, *Romam erat nunciatum*—Cic. *Messanam literas dedit*—Cic.

Note 4. It has been observed by Sanctius and Scioppius, that *Quo* is an antient accusative similar to *ambo* and *duo*, and still continued in *quocirca*, *quoad*, &c., so that when we say *quò vadis*, *in* or *ad* is understood. Hence, the government of the accusative of this rule is obvious. The preposition is often expressed: as, *Consilium in Lutetiam Parisiorum transfert*—Cæs. *Ad doctas proficisci Athenas*—Propert. It is almost needless to reply to the objection, that *ad* signifies merely *at*, and that *in* means only *in*, since it is so well known, that, although this be the case, when something is denoted as *situated near* or *in* a place, they are likewise used to denote *motion to* a place.

Rule LIX. If the question be made by *Unde*, [Whence,] or *Quà* [By or through what place,] the name of a town is put in the ablative: as,

Discessit Corintho,	He departed from Corinth.
Laodiceâ iter faciebat,	He went through Laodicea.

Note 1. Thus also, *Accepi Româ literas*—Cic. *Multis viris fortibus Tolosâ, Carcasone, et Narbone nominatim evocatis*—Cæs. *Iter Laodiceâ faciebam*—Cic. *Quæsitis Samo, Ilio, Erythris, per Africam etiam ac Siciliam et Italicas colonias, carminibus Sibyllæ*—Tac.

Note 2. When the question is made by *quà*, *per* is frequently used, in order to avoid ambiguity: as, *Cum iter per Thebas faceret*—Nep. But when the verb is compounded with *trans*, it may be omitted: as, *Cum Gracchus Pomœtium transiret*—Cic. in which the accusative is governed by the preposition in composition.

Note 3. The ablative is governed by *a* or *ab*, or by *in* denoting a sort of continued or protracted motion equivalent to that which is expressed by *through*.

Note 4. The foregoing rules concerning names of towns may be thus recapitulated: the name of a town after *in* or *at* is put in the genitive, unless it be of the third declension or plural number, for then it is put in the ablative; after *to* or *unto*, (the latter preposition is obsolescent,) it is put in the accusative; and after *from* or *through*, in the ablative.

Of *Domus* and *Rus*.

Rule LX. *Domus* and *Rus* are construed the same way as names of towns: as,

Ubi?	*Manet domi*,	Where?	He stays at home. (Rule LVI.)
	Vivit rure or *ruri*,		He lives in the country. (Rule LVII.)
Quo?	*Domum revertitur*,	Whither?	He returns home. (Rule LVIII.)
	Abiit rus,		He has gone to the country.
Unde?	*Domo arcessitus sum*,	Whence?	I am called from home. (Rule LIX.)
	Rediit rure,		He has returned from the country.

Note 1. Thus also: *Ubi? Domi industria, foris justum imperium*—Sall. *Rure ego viventem, tu dicis in urbe beatum*—Hor. *Ruri agere vitam*—Ter. *Ruri* is more frequently used than *rure*; but both are used, in prose as well as in poetry, by the best classical writers.——*Quo? Ite domum*—Virg. Also, after verbs in which motion is not so evidently expressed: as, *Cum dabis posthac aliquid domum literarum mei memineris*—Cic. *Rus ibo*—Ter. *Cum rus ex urbe evolavissent*—Cic.—— *Unde? Nuncius ei domo venit*—Nep. *Qui se domo non commoverunt*—Cic. *Consilium domo petere*—Cic. *Metuo pater ne rure redierit*—Ter.

Note 2. *Domi* does not admit any adjectives to be joined to it, but *meæ, tuæ, suæ, nostræ, vestræ, alienæ*: as, *Apud eum sic fui, tanquam domi meæ*—Cic. *Multos annos domi nostræ vixit*—Cic.

Nonne mavis sine periculo domi tuæ esse, quàm cum periculo alienæ—Cic.

Note 3. With other adjectives *domo* is used, generally with the preposition *in:* as, *Sustinet in viduâ tristia signa domo*—Ovid. But *Clamor interea fit totâ domo*—Cic. without the preposition.

Note 4. When *domus* is followed by a genitive denoting the possessor, either *domi*, or the ablative with a preposition, may be used: as, *Deprehensus est domi*, or, *in domo*, *Cæsaris*—Cic. ad Att.——*Domo* is sometimes used absolutely for *domi:* as, *Abde domo*—Virg. *Domo me tenui*—Cic. We also find, *Nec densa nascitur humo*—Col.

Note 5. When the question is made by *quo*, the preposition may be either expressed or understood, when *domus* has the possessives *meus*, *tuus*, *suus*, &c. joined to it, or is followed by the genitive of the possessor: as, *Recta à portâ domum meam venisse; neque hoc admiror, quòd non ad tuam potiùs, sed illud, quòd non ad suam*—Cic. *Cum primâ luce Pomponii domum venisse dicitur*—Cic. *Jubeo ad prætoris domum ferri*—Cic.——With other adjectives the preposition is generally expressed: as, *Omnes ad eam domum profecti sunt*—Cic. *Si in domum meretriciam deducar*—Ter. Yet, Sallust has *Aurum atque argentum, et alia quæ prima ducuntur, domum regiam comportant*—Jug. 76, 6, without the preposition.——When motion from a place is signified, a similar construction seems to be followed: thus we say *Profectus est domo meâ, tuâ*, &c. or, *e* or *a domo meâ, tuâ*, &c.: but not *Profectus est domo opulentâ, magnificâ*, &c., but *e* or *a domo opulentâ*, &c. Thus also: *Me domo meâ expulistis. Cn. Pompeium domum suam compulistis*—Cic. *Remigrare in domum veterem e novâ*—Cic. *Ad quem è domo Cæsaris tam multa delata sunt*—Cic. In some of these, it appears to me that the variation of the construction may perhaps arise from some little difference in the significations of *domus* as denoting both *home*, figuratively, and a *house*, primarily.

Note 6. *Domos*, when with the above-mentioned possessives, is generally construed without a preposition: as, *Alius alium domos suas invitant*—Sall. But when with other adjectives, the preposition is generally expressed: as, *Quibus aqua in privatas domos inducitur*—Hirt. B. Alex. *Inque domos superas scandere cura fuit*—Ovid. Yet, Propertius has *Ulteriusque domos vadere Memnonias*. i. 6, 4. *Iret ut Æsonias aurea lana domos*. iii. 9, 12.

Note 7. *Rura* is always preceded by a preposition: as, *Jam ubi vos dilapsi domos, et in rura vestra eritis*—Liv. But *rus* and *rure*, even with an adjective, are found without a preposition: as, *Equum conscendit, et rus urbanum contendit*—Justin. *Quartumque apud lapidem suburbano rure substiterat*—Tac. *Rure* is found with a preposition: as, *Ex rure in urbem revertebatur*—Cic.

Note 8. *Domi* is said to be governed by *in ædibus:* the other cases of *domus*, and those of *rus*, are governed by prepositions understood, and which, as has been shown, are frequently expressed.

RULE LXI. To names of countries, provinces, and other places, (towns generally excepted,) the preposition is commonly added: as,

Ubi?	*Natus in Italia, in Latio, in urbe*, &c.	Where?	Born in Italy, in Latium, in a city, &c.
Quo?	*Abiit in Italiam, in Latium, in* or *ad urbem*, &c.	Whither?	He is gone to Italy, to Latium, to a city, &c.
Unde?	*Rediit ex Italiâ, e Latio, ex urbe*, &c.	Whence?	He is returned from Italy, from Latium, from a city, &c.
Qua?	*Transiit per Italiam, per Latium, per urbem*, &c.	Through what place?	He passed through Italy, through Latium, through a city, &c.

Note 1. That is, The preposition is commonly expressed before the names of the larger places, such as countries, provinces, islands, and the like: before the proper names of villages, mountains, rivers, seas, woods, &c.; and before appellatives: as, *Ubi? In Italia*—Cic. *In Lemno*—Ter. *In Formiano*—Cic. *Lucus in urbe fuit*—Virg. *Quo? Nobis iter est in Asiam*—Cic. *Te in Epirum venisse gaudeo*—Cic. *Annibal ad portas venisset*—Cic. *Unde? Ab Europâ petis Asiam; ex Asia transis in Europam*—Curt. *Ex urbe tu rus habitatum migres*—Ter. *Qua? Iter in Ciliciam facio per Cappadociam*—Cic. *Per totum terrarum orbem manavit*—V. Max.——But these are sometimes expressed without a preposition: as, *Ubi? Septimum jam diem Corcyræ tenebamur*—Cic. *Quæ mihi jam Sami, sed mirabilem in modum Ephesi, præsto fuit*—Cic. *Numidiæ facinora ejus memorat*—Sall. *Quo? Inde Sardiniam cum classe venit*—Cic. *Navigare Ægyptum pergit*—Liv. *At nos hinc alii sitientes ibimus Afros; Pars Scythiam, et rapidum Cretæ veniemus Oaxen, Et penitus toto divisos orbe Britannos*—Virg. *Lavinaque venit Littora*—Virg. *Verba refers aures non pervenientia nostras*—Ovid. *Unde? Literæ deinde Macedoniâ allatæ*—Liv. *Ut Judeâ profecti rerum potirentur*—Suet. *Tum poterat manibus summâ tellure revelli*—Ovid. *Atque imo Nereus ciet æquora fundo*—Virg. *Qua? Totâ Asiâ vagatur*—Cic. *Manat totâ urbe rumor*—Liv. *Ibam fortè viâ sacrâ*—Hor. Sometimes the accusative is found, *per*, or some other preposition, being understood: as, *Ino etiam primâ terras ætate vagata est*—Propert. *Tyrrhenum navigat æquor*—Virg. But, notwithstanding the really intransitive nature of the verbs, such accusatives are sometimes said to be governed by them.

Note 2. It has been seen in the preceding rules, that the names of towns are generally found without a preposition: but it is very often expressed: as, *Ubi? In Stymphalo mortuus est Terentius*—Suet. *Dum apud Zamam certatur*—Sall. *Quo? Postquam hinc in Ephesum abii*—Plaut. *Profectus sum ad Capuam*—Cic. Grammarians mention a difference between *Venit Romam* and *Venit ad Romam.* The former, they say, denotes that he *entered* Rome; the latter, merely that he *came to* it. But there are not wanting instances to show that *ad* is sometimes used also when *entrance* is intended: as, *Magni interest, quamprimùm ad urbem me venire*—Cic. in which it is most probable that *entrance* is referred to. He also says, *Brundusium veni, vel potiùs ad mœnia accessi,* in which it is evident, from the words following, that *access* only is intended; *Urbem unam mihi amicissimam declinavi;* and that, otherwise, if *ad* always denoted *vicinity,* it would have been sufficient to say *Ad Brundusium veni.* But, however, the distinction is generally observed: as, "Quum ad me venissent *in* castra *ad* Iconium—Cic."——*Unde? Ex Epheso huc ad meum sodalem literas misi*—Plaut. *A Brundusio nulla fama venerat*—Cic. When the question is made by *unde,* the preposition is very often expressed. Grammarians mention a difference between *Venit Româ,* and *Venit a Româ,* asserting that the former denotes coming from the *inside,* the latter from the *outside* or vicinity; but this distinction is often neglected. It has been already mentioned, that, when the question is made by *Qua,* the preposition *per* is generally used.——With respect to the names of towns, it is to be observed, that, if an adjective or an appellative be added, the preposition is generally expressed: as, *Magnum iter ad doctas proficisci cogor Athenas*—Propert. *Ad Cirtam oppidum iter constituunt*—Sall. *In Hispali oppido*—Plin. But even in such cases, the poets sometimes omit it: as, *Tyriâ Carthagine qui nunc Exspectat*—Virg. It is also with propriety omitted by prose writers, when other words are depending upon the adjective, or when a possessive pronoun is used: as, *Capuam flectit iter, luxuriantem longa felicitate* &c.—Liv. *Malo vel cum timore domi esse, quam sine timore Athenis tuis*—Cic. It is sometimes omitted, and sometimes expressed, before compound names of towns; as, *Inde Carthaginem Novam in hiberna Annibalem concessisse*—Liv. *In Alba Helvia inventa est vitis*—Plin. It has been already mentioned, that prepositions are frequently added to *domus* and *rus*; and that *ad* is generally used when *vicinity* is denoted. It may be added, that a similar remark is applicable to *apud*; but that, although these two are often used indifferently, the former denotes more particularly *juxta,* or *in proximo loco, close by;* the latter *circa* or *prope, about* or *near.*——From this, and the preceding Note, it appears, that the practice of the best writers, in regard to the use of prepositions before the proper names of places, is very capricious; that, before the names of provinces, countries, &c. with which they are generally expressed, they are sometimes understood, and before those of towns or cities, with which they are generally omitted, they are sometimes expressed[1].

Note 3. It is almost unnecessary to observe, that, although *peto* is used before the names of towns, in the signification of *going*, yet, as it is an active verb, denoting to *seek*, it governs the accusative without a preposition: as, *Vento petiêre Mycenas*—Virg. *Ægyptum petere decrevit*—Curt. He resolved to go to Ægypt, or, literally, He resolved to seek Ægypt. Thus also, with an appellative, *Sævæque petunt Tritonidis arcem*—Virg.

Note 4. The adverb *versus*, when used, is always put after the names of places, sometimes with, but oftener without, the preposition *ad* or *in*: as, *Ad Oceanum versus proficisci jubet*—Cæs. *In Italiam versus navigaturus erat*—Cic. *Amanum versus profecti sumus*—Cic.

Note 5. The abverb *usque* is frequently joined to the names of places, when the question is made by *Quo*, or *Unde*, the prepositions *ad*, *a*, *ab*, *e*, *ex*, *de* being sometimes expressed and sometimes understood; as, *Usque ad Numantiam*—Cic. *Usque Ennam profecti*—Cic. *Usque è Persiâ*—Plaut. *Usque Tmolo petivit*—Cic. Thus also, with *in* and *trans*: as, *Usque in Pamphiliam*—Cic. *Trans Alpes usque transferri*—Cic. Instead of *usque ad*, and *usque ab*, the poets sometimes say *adusque*, *abusque*: as, *Adusque columnas*, *Abusque Pachyno*—Virg. and Tacitus has *Animalia maris Oceano abusque petiverat*—Ann. xv. 37, 2, in which the compound word is put after the ablative which it governs.

Of Space, or the Distance of Place.

RULE LXII. The distance of one place from another is put in the accusative; and sometimes in the ablative: as,

Jam mille passus processeram, I had now advanced a mile.

Abest ab urbe quingentis millibus passuum, He is five hundred miles distant from the city.

Note 1. Thus also, *Cum abessem ab Amano iter unius diei*—Cic. *Ventidius bidui spatio abest ab eo*—Cic. To this rule may be referred such expressions as *Ire viam longam*, *Septingenta millia passuum ambulare*, *Tres pateat cœli spatium non ampliùs ulnas*—Virg. &c.

---

[1] Servius, taking notice that the rules of grammar require prepositions to be joined to the names of provinces, but not to the names of towns, adds *Sciendum tamen usurpatum ab autoribus ut vel addant, vel detrahant præpositiones.* It may, however, be observed, that the rules of grammar can require nothing beyond the *usage* of *authors*, (by which he, doubtless, means prose writers as well as poets,) since grammar was rather formed *from* them, than *for* them. *Si volet usus, Quem penes arbitrium est, et jus, et norma loquendi*—Hor.

Note 2. One of the substantives, expressing the distance, is sometimes omitted: as, *Castra, quæ aberant bidui*—Cic. i. e. *spatium, iter, viam*; or *spatio, itinere, viâ.*

Note 3. When the place where a thing is done, is denoted only by its distance, the distance is either expressed in the ablative generally without a preposition, or in the accusative with *ad;* as, *Millibus passuum duobus ultra eum castra fecit*—Cæs. *Non jam à tertio lapide, sed ipsas Carthaginis portas obsidione quatiebat*—Flor. *Cum ad tertium milliarium consedisset*—Cic. But these last seem to denote rather the place itself, than the distance of one place from another.

Note 4. The excess of measure or distance is put in the ablative only: as, *Superat capite et cervicibus altis*—Virg. See Rule XVIII. *Note* 2.

Note 5. The word of distance is governed in the accusative by *ad* or *per* understood, and in the ablative, by *a* or *ab.* All these are sometimes expressed, except perhaps the first: as, *Per tota novem cui jugera corpus porrigitur*—Virg. *A millibus passuum minus duobus castra posuerunt*—Cæs. But it may be observed, that, in the last, the question is made as well by *ubi,* (where,) as by *quanto intervallo,* at what distance.

Of Time.

Rule LXIII. Time is put in the ablative, when the question is made by *Quando* [When?]: as,

Venit hora tertiâ, He came at three o'clock.

Note 1. That is, the noun denoting a precise term of time, and answering to the question, *When?* is put in the ablative: as *Nocte latent mendæ*—Ovid. *Initio per internuncios colloquitur*—Nep. To which may be referred *mane, diluculo, noctu: sero, raro, primo, postremo,* (*tempore* being understood,) *quotannis,* &c. words generally deemed adverbs, and also the old ablatives *luci* or *lucu, tempori, vesperi.* In the antiquated phrases, *die quinti, septimi, pristini, crastini,* there is probably an ellipsis of *solis*[1].

Note 2. When the question is made by *Quanto tempore,* or *Intra quantum tempus,* (in what time?) time is put in the ablative: as, *Triduo audietis*—Cic. *Quatuor tragœdias sexdecim diebus absolvisse cum scribas*—Cic. *Quod oppidum paucis diebus, quibus eò ventum erat, expugnatum cognoverant*—Cæs. This is little different from the question by *quando.*

Note 3. The part of time is frequently expressed by the prepositions *in, de, ad, per, intra:* as, *In tempore ad eam veni*—Ter. *Ut jugulent homines, surgunt de nocte latrones*—Hor. *Præstò fuit ad horam destinatam*—Cic. *Duo fuerunt per idem tempus*—Cic.

---

[1] A word, when it implies time, falls within this rule; as *Bello Allobrogum proximo*—Cæs.

Consul intra paucos dies moritur—Liv. It is likewise expressed with other prepositions, such as *circa, circiter, prope, cis, in* with the accusative, *ante, post, sub, cum,* due attention being paid to their several meanings.

Note 4. *Abhinc* is found with an accusative, or ablative, without a preposition, *ante* being understood to the former, and *in,* to the latter: as, *Hoc factum est abhinc biennium*—Plaut. *Quo tempore? Abhinc annis quatuor*—Cic.

Note 5. The English *in* is sometimes expressed by *post:* as, He will return in six years, *Post sexennium redibit*—Cic. But, when the *in* can be omitted, without altering the sense, the noun of time is put in the ablative: as In the following month, or The following month, *Mense proximo.* In such expressions as *one, two, three o'clock,* &c., the ordinal numbers are used instead of the cardinal: as, At one o'clock precisely, *Horâ ipsâ primâ,* and the same change may be made in such expressions as, He had been consul three years before: thus, *Tertio is antè anno consul fuerat.*

Note 6. In such phrases as *Profectus est id temporis*—Cic. *Isthuc ætatis*—Ter. *Illud horæ*—Suet. used for *eo tempore, isthac ætate, illâ horâ,* there seems to be an ellipsis of *ad* or *circa,* and of some general substantive, such as *negotium* or *tempus.*

Note 7. It is evident that the ablative is governed by some preposition understood, and which, as has been already shown, is often expressed.

RULE LXIV. When the question is made by *Quamdiu,* [How long?] time is put in the accusative, or ablative; but oftener in the accusative: as,

Mansit paucos dies,	He staid a few days.
Sex mensibus abfuit,	He was absent six months.

Note 1. That is, Words denoting the duration of time, and answering to the question, *How long?* are put in the accusative, or ablative, but generally in the accusative: as, *Duces diliguntur, qui unà cum Sertorio omnes annos fuerant*—Cæs. *Quatuor horis neutrò inclinata est pugna*—Liv. To this rule is referred the question by *Quamdudum,* [How long ago?] in such examples as *Abhinc triennium commigravit huc viciniæ*—Ter.[1]

Note 2. The prepositions *per, ad, in, intra, inter,* are frequently expressed: as, *Quem per annos decem aluimus*—Cic. *Si ad centesimum annum vixisset*—Cic. *In diem vivere*—Cic. *In dies, in singulas horas, in posterum, in æternum,* &c. It is observed, that, in such instances with *ad* and *in,* the prepositions cannot be omitted; and that they particularly mark the boundary or extent of time, answering rather to the question *Quousque,* Till what time, than to the question *Quamdiu.*—*Qui intra annos quatuor-*

---

[1] It is observed, that, in examples answering to the question by *Quamdudum, Quampridem,* or *A quo tempore,* the particle *abhinc* is usually expressed.

decim tectum non subierint—Cæs. *Quæ inter decem annos nefariè flagitiosèque facta sunt*—Cic. The difference between *Intra decem annos*, i. e. Within ten years, and *Inter decem annos*, i. e. During ten years, seems to be, that the former does *not* imply the *whole* ten years, but *within* or *less* than that space, while the latter denotes the *entire* period.

Note 3. The manner of supplying the ellipsis in the following, and in similar expressions, should be attended to: *Annos natus unum et viginti*—Cic. i. e. *ante*. *Tyrus septimo mense, quàm oppugnari cœpta erat, capta est*—Curt. i. e. *post*. *Minus diebus triginta in Asiam reversus est*—Nep. i. e. *quàm in*. *Siculi quot annis tributa conferant*—Cic. i. e. *tot annis quot* or *quotquot sunt*. It is observable, that the words answering to *more*, *before*, or *after*, *amplius*, *ante*, or *post*, do not influence the case of time: as, *Tertium ampliùs annum docet*. *Fit paucis post annis*—Cic. i. e. *quàm per annum;* and *in annis*.

Note 4. It has been observed, that the continuance of time may be found in the genitive, as in *Trium mensium molita cibaria sibi quemque domo afferre jubent*—Cæs. But it appears to me, that, although duration may be here inferred, the genitive expresses only its usual relation; thus "food *belonging to* three months," "food *for* three months," or "the food *of* three months." If this be not allowed, there is an ellipsis of *pro tempore* or *pro spatio*.

Note 4. This construction is elliptical, the accusative depending upon *per*, *in*, *inter*, *intra*, or *ad* understood, but sometimes expressed, and the ablative, upon *in* understood, but which is scarcely found expressed.

Of the Ablative Absolute.

Rule LXV. A substantive and a participle whose case depends upon no other word, are put in the ablative absolute: as,

Sole oriente, fugiunt tenebræ,	The sun rising, (or, while the sun riseth,) darkness flies away.
Opere peracto, ludemus,	Our work being finished, (or when our work is finished,) we will play.

Note 1. That is, When two parts of a sentence respect different persons or things, or, when one event referring to another is not connected with it by proper particles, but is expressed by a noun and a participle constituting the subject of no verb, these are put in the ablative absolute: as, *Hac oratione habitâ, consilium dimisit*—Cæs. *Suffragante Theramene, plebiscito restituitur*—Nep. *Cæsare venturo, Phosphore, redde diem*—Mart. When the participle in *dus*, or rather the gerundive, is found in the ablative with a noun, it arises from the construction of *manner*, rather than from the nature of this rule.

This ablative is named *absolute*, because, grammatically, it depends upon no word expressed in the sentence; for, if the substantive with which the participle is joined be the nominative to some following verb, or be governed by any word going before, then this rule does not take place. The usual signs, in English, of this ablative, are *whilst*, *when*, *after*, *having*, *being*, or some other word in *ing*; sometimes, however, the participle in *ed*, *being* being understood: as, "The enemy *conquered*, we shall live."

Note 2. The antient *ente* or *existente* is frequently understood, another noun or pronoun being joined in concordance: as, *Quid sine imperatore, adolescentulo duce, efficere possent*—Cæs. i. e. *existente*, a stripling (*being*) their leader. *Nihil te ad me scripsisse postea admiror, præsertim tam novis rebus*—Cic. *Me suasore atque impulsore, hoc factum*—Plaut. Thus also, *Deo duce, Invitâ Minervâ*, &c.

Note 3. Sometimes the participle only is expressed, in which case the sentence supplies the place of the substantive, or *negotiô*, or some other word, is understood: as, *Excepto, quòd non simul esses, cætera lætus*—Hor. *Uxorum flagitatione revocantur, per legatos denuntiantibus, ni redeant, subolem se ex finitimis quæsituras*—Justin. for *denuntiantium*. But this construction, in which *uxoribus* or *ipsis* is understood, seldom occurs, and is not to be imitated. There is one instance in Sallust, in which a nominative seems to be placed absolutely; *Exercitus, amisso duce, ac passim multis sibi quisque imperium petentibus, brevì dilabitur*—Jug. 18, 3. But it is conjectured that *quisque* may be used for *quîsque* or *quibusque*. A few similar anomalies might be mentioned.

Note 4. In such antiquated phrases as *Nobis præsente*—Plaut. *Absente nobis*—Ter. in which some grammarians consider the participle as an indeclinable word, or a preposition, it may be observed, that, if the sense is not correctly expressed, the rules of Syntax seem to be still less regarded.

Note 5. When the verb is passive, *having* is necessarily changed into *being*: as, Cicero *having* said these things, sat down, *Cicero, his dictis, consedit*, literally, Cicero, these things *being* said, sat down; in which, as the pronoun is neither governed by any word, nor the nominative to any verb, and as the proper English of *dictus* is *being said*, both the pronoun and participle are put in the ablative absolute. But, when the English is *having* and the verb deponent, no such change is necessary, since the two participles precisely correspond to each other; thus, *Cicero hæc locutus consedit*, Cicero having said these things sat down, the proper signification of *locutus* being *having said*. It is observed, that the participles of Common verbs may either agree in case with the substantive before them, like the participles of deponent verbs, or may be put in the ablative absolute, like the participles of passive verbs: as, *Romani adepti libertatem floruerunt*: or *Romani, libertate adeptâ, floruerunt*. But, as the participles of Common verbs are seldom used in a passive signification, they are very rarely found in the ablative absolute.

Note 6. It often happens, that, when in English two distinct events are expressed by two finite verbs connected by *and,* the conjunction is omitted in Latin, and the noun and verb preceding it are put in the ablative absolute: as, "He made the signal, and attacked the enemy," *Signo dato, hostes invasit.* Sometimes the prior or contemporary event, which is usually expressed in the ablative absolute, is made the object of the action of the following verb, when the cases following both verbs denote an identity in regard to the object: as, "He conquered the enemy and," or, "Having conquered the enemy, he compelled them to surrender," may be expressed by, *Hostes victos in deditionem redegit,* or, passively, *Hostes victi in deditionem redacti sunt.* Thus also Ovid, *Et (boves) occultat abactas.*

Note 7. This ablative may be resolved into a nominative with *cum, dum, quando, postquam, si, quoniam,* &c. and a verb of the indicative or subjunctive mood: as, *Augusto imperante,* or *dum Augustus imperabat. Lectis literis,* or *postquam literæ sunt lectæ. Me duce,* or *si ego dux ero.*

Note 8. This ablative, although named *absolute,* is not only dependent, in sense, upon a verb, but is, in reality, governed by some preposition understood, such as *sub, cum, a, ab, in,* which are sometimes expressed: as, *Sub te (existente) magistro*—Virg. *Cum diis benè juvantibus arma capite*—Liv. who elsewhere says, *Ut diis benè juvantibus bellum incipiamus,* omitting the preposition. *Moremque sinistrum sacrorum Druidæ positis repetistis ab armis*—Lucan. *In quo facto domum revocatus, capitis accusatus, absolvitur*—Nep. *Sole sub ardenti*—Virg. In the last example, it seems doubtful to me, whether *ardenti* is to be considered as an adjective, or a participle, since it is to be observed, that the termination in *e* is almost universally used, when the ablative is absolute.

Note 9. It was observed, in *Note* 1, that this ablative is used, when two parts of a sentence respect different persons or things: this is generally true, but there are not wanting instances, in which the same person, being spoken of in a diversity of time or condition, is the ablative to the participle, and the nominative to the verb: as, *Me duce ad hunc voti finem, me milite, veni*—Ovid. *Nobis vigilantibus, et multum in posterum providentibus, populo Romano consentiente, erimus profectò liberi brevi tempore*—Cic. But, generally, in such instances, the nominative is used: as, *Iens in Pompejanum benè mane hæc scripsi*—Cic. *Interrogati incolæ non patiuntur errare*—Senec. rather than *me eunte, interrogatis incolis.*

OF THE CONSTRUCTION OF WORDS INDECLINABLE.

OF ADVERBS.

Rule LXVI. Adverbs are joined to verbs, participles, nouns, and other adverbs: as,

Benè scribit,	He writes well.
Fortiter pugnans,	Fighting bravely.
Servus egregiè fidelis,	A servant remarkably faithful.
Satis benè,	Well enough.

Note 1. Thus also; *Bonis quod benè fit, haud perit*—Plaut. *Malè parta, malè dilabuntur*—Cic. *Vir apprimè nobilis*—Ter. *Homerus planè orator*—Cic. *Admodum puella*—Liv. Adverbs are seldom joined to substantives; and in the last example, the substantive seems to be used as an adjective. *Tu verò Platonem nec nimis valdè unquam, nec nimis sæpè laudaveris*—Cic. They are also found with pronouns, and prepositions: as, *Planè noster, Longè ultra terminum,* &c.

Note 2. It is observed, that the intensive words *apprimè, admodum, vehementer, perquam, valdè,* &c. are generally joined to positives; likewise *per*, in composition; such phrases also as *in primis, cum primis, ante alios,* &c.; and *quàm* subjoined to other intensives: as, *Gratum admodùm feceris*—Cic. *Præterquam pauci*—Cic. But some of these are sometimes found with the superlative.

Note 3. *Tam* and *quam* generally connect positives, seldom superlatives, and seldomer comparatives: as, *Nemo orator tàm multa scripsit, quàm multa sunt nostra*—Cic. *Quàm quisque pessimè fecit, tàm maximè tutus est*—Sall. *Non tam in bellis et in præliis, quàm in promissis firmiorem*—Cic. When it denotes wonder, pity, or interrogation mixed with wonder, *quam* is generally joined with positives; when used for *quantum,* how much, it is joined to positives: as, *Quàm sint morosi qui amant, vel ex hoc intelligi potest*—Cic.; but when used for *quantum,* the verb *possum* following, it is generally joined to superlatives: as, *Quàm maximis itineribus potest, in Galliam contendit*—Cæs.; used for *valdè*, it is elegantly joined to superlatives: as, *Utatur verbis quàm usitatissimis*—Cic. Perhaps, here, *possum* may be implied.

Note 4. *Parum, multum, nimium, tantum, quantum, aliquantum,* are generally joined to positives, sometimes also to comparatives: as, *Socer hujus vir multùm bonus est*—Cic. *Forma viri aliquantùm amplior humanâ*—Liv.

Note 5. *Paulo, nimio, aliquanto, eo, quo, hoc, impendio, nihilo,* are generally joined to comparatives: as, *Eò gravior est dolor,* *quò culpa major*—Cic. *Tanto, quanto, multo,* to comparatives or superlatives: as, *Omne animi vitium tanto conspectius in se Crimen habet, quanto major qui peccat habetur*—Juven. *Tanto pessimus omnium poeta, quanto tu optimus omnium patronus*—Catull. *Multo potentius*—Senec. *Multo jucundissimus*—Cic.

Note 6. *Longè* is generally joined to superlatives, sometimes to comparatives, but seldom to positives: as, *Suevorum gens est longè maxima et bellicosissima Germanorum*—Cæs.; with adjectives of diversity also: as, *Longè mihi alia mens est*—Sall.——*Pedibus longè melior Lycus*—Virg. *Longè opulentus*—Apul.

Note 7. *Facilè*, used for *haud dubiè*, is joined to superlatives, or to words of similar import: as, *Vir unus totius Græciæ facilè doctissimus*—Cic. *Homo regionis illius virtute facilè princeps*—Cic.

The nature of two negatives in the same clause, or in different clauses, has been noticed in Etymology; and the government of adverbs, in regard to moods, will be noticed under that of Conjunctions.

RULE LXVI*. Some Adverbs of Time, Place, and Quantity, govern the genitive: as,

Pridie illius diei,	The day before that day.
Ubique gentium,	Every where.
Satìs est verborum,	There is enough of words.

Note 1. The Adverbs of Time are *Interea, postea, inde, tunc*: as, *Te interea loci cognovi*—Ter. *Postea loci*—Sall. *Inde loci*—Lucr. *Tunc temporis*—Justin.

Note 2. The Adverbs of Place are *Ubi* and *quo*, with their compounds, *ubique, ubicunque, ubiubi, ubinam, ubivis, alicubi, alicubi, quocunque, quovis, aliquo, quoquo*; also *eò, alibi, huc, huccine, unde, usquam, nusquam, longè, ibidem,* &c.: as, *Ubi terrarum sumus*—Cic. *Quò hinc nunc gentium aufugiam*—Plaut. *Eò audaciæ provectus est*—Tac. *Tu autem abes longè gentium*—Cic. &c.

Note 3. The Adverbs of Quantity are *Abundè, affatim, largiter, nimis, quoad, sat, satis, parùm, minimè*: as, *Se jampridem potentiæ gloriæque abundè adeptum*—Suet. *Divitiarum affatim*—Plaut. *Auri et argenti largiter*—Plaut. *Nimis insidiarum*—Cic. *Quoad ejus facere potueris*—Cic.[1] *Sat rationis*—Virg. *Satis eloquentiæ,*

---

[1] Dr. Crombie, however, has clearly shown, that *quoad* is uniformly an adverb, incapable of government, and that when it appears with an accusative, it is a corruption of *quod ad*, when with a genitive, a corruption for *quod*.—In the following example from Livy, *Quod stipendium serius quoad diem præstaret*, Cellàrius reads *quam ad diem*, and Gesner observes, "Et monuit olim Vorstium Gronovius, meliùs legi *quam ad diem*; licet vulgatam librorum lectionem et ipse, et nunc Drakenborchius, servaverint." Noltenius also calls *quoad* with an accusative *pravum particulæ usum*. Tursellinus says "*Quoad hoc, quoad illud,* Latinè dici non videtur; sed *quod ad hoc spectat, quod ad illud pertinet.*" Perizonius observes, that in the passages in which *quoad ejus* oc-

sapientiæ parum—Sall. *Minimè gentium*—Ter. Several of these seem to have the force of substantives.

Note 4. *Ergô*, denoting *for the sake*, *instar*, and *partim*, usually enumerated among adverbs, are real substantives, and, as such, govern the genitive.

Note 5. *Pridie* and *postridie* take the genitive or accusative; as, *Pridie ejus diei*—Cic. *Postridie ejus diei*—Cæs. *Pridie Quinquatrus*—Cic. *Postridie ludos*—Cic. Thus also, *Pridie* and *postridie, kalendas, nonas, idus;* rather than *kalendarum*, &c.

Note 6. In regard to such constructions, it may be observed that *Interea loci* may be *Inter ea negotia loci; Eò, quò*, and the like, are supposed to be the old datives *eoi, quoi*, with *loco* or *negotio* understood; or they may be accusatives plural; others, as *abunde, ubi, longè*, have the force of nouns. *Pridie ejus diei* may be *die priore ante tempus ejus diei;* and when *pridie* and *postridie* are followed by an accusative, *ante* or *post* is understood.

Note 7. *En* and *ecce* take the nominative or accusative: as, *En causa, cur dominum servus accusat*—Cic. *En Paridis hostem*—Senec. *Ecce nova turba*—Cic. *Ecce rem*—Plaut. *Hem*, used for *ecce*, is construed with an accusative: as, *Hem astutias*—Ter. It is observed, that when these words are used, merely for the purpose of *showing*, they are commonly followed by a nominative; but that when they express *scorn, contempt, reproof*, or *blame*, they are commonly construed with the accusative.

The nominative is supposed to be dependent on such words as *adest*, or *existit*, understood; and the accusative is thought to be governed by some part of *video*, or the like, understood.

Rule LXVII. Some derivative Adverbs govern the case of their primitives: as,

Omnium elegantissimè loquitur,	He speaks the most elegantly of all.
Vivere convenienter naturæ,	To live agreeably to nature.

Note 1. Thus also, *Omnium optimè*—Cic. by Rule XV. Thus too, *Sæpissimè omnium, diutissimè omnium*, although the superlatives, whence the adverbs come, are not used.——*Congruenter naturæ convenienterque vivere*—Cic. *Huic obviam civitas processerat*—Cic. Rule XVI.——*Altè pedem*—Colum. *Altè tribus pedibus*—Pallad. Rule XVIII.——*Quàm proximè potest hostium castris castra communit*—Cæs. *Qui proxime Rhenum incolunt*—Cæs.

curs, the latter word is under the government of *aliquid* understood; a conjecture supported neither by example nor analogy. On the contrary, Dr. Crombie contends for the substitution of *quod ejus*, as being a reading which is consistent with the sense and the rules of analogy, and in several instances approved by editors of the greatest erudition.

The accusative is the more common case, and it is governed by *ad* understood, in which way *propior* and *proximus* are sometimes construed: the dative belongs to Rule XVI. *Ampliùs opinione morabatur*—Sall. *Priùs tuâ opinione hic adero*—Plaut. Rule XIX. Thus also, *Diutiùs expectatione*, although *diutior* does not exist. Vossius adds *Clanculum patres*—Ter. considering *clanculum* as a derivative from *clam*, which, being itself rather an adverb than a preposition, admits an accusative or an ablative after it, through certain prepositions understood. Such elliptical expressions as *Plus duo millia*, *Minus quadringenti*, *Plus quingentos colaphos*, *Amplius sexcenti*, *Amplius octingentos equos*, sometimes referred to this Rule, have been noticed under Rule XIX; and Vossius observes, in regard to them, that it is doubtful whether the comparatives be adverbs or nouns.

Note 2. To complete some of the preceding constructions, the adverbs require the same ellipses to be supplied after them, as their adjectives.

OF PREPOSITIONS.

RULE LXVIII. The prepositions *ad*, *apud*, *ante*, &c. govern the accusative: as,

Ad patrem, To the father.

RULE LXIX. The prepositions *a*, *ab*, *abs*, &c. govern the ablative: as,

A patre, From the father.

RULE LXX. The prepositions *in*, *sub*, *super*, and *subter*, govern the accusative, when *motion to* a place is signified[1]: as,

Eo in scholam,	I go into the school.
Sub mœnia tendit—Virg.	He goes under the walls.
Incidit super agmina—Virg.	It fell upon the troops.
Ducit subter fastigia tecti —Virg.	He brings him under the roof of the house.

---

[1] It is observed, that *in* denoting motion to a place is expressed, in English, by *to* or *into*; and *in* denoting motion or rest in a place, by the English *in*; and this is generally true. But, in the phrase *In bonam partem accipere*—Cic. in which there certainly is *motion to*, the English idiom requires *in*—" To take *in* good part." We also say " They hid themselves *in* the woods," meaning they retired *into* the woods for concealment, *Sese in sylvas abdiderunt*—Cæs. *Sese in sylvis abdiderunt* would imply that they were in the woods previously to their concealment. Thus also " To give *in* marriage," *Dare in matrimonium*—Cic.; " To speak *in* (*to* the) praise," *Dicere in laudem*—Aul. Gell.; " *In* future," *In futurum*; " *In* a wonderful manner," *Mirum in modum, conversæ sunt omnium mentes*—Cæs.; *In Junonis honorem*—Hor. *In* honour, or *to* the honour."

Rule LXXI. But if *motion* or *rest in* a place be signified, *in* and *sub* govern the ablative, *super* and *subter* either the accusative or ablative: as,

Sedeo, vel *discurro*, *in scholâ*,	I sit, *or* run up and down, in school.
Recubo, vel *ambulo*, *sub umbrâ*,	I lie, *or* walk, under the shadow.
Sedens super arma—Virg.	Sitting above the arms.
Fronde super viridi—Virg.	Upon the green grass.
Venæ subter cutem dispersæ—Plin.	The veins dispersed under the skin.
Subter littore—Catull.	Beneath the shore.

Note 1. Such instances as *Esse in potestatem*—Cic. for *in potestate*, are rare[2].—For such, and other remarks on prepositions, the learner is referred to Prepositions, in Etymology, to which it seems unnecessary to make any additional remarks.

Rule LXXII. A preposition often governs the same case in composition, that it does out of it: as,

Adeamus scholam,	Let us go to school.
Exeamus scholâ,	Let us go out of school.

Note 1. Thus also, *Cæsar omnem equitatum pontem transducit*—Cæs. *Hic ut navi egressus est*—Nep. *Supersedeas hoc labore itineris*—Cic.

Note 2. The preposition is often repeated: as, *Quòd talem virum è civitate expulissent*—Nep. *Nunquam accedo ad te, quin abs te abeam doctior*—Ter.

Note 3. Some verbs never have the preposition repeated after them: as, *Affaris*, *alloquor*, *allatro*, *alluo*, *accolo*, *circumvenio*, *circumeo*, *circumsto*, *circumsedeo*, *circumvolo*, *obeo*, *prætereo*, *abdico*, *effero*, *everto*, &c. The compounds of *trans* sometimes repeat the preposition. Some of the compounds with *inter*, as *Intercino*, *intererro*, *interfluo*, *interfuro*, *interluo*, *intermeo*, *interstrepo*, and almost all verbs compounded with *præter*, commonly omit the preposition. *Interjaceo, interjicio, intercedo, interpono,* repeat it, or omit it: or, otherwise, like *intermico, intervenio,* take the dative. The compounds of *in, ob,* and *sub* generally take the dative; those of *super*, generally the accusative.

---

[2] *In castra venisset*—Cæs. *B. G.* lib. ii. 17, is in certain MSS. *in castris*; and *In conspectum agminis nostri venissent*—Cæs. *B. G.* lib. iv. 9, is in certain MSS. *in conspectu*. Those who wish to see the latter phraseology explained and defended, are referred to Clarke's Cæsar, *Bell. Gall.* lib. iv, 9; or page 76. I have perused the note attentively, but do not feel myself perfectly convinced by the arguments there adduced. *Venire in castris*—Cæs. *may* mean, as Clarke says, *Venire et considere* (two verbs very different in their sense) *in castris*; and *Venit in senatu* Cic. *may* denote *Venit et consedit in senatu*; yet, although the action of *coming* may be followed by *sitting down*, it seems a strange supposition, that the latter is implied in, or expressed by, the former. *Esse in potestatem*, attributed to Cicero, may, perhaps, upon the same principle, be explained to mean "To be [come] in [to] the power." Such readings are, perhaps, spurious. If not, the constructions may be regarded as anomalies; or, *venio* may, probably, denote, in such examples, the result of the action of *coming*, as expressed by the English verb *arrive*. See Note, p. 128.

Note 4. There are other verbs which appear to be always construed with a preposition; as *Accurro, adhortor, incido, avoco, averto,* &c. *Attineo* is generally thus construed.

Note 5. Some either admit or reject it, as *Abstineo, decedo, expello, aggredior, perrumpo, ingredior, induco, aberro, evado, ejicio, exeo, extermino, extrudo, exturbo;* also *adeo, accedo, incumbo, insulto, increpo, incurso, pervado, illudo, peragro, abalienor, abhorreo, avello,* &c: thus, *Ingredi orationem*, or *in orationem*—Cic. *Exire ære alieno*—Cic. *è finibus suis*—Cæs. *Pervadere urbem*—Liv. *per agros*—Cic. *Avellere templo palladium*—Virg. *aliquem a se*—Ter. &c. Many of these admit after them other prepositions of similar import to those in composition: as *Dehortor, deficio, descisco,* &c. *ab aliquo; Abire, demigrare loco,* or *a, de, ex, loco; Exire a patria*—Cic. *Excidere manibus, de manibus,* &c.

Note 6. Many are construed with the dative, or otherwise: as, *Assurgere alicui; Accedere urbem, ad urbem, urbi; Inesse rei alicui,* and *in re aliquâ; Abalienare aliquid alicujus* for *ab aliquo*—Cic. &c.

Note 7. Some verbs compounded with *e* or *ex*, are followed by an accusative, or ablative: as, *Exire limen*—Ter. *septis*—Virg. *Egredi veritatem*—Plin. *portubus*—Ovid. Some words compounded with *præ*, take an accusative: as, *Tibur aquæ præfluunt*—Hor. *Asiamque potentem prævehitur*—Lucan. Thus also *Præsidere Italiam, præminere cæteros, præstare omnes,* &c. In some of these examples the accusative may be supposed governed by *præter* or *extra* understood, and sometimes expressed, as *Extra fines et terminos egredi*—Cic.

Note 8. This rule takes place chiefly when the preposition may be separated from the verb: as, *Alloquor te*—Virg. i. e. *loquor ad te. Classis circumvehitur arcem*—Liv. i. e. *vehitur circum arcem. Exercitum Ligerim transducit*—Cæs. i. e. *ducit exercitum trans Ligerim.* But, in regard to active verbs compounded with prepositions governing the accusative, it generally happens, that the preposition is repeated, as in *Cæsar se ad neminem adjunxit*—Cic.; or a dative is used, as in *Hic dies me valde Crasso adjunxit*—Cic.

Note 9. It may be here added, that an ellipsis of prepositions is frequent: as, *Devenere locos*—Virg. i. e. *ad. Nunc id prodeo*—Ter. i. e. *ob* or *propter. Maria aspera juro*—Virg. i. e. *per. Ut se loco movere non possent*—Cic. i. e. *e* or *de. Quid illo facias?*—Ter. i. e. *de. Ut patriâ pelleretur*—Nep. i. e. *ex.* Sometimes the word to which the preposition refers, is omitted: as, *Circum concordiæ*—Sall. i. e. *ædem.* And this occurs most frequently after prepositions in composition: as, *Emittere servum*—Plaut. i. e. *manu*. *Evomere virus*—Cic. i. e. *ore*. *Educere copias*—Cæs. i. e. *castris*. When prepositions are joined with cases which they do not govern, there is always an ellipsis supposed: as, *Campum Stellatem divisit extra sortem ad viginti millibus civium*—Suet. i. e. *civium millibus ad viginti millia.* To which may be added such expressions as *Anno ante*, *Longo post tempore*, in which the ablatives are those of time, some word being understood as the regimen of the prepositions. See R. LXIV, Note 3.

OF INTERJECTIONS.

Rule LXXIII. The interjections *O*, *heu*, and *proh*, govern the vocative, and sometimes the accusative: as,

O formose puer!	O fair boy!
Heu me miserum!	Ah wretch that I am!

Note 1. These interjections are found with the nominative or vocative, and sometimes with the accusative: as, *O vir fortis, atque amicus*--Ter. *Heu vanitas humana!*—Plin. *Proh dolor!*—Liv. *O Dave, itane contemnor abs te*—Ter. *Heu miserande puer!*—Virg. *Proh sancte Jupiter!*—Cic. *O præclarum custodem!*—Cic. *Heu me infelicem!*—Ter. *Proh deûm hominumque fidem!*—Cic. It is observed that when O is used as a particle of exclamation, it takes either the nominative, accusative, or vocative; that when any vehement affection is denoted, it is generally followed by an accusative; and that when the affection is gentle, it is generally omitted. When used in addressing a person, it is always followed by the vocative: in this sense it is generally understood.[1]

Note 2. *Eheu* is construed in a similar way to the others: as, *Eheu Palæstra atque Ampelisca! ubi estis nunc*—Plaut. *Eheu me miserum!*—Ter. *Eheu conditionem hujus temporis*—Cic.

Note 3. Sometimes there is an ellipsis of the case usually following these particles: thus, *O miseræ sortis*—Lucan. i. e. *homines*. *Proh deûm immortalium*—Ter. i. e. *fidem*.

---

[1] Sometimes, by a Hellenism, the nominative is used instead of the vocative; as *Projice tela manu, meus sanguis*—Virg. It may here be observed, that, in the decline of the Latin language, *meus* was sometimes joined to the vocative of a noun; as *domine meus*, a phraseology adopted by Sidonius, Salvianus, and others. *Mi* (the usual vocative, formed by apocope from the antient *mie* of *mius*) was also used in the other two genders; as *mi parens, mi conjux*—Apul. for *mea mater, mea uxor*; *mi sidus*—Apul. for *meum*. *Testor, mi Paulla*—Hieron. Scaliger would read *Vive diu, mi dulcis anus*—Tibull. 1, 7, 69; but it has been shown by others, that such expressions did not prevail in the Augustan age, and *mihi* has been restored from more correct MSS. and editions. *Mî*, however, is sometimes used for *mihi*. *Mi* was said to be employed, even as the vocative plural; as *Mî homines, mî spectatores*—Plaut. *O mî hospites*—Petron. But here *mî* seems to be a contraction of *mei*, or of the antient *mii*, like *sis* used for *suis*, *sos* for *suos*, by the more antient writers.

Note 4. Such constructions are deemed elliptical, as interjections do not seem to govern any case. The vocative may be said to be placed absolutely, or to be governed by no word. *O vir fortis* may be *O quam es vir fortis*. *Heu me infelicem* may be *Heu quam me infelicem sentio*. In *Proh deûm hominumque fidem*, there may be an ellipsis of *imploro* or *obtestor*: and so, of the rest.

RULE LXXIV. *Hei* and *Væ* govern the dative: as,

Hei mihi!	Ah me!
Væ vobis!	Woe to you!

Note 1. Thus also, *Hei mihi! qualis erat*—Virg. *Væ tibi, causidice*—Mart. Thus used, they seem to have the import of nouns, the expressions being equivalent to *Malum est mihi, Omnia funesta sint tibi.*

Note 2. *Heus* and *Ohe*, to which may be added, *Au, Eho, Ehodum, Ehem, Heia* and *Io*, are followed by the vocative only: as, *Heus Syre*—Ter. *Ohe libelle*—Mart. *Au mi homo!*—Ter. *Ehodum, bone vir, quid ais?*—Ter. But in these examples, either *O* is understood, or, rather, the vocative is put absolutely.

Note 3. *Ah* and *Vah* are followed by the accusative, or vocative: as, *Ah me miserum!*—Ter. in which *sentio* or *experior* seems to be understood. *Ah virgo infelix!*—Virg. *Vah inconstantiam!*—Incert. *Vah salus mea!*—Plaut.

Note 4. *Hem* is followed by the dative, accusative, or vocative: as, *Hem tibi*—Ter. *Hem astutias*—Ter. in which *vide*, or *videte*, seems understood. *Hem mea lux!*—Cic.

Note 5. *Hui* is found with an accusative: as, *Hui tam graves rastros, quæso*—Ter. supply *tractas.*

Note 6. *Apage* and *cedo* are sometimes added: as, *Apage te, cedo puerum*——Ter. but these are verbs.

Note 7. It may be generally observed, that the nominative is the subject of some verb understood; that the dative is the dative of acquisition; the accusative is governed by some verb understood; and the vocative is used absolutely.

Note 8. Most of the other interjections, and frequently also those mentioned, are thrown into discourse without any case subjoined to them: as, *Eheu! fugaces labuntur anni*—Hor. *Ah! tantam rem tam negligenter agere*—Ter.

OF CONJUNCTIONS.

RULE LXXV. The conjunctions *et, ac, atque, aut, vel,* and some others, couple like cases and moods: as,

Honora patrem et matrem,	Honour your father and mother.
Nec scribit, nec legit,	He neither writes nor reads.

Note 1. It is the opinion of many writers on Latin and on English grammar, that conjunctions unite only sentences or affirmations, and not single words or cases. Of this opinion are Scaliger, Sanctius, Vossius, Ursinus, and the author of the New Method. On the other hand, Perizonius and Ruddiman contend that they sometimes unite single words. Among the moderns too, Mr. Harris, the learned author of Hermes, asserts that the chief difference between prepositions and conjunctions is, that the former couple words, and the latter, sentences. The respectable author of a useful Latin grammar observes, that "it would perhaps be more rational to say that conjunctions join sentences. They always suppose an ellipsis. Thus in the example, *Pulvis et umbra sumus*—Hor. the full sentence will be *Sumus pulvis et sumus umbra*; and in *Aut prodesse volunt, aut delectare poetæ*—Hor. it will be, *Aut prodesse volunt poetæ, aut delectare volunt poetæ.* This solution will appear more natural, if we examine the sentences in which the construction is varied, and for which grammarians have been obliged to clog their general rule with exceptions. Thus, *Mea et reipublicæ interest*—Cic. *Meo præsidio atque hospitis*—Ter. *Aut ob avaritiam, aut miserâ ambitione, laborat*—Hor. *Decius, cum se devoveret, et equo admisso, in mediam aciem irruebat* —Cic." In these remarks I coincide generally, but differ from him in a part of his inference. These instances certainly may prove that conjunctions join sentences, which was not denied; but they do not disprove the opinion, that they sometimes join cases likewise. In regard to those complex sentences, which, according to the sense, it is possible to resolve into simple assertions, the opinion may be just; but, if we say "two and two make four," and analyse the proposition into "two make four," and "two make four," we shall find the resolution incorrect, and that, here, not two affirmations are implied, but that two words or cases are coupled together in one affirmation; for the predicate is applicable, only when the two subjects are taken in conjunction. In like manner, were we to say *Pater et Filius sunt duo,* we cannot resolve the proposition into *Pater est duo, et Filius est duo,* for this is palpably untrue; nor into *Pater est unus, et Filius est unus,* for this is only saying, that, "one is one," and "one is one," which are different propositions from "one and one constitute two." Again; if we say, *Emi equum centum aureis et pluris* (*æris pretio*), we cannot resolve the sentence into *Emi equum centum aureis, et emi equum pluris,* since the clause *centum aureis et pluris* constitutes the *one* price of but *one* horse bought at *once*[1]. Still, it may be true, that, in *Amo patrem et matrem, et* couples *amo* and *amo,* rather than *patrem* and *matrem.* From what has been said, we may infer, that not sentences, but single words, are coupled, when, according to the obvious meaning, the predicate is not applicable to each subject individually, but to both conjunctly.

---

[1] Again, when we read *Septingentesimo ac nono anno bella civilia reparata sunt;* we do not understand, that the wars were renewed (twice); i. e. once in the 700th year; and, again, that they were renewed in the 9th year; but that they were renewed in the 709th year, *septingentesimo* and *nono* being the words coupled, and not *reparata sunt* (understood), and *reparata sunt* (expressed), or two sentences. Nor do I conceive that two *anno* s are coupled, one being to

Note 2. Not only the copulative conjunctions, *et*, *ac*, *atque*, *nec*, *neque*, &c. and the disjunctive, *aut*, *ve*, *vel*, *seu*, *sive*, belong to this rule, but also, *quam*, *nisi*, *præterquam*, *an*, *nempe*, *licet*, *quamvis*, *nedum*, *sed*, *verùm*, &c., and the adverbs of likeness, *ceu*, *tanquam*, *quasi*, *ut*, &c., are referred to it: as, *Nec census, nec clarum nomen avorum, Sed probitas magnos ingeniumque facit*—Ovid. *Philosophi negant quenquam virum bonum esse, nisi sapientem*—Cic. *Amandus pater, licet difficilis*—Cic. *Gloria virtutem tanquam umbra sequitur*—Cic.

Note 3. If the words require a different construction, this rule does not take place, in regard to the cases: as, *Mea et reipublicæ interest*—Cic. *Sive Romæ es, sive in Epiro*—Cic. But generally, this seeming variation from the rule, arises from an ellipsis: thus, *Interest inter mea negotia, et negotia reipublicæ;—Sive in urbe Romæ es, sive in Epiro.*

Note 4. If the sentence admits a change in the construction, the cases or moods may be different: thus, *Lentulum eximiâ spe, summæ virtutis adolescentem fac erudias*—Cic. *Neque per vim, neque insidiis*—Sall. *Decius, cum se devoveret, et equo admisso, in mediam aciem irruebat*—Cic. for *irrueret*. Sentences of different constructions may be joined together: as, *Omnibus honoribus et præsens est cultus, et proficiscentem prosecuti sunt*, sc. *Romani*—Liv.

Note 5. When *et*, *aut*, *vel*, *sive*, or *nec*, are joined to different members of the same sentence, without expressly connecting it in a particular manner with any former sentence, the first *et* is expressed in English by *both* or *likewise;* *aut* or *vel*, by *either;* the first *sive*, by *whether;* and the first *nec*, by *neither:* as, *Et legit, et scribit*, He both reads and writes: thus also, *Tum legit, tum scribit*, or *Cum legit, tum scribit*. *Aut legit, aut scribit*, He either reads, or writes: and thus, respectively, of the others.

Note 6. A conjunction is sometimes joined to the word which stands first in the connexion, for the sake of emphasis: as, *Montesque feri, sylvæque loquuntur*—Virg.

Note 7. The reason of this construction is, that the words coupled often depend upon the same word, which is generally expressed to one of them; and is, in most instances, to be understood to the other.

---

be considered as understood to *septingentesimo*, for this supposition might alter the meaning; but that the two numeral adjectives *conjunctly* agree with one and the same *anno*. Were it necessary, it would be an easy matter to accumulate similar instances.

Rule LXXVI. *Ut*, *quo*, *licet*, *ne*, *utinam* and *dummodo*, are for the most part joined with the subjunctive mood: as,

Accidit ut terga verterent, It happened that they turned their backs.

Note 1. *An*, *ne*, *num*, *utrùm*, *anne*, *annon*, and all other interrogative particles; the pronouns *quis* and *cujas*; the adverbs *quomodo*, *ut*, *quam*, *ubi*, *quò*, *unde*, *quà*, *quorsum*, and the like; and the adjectives *quantus*, *qualis*, *quotus*, *quotuplex*, *uter*, are generally followed by the subjunctive, if the sense be dubitative or contingent (that is, they have in reality no government of moods; since, if the *sense* be indicative, the indicative mood is requisite): as, *Quæ virtus, et quanta, boni, sit vivere parvo, Discite*—Hor. *Nescit vitâne fruatur, An sit apud manes*—Ovid. *Ut sciam quid agas, ubi quoque, et maximè quando Romæ futurus sis*—Cic. But many of these are found joined with the indicative, even when they are used indefinitely. After the subjunctive in the principal member of a sentence, the verb following these is subjunctive: as, *Tum verò cerneres quanta audacia, quantaque animi vis fuisset in exercitu Catilinæ*—Sall.

Note 2. The following words may have in general an indicative or a subjunctive mood after them.

(1) *Antequam*: as, *Antequam proximè discessi*—Cic. *Antequam de republicâ dicam*—Cic.

(2) *Postquam*: as, *Nunc postquam vides*—Ter. *Sed sive antequam ver prævenerit, sive postquam hyemârit*—Plin. But both *postquam* and *posteaquam* are oftener found with the indicative.

(3) *Priusquam*[1]: as, *Priusquam de republicâ dicere incipio*—Cic. *Priusquam incipias, Consulto opus est*—Sall.

(4) *Pridiequam* and *Postridiequam*: as, *Mummius, qui, pridiequam ego Athenas venirem, Mitylenas profectus erat*—Cic. *Postridie, aut post diem tertium, quàm lecta erit*—Cato. It is to be observed, that, when the leading verb is of a contingent signification, the verb following these is generally subjunctive: as, *Ut ne quis coronâ donaretur, priusquam rationes retulisset*—Cic.

Note 3. The following words may have an indicative or a subjunctive mood indifferently, when the signification is indicative.

(1) *Cum* or *quum*, *quando*, *quandoquidem*, when they denote *since*: as, *Nunc cum non queo, æquo animo fero*—Ter. *Cum tot*

---

[1] *Ante*, *post*, and *priùs* are often found, as will hereafter be noticed under the Position or Arrangement of Words, separated from *quàm*, the former three being placed in one member of a sentence, and the latter, in another. Sometimes also *antequam* and *postquam* are separated in such a way that *ante* and *post* govern their own case: thus, *Ante paucos quàm occideretur menses*—Suet. *Quartum post annum quàm ex Peloponneso in Siciliam redierat*—Nep. *Quàm* alone is sometimes used for *postquam*: as, *Alterâ die quàm a Brundisio solvit*—Liv. When *pridiè* precedes, *quàm* is used for *ante* or *priusquàm*: as, *Pridiè quam excessit è vita*—Cic. *Pridiè quàm hæc scripsi*—Cic.

sustineas negotia—Hor. *Quando aliter diis visum est*—Liv. *Nec fluminibus aggesta* [*terra*] *laudabilis; quando senescant sata quædam aqua*--Plin. *Quandoquidem apud te nec auctoritas valet*—Liv. *Quandoquidem agros jam ante istius injuriis exagitati reliquissent*--Cic. In this last, however, the sense seems contingent.

(2) *Cum* or *quum*[1]; *quando; quandocunque* or *quandoque; ubi; ubicunque; quoties; quotiesque; simul; simul ac, ut, atque,* adverbs of time: as, *Quæ cum accidunt, nemo est,* &c.—Cic. *Cum faciem videas, videtur esse quantivis pretii*--Ter. *Quando erit, ut condas instar Carthaginis urbem*—Ovid. Indeed, *quando* and *quandoquidem* generally take the indicative, as well as *quandocunque; Quandocunque ista gens suas literas dabit, omnia corrumpet*—Plin. *Huc ubi* (when) *perventum est*—Nep. *Ubi semel quis*

---

[1] Rhenius, and, after him, Schmidius and Ursinus, thus speak of the adverbial particle *cum:* (1) When it denotes in German, *wenn* (Angl. *when*), and refers to time absolutely, it is followed either by the present or the future of the indicative, or by the future subjunctive [perfect]: as, *Cum audio ad te ire aliquem, literas ad te dare soleo*—Cic. *Cum inimici nostri venire dicentur, tum in Epirum ibo*—Cic. *Vereor ne exeundi potestas non sit, cum Cæsar venerit* —Cic. (2) When it answers to the German *als* or *da* (Angl. *as, whilst, when,*) it is followed by the imperfect and pluperfect subjunctive: as, *Cum scriberem; Cum scripsissem.* (3) But when any time has been previously expressed, it takes any tense of the indicative: as, *Multi anni sunt, cum ille in ære meo est* —Cic. *Nunquam obliviscar noctis illius, cum tibi vigilanti pollicebar*—Cic. *Biennium est, cum virtuti nuncium remisisti*—Cic. But these remarks, as Ursinus himself allows, do not always hold good.

Dr. Crombie observes that the two last rules are correct, but that the first is not sufficiently comprehensive; for *cum*, taken absolutely, admits also the imperfect indicative, as *Cum aliquid videbatur caveri posse, tum id negligentiam dolebam*—Cic. And likewise the preterite; as *Cum patriam amisi, tum me periisse putato*—Ovid. He observes also, that these rules, taken as a whole, are defective, *cum* being often joined to the indicative mood, when the sense is not absolute, and when no time is mentioned, either specially or generally. Noltenius more comprehensively gives the following rules: *Cum*, for *quando, quo tempore, quoties*, takes the present, the preterite, and the future indicative; for *postquam*, and *ex quo*, the present and preterite of the same mood, or the imperfect and pluperfect subjunctive, rarely the same tenses indicative; and when any time is noted, either specially or generally, it takes the indicative. The same learned critic observes, (Gymnasium, 2d Ed. vol. i. p. 66) that it would seem, that the rule by which the practice of classic writers was generally regulated, in regard to the adverb *cum*, was to join it to the indicative mood, when they intended emphatically to mark the time of one action, present, past, or future, as coincident with that of another action, or with any time, specially or generally. If no particular stress was laid on the times as coincident, and if the actions themselves, not their co-existence, or their continuity, formed the primary consideration, *cum* was joined to the subjunctive. He gives it as a general rule, for the direction of the junior reader, to join *cum* with the subjunctive, when it can be turned into *after* or *while*, without any material injury to the force or meaning of the expression; or when the clause with which *cum* is connected, can be rendered participially, either in Latin or in English; thus, " When he had drawn up his army, he waited for battle," *Cum exercitum instruxisset, prælium expectabat*, or *exercitu instructo*, having drawn up his army. " When he had arrived sooner than was expected," or having arrived, *Cum de improviso venisset*—Cæs. B. G. ii. 3. Here the clause connected with *cum* cannot be participially rendered in Latin, the verb *venio* being intransitive, and the Latins having no perfect participle active.

pejeraverit, ei credi postea non oportet—Cic. But here, perhaps, the sense may be considered contingent. *Ille ubi nascentem maculis variaverit orbem*—Virg. *Evenit ut, quotiescunque dictator recepit, hostes moverentur*—Liv. *Plebs scivit, sacerdotes, quotiescunque pro Pop. Athen. precarentur, toties execrari Philippum*—Liv. *Quoties* and *quotiescunque* are most commonly found with the indicative. *Simul inflavit tibicen, a perito carmen cognoscitur*—Cic. *Simul portarum claves tradiderimus, Carthaginiensium extemplò Enna erit*—Liv. *Quam simul ac tali persensit peste teneri*—Virg. *Ut, simul ac posita sit causa, habeant quò se referant*—Cic. *Omne animal, simul ut ortum est, et se ipsum diligit,* &c.—Cic. *Facilè ut appareat, nostros omnia potuisse consequi simul ut velle cœpissent*—Cic. *Simul atque introductus est, rem confecit*—Cic. *Scævola quotidie, simul atque luceret, faciebat omnibus sui conveniendi potestatem*—Cic. When the signification is contingent, the subjunctive ought to be used: as, *Quandoque ossa Capyis detecta essent, fore ut,* &c.—Suet. It should be observed of *cum,* that when used as a conjunction, for *quoniam,* or *quandoquidem* since, or *etsi,* although, it generally takes the subjunctive, and for *quòd* because, the indicative; as, *Cum Athenas tanquam ad mercaturam bonarum artium sis profectus, inanem redire turpissimum est*—Cic. *Cum etiam plus contenderimus, quàm possumus, minus tamen faciemus, quàm debemus*—Cic. *Cum tu liber es, Messenio, gaudeo*—Plaut.

(3) These adverbs of time, *dum*[1], *donec, quamdiu, quoad:* as, *Hæc dum aguntur*—Cic. *Dum id nobiscum unà videatis, ac venit Æditimus*—Varr. *Donec ad hæc tempora perventum est*—Liv. *Certum obsidere est usque donec rediêrit*—Ter. It is observed, that *dum* and *donec,* when used for *quamdiu,* are generally followed by the indicative, and for *usquedum,* by the indicative or subjunctive; and *dum* for *dummodo,* by the subjunctive. *Ego tamdiù requiesco, quamdiù ad te scribo*—Cic. *Reminiscere illam, quamdiù ei opus fuerit, vixisse*—Cic. *Neque finem insequendi fecerunt, quoad subsidio confisi equites præcipites hostes egerunt*—Cæs. *Equites, quoad loca patiantur, ducere jubet*—Liv. It is observed, that the indicative mood is the more frequent after all these words; but, if the sense be contingent, then the subjunctive must be used: as, *Ne expectetis, dum exeant hùc*—Ter. or, when used for *dummodo:* as, *Oderint, dum metuant*—Cic. *Ut nemo . . . . donec quidquam virium superesset, corpori aut sanguini suo parceret*—Liv. *Quamdiu se benè gesserint. Mihi hoc dederunt, ut esses in Siciliâ, quoad velles*—Cic.

(4) *Etsi, etiamsi, quanquam, quamvis, tametsi:* as, *Etsi vereor, judices* &c.—Cic. *Etsi enim nihil in se habeat gloria cur expetatur, tamen virtutem tanquam umbra sequitur*—Cic. *Quam tibi, etiamsi non desideras, tamen mittam*—Cic. *Omnia brevia tolerabilia esse de-*

---

[1] It is observed, in regard to *dum,* that when it refers to a present or progressive action, the subjunctive is seldom used. Yet Cicero writes, *Me scito, dum tu absis, scribere audacius*—Fam. xii. 17. Thus also, *Dum hæc ita fierent*—Hirt. B. Afr. c. 25.

bent, etiamsi maxima sint—Cic. *Atque ego, quanquam nullum scelus rationem habet, tamen . . . . scire velim*—Liv. *Quanquam Volcatio assentirentur*—Cic. *Quamvis tardus eras, et te tua plaustra tenebant*—Ovid. *Quamvis Elysios miretur Græcia campos*—Virg. *Quamvis prudens ad cogitandum sis, sicut es*—Cic. Although, in this last, the sense appear contingent, and consequently *es* for *sis* might be deemed incorrect, yet, in a similar instance, the indicative is used: thus, *Ea si maxima est, ut est certè*—Cic. 1 Off. 153. *Tametsi jactat ille quidem illud suum arbitrium*—Cic. *Memini tametsi nullus moneas*—Ter.[1] It is observed, that *etsi, tametsi*, and *quanquam*, when they stand in the beginning of a sentence, usually have the indicative after them; and that *etiamsi* and *quamvis* are oftener joined with the subjunctive. *Tamenetsi* is construed as *tametsi*. ——But, when the verb is contingent in sense, or when the verb in the principal member of the sentence is contingent, the verb which follows the preceding particles must be in the subjunctive mood: as, *Etsi ne discessissem e tuo conspectu, nisi me planè nihil ulla res adjuvaret*—Cic. *Næ ille, etiamsi prima prosperè evenissent, imbellem Asiam quæsisset*—Liv. *Putâram te aliquid novi, ... quamvis non curarem quid in Hispaniâ fieret, tamen te scripturum*—Cic. *Gaudeo tibi meas literas prius à tabellario quàm ab ipso redditas; quanquam te nihil fefellisset*—Cic. *Non crederem, tametsi vulgò audirem*—Cic.

(5) *Si, sin, ni, nisi, siquidem*: as, *Si vales, benè est*—Cic. *Ut si sæpiùs decertandum sit, ut erit, semper novus veniam*—Cic. *Si illum relinquo, ejus vitæ timeo; sin opitulor, hujus minas*—Ter. *Sin autem ad adolescentiam perduxissent amicitiam, dirimi tamen interdum contentione dicebat*—Cic. *Mirum ni domi est*—Ter. *Pompeius Domitium, nisi me omnia fallunt, deseret*—Cic. *Nec Justitiæ nec Amicitiæ omnino esse poterunt, nisi ipsæ per se expetantur*—Cic. *Ni* seems to be a contraction of *nisi*; indeed, *sin* and *nisi* seem to be only *si* with a negative; it is no wonder, therefore, that their construction is similar. *Siquidem* is but *si quidem*. *Robur et soboles militum interiit, siquidem, quæ nuntiantur, vera sunt*—Cic. These being kindred or similar words, it is unnecessary to multiply examples. It is observed, that *si* used for *quamvis*, requires the subjunctive: as, *Redeam? non, si me obsecret*—Ter. in which, however, the sense is evidently contingent. *Si* is sometimes omitted, and, then, the verb is generally in the subjunctive: as, *Tu quoque magnam partem opere in tanto, sineret dolor, Icare, haberes*—Virg. Thus also in the phrase *Absque eo esset* for *Si*

---

[1] I suspect that a few of the examples which are adduced, of the subjunctive mood, do, in reality, involve the potential; thus, *Tametsi nullus moneas* does not mean "though you do not," but "should not admonish;" *Non si me obsecret*, not "if she beseeches," but "if she beseech" or "should beseech me." Indeed, from the sameness of the forms, it is not always easy to distinguish these two moods, more especially, as the indicative and potential phraseologies are, in English, sometimes employed in the same, or nearly the same sense, and the second form of the Latin verb sometimes admits, consistently with the sense, an interpretation, by the one, or the other.

absque eo esset, (Had it not been for him,) the English idiom admitting also the ellipsis of *if.* When the sense is contingent, it is needless to repeat, that, after all such words the subjunctive is used: as, *O morem præclarum, quem a majoribus accepimus, siquidem teneremus*--Cic. It is obvious that the member of a sentence, which is preceded by *si* and the like, is dependent upon another, which may be considered as the principal member. If the verb in the principal member be contingent, then the verb following *si*, and the like, must be in the subjunctive, and the tenses of the one member must, according to the sense, be accommodated to those of the other: thus, for Present Time, *Si foret in terris, rideret Democritus*—Hor. *Nec si rationem siderum ignoret, poetas intelligat*—Quinct. *Si ex habitu novæ fortunæ spectetur, venisset in Italiam*—Liv. For Past Time; *Et habuisset res fortunam, nisi unus homo Syracusis fuisset*—Liv. *Si meum consilium valuisset, tu hodiè egeres*—Cic. *Dixit hostes fore tardiores, si animadverterent*--Nep. *Docet eum magno fore periculo, si quid adversi accidisset*--Nep. *Placebat illud, ut si rex amicis tuis fidem suam præstitisset, auxiliis eum tuis adjuvares*—Cic.——For Future Time; *Redeam? non, si me obsecret*—Ter. *Ita geruntur aptè, ut si usus foret, pugnare possint*—Cic. *Aufugerim potius quàm redeam, si eo mihi redeundum sciam*—Ter. *Et facerent, si non æra repulsa sonent*—Tibull. In this last, congruity, perhaps, required *facerent . . . . sonarent*, or *faciant . . . . sonent.* The verb in the principal member is sometimes in the indicative, instead of the subjunctive mood, but still the verb following *si* must be in the subjunctive: as, *Si per Metellum licitum esset, matres illorum veniebant*—Cic. *Si mens non læva fuisset, impulerat ferro Argolicas fœdare latebras*—Virg. *Nec veni, nisi fata locum sedemque dedissent*—Virg. In poetry, both verbs may be found in the indicative: as, *At fuerat melius, si te puer iste tenebat*—Ovid.

(6) *Quod, quia, quoniam, quippe* (because), seem generally to be joined to the indicative or subjunctive mood indifferently: as, *Senatusconsulta duo facta sunt odiosa, quod in Consulem facta putantur*—Cic. *Mihi quòd defendissem, leviter succensuit*—Cic. It is observed that *quòd*, used for *cur* or *quamobrem*, with the verb *est*, is construed with the subjunctive: as, *Est quòd te visam*—Plaut. *Aliis, quia defit quòd amant, ægrè est*—Ter. *Vides igitur, quia verba non sint, nihil videri turpe*—Cic. *Quoniam non potest id fieri quod vis, Id velis quod possit*—Ter. *Latiumque vocari maluit, his quoniam latuisset tutus in oris*—Virg. *Quippe id est homini naturale*—Quinct. *Non ignorat voluptatem Epicurus, quippe qui testificetur*—Cic.[1] *Quippe*, when used for *nam*, it is observed, takes the indicative: as, *Quippè vetor fatis*—Virg. When *quatenus* is

---

[1] It is observed that *quippe* used for *utpote*, and, as in this example, followed by *qui*, generally takes the subjunctive: and when followed by *cum*, always: as, *Quippe, cum ea sine prudentiâ satis habeat auctoritatis, prudentia sine justitiâ nihil valeat*—Cic. Followed by *quòd*, it takes the subjunctive; by *quia* or *quoniam*, the indicative: as, *Multa de mea sententia quæstus est Cæsar, quippe quòd*

used for *quoniam*, it is construed as *quoniam*. If the principal member of a sentence be contingent, the word following these particles must be in the subjunctive: as, *Se videre ait, quòd paucis annis magna accessio facta esset, Philosophiam planè absolutam fore*—Cic. *Neque quisquam est qui dolorem ipsum, quia dolor sit, amet*—Cic. *Quoniam fractæ vires hostium forent, Domitianum interventurum*—Tac. When *quod* is used in the same connective or relative signification as *ut*, it may have an indicative or subjunctive mood after it: as, *Apparet, quòd aliud a terra sumpsimus, aliud ab honore*—Cic. *Cato mirari se dicebat, quod non rideret aruspex, aruspicem cum vidisset*—Cic.

(7) *Quasi, ceu, tanquam, perinde*, when they denote likeness, are joined with the indicative, but when they denote pretence or irony, with the subjunctive: as, *Fuit olim, quasi ego sum, senex*—Plaut. *Quasi de verbo, non de re, laboretur*—Cic. *Adversi rupto ceu quondam turbine venti Confligunt*—Virg. *Ceu verò nesciam adversus Theophrastum scripsisse etiam fœminam*—Plin. *Tanquam philosophorum habent disciplinæ ex ipsis vocabula*—Ter. *Tanquam feceris ipse aliquid*—Juven. *Hæc omnia perinde sunt, ut aguntur*—Cic. *Perinde ac satis facere et fraudata restituere vellent*—Cæs.

(8) With respect to the construction of *qui* with the subjunctive mood, it should be observed, that when the English is expressed contingently or potentially, or when contingency is conveyed, as it frequently is, by the English indicative, the second form of the Latin verb, or potential mood, is required by the sense. And it is only when the English indicative, used in a sense unconditional, requires a Latin subjunctive, that, strictly speaking, this mood can be said to be governed by *qui*, or indeed by any other word.—1st. When the subject is introduced indirectly with periphrasis, whether affirmatively, negatively, or interrogatively, the verb in the relative clause is usually subjunctive, provided this clause constitutes the predicate. Thus, instead of saying, *Nonnulli dicunt*, we say, *Sunt, qui dicant*, there are persons, who say. *Fuerunt, qui censerent*—Cic. who thought. *Inventi autem multi sunt, qui vitam profundere parati essent*—Cic. *Nemo est, qui haud intelligat*—Cic. who does not understand. *Nulla pars est corporis, quæ non sit minor*—Cic. *Quis est enim, cui non perspicua sint illa?*—Cic. to whom those things are not clear? *An est quisquam, qui dubitet*—Liv. These, and similar phraseologies, admit the three following forms; thus we say, They ran through every flame, or There is no flame, through which they did not run, or What flame is there, through which they did not run? *Per omnem flammam cucurrerunt. Nulla est flamma, per quam non cucurrerint. Quænam est flamma, per quam non cu-*

---

etiam Crassum ante vidisset—Cic. *Quippe quia magnarum sæpe id remedium ægritudinum est*—Ter. *Insanabilis non est credendus* (morbus) *quippe quoniam et in multis sponte desiit*—Plin. *Quòd, quia*, and *quoniam*, seem to be redundant in these examples.

currerint; which last is the expression of Cicero. Under this rule may be comprehended those cases in which *qui* is joined with the subjunctive mood after such words as *unus* and *solus*, when they are employed to restrict what is affirmed in the relative clause, exclusively to that particular subject mentioned in the antecedent clause. The relative clause, therefore, is the predicate; thus, *Vah! solus hic homo est, qui sciat divinitus*—Plaut. This is the only man that knows, equivalent to *Hic solus scit. Sapientia est una, quæ mœstitiam pellat ex animis*—Cic. The restrictive term may be merely implied; as, *Mens est, qui diros sentiat ictus*—Ovid. It is the mind (alone) that feels. The observance of this rule is, in some cases, essential to perspicuity; for, otherwise, the subject may be mistaken for the predicate. If we say *Sunt boni, qui dicunt,* to express They are good men, who say, and also, There are good men, who say, the expression is evidently ambiguous. This ambiguity is prevented by expressing the former sentiment by *Sunt boni, qui dicunt,* in which case the relative clause is the subject, and the antecedent clause the predicate; and by expressing the latter sentiment by *Sunt boni, qui dicant,* where the antecedent clause is the subject, and the relative clause the predicate.—2ndly, The relative is joined to the subjunctive, when the relative clause expresses the reason or cause of the action, state, or event. Thus, *Male fecit Hannibal, qui Capuæ hiemarit,* or *quod Capuæ hiemavit,* Hannibal did wrong, in wintering, or, as we sometimes express it, to winter, at Capua, that is, because he wintered. *Cæsarem magnam injuriam facere, qui suo adventu vectigalia sibi deteriora faceret.* Cæs. In such phraseologies, the relative seems equivalent to *quoniam ego, quoniam tu, quoniam ille.* This construction of the relative, as in the preceding rule, recommends itself, by its subserviency to perspicuity. If we say *Male fecit, qui hiemavit,* we impute error to the person who wintered; but do not express the error as consisting in his wintering. When we say *qui hiemarit,* we signify, that he erred because he wintered.—When the relative possesses a power equivalent to *et cum is, et quod is, et quoniam is, et quia is,* these adverbs in the antecedent clause being joined with the subjunctive, the relative also, in conformity with this rule, is joined with the subjunctive; thus, *Cum autem pulchritudinis duo genera sint, quorum in altero venustas sit, in altero dignitas*—Cic. Here the relative clause is equivalent to *et cum eorum in altero venustas sit.* Under this rule may be comprehended those cases, in which *qui* is joined with the subjunctive mood, namely, when the relative clause states some circumstance belonging to the antecedent, as accounting for the principal fact, or as contributing to its production; thus, *Illi autem, qui omnia de republicâ præclara, atque egregia sentirent, sine ulla morâ, negotium susceperunt*—Cic. They, as being persons who entertained the most noble sentiments.—When *ut, utpote, quippe,* are expressed with the relative, they sufficiently mark the influence of the relative clause; and as all ambiguity is thus prevented, the relative is sometimes joined with the indicative, but much more frequently, agreeably to the general rule, with the subjunctive; thus, *Prima luce ex castris proficiscuntur, ut quibus esset persuasum*—Cæs. *Egressi Trojani, ut quibus nihil superesset*—Liv. as being persons to whom nothing remained. *Quippe qui videam* Liv. *Frater ejus, utpote qui peregre depugnavit*—Cic. This is the reading of Ernesti; but most of the early editions give *depugnârit*.—3dly. The pronoun *qui* is joined to the subjunctive mood, when the discourse is oblique or indirect, that is, when the relative clause does not express any sentiment of the author's, but refers it to the person or persons of whom he is speaking. Thus, *Dixerunt unum petere, ac deprecari, si forte pro suâ clementia ac mansuetudine, quam ipsi ab aliis audirent, statuisset Atuaticos esse conservandos, ne se armis despoliaret*—Cæs. Here it is obvious, the relative clause expresses a sentiment delivered by the speakers, and is not to be considered as an observation of the author's, the expression *quam audirent* being equivalent to *quam ipsi audivisse dixerunt;* whereas *ipsi audiebant* would imply an observation of Cæsar's, equivalent to *quam ego* (scil. *Cæsar*) *eos audiisse dico.* The same principle is applicable to *ubi* used relatively for *in quo loco*, to *quod* used as a conjunction, and likewise to *cum, quia, quam, quando;* thus, *Quare ne committeret, ut is locus, ubi constitissent, ex calamitate populi Romani nomen caperet*—Cæs. *Quo* also for *ad quem locum*, and *unde* for *e quo loco*, are construed in a similar way. *Non minus libenter sese recusaturum populi Romani amicitiam, quam appetierit*—Cæs. It may be observed, that, whenever the future perfect would be employed in *direct* statement, the pluperfect is necessary in the oblique form. We find the direct expression, used by Ovid, *Dabitur quodcumque optâris*, expressed under an oblique form by Cicero, *Sol Phaethonti filio facturum se esse dixit, quidquid optâsset.*—4thly. When *qui* is taken for *ut ego, ut tu, ut ille, ut nos*, &c., it is joined with the subjunctive; thus, *Atque illæ dissensiones erant hujusmodi, Quirites, quæ non ad delendam, sed ad commutandam rempublicam pertinerent*—Cic. The dissensions were such, that, or of that kind, that, &c. *Nec ulla vis imperii tanta est, quæ possit*—Cic. It is frequently thus used after *dignus, indignus, idoneus*, and *quam* following a comparative.—5thly. *Qui*, taken for *quis*, is generally joined with the subjunctive; thus, *Sentiet qui vir siem*—Ter. Care should be taken not to mistake the interrogative pronouns used indefinitely, for the relative pronoun. If we say, I know not what arts he was taught, the latter clause expresses the subject, and receives the action of the verb. *Nescio quibus artibus sit eruditus.* Here we evidently express our ignorance, to which of the arts his studies were directed. The pronoun, therefore, is the interrogative, and being indefinitely taken, is joined with the subjunctive. But if we say, I know not the arts in which he was instructed, it is not the latter clause which receives the action of the verb, but the word *arts.* *Artes haud novi, quibus ille est eru-*

ditus. Here we express our ignorance of those arts in which he was instructed; and the pronoun is the relative, and joined with the indicative mood.[1]

(9) *Ubi, ubicunque, ubi ubi, quò, quocunque, quà, quacunque,* adverbs of place, may be followed either by the indicative or the subjunctive when the signification of the verb is indicative: as, *Porticus hæc ipsa, ubi ambulamus*—Cic. *Petentibus, ut ab Norbâ, ubi parùm commodè essent, alio traducerentur*—Liv. *Omnes cives Romani, qui ubicunque sunt, vestram severitatem desiderant*—Cic. *Nunc ubi ubi sit animus, certè in te est*—Cic. It is needless to multiply examples in regard to the compounds of *ubi,* as they naturally follow the construction of their primitive. *Ubi neque noti esse iis, quo venerunt, neque semper cum cognitoribus esse possunt*—Cic. *Sed quocunque venerint, hanc sibi rem præsidio sperant futuram*—Cic. *Non est, quò properes, terra paterna tibi*—Ovid. *O quà sol habitabiles illustrat oras*—Hor. *Quàcunque iter fecit, ejusmodi fuit*—Cic. *Tum visam belluam vastam, quàcunque incederet, omnia pervertere*—Cic. The sense is sometimes such as requires the subjunctive only: as, *Hic locus est unus, quò perfugiant*—Cic. *Habebam, quò confugerem, ubi conquiescerem*—Cic.[2] Here the sense seems contingent, or potential.

Note 4. *Ut,* and *utcunque,* signifying *when,* if the signification be indicative, are followed only by the indicative mood: as. *Ut ab urbe discessi*—Cic. *Utcunque defecere mores*—Hor. But if the sense be contingent, the subjunctive must be used: as, *Tu ut subservias orationi, utcunque opus sit verbis, vide*—Ter. *Ut,* when a particle of similarity, and subjoined to *ita* or *sic* (both which are sometimes understood) has an indicative: as, *Tu tamen has nuptias perge facere, ita ut facis*—Ter. *Ita uti suprà demonstravimus*—Cæs. *Ut* is sometimes subjoined to *ita* in a peculiar manner: as, *Ita vivam, ut maximos sumptus facio*—Cic. Att. 5. 15. i. e. May I die, if I do not. *Ut* is sometimes used for *talis,* or *tali modo:* as, *Tu (ut tempus est diei) videsis, ne quò hinc longiùs abeas*—Ter. *Horum auctoritate finitimi adducti (ut sunt Gallorum subita et repentina consilia)* &c.—Cæs. *Credo, ut est dementia*—Ter.

Note 5. The following words are joined with the subjunctive.

(1) *Licet* (which, in reality, is a verb, *ut* being understood after it, although used as a conjunction in the sense of *etsi:* as, *Dicam equidem, licet arma mihi mortemque minetur*—Virg.

(2) *Quo,* put for *ut, quoniam,* or *quasi:* as, *Adjuta me, quò id fiat faciliùs*—Ter. but this is, strictly speaking, an example rather

---

[1] For these valuable rules for the construction of *qui,* we are indebted to Dr Crombie's Gymnasium, a work deservedly held in the highest estimation.

[2] It may be worth while to remark, that, when the learner, in translating English into Latin, is doubtful whether the sense be contingent, or not, it is safer for him to join the words mentioned in *Note* 3, with the subjunctive than with the indicative, since, if the sense be indicative, the subjunctive *may* generally be used, and if contingent it *must* be used.

of the potential. *Non quò illa Lælii sit quicquam dulcius, sed multo tamen venustior*—Cic.

(3) *Ut si, ac si, æquè ac si, perinde ut si, aliter ac si,* &c., *velut si, veluti:* as, *Triremem in portu agitari jubet, ut si exercere remiges vellet*—Nep. *Præterea transversis itineribus quotidiè castra movere, juxta ac si hostes adessent*—Sall. *Perinde quasi exitus rerum non hominum consilia legibus vindicentur*—Liv. *Itaque velut si cum alio exercitu exiret, nihil usquam pristinæ disciplinæ tenuit*—Liv. *Ac veluti stet volucris dies, parcis diripere - - - - amphoram*—Hor. *Cœpti inde ludi, velut ea res nihil ad religionem pertinuisset*—Liv. &c.

(4) *Quin,* for *qui non, quòd non, ut non,* or *quo minus:* as, *Quàm nunc nemo est in Siciliâ, quin habeat, quin legat*—Cic. *Fieri nullo modo poterat, quin Cleomeni parceretur*—Cic. *Nulla tam facilis res, quin difficilis siet, quàm invitus facias*—Ter. *Non quin rectum esset, sed quia* &c.—Cic. *Prorsus nihil abest, quin sim miserrimus*—Cic. Otherwise, this word is followed by the mood which the sense requires: thus, used for *cur non, Quin continetis vocem indicem stultitiæ vestræ?*—Cic; for *imo,* the indicative or imperative[1]: as, *Quin est paratum argentum?*—Ter. *Quin tu hoc audi*—Ter.

(5) *Ut, quo, ne, quominùs,* referring to the final cause, require the potential, which retains its proper contingent signification, the final cause being a contingency; and, in such instances, the mood cannot, strictly speaking, be considered as under the government of the particle. In regard to the succession of tenses, the general rule is, that if the verb preceding such words be of past time, the verb which follows them must be in the preterimperfect or preterperfect subjunctive: and if the preceding verb be future, or present, the present tense must be used. But to this there are many exceptions, which must be regulated by due attention to the nature of the tenses, and the sense of the subject. *Avaro quid mali optes, nisi ut vivat diu?*—P. Syr. *Philippidem miserunt, ut nuntiaret*—Nep. *Dixit Romam statim venturos, ut rationes cum publicanis putarent*—Cic.[2] When the following verb

---

[1] Vossius says, that when *quin* is used in exhorting or commanding, it takes the indicative or imperative; and that, when used for *imo,* it is sometimes followed by the subjunctive: as, *Hic non est locus, Quin tu alium quæras, cui centones farcias*—Plaut. He might have added *Quid nunc agitur?*—Gn. *Quin redeamus*—Ter. But, as Ursinus observes, in these *quin* implies exhortation, which is still clearer in the following, *Hortor ne cujusquam misereat, Quin spolies, mutiles, laceres, quemque nacta sis*—Ter. It may be added, that in those examples in which Vossius assigns to it the sense of exhorting, it is commonly interpreted by *imo.*—*Quin* is a contraction of *quîne,* and its real signification seems to be *quî non,* or *cur non;* thus *Quin dic* is equivalent to *Dic, quî non,* or *cur non? Non dubium est quin uxorem nolit filius* to *Non dubium est, quî ne sit,* or *cur non sit, ut uxorem nolit filius.*

[2] It is to be observed, that although a preterite may precede, yet if the action is understood to continue, the present is to be used: as *Orare jussit hera, ut ad se venias*—Ter. *Ea ne me celet, consuefeci filium*—Ter. In the following, *Sublimem medium arriperem, et capite primùm in terram statuerem, Ut cerebro dispergat viam*—Ter. Adel. III. 2. 18, certain critics substitute *disperge-*

has no present, we find the perfect used instead of it: as, *Rogat, uti meminerint*—Sall. If the final cause is to be passing at a future time, the present of the subjunctive should be used: as, *Ne dolere quidem possum, ut non ingratus videar*—Cic. *Irritant ad pugnandum, quò fiant acriores*—Varr. And here observe, that *quò* is used, instead of *ut*, before a comparative; and sometimes, though rarely, when a comparative does not follow: as, *Quæ, non quò te celem, non perscribo*—Cic. But if the final cause is to be perfect in any time either past, present, or future, then the preterperfect subjunctive is to be used: as, *Ne frustra hi tales viri venerint, te aliquando, Crasse, audiamus*—Cic. *Timeo ne Verres impunè fecerit*—Cic. Indeed, all such instances are sufficiently regulated by the sense. *Ut, ne, quò, quominùs,* when used in what is called a relative or connective sense, require the potential mood, and follow the same rules that have been just given: as, *Futurum sensit, ut cæteri sequerentur*—Nep. *Ne quis impediretur, quominùs frueretur*—Nep. If the dependent action is passing now or at some future time, the present potential is used: as, *Orandum est, ut sit mens sana in corpore sano*—Juv. *Orare jussit, ad se ut venias*—Ter. *Spero fore, ut contingat id nobis*—Cic. (See the preceding *Note, imâ pag.*) If, in this case, an imperfect precede, the same tense should follow: as, *Idem enim impediret, quominùs mecum esses, quod nunc etiam impedit*—Cic. But, if the dependent action is to be considered as completed either in past, present, or future time, the preterperfect subjunctive must be used: as, *Si verum est, ut populus R. omnes gentes superârit*—Nep. *Faciam ut noveris*—Ter. *Si est, culpam ut Antipho in se admiserit*—Ter. But *ut* after verbs of wishing seems to be excepted from these rules, and to follow the construction of *utinam*: as, *Cuperem ipse parens spectator adesset*—Virg. *Quàm vellem ut te a Stoicis inclinasses*—Cic. *Vellem affuisses*—Cic. *Ut*, when corresponding to the intensives *ita, adeo, sic, tam, talis, toties, tantus, is,* &c. requires the subjunctive, in the same tenses that have been just specified. When the dependent action is represented as passing at a past time, the imperfect is used: as, *Cum jam in eo esset, ut oppido potiretur*—Nep. When the dependent action is passing at some time present or future. the present is used: as, *Adeone ig-*

ret, while others consider that the former tense is used for the latter, by the figure Enallage. In *Dum id quæro, tibi qui filium restituerem*—Ter. Heaut. III. 1. 83, some would substitute *restituam*, while others read *restituerim*, used for *restituam*, as *dixeris* sometimes is for *dicas*. The past follows the present, when the sense requires it: as, *Velim ita fortuna tulisset*—Cic. *Servis suis ut januam clauderent, et ipsi ad fores assisterent, imperat. Deum precor ut hic dies tibi feliciter illuxerit*—Cic. *Persuadet Castico ut idem faceret*—Cæs. In such instances, the present seems to be used *historically* (see. p. 72), *imperat* and *persuadet* having the effect of perfects. *Ut* is found with the infinitive: as, *Ut meliùs quicquid erit pati*—Hor. Car. I. 11. 3. for *patiaris*. This is a Grecism, which we have formerly noticed, under the explanation of the moods and tenses. Some resolve this example thus: *Ut* (vel *cum*) *melius sit pati quicquid erit, quàm tentare* &c. Others thus: *Ut* (vel *quanto*) *melius est æquo animo pati quicquid* &c. And others, in different other ways.

narus es, ut hæc nescias—Cic. *Nunquam erit tam oppressus senatus, ut ei ne supplicandi quidem ac lugendi sit potestas*—Cic. If in this case an imperfect precede, the same tense must also follow. But when the dependent action is represented as complete either in time past, present, or future, the perfect subjunctive is used: as, *Videre licet alios tantâ levitate, iis ut fuerit non didicisse melius*—Cic. *Rex tantùm motus est, ut Tissaphernem hostem judicaverit*—Nep. *Sic erudivit, ut in summâ laude fuerint*—Nep. In such sentences *ut*, and, sometimes, *quominùs*, are used alone, the intensive word being understood.——*Ut* is used for *supposing that, allowing that,* before the potential only; and, in like manner, its negative *ne:* as, *Ut enim rationem Plato nullam afferret*—Cic. *Ut ita dicam*—passim. *Ne singulos nominem*—Liv. *Ut* is sometimes omitted: as, *Unde illa scivit, niger an albus nascerer? Age porro, scisset*—Phædr.

(6) *Ut qui, utpote qui, utpote quum,* generally; and the particles of wishing or praying, *utinam, o si*[1], and *ut*, for *utinam,* always have the subjunctive mood: as, *Ita tum discedo ab illo, ut qui se filiam daturum neget*—Ter. *Antonius procul aberat, utpote qui magno exercitu sequeretur*—Sall. *Me incommoda valetudo, utpote cum sine febri laborâssem, tenebat Brundusii*—Cic. *O mihi præteritos referat si Jupiter annos*—Virg. *Utinam liberorum mores non perderemus*—Cic. *Utinam ea res ei voluptati sit*—Cic. *Ut illum dii deæque perdant*—Ter. Indeed, *utinam* is only a variety of *ut* or *uti,* which is used in the last example for *utinam*, a word of wishing being understood in all such instances. *Utinam* expresses a wish either for the present, past, or future, and always requires the subjunctive. For the *present,* the preterimperfect subjunctive is used: as, *Utinam pro decore nobis hoc tantùm, et non pro salute, esset certamen*—Liv. For the *past imperfect,* the preterimperfect is used: as, *Utinam istuc verbum ex animo diceres*—Ter. For the *past perfect,* the preterpluperfect: as, *Fecissentque utinam*—Virg. For *future time,* the present subjunctive: as, *Utinam illum diem videam*—Cic. In the former case, *utinam* is sometimes omitted by the poets; and in the latter, oftener than it is expressed: as, *Me quoque quâ fratrem mactâsses, improbe, dextrâ*—Ovid. *Dii te eradicent*—Ter. *Quod benè vertat*—passim.

---

[1] *Si* is sometimes used for *o si,* or *utinam:* as, *Si nunc se nobis ille aureus arbore ramus Ostendat nemore in tanto*—Virg. *Quàm vellem* is likewise used in the sense of wishing: as, *Quàm vellem Romæ mansisses*—Cic. in which, however, *ut* is understood. Sometimes even the particle and verb are both understood: as, *Tecum ludere, sicut ipsa, possem*—Catull. i. e. *opto ut,* or *utinam, possem.* To these may be added such expressions as *Ne sim salvus, Ne vivam,* (may I die,) which may be thus completed—*Ita precor, ita voveo, ut ne sim salvus, ut ne vivam.* Thus also *utinam ne;* as, *Utinam ne in nemore Delio securibus Cæsa cecidisset abiegna ad terram trabes*—Enn. ap. Cic. Instead of which some employ *utinam non.* Cicero uses both: as, *Illud utinam ne verè scriberem*—Fam. v. 17. *Hæc ad te die natali meo scripsi; quo utinam susceptus non essem, aut ne quid ex eadem matre postea natum esset*—Attic. xi. 9. extr.

The ellipsis of *utinam* is the foundation of what is called the optative mood. But its omission not being allowable in all tenses, nor common in any but the present, it seems scarcely admissible to consider this as a distinct mood. For the *future perfect*, when it is intended to wish that a future action may be completed, the preterperfect or the preterpluperfect is used: as, *Utinam hic surdus, aut hæc muta facta sit*—Ter. *Utinam* (*inquit C. Pontius*) *ad illa tempora me fortuna reservavisset, et tunc essem natus si quando Romani dona accipere cœpissent: non essem passus diutiùs eos imperare*—Cic. in which *reservavisset* implies a wish for past time, and *essem natus* for future. But *ut* used for *postquam, quam, quomodo,* and as an adverb of likeness (see also *Note* 4), is followed by the indicative; and *ne,* as an adverb of hindering, by the imperative or subjunctive: as, *Ut sumus in Ponto, ter frigore constitit Ister*—Ovid. *Ut falsus animi est!*—Ter. *Ut tute es, item omnes censes esse*—Plaut. Sometimes, also, the future subjunctive: as, *Ut sementem feceris, ita metes*—Cic. *Abi, ne jura, satis credo*—Plaut. *Ne fugite hospitium*—Virg. *Ne post conferas culpam in me*—Ter. *Non,* in a forbidding sense, is always joined with the future indicative, and not with the imperative or subjunctive. Indeed, it is most likely, that *ne* is, like *non,* always a mere negative adverb, and that the subjunctive following it is governed by *ut* understood, which is also frequently expressed: thus, *Eisque prædixit, ut ne priùs Lacedæmoniorum legatos dimitterent, quàm ipse esset remissus*—Nep. *Sed tamen ita velim, ut ne quid properes*—Cic. *Ut non* is likewise used for *ut ne:* as, *Ut plura non dicam, neque aliorum exemplis confirmem*—Cic. Or, for *quin:* as, *Potest igitur, judices, L. Cornelius damnari, ut non C. Marii factum condemnetur*—Cic. We also find *quò ne* with a comparative: as, *Cautum erat quò ne plus auri, et argenti facti domi haberemus*—Liv.

(7) *Dummodo* is joined with the subjunctive: as, *Omnia honesta negligunt, dummodo potentiam consequantur*—Cic. Also *dum,* when used for it: as, *Oderint, dum metuant*—Cic.

Note 6. When the English *that* is not *commonly* considered as a pronoun, or definitive, and when at the same time it comes between two verbs, it is, in Latin, expressed by *ut* or *quòd* with a finite verb following, or the noun after it is put in the accusative, and the verb, in the infinitive mood[1].——*Ut* is commonly used after, 1st, Verbs signifying to intreat or request. 2dly, After verbs signifying to decree, happen, order or command, but seldom after *jubeo,* unless signifying to decree. 3dly, After verbs signifying to advise or persuade, generally. 4thly, After verbs signifying to cause, effect, or bring to pass. 5thly, The articles of every agreement are expressed by *ut.* 6thly, All intensive words, as *adeo, ita, talis, tantus,* the pronouns *is* and *hæc,* &c. are followed by *ut*. This word[1] is generally used to express the final cause, or end proposed; *quòd*, the moving or impelling cause: thus, "Scholam petere solebat, non *quòd* literarum studiosus erat, sed *ut* patri morem gereret," He went to school, not *that* he was desirous of learning, but *that* he might comply with the humour of his father. Thus also, *Gaudeo quòd te interpellavi*—Cic. *Cursorem miserunt, ut nuntiaret*—Nep. But in such phrases as *Futurum sensit, ut cæteri sequerentur*—Nep. and *Inde fit, ut rarò reperire queamus*—Hor., *ut* does not denote the final cause, but serves rather to point out the connexion or relation subsisting between the preceding verb and the following member of the sentence, and answers to the question by *what?* Neither does *ut*, when used after intensives, indicate the final cause, but the manner, as in *Nullum tam impudens mendacium est, ut teste careat*—Plin. In regard to such sentences, it is to be observed, that the intensive is sometimes implied, as in *Fuit disertus* (he was so eloquent) *ut in primis dicendo valeret*—Nep. and that, instead of *ut* after intensives, and after *dignus, indignus, idoneus, major, ejusmodi*, &c., *qui* is often used: as, *Quis est tam Lynceus, qui tantis tenebris nihil offendat, nusquam incurrat*—Cic. *Qui illum decreverunt dignum, suos cui liberos committerent*—Ter. *Itane tandem idoneus Tibi videor esse, quem tam apertè fallere incipias dolis!*—Ter. *Major sum, quàm cui possit Fortuna nocere*—Ovid. *Genus belli est ejusmodi, quòd maximè vestros animos excitare debet*—Cic. *Missi sunt, qui* (or *ut*) *consulerent*—Nep. Indeed, it may be added, that in some instances, *quod* does not denote a moving or impelling cause, but is used merely connectively, when a simple event is expressed, as depending upon a preceding verb; thus *Scio jam filius quòd amet meus*—Plaut. for *filium meum amare*. *Ne* is the same as *ut ne* or *ut non*; *quominùs* is similar to *ne*, for *quò* is used with comparatives instead of *ut*, and *minus* is merely a negative; and *quin*, which is *quì ne*, is used for *quominus, quòd non*, or *ut non*; so that *ut*, or the sense of it implied, seems the basis of most of these particles.——As it is impossible to class all words with the respective methods of expressing *that* after them, and as many verbs are followed by different forms, sometimes without any visible difference in the meaning, I shall subjoin to this Rule, from Seyer, an alphabetical list (though not a complete one, one half of the examples of which is, he says, taken from Gesner's Thesaurus) of words followed by the accusative and infinitive, or by certain particles and finite verbs; premising, however, that, upon an examination of his instances, *quòd* is evidently often used for *quia* or *quoniam*, and that several words appear to be followed by *ut*, not through their own particular nature, but by means of the verb with which they are connected, or some intensive word expressed or implied in the preceding member of the sentence; and that all the different forms are not always to be used indifferently, but with a general reference to the several explanations which have been given of the nature and use of the infinitive mood, and of the precise meaning and use of *quòd* and *ut*. For instance, we may say, *Gaudeo te valere,* I am glad that you are well, which is equivalent to, *Gaudeo tuâ salute,* or *valetudine bonâ*; or *Gaudeo quòd tu vales*, or *valeas*, both being expressions of similar meaning; but we cannot, in this sense, say *Gaudeo ut tu valeas,* because this would be supposed to mean I am glad (in order) that you may be well. And although we may say *Vis me uxorem ducere*, Do you wish me to marry, or my marriage, or *Vis ut uxorem ducam,* Do you wish that I should marry, we cannot use *quòd* in this sense. We may say *Suadeo tibi fugere,* or *ut fugias otium,* if the intention, aim, and final cause of advising be to induce you to shun idleness; but we cannot say *Suadeo tibi ut* (nor *quòd*) *rex venerit,* if we mean to convey information, the verb not admitting this sense. When *persuadeo* denotes to persuade, that is, advise thoroughly, or with effect, it is commonly followed by *ut*; thus, He persuaded me to be, *Mihi persuasit, ut essem*. But when it signifies to persuade, or to convince, it is followed by the infinitive; thus, He persuaded me, that I was, *Mihi persuasit, me esse.* In like manner *moneo*, when it signifies to apprize, by way of counsel, of any truth or fact, requires the infinitive; *monentibus amicis, cavendum esse Mutium*—Suet. His friends telling him by way of caution. But when advice to action is implied, *ut* is used. The same author says, *Monitus est, ut vim multitudinis caveret.* But although we have endeavoured to point out the principal and prominent difference between *quòd* and *ut,* it must be observed, that, in some instances, the shades of difference become so faint, that their respective significations very much approximate each other. We find even *quòd* used for *ut*: as, *Præmoneo nunquam scripta quòd ista legat*—Ovid. *Mos veterum fuit, quòd prætor soleret pronunciare*—Ascon. in Verrin. This is not so remarkable in the last example, since, had *ut* been used, it would have been but as a definitive or connective. *Ut* for *quòd*: as, *Juro ut ego rempublicam non deseram*—Liv. *Si verum est ut populus R. omnes gentes virtute superârit*—Nep. But notwithstanding these and similar instances, there is a distinction generally observed between *quòd* and *ut*; for, as Ursinus observes, were we to say *Dic quòd veniat,* we simply relate that the thing is doing; if *Dic ut veniat,* we mean, that it may be done: if we say *Audivi quòd fuerit prælium*, we simply declare or specify the thing heard; if *Audivi ut fuerit prælium,* we refer to the manner of the action. We likewise sometimes find *qui* used as if equivalent to *quia* or *quòd*, and as well as *quò*, used also for *ut*[1]; and, indeed, it is possible that

---

[1] It was originally intended (see page 88) to introduce here the whole of the discussion relative to *that.* That part of it, however, which refers to the infinitive or *ut* or *quòd,* will be found explained under Rule XLIV.

---

[1] *Ut*, denoting the final cause, seems equivalent to the Greek *ἵνα*, *eo fine, in hunc finem, eo consilio*; and, when used connectively, to ὅτι; whence, as will hereafter be noticed, it is probably derived. *Quòd* may, perhaps, claim the same origin.

---

[1] Thus, *Nam in prologis scribendis operam abutitur, Non quî argumentum narret, sed quî malevoli Veteris poëtæ maledictis respondeat*—Ter. prol. And., in which *quî* is supposed to be equivalent to *ut*. *Stultus es, qui huic credas,* in which it is reckoned equivalent to *quia* or *quòd*. You are a fool for believing him, or

ut, quòd, id, all denoting *that,* may bear some affinity to one another, since *ut,* originally written *uti,* may be *ὅτι,* and *quod, και ὅττι, qu' otti, quoddi, quodde,* (hence *quòd,*) for we know that, in etymology, *h* and *q,* and *t* and *d* are respectively esteemed convertible letters. Indeed, *ὅτι,* in whatever way it may be used, is, in reality, the neuter gender of *ὅϛις,* as will be evident by observing the way in which it is sometimes used at the end of a sentence: thus, 'Αλλ' *οὐκ ἀποδώσεις, οἶδ' ὅτι*—Aristoph. "But you will not restore it, I know *that;*" or, as we often express the same assertion, "But I know *that* you will not restore it." When it does not receive the action of the verb, and signifies *that* or *to the end that,* like the Latin *ut* or *uti,* it is still considered as the pronoun, but governed by *δι'* or *διὰ,* thus *διὰ ὅτι, for that,* or *for that purpose.* And in this way, it likewise denotes the moving or impelling cause, like the Latin *quòd.* Even when the Latin *ut* or *uti* is used as an adverb of likeness, denoting *as,* it may still be considered as having the import of a definitive, since this last is supposed to be the German *es,* signifying *that, it,* or *which:* thus, *Illi, ut erat imperatum, circumsistunt,* i. e. They surround him, *as* (or *that*) had been ordered. And, in English, the *that* which was formerly denominated a conjunction, is now almost universally considered as an adjective, a definitive, or demonstrative, and is, like *quòd,* easily resolvable into a relative pronoun, being, as such, a word connecting two parts of a sentence. Thus, if we say *Benefacis, quòd me adjuvas,* You do well that you assist me, we may resolve it into *Adjuvas me, què id benè facis,* You assist me, and *that,* or rather *for that* (*què ad id* or *ob id, quod* being equivalent to *que id,*) you do well[1]. But whether *quòd* be generally the relative; or whether it originally come from the same source as *ut,*—since the respective imports of these two are so generally considered as greatly dissimilar, are matters concerning which perhaps too much has already been said, as they are subjects rather of curious than of beneficial investigation.

A List *of Words having* quòd, ut, &c., *or the Infinitive Mood, after them*[2].

Abnuo acc. and inf.
Abstineo quominùs.
Absum ut, quin.
Accedo ut, quòd.

---

to believe him. *Qui huic credis* would denote simply, You, who believe him, are a fool. *Neque enim hoc feci, quò tibi molestus essem*—Plin. in which *quò* is equivalent to *ut.* See also *Note 5,* (5).

[1] There are a few instances in which *quòd* seems redundant: thus, *Quòd simulatque Gracchus perspexit fluctuare populum*—Auct. ad. Herenn. iv. 55. *Quòd utinam illum eadem hæc simulantem videam*—Sall. Jug. 14. 21.

[2] The classical instances, and their authorities, are here omitted, that the list might not extend beyond the limits necessarily prescribed to a work of this description; but this circumstance is, comparatively, of no great importance,

Accido ut, acc. and inf.
Accipio, acc. and inf.
Acerbum est, acc. and inf.
Addo quòd, ut.
Admoneo, see Moneo.
Æquitas quæ ut.
Æstimo ut.
Affirmo, acc. and inf.
Ago ut, ne, acc. and inf.
Alieno quin.
Alius quàm ut, nisi ut.
Ambigitur quin.
Ango, acc. and inf.
Animadverto quod, acc. and inf.
Annuo, acc. and inf.
Apparet quòd, acc. and inf.
Appello quòd.
Arguo, acc. and inf.
Argumentum quòd, ut, ne, acc. and inf.
Assequor ut.
Assentior, acc. and inf., ne.
Assevero, acc. and inf.
Audio, acc. and inf.
Auctor est ut, ne, acc. and inf.
Autumo, acc. and inf.
Bonum, melius, optimum est, ut.
Cadit ut.
Cano, Canto, acc. and inf. ut.
Caput est ut.
Caveo, Cautio, ut, ne.
Cavillor, acc. and inf.
Causa est, quòd, ut, quin.
Censeo ne, acc. and inf.
Cerno ut (how), acc. and inf.
Clamo and comp. ut, acc. and inf.
Cogitatio ea ut.
Cogo ut.
Cognosco quòd, acc. and inf.
Committo ut.
Comperio, acc. and inf.
Competit ut.
Complector ut.
Concedo ut, acc. and inf.
Conditio ista est ut.
Conficio ut.
Confido ut, acc. and inf.
Confirmo ut, acc. and inf.
Confiteor, acc. and inf.
Congruo ut.
Conor quominùs.
Consilium esse ut.
Consentio, acc. and inf.
Consentaneum est, acc. and inf.
Consequor ut ne.
Constantia, Inconstantia quæ ut.
Constituo ut, acc. and inf.
Contendo ut, ne, acc. and inf.
Contineo quin.
Contingit ut.
Convinco, acc. and inf.
Convenit ut, ne.
Credo, acc. and inf.
Custodio ne.
Cura, Curo ut, quòd, ne.
Decerno ut.
Decet, Dedecet, acc. and inf.
Declaro, acc. and inf.
Deduco quominùs.
Definio, Definitio hæc ut, quominùs.
Defugio, see Fugio.
Demonstro, acc. and inf.
Denuntio ut, acc. inf.
Deploro, see Ploro.
Deprecor ne, ut.
Despero acc. and inf.
Deterreo ne.
Devito ne.
Dico-is, acc. and inf., ut and quòd seldom.
Dignus est ut.
Do ut, acc. and inf.
Doceo, acc. and inf.

---

since the nature of the infinitive mood, and that of *quòd*, *ut*, &c. have been so fully explained. And, for the same reason, the list itself might have been altogether omitted, without much loss or inconvenience. Indeed, upon a minute inspection, it appears to me both redundant and defective; and, in some respects, so likely to perplex a learner, that I would advise him to rely chiefly on the general rule, and on his own observation. Some of the other lists occupy a considerable space, but their insertion could not, with propriety, be avoided.

Doleo quòd, acc. and inf.
Dubium est quin.
Dubito, an, num, utrum, acc. and inf.
Duco (*to lead*), Adduco ut.
Edico ut, ne, acc. and inf.
Edictum ne.
Efficio ut, ne, acc. and inf.
Enuntio, acc. and inf.
Eripio quin.
Erro quòd.
Error hic ut.
Evenio ut, quòd.
Evinco ut.
Excipio ut, ne.
Excogito ut.
Excuso quòd (*for* quià).
Exigo ut.
Existimo, acc. and inf.
Exoro ut, ne.
Expecto ut.
Experior ut.
Exploro, acc. and inf.
Extremum est ut.
Facio ut, quòd.
Fallo, acc. and inf.
Falsum esse ut.
Fama pervenit, acc. and inf.
Fateor, acc. and inf.
Fero ut, acc. and inf.
Fides est, acc. and inf.
Fingo, acc. and inf.
Fit ut; Fiebat, factum est, &c. ut.
Fleo, acc. and inf.
Fremo, acc. and inf.
Fugio, Defugio ne, quin.
Fugit quin.
Gaudeo quòd, acc. and inf.
Glorior, acc. and inf.
Gratia quòd vivo.
Gratulor quòd, acc. and inf.
Habeo hoc ut.
Hortor, Cohortor ne, ut.
Impedio ne, quominùs.
Impello ut.
Impetro ut, ne.
Inclamo ut.
Inclino ut.
Induco ut, ne, quominùs.
Injicio mentem ut.
Instituo ut.
Insto ut, ne.
Insuesco ut.
Integrum erat ut.
Intercedo ut ne, quominùs.
Intelligo, acc. and inf.
Interdico ne.
Interest ut, acc. and inf.
Invito ut.
Irascor, Succenseo quòd.
Jubeo ut, acc. and inf.
Juro, Adjuro, acc. and inf.
Jus hoc ut.
Juvo, acc. and inf.
Laboro, Elaboro ut, ne.
Lætor, acc. and inf.
Laus est, acc. and inf.
Largior ut.
Lege eâ ut.
Licet ut, acc. and inf.
Liquet, acc. and inf.
Mando ut ne.
Memini, acc. and inf.
Mente eâ ne.
Mentior, acc. and inf.
Metuo, see Timeo.
Minor, acc. and inf.
Miror, mirus &c. quòd, ut, quin, acc. and inf.
Molior ut.
Moneo, Admoneo ut, ne, acc. and inf.
Mos est ut.
Mora est quin.
Moror quominùs, acc. and inf.
Munus est quòd, ut.
Narro ut (*for* quemadmodum).
Nascor ut.
Necesse est ut, acc. and inf.
Nego, Denego, acc. and inf.
Negotium dat ut.
Nitor, Connitor ut, ne.
Nosco, acc. and inf., ut (*how*).
Nuntio, Nuntius, acc. and inf.
Objicio quòd.
Obliviscor, acc. and inf., ut *for* quemadmodum.

Obsecro ut, ne.
Observo ne.
Obsisto, Obsto ne.
Obtestor ut, ne.
Obtineo ut.
Obtrecto ne.
Officium primum est ut.
Omitto quòd.
Opinio, (with *ea,* ut) acc. and inf.
Operam dare ut.
Opto ut.
Oportet ut, acc. and inf.
Oro ut, ne.
Ostendo quòd, acc. and inf.
Paciscor &c. ut, ne.
Parum est quòd, ut.
Par est, acc. and inf.
Paro ut.
Pateo, acc. and inf.
Patior ut, quin, acc. and inf.
Paveo, see Timeo.
Peccatum quòd.
Percipio ut, acc. and inf.
Perduco ut.
Perficio ut.
Permitto ut.
Perpello ut.
Persevero ut.
Perspicuum est, acc. and inf.
Peto, Postulo, Precor, &c. ut.
Plero, Deploro quòd, acc. and inf.
Polliceor, acc. and inf.
Præcipio ut, ne.
Prædico, -as, acc. and inf.
Prædico, -is ut, ne, acc. and inf.
Præscribo ut, ne.
Præsto ut, acc. and inf.
Prætereo ut, ne, quin, acc. and inf.
Prætermitto as Prætereo.
Prævertor quòd.
Probo ut, quòd, acc. and inf.
Profiteor, acc. and inf.
Prohibeo ne, quin, quominùs, acc. and inf.
Promitto, acc. and inf.
Prope erat ut.
Propositum tertium est ut.
Propono ut, acc. and inf.
Proprium est civitatis ut.
Prospicio, acc. and inf.
Prodest quòd, quin, acc. and inf.
Provideo ne.
Pugno ut.
Puto, acc. and inf.
Quàm with comp. degree ut.
Queror quòd (*because*), acc. and inf.
Rarum est ut.
Recuso ne, quin, quominùs.
Refero quòd.
Relinquitur ut.
Reliquum ut, quominùs.
Renuntio, acc. and inf.
Reor, acc. and inf.
Repeto ut.
Restat ut.
Resisto ne.
Respondeo ut.
Rogo ut, ne.
Sancio ne, acc. and inf.
Sapientia quòd.
Scelus est quòd.
Scio (quòd *rarely*), acc. and inf.
Scribo ut, ne, acc. and inf.
Senatûs consultum ne, ut.
Sententia una ut.
Sequitur ut, acc. and inf.
Signum ne, acc. and inf.
Simulo, acc. and inf.
Sino ut.
Spero, Spes ut, acc. and inf.
Statuo ne, acc. and inf.
Sto ne, quominùs.
Struo ut.
Studeo ut.
Stupeo, acc. and inf.
Suadeo ut, dat. and inf.
Subeo, Succurro, acc. and inf.
Sum, Est ut, (inde est quòd,) acc. and inf.
Supplex ut.
Suscipio ut.
Suspicor ut ne, acc. and inf.
Tango ut.

Tempus est ut.
Teneo ut, ne, quin.
Tento ut.
Testis quòd.
Testor, acc. and inf.
Timeo &c. ne, ut, quin, acc. and inf.
Trado, acc. and inf.
Tribuo ut.
Vereor ne, ut.
Verisimile est ut, acc. and inf.
Verum est ut, acc. and inf.
Veto ne, quominùs, acc. and inf.
Video, acc. and inf.
Visum est mihi ut.
Video for Caveo, ne, ut.
Vinco. Vicit sententia ut, acc. and inf.
Vis parva naturæ est quòd.
Vim hanc habuit ut.
Vitium est quòd.
Volo ut, acc. and inf.
Utilis ut ne.

LISTS.

Neuter Verbs variously construed under the same Signification.

Accedere muris, *Liv.* ad urbem, *Sall.* in oppidum, *Cic.* accedere domos infernas, *Virg.* accedere alicui, *i. e.* assentiri, *Quinct.*[1]

Accidit auribus, *Plin.* ad aures, *Liv.* genibus, *Id.* ad genua, *Suet.* in te isthuc verbum, *Ter.*

Accubare horreis, *Hor.* scortum, *Plaut.* alicui in convivio, *Cic.* apud aliquem, *Id.* *Sic.*

Accumbere epulis, *Virg.* in epulo, *Cic.*

Acquiescere rei alicui, *Sen.* aliquâ re, *Cic.* *at sæpiùs*, in aliqua re, *Id.*

Adambulare lateri alicujus, *Apul.* ad ostium, *Plaut.*

Adequitare portæ, *Plin.* adequitare Syracusas, *Liv.*

Adesse pugnæ, *i. e.* præsentem esse, *Cic.* in pugna, *Sall.* ad exercitum, *Plaut.* adesse amicis, *i. e.* auxiliari, *Cic.*

Adhærere lateri, *Liv.* ad turrim, *Cæs.* in me, *Cic.* fronte, *pro* in fronte, *Ovid.* *Sic.*

Adhærescere justitiæ, *Cic.* ad saxum, *Id.* in hanc materiam, *Id.*

Adhinnire equæ, *Ovid.* equam, *Plaut.* ad orationem, *Cic.*

Adjacere mari, *Liv.* mare, *Nep.*

Adnare navibus, *Liv.* naves, *Cæs.*

Adnatare insulæ, *Plin.* ad manum, *Id.*

---

[1] Also, in the same sense, *Accedere ad sententiam alicujus*—Plaut. But when the noun denotes a person, the dative is used; for with an accusative of a person and *ad*, *accedo* signifies *to go*. When it signifies *to be added to*, either construction may be used: as, *Hoc accedit damnis*—Ovid. *Ad hæc mala hoc mihi accedit.* In this sense, also, the dative of a person is usually preferred. When it denotes *to happen to*, the dative only is used: as, *Huic nihil possit offensionis accedere*—Cic. *To arrive at*, the accusative with *ad*: as, *Quis ita ad venustatem Æsopi accedat.*

Adrepere virorum animis, *Tac.* ad amicitiam alicujus, *Cic.*

Adstare mensis domini, *Mart.* trabes, *V. Flac.* ad Achillis tumulum, *Cic.* in conspectu, *Id.*

Adstrepere alicui, *Tac.* aures alicujus, *Plin.*

Adsultare vallo, *Sil.* moras portarum, *Stat.*

Advenire alicui, *Tac.* urbem, *Virg.* ad urbem, *Ovid. Sic.*

Adventare alicui, *Tac.* portis, *Stat.* locum, *Tac.* ad Italiam, *Cic.*

Adversari alicui, *Cic.* aliquem, *Tac.*

Advigilare alicui, *Tib.* ad custodiam ignis, *Cic.*

Adulari alicui, *Curt.* aliquem, *Cic. Col. Tac.*

Advolare rei, *vel* homini, *Plin. Virg.* ad equites, *Liv.* advolat rostra Cato, *Cic.*

Afflare alicui rei *vel* personæ, *Hor.* aliquem *vel.* aliquid, *Virg.* aliquid alicui, *Virg.*

Affluere alicui, *Ovid.* ad aliquid, *Cic.*

Allabi oris, *Virg.* ad exta, *Liv.* aures alicujus, *Virg.*

Allatrare alicui, *Aur. Vict.* aliquem *sæpiùs, Liv. Plin. Col.*

Alludere alicui, *Plin.* ad mulierem, *Ter.*

Anniti hastæ, *Virg.* ad aliquid, *Cic.* aliquid, *i. e.* conari perficere, *Plin.*

Antecedere alicui rei, *Cic.* aliquem, *Id.* antecedere aliquem ætate, nobilitate, magnificentiâ, *Justin. Suet. rarò* alicui.

Antecellere alicui, *Cic. rarissimè* aliquem.

Anteire alicui, *Cic.* aliquem, *Tac.* alicui ætate, *Cic.* omnes gloriâ, *Sall.* cæteros virtute, *Cic.*

Antestare cæteris virtute, *Gell.* cæteros robore, *Apul.*

Antevenire rei alicui, *Plaut.* aliquem, *Sall.* tempus, *Claud.*

Antevertere alicui, *i. e.* ante eum venire, *Ter. Sic.* antevertere damnationem veneno, *i.e.* prævenire, *Tac. At,* antevertere rem rei, *est* præponere, *Plaut.*

Apparere alicui, *i. e.* officii aut obsequii causâ præsto esse: *ut,* Lictores apparent Consulibus, *Liv.* Apparent ad solium Jovis, *Virg.*[1]

Appropinquare Britanniæ, *Cæs.* portam, *Hirt.* ad portam, *Id.* appropinquat alicui pœna, *Cic.*

Arridere alicui, *i. e.* placere, *Hor.* Arridere ridentibus, *Id.* aliquid, *Gell.*

Aspirare cœptis, *Ovid.* ad aliquem, *i. e.* pervenire, *Cic.* ad laudem, *i. e.* contendere, *Id.* in curiam, *Id.*

Assidere ægro, *Senec.* Assidet insano, *i. e.* proximus est, *Hor.* Assidere aliquem, *Sall.*

Assistere alicui, *Plin.* ad fores, *Cic.* super aliquem, *Virg.* contra aliquem, *Cic.* Assistere equos, *i. e.* sistere, *Stat.*

Assuesco, assuefacio, assuefio, re aliquâ: Genus pugnæ quo assueverant, *Liv.* Puro sermone assuefacta domus, *Cic.* Assuescere rei alicui, *Liv.* Operi assuefecit, *Id.* Assuescere ad homines, *Cæs.* In hoc assuescat, *Quinct.* animis bella, *Virg.*

Attendere Cæsari, *Plin.* juri, *Suet.* aliquem, *Cic.* res hostium, *Sall.* animum, *Ter.* animum ad rem aliquam, *Cic.*

---

[1] When it denotes *to be conspicuous,* or *to be clear,* it is generally followed by the dative only: as, *Apparet mihi res*—Hor. *Cui non apparere, affectare eum imperium in Latinos*—Liv.

Auscultare alicui, *Ter.* aliquem, *Plaut.*

Blandiri sensibus, *Cic.* igneam sævitiam, *Colum.*

Colludere alicui, *Hor.* cum aliquo, *Cic.*

Confido, *Vid.* Fido.

Congruere alicui, *Ter.* cum re aliqua, *Cic.* inter se, *Id.*

Constare sibi, *Cic.* secum, *Id.* Constat inter omnes, *Nep.* Res mihi cum aliis constat, *Auct. ad Her.*

Consuescere alicui, *Ter.* cum aliquo, *Plaut.* libero victu, *Colum.* juvencum aratro, *pro* consuefacere, *Id.*

Consulere alicui, *Ter.* famæ alicujus, *Cic.* de salute sua, *Id.* duriùs in aliquem, *Tac.* in longitudinem, *Ter.* in commune, in medium, in publicum, *Ter. Lucan. Plin.*

Convenire alicui, *Cic.* cum re aliqua, *Id.* Convenit in eum hæc suspicio, *Id.* Cothurnus convenit ad pedem, *Id.* Conveniunt mores, *Ter.* Majestas et amor non conveniunt, *Ovid.* Ætatem aliam aliud factum convenit, *Plaut.* Aliquid mihi convenit cum adversariis, *Auct. ad Her.* Convenimus inter nos, *Plaut.* Inter omnes convenit, *Cic.* Sævis inter se convenit ursis, *Juv.*

Deficiunt mihi vires, *Cæs.* me vires, *Cic.* Deficior viribus, *Senec.* omnibus rebus, *Col.* ab arte, *i. e.* destituor, *Ovid.*

Degenerare patri, *Claud.* aliquem, *Ovid.* a virtute, *Cic.*

Derogare alicui, *Cic.* legi, *Auct. ad Her.* de lege, *Cic.* ex æquitate, *Id.* fidem alicui, *Id.* de fide alicujus, *Id.*

Desperare saluti alicujus, *Cic.* de republica, *Id.* pacem, *Id.* rempublicam, *Id.*

Desuescere honori, *Sil.* Desueta bello agmina, *Virg.* *At hoc dativo an ablativo dictum, incertum.*

Desunt verba dolori, *Ovid.* In Antonio defuit hic ornatus, *Cic.* Paucæ ei centuriæ ad Consulatum defuerunt, *Id.*

Dominari cunctis oris, *Virg.*[1] in cætera animalia, *Ovid.* in civitate, *Cic.*

Excellere alicui dignitate, *Cic.* in aliqua re, *Id.* super alios, *Liv. aliter,* inter, præter cæteros, *Cic.* inter aliquos, *Id.*

Facere ad aliquid, *pro* prodesse *vel* convenire, *Ovid. et alii frequenter. Rarò hâc notione,* facere alicui, *Prop. Hor.*

Fidere, confidere rei alicui, *Virg. Cic.* re aliquâ, *Id.* in re aliqua, *Hirt.*[2]

Gratulor tibi hanc rem, *Cic.* hâc

---

[1] Some have supposed this case to be the dative; and some the ablative. Alvarez conceives it to be the dative, and in the following it certainly is this case; *Toti dominabere mundo*—Claudian. Diomedes and Vossius have imagined it to be the ablative. Alvarez considers such expressions as *Dominatus est Alexandriæ, Victis dominabitur Argis,* as similar to *Natus est Romæ, Athenis. Dominor* is often followed by *inter.*

[2] When the following noun is a person, the dative only is used; as, *Confido tibi,* not *te,* unless *te* depend upon some infinitive. *Fido* is often followed by the dative, and often by the ablative, but perhaps by the latter oftener. *Confido* is construed in like manner: as, *Sibi confidere*—Cic. *causæ*—Cic. *firmitate corporis*—Cic. in which last there is an ellipsis of *in.* It is often construed with the infinitive: as, *Confido fore;* and thus also *diffido.* When this last denotes to *distrust,* it governs the dative only: as, *Prudentiæ alicujus diffidere*—Cic. But we say *Confidere* or *Diffidere de salute alicujus,* and the like, in which the former seems to denote *to have hopes of,* and the latter to *despair of.*

re, *Cæl. ap. eund.* de hac re, *Cic.* in hac re, *Id.*

Hæret lateri, *Virg.* curru, *Id.* alicui in visceribus, *Cic.*[1]

Ignoscere alicui, *Ter.* vitio, *Ovid.* peccatum suum alicui, *Plaut.*

Illudere alicui, *Virg.* aliquem, *Ter.* aliquid, *Virg.* in aliquem, *Ter.* in aliquo, *Id.*

Illabi rei alicui, *Virg.* in rem aliquam, *Cic.* Pernicies illapsa civium animos, *Id.* ad eos illabi, *Id.*

Illuxit dies alicui, *Liv.* aliquem, *Plaut.*

Imminere rei alicui, *Ovid.* in fortunas alicujus, *Cic.*[2]

Immorari rei alicui, *V. Max.* in re aliquâ, *Quint.*

Immori studiis, *Hor.* in vino, *Plin.*

Impendêre alicui, *Cic.* aliquem, *Ter.* in aliquem, *Cic.*

Incessit cura, cupido, timor alicui, *Liv. V. Max. Sall.* aliquem, *Liv. Tac.* in aliquem, *Ter.*

Incubare ovis, *Col.* ova, *Plin.* pecuniæ, thesauris, *Cic. Liv.*

Incumbere toro, *Virg.* gladium, *Plaut.* in gladium, *Cic.* labori, *Sil.* ad laudem, *Cic.* ad studia, *Id.* in studium, curam, cogitationem, *Id.*[3]

Incurro et incurso rei alicui, *Suet.* rem aliquem, *Liv.* in rem aliquam, *Cic.*

Indulgeo illi, *Ter.* me, *Id.* aliquid alicui, *Suet.*

Ingemere, ingemiscere rei alicui, *Liv.* re aliquâ, *Curt.* in re aliquâ, *Cic.* Ingemuere jacentem Inachidæ, *Stat.* interitum, *Virg.*

Inhæreo et inhæresco rei alicui, *Ovid.* in re aliqua, *Cic.*

Inhiare auro, *Flor.* bona alicujus, *Plaut. Virg.*

Innare aquæ, *Liv.* fluvium, *Virg.*

Innasci rei alicui, *Ter.* in re aliqua, *Cic.* Innati eodem solo, *Just.*

Innatare flumini, *Plin.* undam, *Virg.* in concham, *Cic.*

Inniti rei alicui, *Stat.* re aliquâ, *Liv.* in re aliqua, *Cic.* in aliquem, *Plin.*

Insidêre rei alicui *vel* personæ, *Virg.* collem, *Plin.* locum, *Liv.* in memoria, in animo, in medullis, *i. e.* firmiter inhærere, *Cic.*

Insidunt apes floribus, *Virg.* pardi insidunt condensâ arbore, *Plin.*

Insilire rei alicui, *Lucan.* in equum, *Liv.* tauros, *Suet.* supra lignum, *Phædr.*

Insistere curæ rerum, *Plin.* vestigiis alicujus, *Cic.* viam, *Ter.* viâ, *Id.* in re aliqua, *Cic.* in dolos, *Plaut.* negotium, *Id.*

Instare operi, *Virg.* victis, *Liv.* rectam viam, *Plaut.* currum Marti, *i. e.* instanter fabricare, *Virg.* unum, *i. e.* instanter urgere, *Ter.*

---

[1] *Hærere in amorem*—Plaut. *Ad radices linguæ hærens stomachus*—Cic. In *Hæret pede pes*—Virg. either *pede* is an old dative, or it may be an ablative governed by *cum* or some other preposition.

[2] Also, *Imminere fortunis*—Cic. *ad cædem*—Id.

[3] When this word is not used figuratively, the dative according to Valla is used: as, *Incumbere remis,* not *in remos* nor *ad remos. Incumbere alicui, in illum* and *in illo,* referring to a person, are all mentioned as having been used. But when, figuratively, the mind is referred to, it is followed by an accusative with *ad* or *in:* as, *Omni studio ad bellum incumbere*—Cic. *Incumbe in hanc curam*—Cic. In this signification it hardly admits a dative: but *Incumbere philosophiæ,* vel *juris studio,* and a few similar expressions are noticed.

Inspuere rei alicui, *Plin.* aliquid, *Id.* in aliquid, *Id.*

Insuere rei alicui, *Ovid.* pelle juvenci, *Id.* culeo, *V. Max.* in culeum, *Cic.*

Insuescere rei alicui, *Tac.* re aliquâ, *Colum.*

Insultare alicui rei *vel* personæ, *Suet. Cic.* fores, *Ter.* patientiam alicujus, *Tac.* in miseriam alicujus, *Auct. ad Her.* bonos, *Sall.*

Insum rei alicui, *Sen.* in re aliqua, *Cic.*

Insurgere regnis alicujus, *Ovid.* in miseros, *Stat.*

Insusurrare alicui, *Cic.* in aurem alicujus, *Id.*

Intercedit mihi tecum amicitia, *Cic.* inter nos, *Id.* [1]

Interdicere alicui provinciâ, *Suet.* aquâ et igni, *Cic.* fœminis usum purpuræ, *Liv.*[2] de vi hominibus armatis, *Cic.*

Interesse rei alicui, *Cic.* in re aliqua, *Id.*[3]

Interjacere sulcis, *Col.* duas Syrtes, *Plin.* Hæc inter eam et Rhodum interjacet, *Id.*

Intervenire alicui rei, *Tac.* cognitionem, *Id.*

Invasit timor improbis, *Cic.* Vis avaritiæ in animos invaserat, *Sall.* Invadere urbem, *Virg.* in fortunas alicujus, *Cic.* in arcem causæ, *Id.*

Invidere honori alicujus, *Cic.* honorem alicui, *Hor.* aliquem, *Ovid.* in re aliqua, *Cic.*[4]

Latet res mihi, *Lucan.* Latet me, *Virg.*[5]

Mederi alicui, *Cic.* cupiditates, *Ter.* contra serpentum ictus, *Plin.*

Medicari alicui, *Virg.* ictum cuspidis, *Id.*

Moderari animo, *Cic.* gentibus, *Sall.* navim, *Cic.* omnia, *Id.*

Nocere alicui, *Cic.* *rarissimè* aliquem, *Plaut.*

Nubere alicui, *Cic.* in clarissimam familiam, *Id.* Nupta cum aliquo, *Id.* Una nupta apud duos, *Gell.*[1]

---

[1] It is sometimes used absolutely: as, *Unus et alter dies intercesserat*—Cic. i. e. *inter hoc et illud factum;* or, as we say in English, *had intervened.* *Senatûs auctoritas intercessit*—Cic. i. e. *medium se interposuit*, vel, *impedivit:* in which last sense it seems that Seneca says *Quoties poterit, sapiens fortunæ intercedet.* Whether we can use *intercedere pro aliquo*, for *to supplicate in behalf of*, or *to intercede for*, seems questionable.

[2] *Interdico te hac re* is very uncommon; but this case seems to be sanctioned by such phrases as *Philosophi urbe et Italiâ interdicti sunt*—Gell. Its usual construction seems to be with the dative, and an ablative: as, *Vos interdicitis patribus commercio plebis*—Liv. *Interdixit histrionibus scenam* is written by Suetonius; and *Omni Galliâ Romanos interdixisset* is attributed to Cæsar; but some read *Romanis.* *Interdicor aqua et igni* does not seem to be sanctioned by authority. And in Cicero's *Ut M. Tullio aqua et ignis interdicatur;* and *Ut mihi aqua et ignis interdiceretur,* it is thought by the best critics that *aqua* and *ignis* are mistaken for *aquâ et igni.*

[3] Here *intersum* signifies *to be present;* but when it signifies *to come between* or *to differ*, a different construction is used: as, *Inter primum et sextum consulatum 46 anni interfuerunt*—Cic. *Hoc pater et dominus interest*—Ter. *Stulto intelligens quid interest?*—Ter.

[4] This verb is commonly construed with the dative of the person, and the accusative of the thing. That it may have been construed, especially by the antients, with the accusative of the person, appears from Horace's *Ego cur acquirere pauca Si possum, invideor.*

[5] *Latet* has commonly the dative in Cicero; as *Nihil moliris quod mihi latere valeat;* and this case seems more consonant with the analogy of the Latin language than the accusative, which seems an imitation of Greek construction.

Obambulare muris, *Liv.* ante portas, *Id.* Ætnam, *Ovid.*

Obequitare castris, *Liv.* agmen, *Curt.*

Obrepere alicui, *Cic.* in animos dormientium, *Id.* ad honores, *Id.* Tacitum te obrepet fames, *Plaut.*

Obtrectare alicui, *Cic.* laudibus alicujus, *Cic.* vires, *V. Max.*

Obversari oculis, *Liv.* ante oculos, *Id.* ad aures, *Lucr.* somno, *Liv.* in somnis, *Id.*

Obumbrat sibi vinea, *Plin.* Obumbrant Solem nubes, *Id.*

Occumbere morti, *Virg.* mortem, *Cic.* morte, *Liv.*

Palpari alicui, *Plaut.* Palpare aliquem, *Juv.*

Parcere alicui, *Cic.* labori, *Ter.* pecuniam, *Plaut.* Ut parcerent sibi vitam, *Gell.* Talenta natis parce tuis, *Virg.* Ut à cædibus parceretur, *Liv.* Parcite oves nimiùm procedere, *Virg.*

Pepigit mihi aliquid, *Ovid.* Pepigit cum aliquo, *Suet.* Pepigerunt inter se, *Auct. ad Herenn.* *Sic.* Paciscor alicui, *Cic.* cum aliquo, *Id.* Pacisci vitam ab aliquo, *Sall.* vitam pro laude, *Virg.*

Præcedunt vestræ fortunæ meis, *Plaut.* Præcedere aliquem virtute, *Cæs.* omnes in re aliqua, *Plin.* Præcedere agmen, *Virg.*

Præcurrere alicui, *Cic.* aliquem, *Id.* ante omnes, *Cæs.*

Præire alicui, *Stat. i. e.* præcedere aliquem. Præire alicui verba, sacramentum, *Liv. Tac. i. e.* dictare. Præire verbis, *Plaut.* voce alicui, *Cic.* descripto, *Plin.*

Præjacens Asiæ vastum mare, *Plin.* Præjacere castra, *Tac.*

Præminere omnibus, *Sen.*[2] malos, *Tac.*

Præsidere urbi, imperio, *Cic.* exercitum, Italiam, littora Oceani, *Tac.*

Præstare alicui, *Cic.* omnibus humanitate, *Id.* omnes eloquentiâ, *Nep.*[3]

Præstolari alicui, *Cic.* aliquem, *Ter.*[4]

Prævertere aliquid rei alicui, *Liv.* uxorem præ republicâ, *Plaut.* Cursu pedum prævertere ventos, *Virg.* *Et passivè,* Præverti hoc certum est rebus aliis omnibus, *Plaut.* Ut bellum præverti sinerent, *Liv.* Volucremque fugâ prævertitur Hebrum, *Virg.*

Procumbere terræ, *Ovid.*[5] genibus alicujus, *Id.* ad genua, *Liv.* ante pedes, *Ovid.* in armos, *Mart.*

Providere rei frumentariæ, *Cæs.* rem frumentariam, *Cæs.* de re frumentariâ, *Cæs.*

Quadrare alicui, *Cic.* in aliquem, *Id.* ad multa, *Id.* acervum, *i. e.* in quadrum redigere, *Hor.*

Respondere alicui, *Cic.* his, *Cæs.* ad hæc, ad postulata, *Id.* ad nomen, *Liv.* votis alicujus, *i. e.* satisfacere, *Virg.* ad spem, *Liv.*

Servire, inservire alicui, *Hor.*

---

[1] Thus also *Denubere alicui*—Tac. And *Denubere in domum alicujus*—Tac. It is very probable, that as *nubo* seems to signify properly *velare, to cover*, or *to veil*, an accusative is always understood to it.

[2] Some read *prænitere*.

[3] Also, *Præstitit inter suos æquales*—Cic.

[4] Cicero often construes this verb with a dative; but almost every other writer uses the accusative.

[5] *Terræ* may here be perhaps the genitive, as in *Procumbit humi bos, in solo* being understood to both.

Cic. rarissimè aliquem, *Plaut. Turpil.*

Studere alicui rei, *i, e.* operam dare, *Cic.* literas, *Id.* aliquid, *i. e.* cupere, *Cic.* in eam rem, *Quinct.* in eâ re, *Gell.* Studere alicui, *i. e.* favere, *Cic.*

Subesse rei alicui, *Cic.* in re aliquâ, *Id.*

Subire muro, *Virg.* feretro, *Id.* Subeunt mihi cunctarum fastidia, *Ovid.* Subire tecta, *Virg.* limina, *Id.* ad mœnia, *Liv.* ad portas, *Id.* in locum alicujus, *Ovid.* in cœlum, *Plin.* sub acumen styli, *Cic.* Subibat me, viros finxisse cæcam esse fortunam, *Apul. At* subire onus, labores, pœnam, periculum, &c. *item,* subiit animum, mentem, *ferè semper dicuntur.*[1]

Subjacere monti, *Plin.* ad aliquid, *Quinct.*

Succedere penatibus, *Virg.* muro, *Liv.* murum, *Sall.* ad urbem, *Liv.* sub primam aciem, *Cæs.* in pugnam, *Liv.* Succedere alicui *et* in locum alicujus, *Cic.*

Superstare alicui rei, *Liv.* aliquem, *Virg.*

Supervenire alicui, *Liv.* Unda supervenit undam, *Hor.*

Venire alicui, *Ovid. multò frequentiùs* ad aliquem, *Cic.* subsidio alicui, *Cic.* suppetias, *Hirt. B. Afr.* adversum alicui, *Plaut.* sub ictum telorum, *Liv.*

To these may be added the following List of Verbs sometimes employed as Active or Neuter[2], in the same Sense, or in one a little different from the primary Signification.

Abhorreo, N. (*usually.*) A. Omnes illum abhorrent et aspernantur, *Cic.*

Abnuo, Annuo. N. Annuit his Juno, *Æn.* 12, 841. A. Jam abnuentes omnia, *Sall. Jug.* Omen abnuit Æneas, *Æn.* 5, 531. Cœli quibus annuis arcem, *Æn.* 1, 250.

Aboleo. A. Corpus non igni abolitum, *Tac.* N. Memoria cladis nondum aboleverat, *Liv. perhaps* se *understood.*

Adolesco *or* Adoleo. A. Igne puro altaria adolentur, *Tac. hist.* 2, 3, 5. N. Adolescunt ignibus aræ, *Georg.* 4, 379. *And in a different sense,* Simul atque adoleverit ætas, *Hor. sat.* 1, 9, 34.

Adulor. N. Potenti adulari, *Nep.* 25, 8, 6. A. Adulari fortunam alterius. *Cic. de divin.* 2. plebem, *Liv.* 23, 4.

Æquo. A. (*us.*) N. Libros, qui jam illis fere æquârunt, studiosè legas, *Cic. off.* 1, 1, al. 3. Ita signis carpentisque et spoliis fermè æquabat, *Liv.* 33, 24. *perhaps* se *is understood.*

---

[1] *Subeo* is often used absolutely: as, *Subiit cogitatio, memoria, cura,* &c. in which *animum* or *mentem* is understood; indeed, it is generally expressed. In the same sense, *Subiit regem sera pœnitentia*—Curt. and, with the accusative suppressed, *Subiit cari genitoris imago*—Virg. In this sense the dative is found: as, *Subeant animo Latmia saxa tuo*—Ovid.

[2] In the same manner we sometimes find, in English, such expressions as "To *cease* a noise," for "To make a noise cease." Thus also "To *run* a horse," "*dance* a child," "*sleep* away sorrow, a surfeit, &c.," with many similar examples.

Æmulor. A. Pindarum quisquis studet æmulari, *Hor. od.* 4, 2, 1. N. Tanquam mihi ab infimo quoque periculum sit, ne mecum æmuletur, *Liv.* 28, 43.

Æstuo, Exæstuo. N. (*us.*) A. Pisæumque domus non æstuat annum, *Stat.* (*i. e.* æstuando exhibet annum.) Omnes exæstuat æstus, *Lucr.* 6, 816. *But this is a cognate Acc.*

Ambulo. N. (*us.*) A. Ambulare maria, *Cic. de fin.* 2, *ad fin.* Si ambulantur stadia bina, *Plin.* 23, 1.

Anhelo. N. (*us.*) A. De pectore frigus anhelans, *Cic. nat. d.* 2. Anhelare crudelitatem, *Auct. ad Herenn.* 4, 55. Anhelati ignes, *Ovid. Her.* 12, 15.

Appello, -is. A. (*us.*) N. Eo anno Alexandrum in Italiam classe appulisse constat, *Liv.* 8, 3. *perhaps* se *understood.*

Appeto. A. (*us.*) N. Jam appetebat tempus, *Liv.* 25, 2.

Applaudo. N. (*us.*) A. Applaudit manu caput, *Nemes. ecl.* 3, 33. Cavis applauso corpore palmis, *Ovid. met.* 4, 352.

Ardeo. N. (*us.*) A. Corydon ardebat Alexin, *Virg.*

Arrideo. N. (*us.*) A. Quum aut non adhibeantur ad causas, aut adhibiti derideantur: nam si arrideantur, esset id Atticorum, *Cic. de. opt. gen. orat.*

Ascendo. A. Ascendere jugum, *Cæs. b. G.* 1, 21. N. Ascendisset ad honores, *Cic. de cl. orat.* 241, *c.* 58.

Assuesco, Consuesco, Insuesco. N. Ut aliis parcere consuescerent, *Cic. de inv.* 1, 2. A. Consuescere rusticos circa larem domini epulari, *Colum.* 11, 1. Sic insuesci debent, *Colum.* 1. (*See the preceding List.*)

Audeo. N. Aude, hospes, contemnere opes, *Æn.* 6, 364. *But here* hoc *seems understood, or* contemnere opes *supplies the place of an accusative.* A. Periculum audebant, *Tac. ann.* 3, 76. In regnis hoc ausa tuis, *Æn.* 5, 792.

Cachinno *or* Cachinnor. N. (*us.*) A. Exitium meum cachinnat, *Apul met.* 3.

Careo. N. (*us.*) A. (*antiquated*) Collum collaria caret, *Plaut.* Carendus *is used by the best writers: as,* Virque mihi dempto fine carendus abest, *Ov. pen. ul.*—*But this is no proof of its being active.*

Cavillor. A. Tribunos cavillans, *Liv.* 2, 58. N. Sæpe cum populo cavillatus est, *Suet. Tit.* 8.

Cedo, Concedo. A. Eam provinciam collegæ cessit, *Val. Max.* 4. *Perizonius imagines* quod ad *understood.* Concedere dolorem, *Cic.* N. Tu ne cede malis, *Virg.* Concedam hinc intro atque expectabo, *Ter.*

Celero. N. *or, rather, absolutely.* Celerare statuit, *Tac.* Si accelerare volent, *Cic. Cat.* 2, 4. A. (*us.*) Celerare fugam, *Virg.* Iter accelerare, *Cæs. b. G.* 3, 39. magistratum, *Tac.* Itineribus celeratis, *Ammian.* 31, 11.

Certo. N. (*us.*) A. Si res certabitur unquam, *Hor.* Certare rem, *Sedig. ap. Gell.* 15, 24. Certatam lite deorum Ambraciam, *Ov. met.* 13, 713. *Thus also,* Concertare quid, *Ter. Ad.* 2, 2, 2. Quæ non sunt concertata, *Cic. part. c.* 28.

Cesso. N. (*us.*) *It is used passively only as an impersonal, or in the perfect participle:*

thus, Largaque provenit cessatis messis in arvis, *Ov. fast.* 4, 617. *But this is no proof of* cesso *being active.*

Clamo, Clamito, *and comp.* N. (*us.*) A. Clamare morientem nomine, *Æn.* 4, 674. Conclamat socios, *Ov. met.* 13, 73. Inclamavit comitem suum, *Cic. inv.* 2, 4. Exclamat uxorem, *Plaut. Amph.* Inclamitor quasi servus, *Plaut. Epid.* 5. 2, 46. Clamitare calliditatem videntur, *Cic. pro Rosc. com.* 20, 7. Clamata palma, *Ov. fast.* 5, 189. Corpora conclamata, *Lucan.* 2, 22.

Coëo. N. (*us.*) A. Coire societatem, *Cic. Phil.* 2, 10. Societas coitur, *Cic. pro Sext. Rosc. c.* 7. Societas *and* societatem *are the only words thus used.*

Cœno. N. (*us.*) A. Ut aprum cœnem ego, *Hor. sat.* 2, 3, 235. Eum odorem cœnat Jupiter, *Plaut. pseud.*

Cogito. A. (*us.*) N. Mihi de amicitiâ cogitanti, *Cic. Amic.* 1. De me cogites, *Ter. Eun.* 1, 2, 114. *In these it is only absolute.*

Conflagro. N. (*us.*) A. Conflagravit Semelen Jupiter, *Hygin. fab.* 129. Urbs incendio conflagrata, *Auct. ad Herenn.* 4, 8. *But neither these nor the* deflagrata domus *in Cæsar Strabo ap. Prisc.* 6, *will prove the use of* conflagror *and* deflagror, *nor an active signification in* flagro.

Contingo. A. (*us.*) N. (*and perhaps impers.*) Id in magnis animis contingit, *Cic. off.* 1, 74, *c.* 22.

Consisto. N. (*us.*) A. (*for* constituo) Et per quæ vitam possunt consistere tutam, *Lucr.* 6.

Contendo. A. (*us.*) N. Plato in Ægyptum contendit, *Cic.* Contendere armis, *Cic. Att* 7, 9. nobilitate, *Lucr. It appears to me always active,* cursum, iter, *or* nervos, *being, according to the sense, understood.*

Convenio. N. (*us.*) In urbem crebro convenio, *Plaut. Truc.* 3, 2, 14. i. e. *I go.* A. Puerum conveni, *Ter. And.* 2, 2, 31, i. e. *I met.* Non est is a me conventus, *Cic. Att.* 15, 1, i. e. *met.* Pax conventa, *Sall. b. Jug.* 112, i. e. *agreed upon.* (*See the preceding and the following List.*)

Corusco. N. Flamma inter nubes coruscat, *Cic.* de orat. 3, 155, *c.* 39. *It is said to be usually Neuter; but may not the reflective pronoun be understood?* A. (*In the sense of* to brandish *or* shake.) Strictumque coruscat mucronem, *Æn.* 10. Coruscare hastam, *Æn.* 12, 431. *Also neuter or absolute in the same sense: as,* Longa coruscat sarraco veniente abies, *Juv.* 3, 254. Coruscandis nubibus, *Apul. de deo Socr. p.* 675.

Crepo, Concrepo. N. Quando esurio, [intestina] crepant, *Plaut. Men.* 5, 5, 26. Sed ostium concrepuit, *Ter. Hec.* 4, 1, 6. A. Sulcos et vineta crepat mera, *Hor. ep.* 1, 7, 84, *i. e.* chatters of. Concrepat æra, *Mart. i e.* makes them ring, or jingle. Digitos concrepare, *Petron. i. e.* to snap the fingers; *al.* digitis.

Credo. A. Num puero summam belli, num credere muros. *Æn.* 10, 70. N. Crede mihi, benè qui latuit benè vixit, *Ov.* Credo *is followed also by a genitive: as,* Duarum rerum cre-

dere, *Plaut. Truc.* 2, 2, 52, *i. e.* quod attinet. — Nimium ne crede colori, *Virg. ecl.* 2, 17.

Cunctor. N. (*us.*) A. Ut dubium et pugnas cunctantem Eteoclea vidit, *Stat.* 11, 268.

Curro *and comp.* N. (*us.*) A. (*but generally cognate accusative.*) Currit iter tutum, *Æn.* 5, 862. stadium, *Cic. off.* 3. Cuncta decurrere possum, *Virg.* vitam, *Prop.* inceptum laborem, *Virg. Geo.* 2, 39. Recurrere cursum, *Plaut. Cist.* 2, 3, 50. Cœlum transcurrere, *Æn.* 9, 110. cursum, *Cic. de cl. orat.* 281. divisiones, *Quinct.* 4, 2, 2. Decursa ætas, *Cic. pro Quinct. c.* 31.

Declino. A. Urbem unam declinavi, *Cic. pro Planc.* 97. *v.* 41. me, *Plaut. Aul.* 4, 8. Declinantur contraria, *Cic. nat. d.* 3, 13. N. Declinare à proposito, *Cic. orat.* 40. Se *seems understood.*

Desino. N. (*us.*) A. Mulier telam desinit, *Ter. Heaut.* 2, 3, 64. Artem desinere, *Cic. fam.* 7, 1. Orationes legi desitæ, *Cic. Brut. c.* 32.

Despero. N. (*us.*) A. Pacem desperavi, *Cic. Att.* 7, 20. Desperabantur prælia, *Mart. Spect.* 22.

Despicio. A. (*us.*) N. Neque in vias sub cantu querulæ despice tibiæ, *Hor. od.* 3, 7, 29.

Differo. A. Item differre et procrastinare cœperunt, *Cic. pro Sex. Rosc.* 9. N. (*in a different sense.*) Cogitatione differunt, re copulata sunt, *Cic. Tusc.* 4.

Doleo. N. (*us*) A. Meum casum doluerunt, *Cic. pro Sext. c.* 69. Pœna dolenda, *Ovid. Her.* 5, 8.

Dubito. N. (*us.*) A. Turpe est dubitare philosophos, quæ ne rustici quidem dubitant, *Cic.* Dubitare aliquid, *Ovid. met.* 6, 194. Ne auctor dubitaretur, *Tac. ann.* 14, 7, 1.

Duro. A. Frictio durat corpus, *Cels.* 2, 15. N. Asinius penè ad extremum duravit, *Cic. dial. de orat.* 17, i. e. *lasted.*

Ebullio. N. Ubi ebullit vinum, *Cato.* A. Virtutes ebullire et sapientias, *Cic. Tusc.* 3, 18, *i. e.* to vaunt of. Animam ebullit, *Sen. in Apocol.*

Edormio. N. (*us.*) A. Edormi crapulam, et exhala, *Cic. Phil. i. e.* sleep off *or* away.

Emergo. N. (*us.*) A. Quibus ex malis ut se emerserat, *Nep. Attic.* 11, 1. Ex flumine emersus, *Cic. div.* 2, 68.

Emineo. N. (*us.*) A. Moles aquam eminebat, *Curt.* 4.

Equito. N. Equitare in arundine, *Hor.* A. Atque etiam [cameli] equitantur, *Plin.* 8.

Erumpo. N. Erumpunt portis, *Virg.* A. Erumpere stomachum in aliquem, *Cic. Att.* 16, 3. Portis se erumpunt, *Cæs. b. c.* 2. *May not* se *be understood in the first example?* Prorumpit ad æthera nubem, *Æn.* 3, 572. Erupti ignes, *Lucr.* 1, 724.

Erro. N. (*us.*) Errata retrorsum littora, *Æn.* 3, 690. *But neither does this, nor the impersonal* erratur, *prove* erro *to be active, or* errare terras *to be allowable.*

Erubesco. N. (*us.*) A. Affines te erubescunt, *Cic.* Erubescendi ignes, *Hor.* amores, *Sen. controv.* 2.

Evado. N. In loca tuta evasit. *Liv.* 28. A. Me evasit, *Suet. Tib.* Evasum se esse, *Liv.*

Evigilo. N. Evigilavit in undis, *Stat. sylv.* 5, 3, 128. A. Quos

studium cunctos evigilavit idem, *Ov. trist.* 1, 1, 108. Evigilata consilia, *Cic. Attic.* 9, 12.

Exeo. N. Postquam e portu piratæ exierant, *Cic. Verr.* 5, 71. A. Jam ut limen exirem, *Ter. Hec.* 3, 3, 17, *but this is unusual. It is used in the sense of* to avoid, *with an accusative: as,* Corpore tela modò atque oculis vigilantibus exit, *Æn.* 5, 438.

Exerceo. A. (*us*) Exercentes *and* Exercendo *are used absolutely: as,* Exercentes ephebi, *Suet. Aug.* 98.

Exhalo. N. Exhalant vapore altaria, *Lucr.* A. Exhalant flumina nebulas, *Ov. met.* 13, 602. Exhalata anima, *Ov. met.* 11, 43.

Exubero. N. Pomis exuberet annus, *Virg. Georg.* 2, 516. A. Quæ herbæ favorum ceras exuberant, *Colum.* 9, 4.

Facesso. A. (*us.*) Matris præcepta facessit. *Georg.* 4, 548. *And it is found especially in old writers in the signification of* to take away. Dictum facessas tuum, *Plaut. Men.* 2, 1, 24. Facesse hinc Tarquinios, *Liv.* 1, 47. *And hence the following.* N. Ni facesserent properè urbe finibusque, *Liv.* 4. Hæc hinc facessat, *Ter. Phorm.* 4, 3, 30, *i. e.* go away. *Perhaps* se *is understood.*

Fastidio. A. Si te hic fastidit, *Virg.* Dum nullum fastiditur genus, *Liv.* N. Fastidit mei, *Plaut. Aul.* 2, 2, 67. Factis sæpè fastidiunt, *Cic. pro Milon.* 43.

Festino. N. Festinate, viri, *Æn.* 2, 373. A. Festinare vestes, *Ovid. Met.* 11, 575. Festinare in se mortem, *Tac. ann.* 4, 28, 3. Animo cupienti nihil satis festinatur, *Sall. Jug.* 64, 6.

Fleo. N. (*us*) A. Flere funera, *Ovid.* aliquem, *Æn.* 7, 760. Longo quod flebitur ævo, *Sil.* 5, 187.

Flo *and comp:* N. Bellè nobis flavit Auster, *Cic. Att.* 7, 2. Etsi Etesiæ valde reflârint, *Cic. Att.* 6, 6. A. Flaret e corpore flammam, *Lucr.* 5, 984. *al.* efflaret. Lætos efflârat honores, *Virg.* Tibia flatur, *Ov. fast.* 4, 341. Aer ducitur atque reflatur, *Lucr.* 4, 936. Sufflare ignem, *Plin.* 34, 8. Sufflata cutis, *Plin.* 8, 38.

Fugio *and comp.* N. Fuge, nate, propinquant, *Æn.* 2. Effugit rex e manibus, *Cic. pro L. M. c.* 9, 22. A. Fugere aliquem, *Ovid. met.* 3, 384. Paupertas fugitur, *Lucan.* 1, 165. Effugere periculum, *Cæs. b. G.* 4, 35. Defugere administrationem reipublic. *Cæs. b. c.* 1, 32.

Gemo, Ingemo. N. (*us.*) A. Gemere casum alicujus, *Æn.* 1, 221. Hic status gemitur, *Cic. Att.* 2, 18. Ingemuisse leones interitum, *Virg.* Clades ingemiscenda, *Ammian.* 30, 7.

Gratificor. A. Decus atque libertatem potentiæ gratificari, *Sall. Jug.* 3. tibi hoc, *Cic. fam.* 1, 10. N. Aliis gratificari volunt, *Cic. fin.* 5, 15. *But, probably, an accusative is understood.*

Habito. A. Centum urbes habitabant, *Æn.* 3, 106. N. *or* Absol. Habitabant vallibus imis, *Æn.* 3, 110, i. e. *they lived in.* Duabus urbibus habitabat populus idem, *Liv.* 8, 22. *But, perhaps, in these also, the sense is* inhabit, do-

mos, *or some such word, being understood.*

Hiemo. N. Atrum defendens pisces hiemat mare, *Hor.* A. Decoquunt aquas; mox et illas hiemant, *Plin.* 19, 4. Hiemato lacu, *Plin.* 9.

Horreo. N. (*us.*) A. Horrere pauperiem, *Hor. sat.* 2, 5, 9. conspectum, *Cic.* Horrenda diluvies, *Hor. car.* 4, 14, 27. Nomen horrescunt, *Apul.* 6.

Increpo. N. (*us.*) A. Sonitum increpuit tuba, *Æn.* 9, 503. socios, *Æn.* 10, 830. Quæ in victoriam Sullanam increpabantur, *Sall. ep. de rep. ord.* 1, 5.

Ineo, Ingredior. N. Intra munitiones ingredi, *Cæs. b. G.* 5, 9. Ineunte ætate, adolescentiâ, &c. *passim.* A. Colles ingreditur, *Ov. met.* 14, 846. Taurus init cœlum, *Ov. fast.* 5, 617.

Inolesco. N. (*us.*) A. Inolevit nobis natura amorem nostri, *Gell.* 12, 5. In moribus inolescendis, *Gell.* 12, 1.

Insanio. N. (*us.*) A. Insanit amores, *Prop.* 2. Quam me stultitiam - - - insanire putas, *Hor. So Bentley reads; others have* quâ stultitiâ.

Irascor. N. (*us.*) A. (*with an accusative of the thing*) Istud dictum tibi irascor, *Plaut. Merc.* 4, 5. Nostram ne vicem irascaris, *Liv.* 34, 32.

Irrumpo. N. In castra irruperunt, *Cæs. b. G.* 4, 14. A. Milites oppidum irrumperent, *Cæs. b. G.* 1. 27.

Juro, Adjuro. N. *or* Absol. (*us.*) A. (*with an accusative of the thing sworn by*) Stygias juravimus undas, *Ov. met.* 2. Jurare Jovem, *Cic. fam.* 7, 12. Aræ jurandæ, *Hor. ep.* 2, 1, 16. *An accusative of the thing sworn to;* Qui denegat et juravit morbum, *Cic. Att. And with* hoc id &c.: *as,* Hoc idem jurant reliqui, *Cæs. b. c.* 3. Hæc adjurarent, *Liv.* 43, 16.

Laboro. N. (*us.*) A. Ad quid laboramus res Romanas, *Cic. Att.* arma tibi, *Stat. Theb.* 3, 279. Propter quæ hæc laborantur, *Cic. fam.* 3, 13. Vestes arte laboratæ, *Virg.*

Lacrymo, Lacrymor. N. (*us.*) A. Lacrymare casum alicujus, *Nep.* 7, 6, 4. Casum collacrymavit, *Cic. pro Sext.* Lacrymatæ cortice myrrhæ, *Ov. fast.* 1, 339.

Lapido. A. (*us.*) N. Reate imbri lapidavit, *Liv.* 43, 13. *It is here used impersonally.*

Latro. N. (*us.*) A. Latrent illum canes, *Hor. epod.* 5, 57. Hunc habentes negant latrari a canibus, *Plin.* 25, 10.

Luceo. N. (*us.*) A. Lucebis novæ nuptæ facem, *Plaut. Cas.*

Ludo. N. (*us.*) A. Ludere aleam, *Suet. Aug.* 70, 5. bella latronum, *Mart.* civem bonum, *Cæl. ad Cic.* 8, 9. Luditur alea pernox, *Juv.* 8, 10.

Maneo. N. *or* Absol. (*us.*) A. Manere aliquem, *Liv.* 10, 35. Manebat ætas negligentiam, *Ter. Phorm.* 4, 1. Ætas manenda, *Lucr.* 3, 1088.

Mano, Emano, Stillo. N. *or* Absol. (*us.*) A. Manat picem, *Plin.* lacrymas, *Ov. met.* 6, 312. Calor permanat argentum, *Lucr.* 1, 495. Emanare saniem, *Plin.* 23, 3. Stillabit ex oculis rorem, *Hor. ar. poet.* 429. Electra de ramis stillata, *Ovid. met.* 2, 364.

Maturo. N. *or* Absol. Maturantque celeriter, sicut morus, *Plin.* 16, 25. A. Maturate fugam, *Æn.* 1, 137. Maturatur opus, *Justin.* 2, 15, 7.

Mentior. N. *or* Absol. In virum bonum mentiri non cadit emolumenti sui causâ, *Cic. off.* 3, 20. A. Mentiri auspicium, *Liv.* 10, 40. colores, *Virg.* Mentitæ sortes, *Val. Fl.* 3, 618.

Metuo, Timeo. A. Calamitatem metuo, *Cic. Verr.* 3. Et quæ sibi quisque timebat, *Æn.* 2. N. Syre tibi malè timui, *Ter.* Hei ! metui a Chryside, *Ter. And.* 1, 1, 79. *But here some accusative is certainly understood.*

Moderor. N. Qui non moderabitur iræ, *Hor. ep.* 1, 2. 59. A. Moderari cantus numerosque, *Cic. Tusc.* 5, 104, *c.* 36.

Mœreo. N. Dolore alterius mœrere, *Cic. fam.* 4, 5. A. Filii mortem mœreret, *Cic. Tusc.* 1.

Muto. A. (*us.*) N. *or* Absol. Mortis metu mutabant, *Sall. Jug.* 28. Mores populi R. quantùm mutaverint, *Liv.*

Nato. N. (*us.*) A. Natare aquas, *Mart.* 14, 196. Aquæ natantur, *Ov. art.* 1, 48.

Navigo. N. (*us.*) A. Navigare æquor, *Æn.* 1, 67. Enavigare Indum, *Plin.* 6, 17. Oceanus navigatus est, *Plin.* 2, 67. Enavigatus sinus, *Plin.* 9, 3. Unda omnibus enaviganda, *Hor. od.* 2, 14, 11.

Nitor. N. (*us.*) A. Alternos longa nitentem cuspide gressus, *Æn.* 12, 386.

Obeo. A. Is obiit mortem, *Ter. And.* 1, 3, 18. diem supremum, *Nep. Dion.* Morte obitâ, *Æn.* 10, 641. N. Obiit morte, *Suet. Aug.* 4. morbo, *Plin.* 11, 37.

Obstrepo. N. Obstrepere laudi alicujus, *Senec. Herc. fur.* 1031. A. Avium vox obstrepit aures, *Virg. Cul.* 104.

Oleo, Redoleo. N. (*us.*) A. Ceram et crocum olere, *Cic.* Olent illa supercilia malitiam, *Cic.* Redolet antiquitatem, *Cic. de cl. orat.* 21.

Palleo. N. (*us.*) A. Pallere colores, *Prop.* 1. Et scatentem belluis pontum mediasque fraudes palluit audax, *Hor. od.* 3. Fontis qui non expalluit haustus, *Hor.*

Palpo, Palpor. N. Observatote quam blandè mulieri palpabitur, *Plaut.* A. Quem munere palpat Carus, *Juv.* 1, 35. Virgineâ palpanda manu pectora, *Ovid. met.* 2, 867, *al.* plaudenda.

Pascor. N. Pascitur in vivis livor, *Ovid.* A. Pascuntur sylvas, *Georg.* 3, 314. Artus depascitur, *Æn.* 2.

Paveo. N. Et pavet pectus, *Ov. met.* 9, 581. A. Pavere pugnam, *Lucan.* 7. lupos, *Hor.* Pavescere prodigia, *Sil.*

Penetro. Absol. Tumultus e castris et in urbem penetrat, *Liv.* Se *seems understood.* A. Nihil tamen Tiberium magis penetravit, *Tac.* 5. Penetrant se in fugam, *Plaut.* Ut penitus nequeat penetrari, *sc.* India, *Lucr.* 2, 539.

Pereo, Depereo. N. (*us.*) A. Tres unam pereunt adolescentes mulierem, *Plaut. Truc.* Illum deperit impotente amore, *Catull.* Puppis pereunda est probè, *Plaut. Epid.* 1, 1, 70.

Pergo. N. (*us.*) A. Pergo præterita, *Cic. Att.*

Perrepo, Perrepto. N. (*us.*) A. Tellurem genibus perrepere, *Tibull.* 1, 2, 87. Perreptavi usque omne oppidum, *Ter. Ad.* 4, 6, 3.

Persono. N. Cum domus cantu personaret, *Cic. in Pis.* 10. A. Personare aures vocibus,

Cic. fam. ep. 6, 19, 6. regna, *Æn.* 6, 417.

Persevero. N. (*us.*) A. Quatriduo perseverata est inedia, *Justin.* 12, 6, 15. Persevera diligentiam *is quoted by Gesner from Symmachus, but such an accusative has no classical authority.* Perseverare aliquid, *Cic. pro Quinct c.* 24.

Pervolo, Pervolito. A. Pervolitat loca, *Æn.* 8, 24. Pervolet urbem, *Juv.* 6, 397. N. Per dissepta domorum saxea voces pervolitant, *Lucr.* 6, 952. Animus velociùs in hanc sedem pervolabit, *Cic. Somn. Scip.* 21, 9.

Plaudo. N. (*us.*) A. plaudere fratrem, *Stat. Silv.* 5, 3, 140. choreas, *Æn.* 6. Explosit hoc genus divinationis vita communis, *Cic. divin. c.* 41. Histrio exploditur, *Cic. Parad.* 3, 2. Supplodo *and* Circumplaudo *are active; but whether they are ever neuter, does not appear.* Nemo pedem supplosit, *Cic de orat.* Quàque ibis, manibus circumplaudere tuorum, *Ovid.*

Ploro. N. *or* Absol. Date puero panem, ne ploret, *Quinct.* Deplorare apud aliquem de miseriis, *Cic. Verr.* 3, 45. A. Juvenem raptum plorat, *Hor. od.* 4, 2, 22. Deplorare calamitates, *Cic. Phil.* 11, 6, *c.* 2. Quæ de altero deplorantur, *Cic. de orat.* 2, 211.

Pluo. N. (*us.*) A. Hæc illa est tempestas mea - - - quam mihi amor et cupido in pectus perpluit meum, *Plaut. Most.* 1, 2, 30. Lacrymas depluit, *Prop.* 2. Et carnem pluit, *Liv.* 3, 10. *Other MSS. have* carne. *That both constructions were in use, see Drakenborch ad Liv.* 3, 10.

Prævenio. N. *in the sense of* to come before. A. *in the sense of* to prevent. Prævenire desiderium plebis, *Liv.* 8, 16. Miles præventam gloriam intelligit, *Tac. hist.* 1, 5, 2.

Prandeo. N. (*us.*) A. Si pranderet olus, *Hor.* Luscinias soliti impenso prandere coëmptas, *Hor.*

Propero, Appropero. N. (*us.*) A. Properare arma alicui, *Æn.* 12, 425. Hæc properantur, *Juv.* 3, 264. Intercisis venis, mortem approperavit, *Tac. ann.* 16, 14, 5.

Propinquo. N. (*us.*) A. Propinquare augurium, *Æn.* 10, 254. mortem, *Sil.* 2, 281.

Prorumpo, Perrumpo. A. Atram prorumpit ad æthera nubem, *Æn.* 3, 572. Proruptum mare, *Æn.* 1, 246. Ut rates perrumperet, *Cæs. b. c.* 1, 26. N. Fluvio Tiberinus amœno - - - in mare prorumpit, *Æn.* 7, 32. Perrumpere per aciem, *Liv.* 3, 70. in vestibulum, *Liu.* 3, 18.

Provoco. A. Crispinus me provocat, *Hor.* N. Provoco ad populum, *Liv.* 1. *i. e.* I appeal.

Pulvero. A. (*us.*) N. Nolo hoc pulveret, *Plaut. ap. Gell.* 18, 12, *i. e.* be dusty.

Quadro N. Conjunctionem verborum numerosè cadere, et quadrare, et perfici volumus. *Cic. orat.* 3, 44. A. Quadrare acervum, *Hor. ep.* 1, 6, 35. Quadrandæ orationis industria, *Cic. orat. c.* 56. *This word signifies both to* make square, *and to* become square, *or* perfect.

Quiesco, Requiesco. N. (*us.*) A. Quiescent laudes tuas populi, *Senec. Herc. Oet.* 15. Quieta urbs, *Æn.* 12, 558.

Et mutata suos requierunt flumina cursus, *Virg. ecl.* 8, 4. Requietus ager, *Ovid. art.* 2. 351. Requietis militibus, *Sall.*

Queror, Conqueror. N. Sæpe de luxuriâ questus sum, *Sall. Cat.* 52. A. Audivi Milonem queri injuriam meam, *Cic. Att.* 5, 8. Conqueri fortunam adversam decet, *Cic.*

Radio. N. (*us.*) A. Scuta sed et galeæ gemmis radientur et auro, *Ov. Pont.* 3, 4, 103.

Redundo. N. (*us.*) A. Redundat talia raucis faucibus Vulturnus, *Stat. silv.* 4, 3, 71. *i. e.* profert, loquitur. Redundatas flumine cogit aquas, *Ovid. trist.* 3, 10, 52. *But these are not sufficient authority for* redundo *active.*

Regno. N. (*us.*) A. Trans Lygios Gothones regnantur, *Tac. Germ.* 25, 4. Terra regnata Philippo, *Ovid. Pont.* 4, 15, 15. Albam regnandam, *Æn.* 6, 770. *But these are not sufficient authority for* regno *active.*

Resideo. N. (*us.*) A. Venter gutturque resident esuriales ferias, *Plaut. Capt.* 3, 1, 8. *i. e.* sedendo agunt. Denicales feriæ a nece appellatæ sunt, quia residentur mortui, *Cic. de leg.* 2, 22.

Respicio. A. (*us.*) N. Et quum Latinis studebimus literis, non respiciamus ad Græcas, *Quinct.* 2, 12.

Resulto. N. (*us.*) A. Saxa cautesque parilem sonum resultarent, *Apul. met.* 5.

Rideo. N. (*us.*) A. Ridere aliquem, *Cic. fam.* 2, 9. portenta Thessala, *Hor.* Ridear, *Ovid. Pont.* 4, 12, 16.

Roro. N. (*us.*) A. Lacrymis oculi rorantur obortis, *Ovid. Her.* 15, 97. Roratâ mane pruinâ, *Ovid. fast.* 3.

Ruo, Proruo, Corruo, Irruo. N. Quid si cœlum ruat, *Ter.* Ipsâ vi molis et iræ proruit, *Val. Flac.* 7, 600. Corruit in vulnus, *Virg.* A. Cæteros ruerem, *Ter. Ad.* Ruere cumulos arenæ, *Virg. georg.* 1. 105. Ruta cæsa— *ap. J. Ctos et Cic. orat.* 2, 55. Multâ proruet integrum cum laude victorem, *Hor. od.* 4, 4, 66. Corruere divitias, *Plaut. Rud.* 2, 6, 58, *i.e.* congregare Spicæ corruuntur in corbem, *Varro.* Vide ne ille huc intro se irruat, *Ter. Ad.* 4, 2, 11.

Rumpo. A. (*us.*) N. Cesso huc intro rumpere, *Ter. Eun.* 5, 6, 26.

Rutilo. N. (*us.*) A. Rutilare capillos cinere, *Val. Max.* 2, 1, 5. comam, *Suet. Cal.* 47. Promissæ et rutilatæ comæ, *Liv.* 38, 17.

Salto. N. (*us.*) A. Cheironomon Ledam molli saltante Bathyllo, *Juv.* 6, 63. Carmina nostra saltari scribis, *Ovid. trist.* 5. 7, 25. Poemata saltata, *Ovid. trist.* 2.

Satisfacio. N. (*us.*) A. (*obsol.*) Donicum pecuniam satisfecerit, *Cato r. r. c.* 149. Satisfacto jurejurando, *Gell.* 7, 18. *It is conjectured from this last, that the antients said* satisfacere jusjurandum. *Perizonius is of opinion, that, in such constructions there are two accusatives, of which one,* satis, *is governed by the verb, the other by κατὰ, or* quod ad, *understood.*

Sibilo, Exsibilo. N. [Serpens] sibilat ore, *Æn.* 11, 754. A. Populus me sibilat, *Hor.* Verba anguina exsibilat, *Prudent. Peristeph.* 5, 175. Histrio exsibilatur, *Cic. Parad.* 3, 2.

Sileo. N. (*us.*) A. Silere rem aliquam, *Senec. Hipp.* 876, Ea res siletur, *Cic. pro Flac. c.* 3.

Sitio. N. (*us.*) A. Sitire sanguinem, *Cic. Phil.* 5, 7. honores, *Cic.* Aquæ sitiuntur, *Ovid. fast.* 1, 215.

Somnio. N. Nec mihi magis usquam videor somniare, *Cic. de divin.* 2, 142, *c.* 68. A. Me somnies, *Ter. Eun.* 1, 2, 114. Somniare ineptias, *Colu.* 1, 8.

Sono, Insono, Circumsono, Reboo. N. (*us.*) A. Sonat vitium fidelia, *Pers.* 3, 21. Alcyonum questus ad surdas tenui voce sonantur aquas, *Albinov. eleg.* 1, 108. Verberaque insonuit, *Æn.* 7, 451, *where Servius notes* pro verberibus insonuit *aut* per verbera.—Finitimis quamvis circumsoner armis, *Ovid.* Scopulique omnes ac lustra ferarum Pirenen reboant, *Sil.* 3, 439.

Specto. A. Spectat acervos, *Hor. od.* 2, 2, 24. N. Spectare in septentriones, *Cæs. b. G.* 1, 1. ad concordiam, *Cic.*

Spiro, Expiro, Suspiro, Respiro. N. *or* Absol. Aræ spirant floribus, *Stat. silv.* 2, 2, 27. Inter primam curationem expiravit, *Liv.* 2, 20. Ingemit, et tacito suspirat pectore, *Ovid. ep.* 21, 201. Respirâro, si te videro, *Cic. Att.* 2, 24. *To some, at least, of these, an accusative is understood.* A. Tetrum odorem spirare, *Colu.* 1, 6. deam, *Ov. met.* 3. Hominem tribunatum spirantem, *Liv.* 3, 46. Confixi animas expirant, *Æn.* 11, 883. Suspirat amores, *Tibull.* 4. Eandemque [animam] a pulmonibus respiret et reddat, *Cic. de nat. de.* 2, 135.

Stupeo. N. (*us.*) A. Pars stupet donum, *Æn.* 2. Stupenda penetralia, *Nazar. paneg. Constant. c.* 6.

Subsisto. N. (*us.*) A. Et postquam --- Romanum nec acies subsistere ullæ nec castra nec urbes poterant, *Liv.* 9, 31.

Sudo. N. (*us.*) A. Sudent electra myricæ. *Virg. ecl.* 8, 54. Thura balsamaque sudantur, *Tac. Germ.* 45, 9. In sudatâ veste durandum, *Quinct.*

Sufficio. A. Ipse pater Danais animos viresque secundas sufficit, *Æn.* 2, 617. In ejus locum suffectus, *Liv.* 5, 31. N. Sufficere laboribus, *Plin. jun.* Nec sufficit umbo ictibus, *Æn.* 9, 810.

Suppedito. N. Ea quæ suppeditant ad victum, *Cic. off.* 1, 4. Cui si vita suppeditavisset, Consul factus est, *Cic. Perhaps an accusative is understood.* A. Sicilia frumentum suppeditat, *Cic. Ver.* 2, 2. Fistulis aqua suppeditabatur templis, *Cic. pro Rabir. perduell. c. ult.*

Supero. A. (*us.*) Phœbum superare canendo, *Virg. ecl.* 5, 9. N. Et captæ superavimus urbi, *Æn.* 2, 643, *i. e.* outlived. Supero *signifies not only* to come over *and* to overcome, *and is used for* vincere, *but* to be over *or* remain, *as equivalent to* superesse *or* superstitem esse. *In the former sense it governs the accusative, in the latter it takes the dative.*

Surgo. N. (*us.*) A. (*obsol.*)

Lumbos surgite, *Plaut. Epidic. ult.* Surrecto mucrone, *Liv.* 7, 10.

Suspicio. A. Et castra suspeximus, *Cic. Tusc.* 1, 63, *c.* 25. N. Suspicere in cœlum, *Cic. Somn. Scip.* 1.

Taceo, Obticeo. N. (*us.*) A. Taceo te, *Plaut. Mil.* multa, *Cic.* Amor tacetur, *Ovid. amor.* 2, 18, 36. Et queritur nugas obticuisse meas, *Mart.* 10, 17.

Tardo. A. (*us.*) N. An tardare et commorari te melius esset tibi, *Cic. ad Brut.* 18. *Markland says that this is the only example of* tardo *being used intransitively in Cicero or in any other classical writer, except once* retardando *the gerund in a neuter sense in Cic. nat. d.* 2, 20. *It was common, he observes, in the decline of the language. This is one of his arguments against the authenticity of the Ep. to Brutus. It is, at best, but a suspicious example.*

Tempero. A. Temperat iras, *Æn.* 1, 61. N. Usque mihi temperavi. *Cic. fam. ep.* 10, 7. Quis temperet a lacrymis, *Æn.* 2, 8.

Tendo. A. Iter ad naves tendebat Achates, *Virg.* N. Tendimus in Latium, *Æn.* 1, 205. *But here* iter, *or a similar word, may be understood.* Illic Æacides, illic tendebat Ulysses, *Ov. Pen. Uly. i. e.* encamped; *and here perhaps* tentorium *is understood.*

Tono, Intono. N. (*us.*) A. Tercentum tonat ore deos, *Virg.* Laudes tonas, *Plin. præf.* Cum hæc intonuisset, *Liv. de Virginia.* Minas intonare, *Ov. amor.* 1, 7, 46.

Tremo. N. (*us*) A. Tremere varios casus, *Senec. Troad.* 262. Tremendi oculi, *Ovid. met.* 3, 577. Unde periculum fulgens contremuit domus Saturni veteris, *Hor.* Non contremiscamus injurias, *Sen. ep.* 66.

Transgredior. A. Ut Alpes transgrederer, *Cic. fam.* 11, 20. Transgressus Danubium, *Tac. ann.* 2, 63, *init.* N. Inde in Latinam viam transgressus, *Liv.* 2, 39. Transgredior ad vos, *Tac. hist.* 4, 66, 4.

Transvolo, Transvolito. A. Transvolat in medio posita, *Hor.* N. Transvolat inde in partem alteram, *Liv.* 3, 63. Et clausa domorum transvolitant, *Lucr.* 1, 355.

Trepido. N. (*us.*) A. Ac trepidant divina præsagia, *Apul. met.* 6.

Triumpho. N. (*us.*) A. Terram triumphavit, *Lactant.* 6, 23. Triumphatæ gentes, *Virg. georg.* 3, 33. Triumphatis dare jura Medis, *Hor. od.* 3, 3, 43. *But notwithstanding these two examples, an accusative of the thing conquered is not found in any author truly classical.*

Turbo, Conturbo. A. (*us.*) N. *or* Absol. Turbant trepida ostia Nili, *Æn.* 6, 800, *where Servius notes* turbant *pro* turbantur. *Indeed, where* turbans *seems to be used for* turbatus, *and* turbo *for* turbor, *there seems to be an ellipsis of some accusative.* Conturbo, *used absolutely, signifies* to be distressed in circumstances, *or* to have one's affairs in confusion: *thus,* Pedo conturbat, Matho deficit, *Juv.* 7, 129, *in which probably there is an ellipsis of* rationes.

Vagor. N. (*us.*) A. Terras vagari, *Prop.* 2, 28, 19.

Vaporo. A. Et templum thure vaporant, *Æn.* 11, 481. Vaporatas aras, *Virg.* Oculos vaporari præcipiunt, *Plin.* 28, 11. N. Aquæ vaporant et in ipso mari, *Plin.* 32, 2.

Veho, Inveho, Gesto. A. (*us.*) N. *The participles* vehens, invehens, gestans, *are often used absolutely in the same sense as* vectus *and* invectus: *thus,* Ei consuli pater proconsul obviam in equo vehens venit, *Gell.* 2, 2. Triton --- natantibus invehens belluis, *Cic. nat. d.* 1, 28. Idem classi præfectus circumvehens Peloponnesum - - - classem eorum fugavit, *Nep. Timoth.* Lecticâ per urbem vehendi jus, *Suet. Claud.* 28. Simul gestanti, *Suet. Domit.* 12. *It probably arises, from this manner of using* veho, *that its derivative* vector *signifies not only a* carrier *but a* passenger.

Vergo. N. (*us.*) A. (*in the sense of* pouring) Vergere venena, *Lucret.* 5, 1008. Frontique invergit vina sacerdos, *Æn.* 6, 244. Spumantes mero pateræ verguntur, *Stat. Th.* 6, 211.

Vescor. N. (*us.*) A. Ut infirmissimos suorum vescerentur, *Tac. Agr.* Qui absinthium vescuntur, *Plin.* 11.

Vigilo, Evigilo, Pervigilo. N. (*us.*) A. Vigilare noctes, *Hor. sat.* 1, 3, 17. Vigilatæ noctes, *Ov. art.* 1, 735. Noctes vigilantur, *Ov. Med. Jas.* (*See* Evigilo *in List.*) Pervigilare noctem, *Cic. pro S. Rocc. c.* 35. In multo nox est pervigilata mero, *Ovid. fast.* 6, 326.

Ululo. N. (*us.*) A. Ululârunt tristia Galli, *Lucan.* 1. Hecate triviis ululata, *Æn.* 4, 609.

Undo, Inundo. N. *or* Absol. Ad cœlum undabat vortex, *Æn.* 12, 673. Inundant sanguine fossæ, *Æn.* 10, 24. A. Quum tuus Æacides sanguine undabit campos, *Stat. Achil.* 1, 86. Sanguine Enna inundabitur, *Liv.* 24, 30.

Among the foregoing will be found several Neuter Verbs, which are rendered transitive, through the Preposition with which they are compounded :—of the same Description are the following.

Afflo. Afflat vittas anhelitus oris, *Ovid. met.* 5, 617. Afflata est tellus, *Ovid. met.* 6, 707.

Adeo. Adire aliquem, *Virg. Æn.* 3, 456. Adiri prætores non potuerunt, *Cic. ad Q. Fr.* 1, 2.

Anteeo. Anteire nives candore, *Æn.* 12, 84. Ne ab aliis anteirentur, *Tac. hist.* 2, 101, 2.

Circumeo. Circumire hostem, *Curt.* 3, 8, 27. Se belli fluctibus circumiri maluit, *Cic. Phil.* 13, 9.

Circumsono. Circumsonat orbem Nereus, *Ovid. met.* 1, 187. Geticis circumsonor armis, *Ovid. trist.* 5, 3, 11.

Circumsisto. Circumsistunt hostes impeditum, *Cæs. b. G.* 5, 43. Ne ab omnibus circumsisteretur, *Cæs. b. G.* 7, 43.

Circumsideo. Circumsidere urbem, *Tac. ann.* 3, 38. Cum

a se Cæcilius circumsederetur, (*sedeo*) *Cic. Att.* 14, 9.

Circumstrepo. Circumstrepentibus vitam humanam tot minis, *Senec. de vit. beat. c.* 11. Vedius clamore seditiosorum circumstrepitur, *Tac. hist.* 2, 44, 3.

Circumvenio. Circumvenire aliquem, *Sall. Cat.* 58. Circumvenior judices, nisi subvenitis, *Cic. Brut. c.* 75.

Incubo. Incubare ova, *Plin.* 9, 10. Ova incubantur, *Plin.* 10, 54.

Perambulo. Perambulat artus frigus, *Ovid. Her.* 9, 135. Perambulatus Niphates, *Sidon. car.* 23, 93.

Percurro. Percurrere polum, *Hor. car.* 1, 28, 6. Questiones percursæ, *Cic. de orat.* 2, 32.

Pererro. Pererrare locum, *Æn.* 5, 441. Orbe pererrato, *Ovid. met.* 3, 6.

Permeo. Permeare orbem, *Lucan.* 2, 418. Permeato amne, *Ammian.* 24, 2. *extr.*

Pervado. Pervasit urbem fama, *Liv.* 2, 23. Pervasa urbe, *Ammian.* 24, 2.

Prætereo. Præterit ira modum, *Ovid. fast.* 5, 304. Cum bonus vir suffragiis præteritur, *Cic. Tusc.* 5, 19.

Subeo. Subire pericula, *Ovid. Her.* 20, 175. Inimicitiæ subeantur, *Cic. Verr.* 5, 71.

Supersedeo. Supersedere operam, *Gell.* 2, 29. Istis supersessis, *Apul. Florid.* 18.

Transeo. Transire flumen, *Cic. Att.* 8, 12. Rhodanus vado transitur, *Cæs. b. G.* 1, 6, &c.

Some grammarians have denied the existence of neuter verbs; others have termed every verb neuter, which is used, as active verbs often are, without its regimen's being expressed: and hence, in a great measure, it arises, that we have been furnished with such ample lists of verbs used as active and neuter. It was this consideration which prevented me from transcribing, according to my original intention, Sanctius's list *De Verbis falsò neutris*, along with Vossius's two lists. From the definitions which have been given of active and neuter verbs, and from some remarks which have been made in regard to their construction, under Rules XXVIII. and XXXIII., the learner will have little difficulty to ascertain, when he considers the nature and essential signification of a verb, whether it be *really* active, or *apparently* neuter; and, although he may find, *moveo*, *servo*, *ago*, and many similar verbs, characterized, not only as active, which they unquestionably are, but as neuter also, because there are such constructions as *Postquam ille Canusio moverat*—Cic. *Solus Sannio servat domi*—Ter. *Agere inter homines desiit*—Tac., yet, let him attend to the nature of the subject, and his own mind will suggest the elliptical words to which the energy of these words passes, and he will easily perceive to what description of verbs they really belong. Nor, on the other hand, are those verbs to be considered as real active verbs, which admit after them an accusative of the same, or of a cognate signification; nor such as are followed only by the accusatives *hoc*, *id*, *quod*, *nihil*, *aliquid*, &c. These have been generally omitted in the preceding list. The learner should likewise distinguish between real neuter verbs, and such active verbs as are often used in an absolute manner, which happens, especially, when the sense requires only the mere energy of the verb to be, *generally*, expressed, without any application of it to a specified object, as, when speaking of reading and writing, generally[1], we say *Nec legit, nec scribit.* Sometimes part of the sentence supplies the place of an accusative; sometimes, also, the reciprocal *se*, the pronoun *me*, or some similar word, is omitted after an active verb[2], when, from the sense or the nature of the action, its insertion is altogether unnecessary: as, *Tum prora avertit*—Virg. *Tresque vibrant linguæ*—Ovid. The active verb *incipio* has been denominated neuter, because we may say *Ver incipit*, in the same way as Virgil says *Vix prima inceperat æstas*, and, in the same manner, in English "The spring begins," or "The summer had begun." But, I have little doubt, that, in such instances, *se* is understood. In speaking of this phraseology, an intelligent writer on the Syntax of the Latin verb, remarks, that in the sentence "The moon turns, round its axis," the verb *turn* is neuter, and adds, "that he should make it a question, which was the more antient kind, the verb active, or the verb neuter." Such verbs I consider as active, or, as some have named them, reflective. *Moon* and *spring*, though inanimate subjects, undergo a sort of personification, and are so generally considered to be vested with a self-influencing power, that it is unnecessary to particularize *themselves* as the objects upon which that power is exerted. And, although the agent and object be one and the same, and although, consequently, the action does not, in a strict sense, *pass* from the agent, yet it is evident that the subject is spoken of in *two* distinct characters, as *agent*, and *recipient of action;* and, therefore, the verb has precisely the same import and nature which it would universally be allowed to possess, were they individually different and distinct[1]. The same kind of phraseology obtains in languages derived from the Latin, with this difference, however, that the reciprocal is *not* so frequently omitted in them. Thus, in French, they say "Les jours commencent à *s'* alonger," the days begin to lengthen (*themselves*). In Spanish, "*Se* acaba la riña," the quarrel ends (*itself*). And in both, "Le soleil *se* couche," "*Se* pone[2] el sol," the sun sets (*itself* or *himself*). All such verbs, in English, as well as in Latin, have been denominated, by some, neuter verbs, as may be seen, by referring to Dr. Johnson's English Dictionary, *passim*, and to the numerous lists made by Latin grammarians. Indeed, were I inclined to hazard a conjecture, it would be the reverse of the opinion which seems to be sanctioned by the ingenious writer alluded to above, and I should say, that, the substantive verb, perhaps, excepted, active verbs were the first invented, and that most verbs, if not all, were, very probably, originally active, that is, admitted after them an objective or accusative case of some kind or other. The Spaniards, whose language, as has been just mentioned, is derived from the Latin, construe, as active, verbs which we consider as neuter or intransitive: thus they say "Tu *te* duermes," thou fallest (*thee*) asleep. "Tu *te* paseas," thou walkest (*thee*). "Tu *te* ibas," thou wast going (*thee*) away. The French, too, say "Il *s'* endort," he sleeps. "Il *se* promene," he walks. I am aware, however, that, although some of these verbs are interpreted neuterly, their original, etymological signification, may, perhaps, have been active. Why the accusative is usually omitted, after such verbs, in

---

[1] Thus Cæsar says, in his laconic epistle, *Veni, vidi, vici*, in which two active verbs follow a neuter verb, with no object or regimen expressed to them. The reason is obvious.—Cæsar did not wish to say *whom* he conquered, but to intimate that wherever he came, conquest, *generally*, was the immediate consequence. But such verbs are not, for this use of them, to be characterized as neuter, since it is in the very nature of things, that if there be a person who *sees* or *conquers*, there must be *objects which* he sees or conquers. A verb is not neuter, because it *may not* be followed by an object, but because it generally *admits none*.

[2] Indeed, I will not assert that some of the verbs in the preceding list, which have been exemplified as neuter, may not, even when they appear to be thus used, be still in reality active, some pronoun, or other word, being understood as their regimen.

---

[1] To express such actions seems to have been the original character of the Greek middle voice. When an action had a double relation to the same subject or object, that is, when the same person was both active and passive, this voice was generally used. But in other languages, the verb retains its active form, *se*, *himself*, or a similar word, expressed or understood, denoting the subject of the verb, in its passive character, as acted upon.

[2] The pronoun is often omitted after the Latin *pono:* as, *Quùm venti posuêre*—Virg. Æn. 7, 27. *Jam venti ponent*—Ov. Did. Thus used, this seems a sea term. Indeed technical phrases are generally elliptical; thus *solvo* is used absolutely, for to *set sail*, or *weigh anchor*, as in *Nos eo die cœnati solvimus*—Cic. fam. ep. 16, 9. *Naves ex superiore portu solverunt*—Cæs. B. G. 29, the accusative *anchoras* being, probably, understood.

Latin, and in some other languages, it would not be difficult to determine; perspicuity does not require its continuance; and philologists are well acquainted with the tendency to abbreviation, so easily discoverable in most languages.

In the foregoing list, the use of a passive voice is admitted as a proof of the active signification of verbs in *o*, except with respect to passive impersonals, such as *curritur*, *favetur*, &c. But a perfect participle must not be deemed unquestionable evidence of the existence of a passive voice, for we find *Ventum est*, *standum*, *pugnatum est*, &c. although there are no such words as *venior*, *stor*, *pugnor*. The passive voice of verbs usually neuter is very uncertain; and even, although there be authority for the third person, the other persons are not, on that account, allowable.

Verbs which vary their Construction according to their Sense.

Accedo tibi, *I assent.*

Accedo ad te, *I come* or *go to you.*

Huc accedebat, *to this was added.*

Æmulor tibi, *I envy you.*

Æmulor te, *I imitate you.*

Animadverto aliquid, *I observe a thing.*

Animadverto in aliquem, *I punish one.*

Ausculto tibi, *I obey you.*

Ausculto te, *I hear you.*

Caveo tibi, *I take care of you,* or *for you, as my friend.*

Caveo te, *I am on my guard against you, avoid you, as my foe.*

Cavere de re aliquâ, *to give caution* or *security concerning*[1].

Cedere alicui, *to give place to, to comply with one.*

Cedere suo jure, *to yield* or *give up his right.*

Consulo tibi, *I consult your interest*[2].

Consulo in te, *I am contriving for* or *against you.*

Consulo te, *I consult you, ask advice.*

Consulo boni, *I take in good part.*

---

[1] *Cavere aliquid alicui*—Plaut. To watch over the preservation of any one, that no harm may happen to him. *Obsidibus de pecuniâ cavere*—Cæs. To give security for the money, by hostages. *Pecuniam alicui cavere*; i. e. To give security for its payment. *Obsidibus inter se cavere*—Cæs. To consult their security by mutual hostages. *Mihi tecum cavendum est*—Plaut. i. e. There must be a proper surety in this suit which I have with you. *Nisi prius a te cavero*—Cic. Unless I shall first get security from you.

[2] *Consulo tibi* never denotes, (unless among writers of inferior authority,) I give you advice. In this sense, *suadeo tibi*, or *auctor sum tibi* are usually employed.

Convenit hoc mihi, *this suits me.*

Convenit mihi cum illo, *I agree with him.*

Conveniam hominem, *I will meet*, or *accost*, *the man.*

Cupio tibi, *I favour you.*

Cupio aliquid, *I desire something.*

Deficit mihi, *it is wanting to me.*

Deficit me, *it forsakes* or *leaves me.*

Deficere ab aliquo, *to revolt.*

Detrahere alicui, *to detract from, backbite, depreciate.*

Detrahere aliquem, *to lower, to take one down* (*in reference to place*).

Do tibi literas, *I give you a letter* (*not for yourself*).

Do ad te literas [1], *I give a letter for you*, or *I write to you.*

Fœnero *or* fœneror tibi, *I lend out to you at usury.*

Fœneror abs te, *I borrow from you at usury* or *interest.*

Horrere alicui, (*Plin.*) *to shudder for one.*

Horrere aliquem, *to be much afraid of one as an enemy.*

Imponere alicui, *to deceive one, put a trick upon one.*

Imponere aliquid alicui, *to put one thing upon another;* or, *to lay any thing as a burden upon any one.*

Manere, *to tarry, stay*, or *abide.* (*Absolute.*)

Manere aliquem, *to wait for one*, or *expect one.*

Metuo tibi, *I am afraid for you, anxious about you, as my friend.*

Metuo te, *or* a te, *I dread you*, or *fear you, as my foe.*

Peto aliquid alicui, *I ask something for* (*to be given to*) *some one.*

Peto abs te, *I ask of* or *from you.*

Peto pœnas de aliquo, *I inflict punishment upon one.*

Peto aliquem gladiô, *I strike* or *attack one with a sword.*

Peto locum, *I go to*, or *direct my steps to, a place.*

Præire alicui, (*literally*) *to go before one;* (*figuratively*) *to excel*, (*seldom.*)

Præire verba, *to speak first what may afterwards be rehearsed by another.*

Præstare alicui silentium, benevolentiam, *to afford silence, show kindness.*

Præstare aliis *or* alios virtute, *to excel others in virtue or courage.*

Præstare se virum, *to show* or *prove himself a man.*

Præstare culpam *or* damnum, *to take on himself the blame* or *loss.*

Præstabo eum facturum, *I will engage that he shall perform.*

Prospicio, provideo, tuæ saluti, *I provide for, take care of, your safety.*

Prospicio, provideo periculum, *I foresee danger.*

Recipio tibi, *I promise you. Thus also*, Recipio in me, *I undertake.*

Recipio me in locum, *I betake myself to a place.*

Refero tibi, *I relate to you.*

---

[1] Thus, *Do servo literas ad te*, I give your servant a letter for you. *Dare fidem* denotes to give a pledge, assurance, or solemn promise. In one or two instances, unworthy of imitation, the phrase is used for *fidem afferre*, to add credibility to a thing; but it is never employed, by any classical writer, for *fidem habere*, or *credere*, to give credit, or believe. *Dare pœnas* denotes to suffer, not to inflict, punishment. *Dare verba alicui*, to impose on, or deceive.

Refero ad senatum, *I lay before the senate (for discussion).*

Referre aliquem, *to resemble one.*

Renuncio muneri, hospitio, *to renounce* or *refuse a present,* or *act of kindness.*

Renuncio consulem, *I declare, proclaim,* or *announce as consul.*

Solvo tibi aliquid, *I pay you something.*

Solvo aliquem [1], *to discharge* or *liberate one.*

Sufficere alicui, *to be sufficient for one, to satisfy.*

Sufficere alicui arma, *to furnish* or *supply one with arms.*

Sufficere aliquem, *to choose* or *put one into the place of another.*

Temperare linguæ, manibus; *to restrain,* or *keep within bounds, the tongue or hands.*

Temperare cædibus, *or* à cædibus, *to abstain or refrain from murders.*

Temperare orbem, vires, ratem, *to govern the world; to moderate strength, might* or *power; to regulate* or *direct a ship.*

Timeo tibi, *I am afraid for you as my friend.*

Timeo te, *I fear you as an enemy.* (*Same as* Metuo [2]).

Vacare rei alicui, in, *or* ad aliquam rem, *to study* or *apply to a thing.*

Vacare ab officio, *to be exempt from,* or *to leave off, business.*

Vacare culpâ, *to be without fault.*

Vacat mihi, *I am at leisure.*

Verbs Deponent, which use the voice in o, *in the same sense.*

[The following Lists are taken from Vossius de Analogiâ, lib. 3, to which work the learner is referred for the examples.]

Adulo *for* Adulor, Attius, Lucr., &c. Alterco *for* Altercor, Pacuv., Ter. Assentio *and* Assentior *are both used, according to* Gell., Non., *and* Diomed. Amplecto *for* Amplector, *and* Amplexo *for* Amplexor, Q. Claud., Cic., Attius. Aucupo *for* Aucupor, Titin., Plaut.,

---

[1] *Solvere obsidionem urbis, et urbem obsidione*—Liv. To raise a siege. *Solvere fœdera*—Virg. To break a league. *Solvere fidem*—Ter. is not, as interpreted by Ainsworth, Stephanus, and Turner in his Exercises, to break a promise; but, according to Ruddiman, to discharge, fulfil, or perform a promise, in which sense, he says, Pliny uses *Fidem exsolvere*, and Suetonius *Fidem liberare*. This last is also used by Cicero in the same sense. But *solvere fidem*—Cic. is rendered, in Pasini's Ital. Dict. by *mancar di parola*, to fail in his word, or break his promise.—Abstractly considered, the phrase appears to me to denote merely *to get rid* of a promise or obligation, without any express reference to the mode, either as honourable or dishonourable.

[2] *Formido mihi*—Plaut. I am afraid for myself, that is, lest some harm befall me. *Formidat auro*—Plaut. He is afraid for the gold, that is, lest it should be stolen. *Formidare alicujus iracundiam, aliquem,* and *ab aliquo*, that is, To dread his passion, or him, are attributed to Cicero.

Pacuv., &c. Auguro *for* Auguror, Att., Enn., Virg., &c. Auspico *for* Auspicor, *according to* Priscian, Cato, Nævius. Auxilio *for* Auxilior, Gracchus.

Cachinno, Lucr. Cachinnor, Cic. Cohorto *for* Cohortor, Quadrigarius. Comito *for* Comitor, Ovid. Commento *for* Commentor, *according to* Priscian. Commisereo, Commiseresco. *See* Miseret. Complecto *for* Complector, Pompon. Congredio *for* Congredior, Plaut. *And* Progredio *for* Progredior, Novius. Consolo *for* Consolor, Varr. Contemplo *for* Contemplor, Att., Næv., Enn., &c. Convivo *for* Convivor, Enn., Pompon. Crimino *for* Criminor, Enn. Cuncto *for* Cunctor, Att., Enn.

Demolio *for* Demolior, Alfenus. Delucto. *See* Lucto. Digno *for* Dignor, Pacuv., Attius.

Ejulo *for* Ejulor, *according to* Priscian. Expergisco, Pompon. Exsecro *for* Exsecror, Afranius.

Frustro *for* Frustror, Pompon., Plaut., Cæs. Frutico, Colum., Plaut. Fruticor, Cic.

Horto *for* Hortor, *according to* Priscian.

Imito *for* Imitor, Liv. trag., Varr. Impertio *and* Impertior, Cic. Insidio *for* Insidior, Callistratus.

Jurgo *for* Jurgor, Lex 12 tab.

Lachrymo, Ter., Ov. Lachrymor, Cic. Læto *for* Lætor, *according to* Prisc. Largio *for* Largior, Sall., Lucil., Cato. Lucto *for* Luctor, *and* Luctito *for* Luctitor, *according to* Priscian, Ennius. Ludifico, Plaut. Ludificor, Plaut., Ter., Cic., Liv. Luxurio, Tubero, Virg. Luxurior, Colum., Plin.

Medico, Virg. Medicor *is used both actively and passively.* Mereo *for* Mereor, Plaut., Turpil., &c. *Thus also* Promereo, Plaut. Minito *for* Minitor, Næv., Plaut. Miro *for* Miror, Varr. Pompon. Misero *for* Miseror, Attius. *So* Misereo *and* Misereor, *whence* Miseret *and* Miseretur. *So also* Miseresco, Virg., *and* Commiseresco, Enn. Modero *for* Moderor, Att., Pacuv., Plaut., Ulpian., *and according to some MSS.*, Sallust. Molio *for* Molior, *according to* Priscian. *And* Demolio, Varr., Næv. Moro *for* Moror, Nævius. Munero *for* Muneror, Turpil. Mutuo *for* Mutuor (*to borrow*), Cæcilius.

Obsono *and* Obsonor, *active, according to* Priscian. Opino *for* Opinor, Plaut., Pacuv., Enn., Cæcil. Opitulo, Liv. trag. Osculo, Titin.

Pacisco, Næv. Palpo, Juv. Palpor, Lucil., &c. *So* Expalpor, Plaut. Partio *for* Partior, Lucil., Plaut., Att., Enn. *So* Impertio *for* Impertior. Patio *for* Patior, Næv. Perconto *for* Percontor, Novius, Næv. Polliceo *for* Polliceor, Varr. Populo *for* Populor, Plaut., Cæcil., Enn., &c. Prælio *for* Prælior, Enn. Præstolo *for* Præstolor, Turpil., Liv. trag. Proficisco, Turpil. Progredio. *See* Congredio. Promereo. *See* Mereo.

Recordo, Quadrig. Refrago *for* Refragor, *according to* Nonius. Suffrago *for* Suffragor, Sisenna. Reminisco. Rufus, Sanct. August. Reverto *for* Revertor, Pomponius. *This is common in classical writers.* Rhetorico *for* Rhetoricor, Novius. Rixo *for* Rixor, Varr. Rumino, Virg.

Scruto *for* Scrutor; Perscruto *for* Perscrutor, *according to* Nonius, Plaut. Sortio *for* Sortior, Enn. Stipulo, Gloss. Cyrill. Suavio *for* Suavior, Pompon., Nov. Suffrago. *See* Refrago.

Testo *for* Testor, *according to* Priscian. Tuto *for* Tutor, Plaut., Næv., &c.

Vago *for* Vagor, Plaut., Seren., Prudent., &c. Velifico, Plin., Propert. *Juvenal has* velificatus Athos *passively. But Cicero uses* Velificor *as a deponent.* Venero *for* Veneror, Plaut. Vocifero *for* Vociferor, San. Bonifac.

Verbs Passive used as Deponents.

There are some verbs passive (having a regular active voice) which are used, or were antiently used, as deponents, *i. e.* in an active signification.

Affector *for* Affecto. *Affectatus est regnum*, Varro.

Bellor *for* Bello. *Pictis bellantur Amazones armis*, Virg.

Censeor *for* Censeo. *Es tinter comites Martia censa suos*, Ovid.

Communicor *for* Communico. *Cum quibus spem communicati sint*, Liv.

Copulor *for* Copulo, *according to* Prisc. *and* Non. *Adeunt, consistunt, copulantur dexteras*, Plaut.

Erumpor *for* Erumpo. *Vis exagitata foràs erumpitur*, Lucr.

Fabricor *for* Fabrico. *Capitolii fastigium - - - necessitas ipsa fabricata est*, Cic.

Feneror *for* Fenero, Gell.

Fluctuor *for* Fluctuo, *Fluctuatus animo fuerat*, Liv.

Juratus sum *for* Juravi. *Judici demonstrandum est, quid juratus sit*, Cic.

Multor *for* Multo. *Rebellantes - - - graviore multatus est pœnâ*, Suet.

Muneror te *for* Munero, *according to* Gell. *and* Diomed. *So* Remuneror *for* Remunero.

Murmuror *for* Murmuro, Apul.

Nutrior *for* Nutrio. *Hoc pinguem et placitam paci nutritor olivam*, Virg.

Nutricor *for* Nutrico. *Mundus omnia nutricatur*, Cic.

Objurgor *for* Objurgo. *Curionem objurgatus*, Cœl. ad Cic.

Peragror. *Peragratus est regionem.* Vellei.

Perlinor *for* Perlino. *Ab imis unguibus sese totam ad usque summos capillos perlita*, Apul. *But neither this instance, nor that of* copulor *above, is esteemed sufficient proof.*

Pigneror *for* Pignero, Gell. *and* Non.

Prævertor *for* Præverto, Plaut., Liv., Curt., Tac., Apul., Virg. *But only the præterperfect active*, præverti, *is used, there being no* præversus sum.

Punior *for* Punio, Cic. *in three places.*

Quiritor, Varr. Quirito, Plin., Quinct.

Ruminor, Varr., Liv. Andron. Rumino, Virg.

Sacrificor *for* Sacrifico, Varr.

Spector *for* Specto. *Spectatus est suem*, Varr.

Significor *for* Significo, *according to* Gellius. *To these may be added*, Adjutor, Convertor, Emungor, Excalceor, Fatiscor, Focillor, Fruticor, Gliscor, Ignescor, Labascor, Ludificor, Manducor, Commanducor, Commurmuror, Palpor *and* Expalpor, Præsagior, Spolior, Urinor, *all which* Nonius *confirms by antient authorities.*

Verbs Common, and such as were formerly Common.

It may be questioned whether any of these were used passively in the *ordinary* language of the classical age.

Abominor. Verrius Flaccus. *Abominatus* (passive.) Liv., Hor.

Adipiscor (passive.) Boëth., Justinian., Fab. Max., &c.

Adminiculor. *Adminiculati* (passive.) Varr.

Admiror (*to be admired.*) Canutius.

Adorior. *Adortos* (*attacked.*) Aurel.

Adulor. *Adulati erant* (*they were flattered.*) Cassius.

Aggredior (passive.) Cicero. *Aggressus* (*undertaken.*) Ter. Maur.

Amplector (*to be embraced.* Petron., Lucil.

Antestor (passive.) Liv.

Arbitror (passive.) Cœl., Gell.

Architector. *Architectata* (*built.*) Nep.

Argumentor. *Argumentata* πιϛωθέντα. Aufusius ap. Prisc. *But, perhaps, he wrote* A. Furius.

Aspernor (*to be despised.*) Cic.

Assector (*to be followed.*) Enn., Alpheus philol.

Auguror (*to be foretold.*) Luc. Cæs. Virgil uses the active *auguro, to foretell;* and Cicero, *auguror*, in the same sense as a deponent.

Auxilior. *Auxiliatus* (*assisted.*) Lucil.

Blandior. *Blanditus* κολακευθεὶς. Verrius.

Calumnior (*to be blamed.*) Staverius de proportione.

Carnificor (*to be tortured.*) Sisenna.

Cavillor. *Cavillatus*, (*teased.*) Appul.

Cohortor. *See* Hortor.

Comitor(passive.)Justin.,Ovid., Virg.

Commentor. *Commentus* πεπλασμένος. Appius Cæcus.

Complector (passive.) Virg., Cic., Scævola.

Confiteor (passive), according to Priscian. *Confessus* (passive.) Optatus Afer.

Consequor, Consector, (*to be followed.*) Orbilius, Varr., and Laverius.

Consolor (passive.) Quint. Metell. Numid., and Asinius Pollio.

Conspicor (*to be seen.*) Plaut., Varr., Sall.

Contestor (passive.) *Contestatur* συμμαρτυρεῖται. P. Aufidius.

Criminor (passive.) Cic., Appul., and Boëth.

Demolior, Immolior (passive.) Curio pater, Liv.

Delargior, (passive.) C. Gracchus.

Depeculor (*to be plundered.*) Lucius Cœlius.

Despicor (*to be despised.*) Qu. Pompeius.

Detestor (*to be hated.*) Apul. Apol. *Detestata* (*hated.*) Hor.

Dignor (*to be thought worthy.*) Cic. and Gell. *Dignate* (passive.) Virg.

Dilargior. *See* Largior.

Dominor (*to be ruled.*) Nigidius Figulus, poet. vet. ap. Cic.

Ementior (passive.) *Ementita* ἐψευσμένα. C. Memmius. *Ementitis* (*falsified.*) Cic.

Enitor. *Enixum puerum* (*born.*) Sulpic. Severus.

Exsecror. *Execrati* καταραθέντες. Cato.

Exhortor. *See* Hortor.

Exorior. *Res* - - - *a raro initio exorsæ*, i. e. *initæ*. Visellius. Here it may be called a verb neuter deponent.

Experior (passive.) *Experienda* (*to be tried.*) P. Nigid. *Experta* (*tried.*) Cic., Attius, and Asin. *Expertas* (*tried.*) Statius.

Exsequor (passive.) Ulpian. and Emporius rhetor.

Fari (*to be pronounced.*) Sueton.

Fateor (*to be confessed.*) Cic.

Frustror (*to be disappointed.*) Fenestella. *Frustratus* ματαιωθεὶς, Laverius.

Furor. *Furatis* (*being stolen.*) Appuleius.

Hortor (passive.) Gell., and Tac. *Adhortati* (*exhorted*) Cassius. *Cohortatum* (*encouraged.*) Marc. Cato. *Exhortatus*. Cic. Senec. *al. exoratus*. *Exhortato*. Ausonius.

Jaculor. *Jaculatus* (*struck with an arrow.*) Victor Uticensis.

Immolior. *See* Molior.

Interpretor (passive.) Paull. jurisconsult. Hierony. Augustin. *Interpretata* (*interpreted.*) Cicero.

Largior (passive.) *Dilargitis* (*being given away.*) Sall.

Loqui (passive.) Cœlius.

Machinor. *Machinata* (*contrived.*) Sall.

Meditor (passive.) Minutius Felix. *Meditata* μεμελετημένα. Ter., Cic., Ovid., Gell. *Emeditatos*. Appul.

Metior (*to be measured.*) Arnob.

Metor (passive.) *Metata* & *metato*. Hor.

Moderor. *Moderata* (passive.) Epigr. vet.

Modulor (passive.) *Modulata* (*modulated.*) Gell.

Molior (*to be contrived.*) Appul. So Immolior. *Immolitum*. Liv.

Nanciscor. *Nacta* (*gotten.*) Hyginus, Appul.

Obliviscor (passive.) Scholiast. Juvenalis. *Oblita* (*forgotten.*) Virg. and Boëth.

Ordior. *Orsa* (*begun.*) Colum. *Ordita*. Diomedes.

Osculor, usually set down, wants authority.

Paciscor. *Pacta erat* (*was promised.*) Tac.

Percontor (*to be asked.*) *Percontatum pretium*. Appul.

Polliceor (passive.) Metellus Numidicus.

Populor (*to be plundered.*) *Populati*, *populatam*. Cic. But *populo* is used, whence *populatus* is regularly passive.

Potior. with a gen. case (*to be possessed by.*) Plaut., Ter., &c.

Precor. *Precandus* (*to be prayed to.*) Auson. *Ara precanda*, Prudent.

Queror (passive,) according to Priscian.

Remoror (passive,) according to Hegesippus.

Reor (passive,) according to Priscian.

Sector (*to be followed.*) Varro. So Consector.

Solor (passive,) according to Priscian. *See* Consolor.

Stipulor(passive.)Sueton.,Liv., and Plaut. Stipulor (active.) Juvenal. Instipulor(passive.) Plaut. Active. Plaut.

Testor. *Testata μαρτυρηθέντα.* Cic.

Tueor and Tutor (passive.) Varro.

Vador (passive,) according to Priscian.

Velificor (passive.) *Velificatus Athos*, Juven.

Veneror (passive.) Cæsar Germanicus, Virg. Hor.

Venor (active and passive,) according to Priscian.

Vereor (passive.) Afranius.

Ulciscor (passive.) Sall. and Porc. Latro. *Ultus.* Valer. Flaccus.

Vociferor (active and passive,) according to Priscian.

Utor (passive.) Novius. So also Abutor. Varro and Q. Hortensius.

These last three lists might have been, perhaps, without impropriety, omitted, since it is evident that they are compiled, chiefly from authors who wrote either before or after the times of classical Latinity. I shall conclude with an enumeration of certain participles which have something peculiar in their nature.

PARTICIPLES.

The following perfect participles come from neuter verbs, and are used in a passive sense.

Erratus, *festinatus*, *juratus*, *laboratus*, *vigilatus*, *certatus*, *cessatus*, *clamatus*, *conclamatus*, *ovatus*, *sudatus*, *triumphatus*, *ululatus:* as, *Errata littora*—Virg. *Festinati honores*—Lucan. *Arte laboratæ vestes*—Virg. *Vigilatæ noctes*—Ovid. &c. Some perfect participles, coming from neuter verbs, are used in a sense which is either neuter, or apparently active: as, *Adultus*, *coalitus*, *concretus*, *conflagratus*, *deflagratus*, *conspiratus*, *dolitus*, *defectus*, *emersus*, *exitus*, *exoletus*, *interitus*, *juratus* (mentioned also before), *obsoletus*, *obitus*, *occasus*, *penetratus*, *placitus*, *complacitus*, *præteritus*, *rebellatus*, *redundatus*, *requietus*, *senectus*, *suetus*, *assuetus*, *consuetus*, *titubatus:* as, *Adulta virgo*—Liv. i. e. *quæ adolevit*. *Emersus e cœno*—Cic. i. e. *qui emersit*. Cicero and others use *juratus* for *qui juravit:* thus also, actively, *Juratus est mihi*—Plaut. for *juravit mihi*, and, passively, *Quod juratum est*—Cic. &c. To the above-mentioned may be added the following, having an active signification; *Cautus*, *circumspectus*, *consideratus*, *desperatus*, *effusus*, *profusus*, *tacitus*, *consultus*, *promptus*, *argutus*, *disertus*, *notus* (*qui novit*), *ignotus*, (*qui ignorat*); also *fluxus*, *falsus*, *scitus*, whence *inscitus*, which have assumed the nature of adjectives.

Lastly, there are some participles in *ns* which signify passively;

such as *vehens* for *qui vehitur ; vertens* for *qui vertitur ; volvens* for *qui volvitur :* as, *Quadrigis vehens*—Cic. for *vectus. Ora vides Hecates in tres vertentia partes*—Ovid. i. e. *versa*, al. *vergentia. Annus vertens*—Cic. *Volventibus annis*—Virg. i. e. *dum volvuntur.* But to these, and to others, formed from verbs thus used, it is probable, as has been already stated, that the objective case of a pronoun is understood[1].

There are certain words compounded with *in*, which have either an affirmative or a negative signification, in which latter sense they must be considered as participials; as *indictus, invocatus, immutatus*, &c. Many, by being divested of their time, or by a change in their construction, become nouns; as *sapiens, doctus, adolescens, animans, abditus, patiens, amans*, &c.

OF THE ARRANGEMENT OR POSITION OF WORDS IN A SENTENCE.

The English is an analogous language, in which the words of a sentence are generally arranged according to the order of time. The nominative, or the subject of the action, appears first; then the action with its several modifications or accessary circumstances; and, lastly, the object to which it has a reference. This is the common order of construction. The Latin, on the contrary, is a transpositive language, in which the order of the words is very arbitrary, depending, in a great degree, upon the taste or fancy of the composer, or some particular purpose which he may have in view, sometimes the object, sometimes the action, and sometimes the modification of the action, being made to precede or follow the other parts. Thus, by its having greater variety of inflexions to express different relations, we can, without producing ambiguity, say *Alexander vicit Darium, Darium vicit Alexander, Alexander Darium vicit*, or *Darium Alexander vicit*, for "Alexander conquered Darius." This variety of arrangement in Latin gives it an advantage over the English, not only in energy and vivacity of expression, but often also in harmony and perspicuity. It is true, that, in English, a similar inversion of words is sometimes admitted: as, "Him the Eternal hurl'd"—*Milton;* "Silver and gold have I none"

---

[1] *Volens* seems sometimes to have a passive signification, denoting what is *willed*, welcome, or acceptable: as, *Volentia fuere plebi hæc et talia*—Tac. *Volentia de ambobus acceperant*—Sall.

—*Acts* iii. 6; but this occurs chiefly in poetry, or in impassioned language.——While, however, no certain rules can be given for the order of Latin words, which are applicable to every instance, it may be observed, that, in general,

1st. The word governed is placed before the word which governs it:

2dly. The word agreeing is placed after the word with which it agrees[1].

To these two leading principles shall be subjoined a few particular rules and notes.

Rule I. The adjective or participle is, perhaps, most commonly placed after the substantive with which it agrees: as, *Pulverem majorem* videri—Cæs. Sabin flumen ab *castris suis* abesse—Cæs. Ad *exercitum transportandum*—Cæs.

Note 1. When the adjective is a short word, and the substantive a long one; or to avoid the *hiatus* occasioned by the concurrence of vowels, the adjective is frequently placed first; as *Hæ disciplinæ, has causas, ea tempestas, innuba puella.*

Note 2. The following adjectives, *primus, medius, ultimus, extremus, infimus, imus, summus, supremus, reliquus, cæterus,* when joined to a noun, to denote *pars prima, media,* &c., are generally placed before their substantives: as *Prima fabula*—Ter. *Media nox*—Cæs. *Reliqua Ægyptus*—Cic.

Note 3. When the substantive, with which the adjective agrees, has a genitive depending on it, the adjective is generally placed first: as, *Ulla* officii *præcepta*—Cic. in which the substantive on which the genitive depends is placed last.

Note 4. When the substantive, with which the adjective agrees, is a genitive governed by another substantive, then also the adjective may be placed first: as, *Tantularum rerum occupationes*—Cæs.

Note 5. The adjective is frequently placed first, merely to gratify the ear; as *Bonus puer, magna parte, celer equus.*

Note 6. A preposition or other word, is frequently put between the substantive and adjective; as, *Tota in urbe, Quem in locum, Rem verò publicam* amisimus, in which last a compounded word is divided by the intervention of *verò.*

Rule II. The finite verb is usually placed after its nominative, several words often intervening: as, Neque ulla nostris *facultas* aut administrandi, aut auxiliandi *dabatur*—Cæs.

---

[1] A little attention to these two leading principles, with the following rules, and to the usual order of the English language, will readily suggest what have been named the rules of construing or analysis, that is, the rules for reducing, previously to translation, the Latin into the English order.

Note 1. In short sentences, or to contribute to harmony and emphasis, the nominative is often put after the verb: as, At *sectabantur multi*—Cic. Quem ad finem sese effrænata *jactabit audacia?*—Cic. *Stat* sua cuique *dies*—Virg. *Manet* alta mente repostum *judicium* Paridis—Virg. It may be observed that, in the two preceding examples, the action of the verb is a principal object of attention, which seems, on that account, placed first; and that the fatal *day*, and the fatal *decision*, are likewise so placed as to make a strong and a lasting impression.

Note 2. The nominative is put after the verb, when it is the antecedent to a relative that cannot properly come before that verb, nor yet be separated from its antecedent by the intervention of other words: as, *Mittitur* ad eos, colloquendi causâ, C. Arpinius eques Romanus, et *Q. Junius* ex Hispaniâ *quidam*, *qui* jam antè, missu Cæsaris, ad Ambiorigem ventitare consueverat—Cæs. *Erat* in Carnutibus summo loco natus *Tasgetius*, *cujus* majores in suâ civitate regnum obtinuerant—Cæs.

RULE III. The relative is commonly placed after, and as near as possible to, its antecedent: as, Neque conditiones accipiendas arbitrabatur ab *iis*, *qui*, per dolum petitâ pace, ultro bellum intulissent—Cæs.

Note 1. It sometimes happens that the real antecedent is omitted, in which case the substantive is subjoined to the relative, which then agrees with it in case: as, Populo ut placerent *quas* fecisset *fabulas*—Ter. *i. e.* Populo ut *fabulæ* placerent, quas [fabulas] fecisset.

Note 2. To prevent ambiguity, the relative and its clause are sometimes placed first: as, Hæc *qui* faciat, non ego *eum* cum summis viris comparo, sed simillimum deo judico—Cic. Had the relative clause been placed after *eum*, to which it refers, it would have occasioned too great a separation between the antecedent and the terms of honour intended to be associated with it. Had it been placed after *comparo*, it would have divided the terms of honour. And had it been placed after *judico*, ambiguity would have been produced, since either *eum* or *deo* might have been taken for the antecedent.

RULE IV. A noun in an oblique case is commonly placed before the word which governs it: as, *Laudis avidi*, *pecuniæ liberales* erant—Sall. *Cunctis* esto *benignus*, *nulli blandus*, *paucis familiaris*, *omnibus æquus*—Senec. *Adolescentis est majores* natu *revereri*—Cic.

Note 1. The substantive governed by an adjective in the neuter gender is generally placed after the adjective: as, Nec tibi *plus cordis*, sed *minus oris* inest—Ovid.

Note 2. This rule, like the others, is frequently neglected, to facilitate utterance and produce harmony.

Note 3. It often happens that one or more words intervene between the word governed and the word governing; but when the words *one* and *another* are rendered in Latin by a repetition of the substantives to which they refer, they closely follow each other: as, *Cuneus cuneum* trudit. Thus, also, *Alius aliud* dicit, for One man says one thing, and another a different thing.

RULE V. The finite verb is commonly placed last in its own clause, and the principal verb is generally placed last in the sentence: as, Quorum per fines *ierant*, his, uti *conquirerent* et *reducerent*, si sibi purgati esse *vellent*, *imperavit* —Cæs.

Note 1. This rule is often violated for the sake of harmony, and especially when the verb is a monosyllable. Yet, we find many sentences concluding with a word of one syllable, and apparently under the influence of the figures synalepha and ecthlipsis: as, Quæ cædes per hosce annos sine illo *facta est*—Cic. Altera occisa, altera *capta est*—Cæs.——Diu atque acriter *pugnatum est*—Cæs. Intus inclusum *periculum est*—Cic. This frequently occurs also, when the preceding word ending with a consonant, and the final word beginning with a vowel, or *vice versa*, the two syllables are as closely connected in pronunciation as if they belonged to the same word: thus, Atque unus è filiis *captus est*—Cæs. Quoties consulem interficere *conatus es*—Cic. Impedimentis castrisque *potiti sunt*—Cæs. Adventu tuo ista subsellia vacua *facta sunt*—Cic. When the last syllable but one is short, this is named the Iambic cadence. Both poets and prose writers terminate a sentence with a monosyllable, when they intend to express indignation, abruptness, astonishment, or contempt.

RULE VI. A verb in the infinitive is usually placed before the verb which governs it, or on which it depends: as, Jugurtha, ubi eos Africâ *decessisse ratus est*, neque propter loci naturam Cirtam armis *expugnare possit*, mœnia circumdat—Sall.

Note 1. When the governing verb is understood, infinitives occupy the same place as finite verbs: thus, Cæterum, quà pergebat, urbes, agros *vastare*, prædas *agere*, suis animum, hostibus terrorem, *augere*—Sall.

Note 2. To prevent a *hiatus*, for the sake of harmony, or to end a sentence with an emphatic word, the infinitive is frequently placed after the verb on which it depends: as, Nam servitutem quidem quis vestrûm *audebat recusare?* Ex quibus neminem mihi *necesse est nominare*; vosmet vobiscum recordamini; *nolo* enim cujusquam fortis atque illustris viri ne minimum quidem erratum cum maxima laude *conjungere*—Cic. Nam impunè quælibet facere, id *est* regem *esse*—Sall.

Rule VII. Dependent clauses, as well as single words, are placed before the principal finite verb upon which such clauses do chiefly depend: as, *Quibus rebus Micipsa tametsi initio lætus fuerat, existimans virtutem Jugurthæ regno suo gloriæ fore, tamen postquam hominem adolescentem, exactâ ætate suâ, et parvis liberis, magìs magisque crescere intelligit, vehementer eo negotio permotus, multa cum animo suo volvebat*—Sall.

Note 1. This rule may, in a great degree, be inferred from Rule V. In the preceding quotation it may be observed, that *volvebat*, being the principal verb, is placed last; and that all the clauses which induce Micipsa's *pondering*, expressive of joy, hope, and alarm, are consistently placed before that verb, whose action they produced, upon which they depend, and with which they are so intimately connected.

Note 2. The chief exception to this rule occurs, when the sentence is long and complicated, so that, were all the dependent clauses introduced between the nominative and principal verb, the connexion subsisting between these two would either be lost or rendered obscure. When this is the case, the principal verb and its nominative, with the words immediately depending, are placed either first or last in the sentence: thus, *Bellum scripturus sum*, quod populus R. cum Jugurtha rege Numidarum gessit; primum, quia magnum et atrox, variaque victoriâ fuit; dein, quia tum primum superbiæ nobilitatis obviam itum est—Sall. Here it may be observed that the *writing* is the principal action in the sentence. The nature of the war is assigned as the *inducement* to write; which two circumstances are, consequently, closely connected. Yet, had the words *scripturus sum*, as being expressive of the chief action, been placed after the dependent clauses, it is obvious that the arrangement would have been not only unharmonious, but perplexed; since the object, *bellum*, which, as an antecedent, must precede *quod*, would have been too far removed from its governing word, *scripturus*. The following passage is quoted from Seneca, *De Benef. l.* 6, *c.* 31, as containing striking instances of the propriety, beauty, and energy, produced by placing the principal verb and its nominative at the end of a clause, or the conclusion of the sentence; Divina atque humana impellentem, et mutantem quicquid obstiterat *trecenti stare jusserunt*. Stratusque per totam passìm Græciam *Xerxes intellexit*, quantum ab exercitu *turba distaret*.

Rule VIII. Adverbs are generally placed immediatel before the words to which they belong: as, Nihil *tam asperum*, neque *tam difficile* esse, quod *non cupidissimè facturi* essent—Sall.

Note 1. When the adverb is an emphatic word, it is often placed after: as, Ut tibi necesse esset in conspectu P. R. *vomere postridiè*—Cic.

Note 2. Words intimately connected with the word to which the adverb refers, are generally placed between them: as, *Semper*que his aliena virtus formidolosa *est*—Sall. Sed *maximè* adolescentium familiaritates *appetebat*—Sall. *Non tam* in bellis et in præliis, *quàm* in promissis et fide, *firmiorem*—Cic.

Note 3. *Antequam*, *postquam*, and *priusquam* are elegantly divided, one part being often put in one member of the sentence, and the other in another: thus, Ita bello intra dies xxx perfecto, *antè* cognitum est Gentium victum, *quàm* cœptum bellum nunciaretur—Eutrop. Filius anno *post* Quæstor fuit, *quàm* Consul Mummius—Cic. Atque ita perterritos egerunt, ut non *priùs* fugâ desisterent, *quàm* in conspectum agminis nostri venissent —Cæs.

RULE IX. Prepositions usually precede the cases governed by them: as, *Ad lucem* dormire—Cic. Nihil est *ab omni parte* beatum—Hor.

Note 1. This rule is contrary to the first general maxim.

Note 2. Prepositions are often placed after the relative pronoun; as, *Quam circa*, *quem penes*, *quos inter*, &c.: thus, also, Si *quos inter* societas aut est, aut fuit—Cic. Hæc aiunt probari a Stoicis *quos contra* disputant—Cic.

Note 3. We generally find *mecum*, *tecum*, *secum*, *nobiscum*, *vobiscum*; and *quicum*, *quocum*, *quacum*, *quibuscum*, are much more frequent than *cum quo*, &c.

Note 4. *Tenus* and *versus* are set after their cases; *usque* is sometimes placed before and sometimes after: as, *Daciam tenus* venit—Flor. *Aurium tenus*—Quinct. Cum *Arretium versus* castra movisset—Cic. *Usque Ephesum*—Plin. *Tharsum usque*—Cic. Many other prepositions are placed, both by poets and prose writers, after as well as before their cases: as, *Saxa per* et scopulos—Virg. *Te propter*—Virg. *Hunc adversus*—Nep. *Urbem juxta*—Tac. &c.

Note 5. The preposition is elegantly placed between the adjective and substantive: as, *Quam ad suavitatem*—Cic. *Suos inter æquales*—Cic. *Paucos post dies*—Liv. *Hoc ex loco*—Cic. *Nulla in re*—Cic.; thus also the compounds *quemadmodum*, *quamobrem*.

Note 6. The poets, probably for the sake of the metre, sometimes place one or more words between the preposition and its case: as, Vulneraque illa gerens quæ *circum* plurima *muros* Accepit *patrios*—Virg. Qui faciunt solem *certa de* surgere *parte*—Lucret.

RULE X. Certain conjunctions are placed first in a clause or sentence; some, after the first word; and others, in the first or second place, indifferently. See p. 156.

Note 1. *Autem* and *enim* are sometimes found in the third place; as, Quid tu *autem*, asine, hic auscultas?—Ter. Odiosa illa *enim* fuerant, legiones venire—Cic. *Etiam* is found in the fourth place: as, At juvenis nihil *etiam* sequius suspicatus—Apul. *Tamen* is sometimes found after the second or third word of its clause: as, Tu moriere *tamen*—Propert. Tu, si tuis blanditiis *tamen*—Cic.

Note 2. The poets sometimes join *que* to a different word from what the natural order of the sentence requires: as, Ore pedes *tetigitque* crura—Hor. for tetigit pedes *cruraque*.

Note 3. The poets also sometimes change the position of the prepositives, *et*, *atque*, *nec*, *neque*, *sed*, *siquidem*, *vel*, &c.: as, Suspiciens altam lunam, *et* sic voce precatur—Virg. Nec deus hunc mensâ, dea *nec* dignata cubili est—Virg. Ipsa *sed* in somnis inhumati venit imago Conjugis—Virg. &c.

RULE XI. Words connected in sense should not be separated by words that are extraneous.

Note 1. The violation of this rule is named Synchysis; of which the following are examples: Vidi ego *qui juvenem* seros desisset amores—Tibull. for *Vidi ego juvenem, qui*. Quisquis erit vitæ, *scribam*, color—Hor. Here *scribam* constitutes no parenthetical clause; neither is it connected by sense, government, or concord, with either of the words between which it stands. Its place seems to be before *quisquis*, or, rather, after *color*. Sed bona si quis *Judice* condiderit, laudatur Cæsare—Hor. The place of *judice* seems to be in the clause with *laudatur*. *Penè arsit macros dum turdos versat in igne*—Hor. instead of *Dum versat macros turdos, penè arsit in igne*. To these may perhaps be added such inversions as, *Per* ego te *deos* oro—Ter. *Per* ego te, inquit, fili, *quæcunque jura* liberos jungunt parentibus, precor quæsoque—Liv. 23, 9.

RULE XII. In general, there should be neither a redundance of long measures or long words, nor of short measures or short words; and, as far as perspicuity and the general system of arrangement will permit, when the foregoing word ends with a vowel, let the next begin with a consonant, and *vice versâ*; taking care, at the same time, that the last syllables of the foregoing word be not the same as the first syllables of the word following, and that many words which bear the same quantity, which begin alike or end alike, or which have the same characteristic letter in declension or conjugation, do not come together.

Perhaps the following sentence from Cæsar may be considered, according to the way in which it is commonly read, as deficient in some of these particulars; *Quæ pars ut ante dictum est, et regionum latitudine, et multitudine hominum, ex tertia parte Galliæ est æstimanda;* in which there are, within a small compass, three words terminating in *um*, the last two in *num;* two words ending in *titudine;* one word ending in *e*, and another beginning with it; one ending in *æ*, and another beginning with it: six monosyllables almost close together, and two of them, *est* and *et*, of nearly the same sound; a *hiatus* in *latitudine et*, and another in *Galliæ est;* and an alliteration, or a repetition of the concluding syllable of the former word, in the commencement of the following, in *est æstimanda.*

These few Rules, aided by practice, and attention to the arrangement adopted by the best classical writers, may, perhaps, be found of some utility. It is almost needless to observe, that, in Latin, as well as in English, a principal object is to avoid such a collocation of words as may lead to ambiguity, or a confusion of ideas; this being done, the ear will be a tolerable guide with respect to the beauty of cadences, and the harmony of periods, as the judgment will be, in regard to a strong, and an emphatic arrangement[1]. As Quintilian observes, "Felicissimus sermo est, cui et *rectus ordo*, et *apta junctura*, et cum his *numerus opportunè cadens* contingit." And again; "Optimè autem de illa [compositione] judicant *aures;* quæ et plena sentiunt, et parùm expleta desiderant, et fragosis offenduntur, et lenibus mulcentur, et contortis excitantur, et stabilia probant, clauda deprehendunt, redundantia et nimia fastidiunt." —Inst. 9, 4.

OF FIGURATIVE SYNTAX.

The Figures of Syntax are reduced to four kinds, *Ellipsis, Pleonasm, Enallage*, and *Hyperbaton.*

OF ELLIPSIS.

Ellipsis is the omission, in a sentence, of some word, or words, necessary to supply the regular syntax.

---

[1] Such as wish to see this subject thoroughly discussed, are referred to the writings of Cicero and Quintilian. Learners may likewise, with considerable advantage, consult Mr. Valpy's "Elegantiæ Latinæ," and Mr. Lyne's "Latin Primer:" two school-books containing much useful information.

It is termed *strict*, when the word to be supplied is not to be found in any part of the sentence. It affects all the parts of speech; thus,

1. The Noun; as *Aiunt*, supply *homines*. *Non est oneri ferendo*, supply *aptus*. 2. The Pronoun; as *Arma virumque cano*, supply *ego*. 3. The Verb; as *Quid multa?* supply *dicam*. 4. The Participle; as *Saturno rege*, supply *ente* or *existente*. 5. The Adverb; as *Vulnerantur amplius sexcenti*—Cæs. supply *quam*. 6. The Preposition; as *Eo Romam*, supply *ad*. 7. The Interjection: as, *Me miserum*, supply *O* or *heu*. 8. The Conjunction, as will be seen under *Asyndeton*.

The ellipsis is named *lax* or *loose*, when the word omitted may be supplied from some part of the sentence; as, *Virtus* (*cogebat*, *et honestas* (*cogebat*), *et pudor cum consulibus esse cogebat*—Cic. The former kind of ellipsis contains the figures, *Apposition*, *Synecdoche*, and *Asyndeton*. The latter contains, *Zeugma*, *Syllepsis*, and *Prolepsis*.

Apposition is, when, in putting two substantives together in the same case, *existens*, or the obsolete *ens*, or some other part of *sum*, with a relative, is understood: as, *Urbs Roma*, i. e. *urbs existens*, *ens*, or, *quæ est*, *Roma*.

Synecdoche is, when, instead of an ablative of the part, or of the adjunct, an accusative is used, the Greek *κατα*, *secundum*, or *quod ad*, being understood: as, *Expleri* (*quod ad*) *mentem nequit*—Virg.

Asyndeton is the omission of a conjunction: as, *Abiit*, *excessit*, *evasit*, *erupit*—Cic. supply *et*. *Sex septem dies*, supply *vel*.

Zeugma is, when an adjective or verb referring to different substantives, is expressed to the last only, with which it agrees, being understood to the rest: as, *Et genus*, *et virtus*, *nisi cum re*, *vilior alga est*--Hor. *Hic illius arma hic currus fuit*--Virg. *Quamvis ille niger*, *quamvis tu candidus esses*—Virg. Zeugma is found in the beginning, middle, or end of a sentence. And sometimes the adjective or verbs agree with the more remote substantive; sometimes with the principal substantive; and sometimes with another.

Syllepsis is, when the adjective or verb, joined to different substantives, agrees with the more worthy.

A syllepsis of *gender* is, when an adjective, joined to two substantives of different genders, agrees with the more worthy gender. It is termed *explicit*, when substantives of different genders are expressed: as, *Attoniti novitate pavent*, *manibusque supinis Concipiunt Baucisque preces timidusque Philemon*—Ovid. It is called *implicit* when they are suppressed: as, *Ut templi tetigêre gradus*, *procumbit uterque Pronus humi*—Ovid. *i. e. Deucalion et Pyrrha*.

It is also named *direct* or *indirect*. The *direct* is produced by a copulative conjunction: as, *Pater mihi et mater mortui*—Ter. The *indirect*, by a preposition: as, *Dux hostium cum urbe Valen-*

tiâ et exercitu deleti—Sall. *Note* 1. When the substantives express things inanimate, the adjective is generally put in the neuter gender: as, - - - *arcum* - - - *et calamos; quæ*—Virg. *Note* 2. When with two substantives of different genders, a plural substantive is placed in apposition, the more worthy gender is preferred: as, *Ptolemæus et Cleopatra reges Ægypti*—Liv. i. e. *rex et regina.*

A syllepsis of the *persons* is, when a plural verb, joined to two substantives of different persons, agrees with the more worthy. It is named *explicit*, when the persons are expressed: as, *Sustulimus manus et ego et Balbus*—Cic. *Implicit*, or *implied*, when they are not expressed: as, *Quem per urbem uterque defessi sumus quærere*—Plaut. It is also *direct;* as, *Ego et Cicero valemus*—Cic. *Indirect:* as, *Ipse cum fratre Capuam ad consules adesse jussi sumus*—Cic. A syllepsis of the *numbers* is, when the substantives being of different numbers, the adjective or verb is put in the plural: as, *Phrygii comites, et lætus Iülus, Incedunt*—Virg. *Projectisque amiculo et literis*—Curt. It is sometimes *indirect:* as, *Equites cum Æmilio subvenientes periculo cæteros exemêre*—Tacit.

Prolepsis is, when the parts, differing in number or in person from the whole, are placed after it, the verb or the adjective not being repeated: as, *Boni quoniam convenimus ambo, tu calamos inflare leves, ego dicere versus*—Virg. i. e *tu convenisti bonus calamos inflare, ego conveni*, &c. It is named *explicit*, when the whole and the parts are mentioned: as, *Consules, Sulpicius in dextro, Petilius in lævo cornu, consistunt*—Liv. *Implicit*, when the whole, or the parts are omitted: as, *Curemus æquam uterque partem; tu alterum, ego item alterum*—Ter. i. e. *nos uterque, ego meam, tu tuam partem curemus. Vestras quisque redite domos*—Ovid. i. e. *vos redite domos, tu tuam, alius suam.*

OF PLEONASM.

Pleonasm adds unnecessary words; thus, 1. The Noun: as, *Sic ore locuta est*—Virg. 2. The Pronoun: as, *Pater tuus, is erat frater patruelis meus*—Plaut. 3. The Participle: as, *Postquam primus amor deceptam mortè fefellit*—Virg. 4. The Adverb: as, *Præsensit priùs*—Plaut. 5. The Conjunction: as, *Itaque ergo amantur*—Ter. *Etsi quamvis*—Cic. Under Pleonasm are comprehended, *Parelcon*, *Polysyndeton*, *Hendiadys*, and *Periphrasis.*

Parelcon is the addition of an unnecessary syllable or particle to pronouns, verbs, or adverbs; chiefly, perhaps, for the sake of emphasis: as, *egomet, agedum, agesis, fortassean.*

Polysyndeton is a redundancy of conjunctions: as, *Unà Eurusque Notusque ruunt, creberque procellis Africus*—Virg. This use of the conjunctions by Virgil, is noticed under the examination of the Hexameter.

Hendiadys (*i. e.* Ἓν διὰ δυοῖν) expresses one thing, as if it were two things: as, *Pateris libamus et auro*—Virg. instead of *pateris aureis.*

Periphrasis is a circuitous manner of expression: as, *Teneri fœtus ovium*—Virg. *i. e.* lambs.

OF ENALLAGE.

Enallage, in a general sense, is the change of words, or of their accidents, one for another. There are various kinds of it: viz. *Antimeria*, *Enallage*, strictly so called, *Heterosis*, and *Antiptosis*. To Enallage may likewise be referred *Synesis*, *Anacoluthon*, *Hellenismus*, and *Archaismus*.

Antimeria puts one part of speech for another: thus, 1. The Noun for the *Pronoun:* as, *Si quid in Flacco viri est*—Hor. instead of *in me*, for Horace himself is speaking. For the *Verb:* as, *Tua indicatio est*—Plaut. for *tuum est indicare.* For the *Participle:* as, *Populum late regem*—Virg. for *regnantem.* For the *Adverb:* as, *Sole recens orto*—Virg. for *recenter.* For the *Interjection:* as, *Navibus, infandum! amissis*—Virg. 2. The Pronoun for the *Noun:* as, *suus* for *unicuique proprius*, in *Mittunt sua thura Sabæi*—Virg. For the *Conjunction:* as, *Huic conjuncta beneficentia est, quam eandem vel benignitatem vel liberalitatem appellare licet*—Cic. for *quam etiam.* 3. The Verb for the *Noun:* as, *Nostrum istud vivere triste*—Pers. for *nostra vita.* For the *Interjection:* as, *age* used in exhortation; *apage* as a token of aversion. For the *Conjunction:* as, *licet* for *quamvis.* 4. The Participle for the *Noun:* as, *amans* for *amator; medentes* for *medici.* For the *Verb:* as, *Torpedo octogenos fœtus habens invenitur*—Plin. for *habere*. For the *Adverb:* as, *Lubens fecero et solens*—Plaut. for *libentèr et consuetè.* 5. The Adverb for the *Noun:* as, *Aliud cras*—Pers. for *alius dies crastinus.* Thus also, *benè est, rectè est*, for *bonum est, rectum est.* For the *Pronoun Qui*, with some preposition expressed or understood: as, *Capiunt prædones navem illam, ubi vectus fui*—Plaut. for *qua*, or *in qua.* For the *Preposition:* as, *Intus templo divûm*, (for *in*)—Virg. For the *Conjunction:* as, *Dum, jam, nunc*, adverbs of time, used, the first as a conditional conjunction, the second as a continuative, and the third as an adversative. Thus also, *quando* for *quoniam.* 6. The Preposition for the *Noun:* as, *super* for *superstes*, in *O mihi sola mei super Astyanactis imago*—Virg. For the *Adverb;* as, *ante, post, infra*, instead of *anteà, posteà, inferiùs.* 7. The Interjection for the *Noun* or *Adverb:* as, *Hei mihi*, for *malum vel malè mihi est.* 8. The Conjunction for the *Adverb:* as, *sed* for *imo* in Plaut. *Habet gladium, sed duos. Si* for *an* in Ter. *Visam, si domi est.*

Enallage, strictly so named, is when one word is substituted for another, the part of speech not being changed; as Noun for Noun, Verb for Verb, &c.: thus,

1. The Substantive for the *Adjective;* as, *Exercitus victor*, for *victoriosus.* Thus also the Abstract for the *Concrete*: as, *conjugium* for *conjux*, in Virgil Æn. ii. 579.

2. The Adjective for the *Substantive:* as, *Possum falli, ut humanus*—Cic. for *ut homo.* Thus also the Concrete for the *Abs-*

tract; as, *verum, bonum, æquum*—for *veritas, bonitas, æquitas.* The Noun *proper,* instead of the *Appellative:* as, *Omne tempus Clodios, non omne Catones fert*—Senec. in which *Clodios* is put for *homines improbos,* and *Catones* for *viros probos.* The Noun *appellative* for the *Proper:* as, *Urbs* for *Roma.* The Primitive for the *Derivative:* as, *Dardana arma* for *Dardania; Laticem Lyæum,* for *Lyæeium,* in Virgil. The Derivative for the *Primitive:* as, *Ter denis navibus ibant,* for *ter decem.* The Simple for the *Compound:* as, *avus* for *abavus; nepos* for *pronepos.* The Compound for the *Simple:* as, *consceleratus* for *sceleratus.*

3. One Pronoun used for another: as the Relative for the *Reciprocal,* &c. (See *Pronouns.*) The Primitive for the *Derivative:* as, *Voluntas vestrûm,* for *vestra. Labor mei,* for *meus.* The Derivative for the *Primitive:* as, *Desiderium tuum, Odium tuum,* for *tui.* (See *Pronouns.*) The Simple for the *Compound:* as, *Quis* for *aliquis.* The Compound for the *Simple:* as, *tibimet* for *tibi, memet* for *me,* in Seneca, Agam. v. 798, and Œdip v. 847, where *met* is evidently redundant.

4. In the Verb, the Active voice used for the *Passive:* as, *Jam, verterat fortuna*—Liv. for *versa est;* unless, in such sentences as this, there is an ellipsis of *se.* The Passive for the *Active:* as, *Placitam Paci nutritor olivam*—Virg. for *nutrito.* The Primitive for the *Derivative:* as, *Qui Syracusis habet*—Plaut. for *habitat. Cernere ferro*—Virg. for *certare.* The Derivative for the *Primitive:* as, *Ductare exercitum, Agitare lætitiam, Objectare periculis,* in Sallust, for *ducere, agere, objicere.* The Simple for the *Compound:* as, *Mæstumque timorem mittite*—Virg. for *omittite.* The Compound for the *Simple:* as, *Deprecor* for *precor.* Justin. xi. 9. *Retine me*—Ter. Heaut. iii. 4. 23. for *tene.*

5. In the Participle, the Active for the *Passive:* as, *Tondenti barba cadebat*—Virg. for *tonso.* The Passive for the *Active:* as, *Dido, vultum demissa, profatur*—Virg. for *demittens.* In the former there is an ellipsis of *me;* in the latter, of *ad,* or *quod ad.*

6. In the Adverb, with regard to its signification: as, *ubi* for *quando; ibi* for *tum,* &c. Thus also, the adverbs of quality *bene* and *male* are used for the purpose of intension, instead of *valdè:* as, *Sermo bene longus*—Cic. And a determinate number is used for one uncertain: as, *Millies audivi,* for *sæpissime. O terque, quaterque beati,* for *maxime beati.* Likewise in respect to their form, the Simple are used for the *Compound:* as, *quò, quà,* for *quòcunque, quàcunque.*

7. In the Preposition and Conjunction, Enallage occurs, when one is used for another: as, *Ad judicem agere*—Cic. for *apud.* Thus also, *et* is used for *etiam; si* for *quamvis; dum* for *dummodo,* &c.

1. *Heterosis* uses one Accident, especially of a noun, pronoun, or verb, for another: as, *Ego quoque una pereo, quod mihi est carius*—Ter. for *qui mihi sum carior,* in which the neuter gender is used for the masculine. *Romanus, Scotus, Gallus,* for *Romani,*

Scoti, *Galli*, in which the singular is used for the plural. *Colla*, *corda*, *ora*, &c. are used among the poets for *Collum*, *cor*, *os*, &c. Thus also *nos* and *noster* for *ego* and *meus*.

2. In the Verb, the Indicative is used for the *Subjunctive ;* as, *Me truncus illapsus cerebro sustulerat*—Hor. for *sustulisset*. For the *Imperative :* as, *Tu hoc silebis*—Cic. for *sile*. For the *Infinitive :* as, *Verum ego illum, spero mutari potest*—Plaut. for *posse*. The Subjunctive for the *Indicative :* as, *Ubi socordiæ te atque ignaviæ tradideris, nequidquam deos implores*—Sall. for *implorabis*. For the *Imperative :* as, *quiescas* for *quiesce*—Ter. and *passim*. The Imperative for the *Indicative*: as, *Si fœtura gregem suppleverit, aureus esto*—Virg. for *eris*. The Infinitive for the *Imperfect* of the Indicative: as, *Facile omnes perferre ac pati*—Ter. for *perferebat ac patiebatur*. For the *Subjunctive :* as, *Bona censuerunt reddi*—Liv. for *ut redderentur*.

In regard to the *Time*, the Present for the *Imperfect :* as, *Tu si hic sis, aliter sentias*—Ter. for *esses, sentires*. For the *Preterite :* as, *Quamdudum in portum venis?*—Plaut. for *venisti*. For the *Future* of the same mood, or of a different: as, *Quam mox navigo Ephesum*—Plaut. for *navigabo*. *Quem neque gloria, neque pericula excitant, nequidquam hortere*—Sall. for *hortaberis*. The Imperfect for the *Present :* as, *Persuadet Castico, ut regnum occuparet*—Cæs. for *occupet*. For the *Pluperfect :* as, *Neque diutius Numidæ resistere quivissent, ni pedites cum equitibus permixti magnam cladem in congressu facerent*—Sall. for *fecissent*. The Perfect for the *Present :* as. *Magnum si pectore posset Excussisse deum*—Virg. for *excutere*. For the *Pluperfect :* as, *Jam flammæ tulerint, inimicus et hauserit ensis*—Virg. for *tulissent* and *hausisset*. For the *Future :* as, *Si hoc bene fixum omnibus destinatumque in animo est, vicistis*—Liv. for *vincetis*. The Perfect Subjunctive for the *Future Indicative :* as, *Si paululum modo quid te fugerit, ego perierim*—Ter. for *peribo*. The Pluperfect for the *Imperfect :* as, *Si saniora consilia pati potuisset, contentus patrio cederet alieni imperii finibus*—Curt. for *posset*. The Future for the *Present* : as, *Verbum hercle hoc verum erit*—Ter. for *est*. *Respirâro, si te videro*—Cic. for *respirabo*. For the *Imperative :* as, *Luant peccata ; neque illos Juveris auxilio*—Virg. for *juvato* or *juves*.

The Singular *number* for the *Plural :* as, *Quæ loca Numidia appellatur*—Sall. for *appellantur*. The Plural for the *Singular :* as, *Moloni Rhodio dedimus operam*—Cic. for *dedi*. The First *person* used indefinitely for the *Third :* as, *Aberat ea regio L. stadia ab aditu quo Ciliciam intramus*—Curt for *homines intrant*. The Second for the *First*, when any one accosts himself, as if another: as, *Impia quid dubitas Deianira mori?*—Ovid. for *ego dubito*. Used also indefinitely for the *Third :* as, *Fidelem haud fermè mulieri invenias virum*—Ter. for *quis inveniat*. The Third for the *First :* as, *Si quis me quæret rufus*. DA. *Præsto est*—Ter. for *præsto sum* for the person himself speaketh.

Antiptosis uses one case for another: thus, 1. The Nominative for the *Accusative:* as, *Uxor invicti Jovis esse nescis*—Hor. for *te esse uxorem* For the *Vocative:* as. *Adsis lætitiæ Bacchus dator*—Virg. for *Bacche.* 2. The Genitive for the *Nominative:* as, *Expediti militum*—Liv. for *milites.* For the *Dative:* as. *Ut civitates Asiæ, quæ Attali stipendiariæ fuissent, Eumeni vectigal penderent*—Liv. for *Attalo.* 3. The Dative for the *Nominative:* as, *Cui nunc cognomen Iülo*—Virg. for *Iülus.* For the *Genitive:* as, *Cui dextra trisulcis Ignibus armata est*—Ovid. for *cujus.* For the *Accusative:* as, *Nobis non licet esse tam disertis*—Mart. for *disertos.* For the *Ablative* with *a* or *ab:* as, *Neque cernitur ulli*—Virg. for *ab ullo.* 4. The Accusative for the *Nominative:* as, *Meam uxorem, Libane, nescis qualis siet*—Plaut. for *nescis qualis sit mea uxor.* For the *Dative:* as, *Ut arma sua quisque stantes incumberent*—Sall. for *armis suis.* For the *Ablative:* as, *Omnia Mercurio similis*—Virg. for *in omnibus.* 5. The Vocative for the *Nominative:* as, *Quibus Hector ab oris Expectate venis?*—Virg. for *expectatus.* 6. The Ablative for the *Dative:* as, *Aliquo negotio intentus*—Sall. for *alicui negotio.* For the *Accusative:* as, *Sæpe suo victor lenis in hoste fuit*—Ovid. for *in hostem.*

Synesis is, when the construction refers to the sense, rather than to the precise nature of a word: thus, 1. As to *Gender:* as, *Scelus postquam ludificatus est virginem*—Ter. for *scelestus.* 2 *Number:* as, *Clamor inde concursusque populi, mirantium quid rei est*—Liv. for *mirantis.* 3. As to *both:* as, *Pars in crucem acti pars bestiis objecti*—Sall. for *acta, objecta* ——*Note* Sometimes, two verbs referring to the same collective noun, one is put in the singular and the other in the plural: as, *Pars stupet innuptæ donum exitiale Minervæ, Et molem mirantur equi*—Virg.

Synesis is divided into the *explicit* and the *implicit.* The *explicit* is, when the noun is expressed to which the verb or adjective refers, although it does not agree with it, but with some other of the same sense, as in the preceding examples. The *implicit* is, when the substantive is not expressed but is implied in the adjective going before: as, *Id mea minime refert, qui sum natu maximus*—Ter. in which *qui* refers to *ego* included in *mea.*

Anacoluthon is when the Consequents do not agree with the Antecedents: as, *Nam nos omnes, quibus est alicundè aliquis objectus labos, omne quod est interea tempus, prinsquam id rescitum est, lucro est*—Ter. in which the author began, as if he intended to say *lucro habemus.* and ended as if he had said *nobis omnibus.* As the sentence is, there is no verb to which *nos omnes* is a nominative.

Hellenismus, or *Græcismus,* is an imitation of Greek construction; thus, 1. When with Substantives of a different Gender an Adjective is used in the Neuter gender, as, *Triste lupus stabulis*—Virg. 2. When after certain Adjectives and Verbs, a Genitive is used: as. *Præstans animi. Abstine irarum* --Hor. 3. When after verbs of contending of distance, of coming together, and of warding off, a Dative is used: as, *Solus tibi certet Amyntas*—Virg. 4. When the Accusative, instead of the Nominative, is joined to the verb referring to the whole of the subsequent part of the sentence: as, *Ego te faciam ut miser sis*—Plaut. for *faciam ut tu.* 5. When the Nominative, instead of the Accusative, is used after *esse*, and similar infinitives: as, *Acceptum refero versibus esse nocens*—Ovid. for *me esse nocentem.* 6. When the Dative, answering to the antecedent, is used with the verb *esse*, and the like, instead of the Accusative: as, *Penelope licet esse tibi sub Principe Nerva*—Mart. for *Penelopen.* 7. When to Nouns is added an Infinitive, the Latin language requiring a different form of expression: as, *Fruges consumere nati*—Hor. for *ad fruges consumendas.* 8. When the accusative of part, or of the adjunct, is used after Adjectives or Verbs: as, *Fractus membra*—Hor. *Expleri mentem*—Virg. 9. When the neuter gender of Adjectives is used adverbially: as, *Acerba tuens*—Virg. for *acerbè.* 10. To Greek construction may be referred such ellipses as *Urbem quam statuo vestra est*—Virg. for *urbs quam* (*urbem*). 11. The following expressions of Horace may be considered as Græcisms: *Mammæ putres, Equina quales ubera*, for *qualia.* Also, *Animæ quales neque candidiores Terra tulit*, for *qualibus.* To *Hellenism* may likewise be referred many of those changes noticed under *Heterosis* and *Antiptosis.*

Archaism is when an obsolete construction is used: as, *Quid tibi hanc curatio est rem*—Plaut. When *Utor, abutor, fruor*, govern an accusative. When the Future Participle active, and perfect passive, are used as indeclinables, with *esse:* as, *Hanc sibi rem præsidio sperant futurum*—Cic. Likewise when such expressions are used as *Absente nobis, Præsente testibus.*

OF HYPERBATON.

Hyperbaton is, in a general sense, a transgression of the common order and position of words or sentences. There are seven kinds of it; viz., *Anastrophe, Hysteron proteron, Hypallage, Synchysis, Tmesis, Parenthesis*, and *Hyperbaton*, strictly so called.

Anastrophe is the placing of those words last (chiefly prepositions), which ought to precede: as, *mecum* for *cum me, Collo dare brachia circum*—Virg. for *circumdare.*

Hysteron proteron changes the natural order of the sense: as, *Valet atque vivit*—Ter.

Hypallage is an interchange of cases: as, *Dare classibus Austros*—Virg. for *Dare classes Austris.*

Synchysis is a confused arrangement of words: as, *Saxa vocant Itali mediis Quæ in fluctibus Aras*—Virg. for *quæ saxa in mediis fluctibus Itali vocant Aras.*

Tmesis divides a compound word: as, *Per mihi gratum feceris*—Cic. for *pergratum.*

Parenthesis is an interruption of the sense, by the insertion of some word, or words: as, *Tityre, dum redeo,* (*brevis est via,*) *pasce capellas*—Virg.

Hyperbaton, strictly so named, is, when the principal verb in a sentence is put at rather a great distance from its nominative: as,

Interea reges: ingenti mole Latinus
Quadrijugo vehitur curru, cui tempora circum
Aurati bis sex radii fulgentia cingunt,
Solis avi specimen: bigis it Turnus in albis,
Bina manu lato crispans hastilia ferro:
Hinc pater Æneas Romanæ stirpis origo,
Sidereo flagrans clypeo et cœlestibus armis;
Et juxta Ascanius magnæ spes altera Romæ:
Procedunt castris - - - - - - - - Virg.

in which, between the nominative *reges* and the verb *procedunt*, there are seven whole verses and a hemistich: in some editions, however, the period is concluded at *ferro*, *vehuntur* being supposed understood after *reges*; so that *Æneas* and *Ascanius* are then considered as the only nominatives to *procedunt*.

I shall conclude this explanation of the figures of syntax with a brief account of the principal

TROPES AND FIGURES OF RHETORIC[1].

A *Trope* is the elegant turning of a word, for the sake of illustration, from its natural and genuine sense, to one that is relative or secondary.

A *Figure* conveys some beauty, or expresses some passion, by a mode of speaking different from, and more beautiful and emphatical than, the usual way of expressing the same sense.

PRIMARY TROPES.

1. A *Metaphor* is a *simile* without formal comparison, and puts a word of *likeness* for the proper word: as, *Cœptis aspirate*—Ovid. i. e. *favete*.

2. A *Metonymy* changes names, or puts a noun of *relation* instead of the proper word; as the cause for the effect, the subject for the adjunct, the antecedent for the consequent, &c.: as, *Mars* for *bellum*; *Lyæus* for *vinum*. *Implentur veteris Bacchi*—Virg., old wine.

3. *Synecdoche* puts the whole for the part, or *vice versa*: it likewise confounds the singular and plural: as, *Animâque litandum Argolicâ*—Virg. for *homine Argolico*. *Armato milite complent*—Virg. for *militibus armatis*.

4. *Irony* or *Dissimulation* thinks one thing and expresses another, yet so that the real meaning may be discovered; thus it blames when it seems to commend, commends when it seems to blame, &c.: as, *O salve, bone custos, curâsti probe!*—Ter. You have taken extraordinary care, my trusty keeper! *Egregiam vero laudem et spolia ampla refertis, Tuque puerque tuus*—Virg.

---

[1] The tropes and figures properly belong to the art of Rhetoric; yet, as they may be classed under that branch of syntax which is called *figurative*, it is not inconsistent with the nature of grammar to give some account of them.

SECONDARY TROPES.

These are so named because they may, generally, be comprehended under the primary tropes.

1. *Catachresis* is a bolder or harsher metaphor, as when we say a *Wooden tombstone*, a *Glass inkhorn*, &c.: *Vir gregis ipse caper deerraverat*—Virg. The husband of the flock, i. e. *dux gregis.*

2. *Hyperbole* magnifies or lessens beyond the strict bounds of credibility: as, *Rivers of blood. Candidior cycnis*—Virg. *Ocyor Euro*—Virg.

3. *Metalepsis* is the advance, or continuation of a trope, through successive significations: as, *Post aliquot aristas*—Virg. in which *arista* (a beard of corn) is put for *seges*, *seges* for *messis*, and *messis* for *annus*, *i. e.* after some years. *Hinc movet Euphrates, illinc Germania bellum*—Virg. in which *Euphrates* is put for *Mesopotamia*, which is washed by it, and *Mesopotamia* for the inhabitants.

4. *Allegory* is a chain of tropes: as, *Claudite jam rivos, pueri, sat prata biberunt*—Virg. Swains, stop now your streams, the meadows have drunk their fill, *i. e.* Leave off your songs, there has been sufficient entertainment.

5. *Antonomasia* puts a proper name for a common one, and *vice versa ;* as when we call a debauched person, a *Sardanapalus ;* a grave man, a *Cato ;* a poor man, an *Irus*, a beggarly attendant on Penelope's suitors. *Irus et est subito, qui modo Crœsus erat*—Ovid.

6. *Litŏtes* affirms more strongly, by denying the contrary: as, *Non laudo*—Ter. I blame you much. *Est qui nec veteris pocula Massici spernit*—Hor. There are persons fond of a glass of old Massic wine.

7. *Onomatopœia* coins words from sound: as *rush, squeak, hiss, crash.* Thus also in Latin, arma *stridentia ; tinnitus* æris; *rugitus* leonum; *grunnitus* porcorum, &c.

8. *Antiphrasis* is a species of irony depending upon one word, names being given contrary to the nature of the things, as calling a *dwarf* a *giant ;* a grove *lucus*, because, perhaps, *non lucet.*

9. *Charientismus* gives soft words for harsh: as, *Bona verba quæso*—Ter.

10. *Asteismus* is a witty jest, or facetious jeer: as, *Qui Bavium non odit, amet tua carmina, Mævi ; Atque idem jungat vulpes et mulgeat hircos*—Virg. Who hates not Bavius, may it be his curse to love thy verses, Mævius; and may the same person yoke foxes, and milk he-goats.

11. *Diasyrmus* reflects upon a living enemy: as, *Si cantas, male cantas ; si legis, cantas*—Quintil.

12. *Sarcasmus* insults any one in a malicious manner: as, *I verbis virtutem illude superbis*—Virg.

13. *Parœmia* is a proverbial form of expression: as, *Many hands make light work. Lupum auribus teneo*—Ter. I know not how to act.

14. *Ænigma* is a sort of obscure allegory, or an ingenious riddle

as, *Dic quibus in terris, et eris mihi magnus Apollo, Tres pateat cœli spatium non amplius ulnas*—Virg.

FIGURES LYING IN THE LANGUAGE.

1. *Antanaclasis* is the use of the same word in different senses: as, *Quis neget Æneæ natum de stirpe Neronem? Sustulit hic matrem, sustulit ille patrem*—Epigr. The latter took off (that is killed) his mother; the former took off (affectionately removed from danger) his father. *Let the dead bury their dead*—Matt. viii. 22. *i. e.* them that are *dead in sin*, bury those that are *naturally dead*, or lifeless.

2. *Ploce* is the repetition of a proper name, or of another noun, in a way in which the quality of the subject is denoted: as, His *wife* is a *wife* indeed. *Ex illo Corydon, Corydon est tempore nobis*—Virg.

3. *Anaphora* begins different sentences, or clauses of the same sentence, with the same word: as, *He* pines, *he* sickens, *he* despairs, *he* dies—Add. Cato. *Te, dulcis conjux, Te, solo in littore secum; Te, veniente die, Te, decedente, canebat*—Virg.

4. *Epistrophe* is a repetition of the same word, at the end of different sentences or clauses: as, Are they Hebrews? *so am I.* Are they Israelites? *so am I*—2 Cor. xi. 22. *Namque ego, crede mihi, si te quoque pontus haberet; Te sequerer, conjux, et me quoque pontus haberet*—Ovid. It is sometimes called *Epiphora.*

5. *Symploce* is a complication of the two last, beginning the several clauses with one word, and ending them with another: as, *Quis legem tulit? Rullus: Quis majorem populi partem suffragiis privavit? Rullus: Quis comitiis præfuit? Idem Rullus*—Cic.

6. *Epanalepsis* begins and ends a sentence with the same word: as, *Rejoice* in the Lord alway, and again I say, *rejoice*—Phil. iv. 4. *Multa super Priamo rogitans, super Hectore multa*—Virg.

7. *Anadiplosis* ends one clause, and begins another, with the same words: as, For whether *we live, we live* unto the Lord; and whether *we die, we die* unto the Lord—Rom. xiv. 8. *Quamdiu quisquam erit, qui te defendere audeat, vives: et vives, ita ut nunc vivis*—Cic. *Hic tamen vivit: Vivit? imo vero etiam in senatum venit*—Cic.

8. *Epanados* repeats in an inverted order the same words, in a second clause: as, *Crudelis mater magis, an puer improbus ille? Improbus ille puer, crudelis tu quoque, mater*—Virg.

9. *Epizeuxis* repeats the same word, for the sake of emphasis: as, *Ah Corydon, Corydon, quæ te dementia cepit*—Virg. *Excitate, excitate eum, si potestis, ab inferis*—Cic.

10. *Climax* is an amplification by steps, in which each part of a sentence, arising above the former, begins with the conclusion of the former, and in this respect it is a continued *Anadiplosis:* as, *Quæ reliqua spes manet libertatis, si illis et quod libet, licet; et quod licet, possunt; et quod possunt, audent; et quod audent, vo-*

bis molestum non est—Cic. When the sense advances without a strict climax, it is called *Incrementum;* when the sense is gradually heightened, it is called *Anabasis;* and when it falls or decreases, *Catabasis.*

11. *Polyptoton* uses the same word in different cases: as, *Jam clypeus clypeis, umbone repellitur umbo; ense minax ensis, pede pes, et cuspide cuspis*—Stat. The same kind of figure may be applied to genders and tenses.

12. *Paregmenon* uses several words of the same origin, in one sentence: as, *Abesse non potest, quin ejusdem hominis sit, qui improbos probet, probos improbare*—Cic.

13. *Paronomasia* plays upon the sound of words: as, Who *dares* greatly, *dies* greatly. *Amor et melle et felle est fœcundissimus*—Plaut. *Tibi parata erunt verba, huic verbera*—Ter.

14. *Homoioteleuton* ends several clauses, with the same sound: as, *Cæsar, dando, sublevando, ignoscendo, gloriam adeptus est*—Sall.

15 *Parachesis,* or *Alliteration,* uses letters or syllables of the same sound: as, *Neu patriæ validas in viscera vertite vires*—Virg. The various kinds of alliteration will be noticed under the remarks on the Hexameter verse.

FIGURES LYING IN THE SENTIMENT.

1. *For Proof.*

1. *Ætiologia* assigns a reason for a proposition previously expressed: as, *Sperne voluptates: nocet empta dolore voluptas*—Hor.

2. *Inversion,* or the turning of an argument, is when an orator makes that for his own advantage which was alleged against him: as, *At fratres meos, inquit, quod erant conscii, in vincula conjecit: cum, igitur, eos vinciret, quos secum habebat; te solutum Romam mittebat, qui eadem scires quæ illos scire dicis*—Cic.

3. *Prolepsis* anticipates objections: as: *Verùm anceps pugnæ fuerat fortuna: fuisset: Quem, metui moritura?*—Virg. The objection is called *Hypophora.* The answer is called *Anthypophora:* and if the objection is turned against the adversary, it is named, as in the last, *Inversion* or *Antistrophe.*

4. *Epitrope,* or *Concession,* concedes a point to an adversary, in order to confute him more effectually: as, *Sint sane, quoniam ita se mores habent, liberales ex sociorum fortunis; sint misericordes in furibus ærarii:—ne illi sanguinem nostrum largiantur*—Sall.

5. *Mimesis* refutes an adversary by repeating his own arguments, with a sneer, as unworthy of a serious answer: as, *Nunc augur Apollo, nunc Lyciæ sortes, nunc et Jove missus ab ipso Interpres Divûm fert horrida jussa per auras*—Virg.

2. *For Explanation.*

1. *Paradiastole,* or *Contra-distinction,* explains more forcibly

by comparing opposites: as, *Non sapiens, sed astutus. Non formosus erat, sed erat facundus Ulysses*—Ovid.

2. *Antimetabole* or *Antimetathesis* is a kind of *Epanados*, repeating opposites in an inverted order: as, *Poëma est pictura loquens, mutum pictura poëma.*—Vide Hor. Art. Poet. 361.

3. *Antithesis* places contraries in opposition to each other: as, *Flectere si nequeo superos, Acheronta movebo*—Virg. *Hujus orationis difficilius est exitum quam principium invenire*—Cic.

4. *Oxymoron* is a seeming contradiction, uniting contraries together: as, *Concordia discors*—Hor. *Cum tacent, clamant*—Cic. *She is dead, while she liveth*—1 Tim. v. 6.

5. *Hypotyposis* gives a lively image or description: as, *Obstupui, steteruntque comæ, et vox faucibus hæsit*—Virg.

6. *Dialyton*, or *Asyndeton*, omits conjunctions: as, *Ferte citi flammas, date vela, impellite remos*—Virg. The want of the conjunction denotes celerity of action. See *Ellipsis.*

7. *Polysyndeton* is the reverse of the last, being the use of many conjunctions: as, *Somnus, enim, et vinum, et epulæ, et scorta, balneaque, corpora atque animos enervârunt*—Liv. See *Pleonasm.*

8. *Gnome* is a general sentiment properly introduced: as, *Imbellium est, verbis non armis, bellum gerere.*

9. *Noema* is an elegant application of such a sentiment to a particular purpose: as, *Athenienses quidem literis verbisque bellum adversus Philippum gerebant*—Liv.

10. *Epitheton*, or *Epithet*, is an adjective joined elegantly to a substantive, for the purpose of expressing some peculiar circumstance: as, *Arma diu senior desueta trementibus ævo Circumdat nequicquam humeris et inutile ferrum Cingitur*—Virg.

3. *For Amplification.*

1. *Incrementum* is an amplification without a strict climax, rising or decreasing in terms of increasing energy: as, *Facinus est vincire civem Romanum; scelus verberare; prope parricidium necare; quid dicam in crucem tollere?*—Cic.

2. *Synonymia* uses different words, or forms of expression, having the same import: as, *Quem si fata virum servant, si vescitur aurâ Æthereâ, neque adhuc crudelibus occubat umbris*—Virg. for *if he liveth.*

3. *Paralipsis* pretends to omit a charge, in order, thereby, to render it more observed; as, *Nonne etiam alio incredibili scelere hoc scelus cumulâsti? quod ego prætermitto et facilè patior sileri; ne in hac civitate tanti facinoris immanitas aut extitisse aut non vindicata esse videatur*—Cic.

4. *Periphrasis* uses many words in description, where fewer would be sufficient, often expressing an object by circumstances; as, *Fabricator mundi*, for *Deus. I must put off this tabernacle*—2 Pet. i. 14. that is, *I must die. Et jam summa procul villarum culmina fumant, Majoresque cadunt altis de montibus umbræ*—Virg. for *it is near sunset.*

5. *Paradigma* draws a comparison from some historical example: as, *Saxa et solitudines voci respondent; bestiæ sæpe immanes cantu flectuntur atque consistunt: nos instituti rebus optimis non poëtarum voce moveamur?*—Cic.

6. *Parabola*, or *Simile*, enforces an argument by a judicious comparison: as, *Repentè enim te, tanquam serpens e latibulis, oculis eminentibus, inflato collo, tumidis cervicibus, intulisti*—Cic.

7. *Merismus*, or *Epimerismus*, instead of mentioning the whole, enumerates the parts: as, *Senatus odit te; videre te equites Romani non possunt; plebs Romana perditum cupit: Italia cuncta exsecratur*—Cic.

8. *Diaphora* illustrates by comparing or contrasting things unlike: as, *Dissimilis est pecuniæ debitio et gratiæ: nam qui pecuniam dissolvit, statim non habet id, quod reddidit; qui autem debet, is retinet alienum: gratiam autem et qui refert, habet; et qui habet, in eo ipso quod habet, refert*—Cic.

4. *Pathetic Figures.*

1. *Erotesis*, or *Interrogation*, asks a question in an earnest or urgent manner: as, *Creditis avectos hostes? aut ulla putatis Dona carere dolis Danaûm? sic notus Ulysses?*—Virg.

2. *Ecphonesis*, or *Exclamation*, shows some violent transport of the mind: as, *My God! My God! why hast thou forsaken me?*—Matth. xxvii. 46. *O tempora! O mores!*

3. *Epanorthosis*, or *Correction*, recalls a word, in order to place a stronger or more significant one in its stead: as, *Filium unicum adolescentulum habeo: ah! quid dixi? me habere? Imo habui*—Ter.

4. *Aposiopesis*, or *Suppression*, leaves the sentence unfinished, through some violent agitation of mind: as, *Quos ego—sed præstat motos componere fluctus*—Virg.

5. *Epiphonema*, or *Acclamation*, is a grave reflection on something said before: as, *Tantæne animis cœlestibu siræ?*—Virg. *Tantum Relligio potuit suadere malorum!*—Lucret.

6. *Anacœnosis*, or *Communication*, is, when, relying on the expediency or merits of the cause, a forcible appeal is made to the adversary's own conscience: as, *Si vos in eo loco essetis, quid aliud fecissetis*—Cic.

7. *Aporia* doubts what is to be said or done: as, *Quos accedam, aut quos appellem? Nationesne an reges*—Sall. *Revocat; redeam? non, si me obsecret*—Ter. When a Figure thus objects and answers, it is said to be *in Dialogismo*; otherwise *in Logismo*. *Aporia* is sometimes named *Diaporesis*.

8. *Apostrophe*, or *Aversio*, is, when, to excite strong attention, the narrative is interrupted by an appeal suddenly made to some person or thing: as, *Vi potitur: Quid non mortalia cogis, Auri sacra fames*—Virg.

9. *Prosopopœia*, or *Personification*, represents inanimate objects as living and speaking. Thus Ovid introduces the Earth saying to

Jupiter, *Hosne mihi fructus, hunc fertilitatis honorem, Officiique refers*, &c. According to this figure, an absent person may be introduced speaking, or one who is dead, as if he were alive and present. This and the preceding figure are sometimes conjoined: as, *Trojaque nunc stares*; *Priamique arx alta maneres*—Virg.

Other figures, less common, and of inferior note, might be enumerated; instead of which a few general remarks shall be added, on the beauties and blemishes of style.

1. Purity of style is violated chiefly by a *Barbarism* or a *Solecism*. *Barbarism* is the use of a word not Latin; as *stavi* instead of *steti*, the preterite of *sto*. *Solecism* is a construction contrary to the rules of syntax; as, *Acuta gladius: Faveo te: Scribo cum calamo*. It is further violated by *Archaism, Neoterism*, and *Idiotism*. *Archaism* is the use of obsolete words or constructions; and has been already noticed. *Neoterism* is the use of words or phrases not used by authors living in the best ages of Latinity; as *breviarium* instead of *summarium*; *usualis* for *solitus* or *vulgaris*: *Plenum vino: Adulari alicui*;—instead of which the best writers used *Plenum vini: Adulari aliquem*. *Idiotism* is the use of words or phrases not purely Latin, but conformable to the usage or idioms of other languages.

2. *Perspicuity* of language requires that it should be clear and intelligible, and free from ambiguity and amphibology in words and construction; such as *Heri filius ad me venit.—Aio te, Æacida, Romanos vincere posse.*

3. *Equality* of language consists in using neither *more* nor *fewer* words than the subject requires. When the same thing is repeated in different words, this error is called *Tautology*: as, *Ipse egomet venio*. Where a superfluous addition is made, it is called *Perissology*: as, *Ibant quà poterant*; *quà non poterant non ibant*. *Tapinosis* is saying less than the subject requires: as, *Saxea verrucca in summo montis vertice.*

4. *Propriety* uses suitable words. This is violated by *Acyrologia* or *Catachresis*; as *sperare* for *timere*, in Juvenal, *Jam quartanam sperantibus ægris*. *Vir gregis ipse caper*—Virg. *vir* being applicable only to the human species.

5. *Harmony* consists in the use of such letters and syllables as are grateful to the ear. This is destroyed by *Cacophaton* or the disagreeable position or repetition of letters; as *conlaudo* for *collaudo*. *Sola mihi tales casus Cassandra canebat*—Virg. in which *ca* is thrice repeated; and by *Cacosyntheton*, or a bad arrangement of the words: as, *Versâque juvencûm Terga fatigamus hastâ*—Virg.

6. *Simplicity* consists in the avoiding of affectation. It is opposed by *Cacozelia*, or an excessive desire of elegance; as in *Aureus axis erat, temo aureus, aurea summæ Curvatura rotæ, radiorum argenteus ordo*—Ovid.

OF PROSODY.

PROSODY is defined to be that part of Grammar, which treats of the quantity of Syllables[1]; of their tone or accent; and of Versification.

THE QUANTITY OF SYLLABLES.

By the quantity of a syllable is meant, the duration or continuance of the voice, in pronouncing it.

A syllable is either short, long, or common.

A short syllable is sounded rapidly, like the *a* in the English word *orator*, or the *e* in the Latin word *legere;* and is thus marked, *orător*, *lĕgĕrĕ*.

A long syllable is pronounced slowly, and occupies twice the time used in pronouncing a short one, as in the *a* of the English word *mediator*, or of the Latin word *orator;* and is thus marked, *mediātor*, *orātor*.

A common or doubtful syllable may be made long or short, at the option of the poet, as in the first syllable of *patres*, or the middle syllable of *tenebræ* and *volucris*, which are pronounced either *pătres* or *pātres; tenĕbræ* or *tenēbræ; volŭcris* or *volūcris*: and when they are marked as common or doubtful, it is done by a conjunction of the two preceding marks, thus—*pā̆tres*, *tenē̆bræ*, *volū̆cris*. In prose, however, these are short.

---

[1] The quantity of syllables merits the chief attention. The accents are little attended to, being now used chiefly in a way, in which they denote the distinction of words, or the difference of quantities, rather than variation of tone; but the common rules for placing them will hereafter be given. The question has been much agitated lately, whether Latin poetry should be read chiefly according to quantity, or accent; and it is as yet very far from being determined. Some, however, seem in favour of reading by quantity; while others, perhaps not without reason, incline to the opinion, that quantity may be observed, without the utter neglect of accents, the observance of which, they contend, produced, both in the Greek and Roman languages, the same metrical effect as those prominent syllables (which are commonly called accented) do in the English language, and in other modern languages. But, as Quintillian observes of accents, *Exempla eorum tradi scripto non possunt.*

The quantity of a syllable is either natural, that is, dependent on the intrinsic nature of the vowel itself, as the *re* of *rĕsisto*, in which the *e* is short by nature; or accidental, as the *re* in *rēstiti*, which becomes long, because it happens to be followed by two consonants.

The quantity of syllables is determined by certain established rules, or, when they fail, by the authority of the poets.

Rules are either General, that is, applicable to all syllables, whether first, middle, or last; or Special, that is, applicable to particular syllables.

GENERAL RULES.

RULE I.

A VOWEL BEFORE A VOWEL.

A vowel before another (or, which is the same thing, before an *h* followed by a vowel, or before a diphthong) in words of Latin origin, is short: as, *pŭer*, *nĭhil*, *egregĭæ*.

> O Melibœe, *dĕus* nobis hæc *otĭa* fecit—Virg.
> De *nĭhilo nĭhil*, in *nĭhilum* nil posse reverti—Pers.
> Ipse etiam *eximĭæ* laudis succensus amore—Virg.

Exceptions.

1. The *i* of *fio* is long, when it is not followed by *e* and *r*; as *fīunt*, *fīebant*[1].

> Omnia jam *fīent*, *fīeri* quæ posse negabam—Ovid.

2. The *e* of the genitive and dative of the fifth declension, when it comes between double *i*, is long; as *faciēi*.

> Ventum erat ad Vestæ quarta jam parte *diēi*—Hor.

It is sometimes found long, when not preceded by *i*; as

> Ipsius *rēi* rationem reddere possis—Lucret.
> Ille vir haud magnâ cum re, sed plenu' *fidēi*—Ennius.

These cases were probably written either *e-i* or *ei-i*; hence the different quantities.

---

[1] In some lines it is long, when, by the general rule, it should be short;

> Injurium est, nam si esset, unde id *fīeret*,
> Faceremus. Ter.

3. The *i* is common in genitives in *ius;* but the *i* of *alterius* is always short, of *alius* always long[1].

Unĭus ob noxam, et furias Ajacis, Oïlei—Virg.
Navibus (infandum!) amissis, *unīus* ob iram—Virg.

4. The penultimate (or last syllable but one) is long in *auraï, aulaï, terraï,* and other old genitives of the first declension; and the *a* or *e* before *i* is long in proper names in *aïus* or *eïus*, as *Caïus, Pompeïus* (probably written originally with a double *i*), as also in *Graïus, Veïus*, &c.

Æthereum sensum, atque *aurāï* simplicis ignem—*Virg.*
Accipe, *Pompēï*, deductum carmen ab illo—Ovid.
Pervigil in plumâ *Cāĭŭs*, ecce, jacet—Mart.

5. *Aër, Dius, eheu,* and, in general, *Io*, a proper name, have the first syllable long. *Ohe* and the interjection *io* have their first common.

Proximus est *āër* illi levitate, locoque—Ovid.
——————— si candida jusserit *Īo*—Juv.

Ōhe! jam satis est, *ŏhe*, libelle—Mart.

Quæ tibi causa fugæ? quid, *Ĭo*, freta longa pererras?—
Ovid.

For Greek words it is impossible to give a certain rule. In many the first vowel is short; as in *Danăë, idĕa, sophĭa, Simŏis, Hy̆ades, prosodĭa, symphonĭa.* In many it is long; as in *Lycāon, Sperchīus, Achelōus, Enȳo.*

1. Words ending in *ais, eis,* and *ois,* generally lengthen the first vowel, as *Nāis, Brisēis, Minōis;* in *aius, eius,* and *oius*, as *Grāius, Cāius, Nerēïus, Pompēïus, Minōïus, Trōïus;* in *aon* and *ion*, as *Machāon, Ixīon;* the compounds of λαὸς, as *Lāodice, Lāertes, Archelāus.* But *Thebăis, Phăon, Ăon, Deucalĭon, Pygmalĭon,* and many others, shorten the former vowel. In *Nerē̆is, Orī̆on* and *Gerȳ̆on* it is said to be common; but *Orīon* is long, although, in Greek, sometimes short. *Gery̆on* is short.

Trōïus Æneas Libycis ereptus ab undis—Virg.

2. Greek genitives in *eos*, and accusatives in *ea*, from nominatives in *eus*, generally shorten the *e;* as, *Orphĕos, Orphĕa,* but these may be lengthened by the Ionic dialect, thus *Orphēos, Orphēa, Ilionēa.*

---

[1] *Solius, alterutrius,* and *neutrius* are said to be generally long in approved authors. For *alīus*, see R. IV. There is a sufficient reason for the long quantity of *alius*, but I know of none for the constant short quantity of *alterius*. It occurs long in Terent. Maurus, and Ennius, and is probably common, like the others. But *alterīus* would be inadmissible in a dactylic verse.

Iliionēa petit dextra - - - - - - - - - - —Virg.
Idomenēa ducem - - - - - - - - - - - —Virg.

3. Those words which, in the Greek language, are written with η or ω, are long; as *Dēïphobus*, *Dēïanira*, *Trōës*, *herōïcus*, &c. *Eos* and *eous* have their first common, because written either with η or ε; and are generally long at the beginning of a line, and short at the end.

Dēïphobum vidit lacerum crudeliter ora—Virg.

Portus ab *ēoo* fluctu - - - —Virg. - - - - - - gentes aperimus *ĕoas*—Lucan.

4. Those words which, in Greek, are written with *ei* before a vowel, and in Latin with *e* or *i*, have the *e* or *i* long; as, *Ænēas*, *Cassiopēa*, *Ytharēa*, *Centaurēa*, *Penelopēa*, *Galatēa*, *Laodicēa*, *Medēa*, *Mausolēum*. Also, *Basilīus*, *Darīus*, *Clīo*, *Elegīa*, *litanīa*, *politīa*, &c. *Chorē̆a*, *platē̆a*, *Malē̆a*, *canopē̆um*, *Dī̆ana*, and perhaps *academī̆a*, are common.

At pater *Ænēas* casu concussus acerbo—Virg.
Non mihi sunt visæ *Clīo*, *Clīusve* sorores—Ovid.
————————————duxere *chorēas*—Ovid.
Pars pedibus plaudunt *chorĕas* ————Virg.

There are no rules for the quantities of foreign or barbarous words introduced into the Latin language. Prudentius lengthens the first *a* in *Baal*, Sedulius shortens it. Sidonius lengthens the penultimate of *Abraham*, Arator shortens it. The *a* in *ael* of *Israel*, *Michael*, *Raphael*, is sometimes long and sometimes short.

RULE II.

A VOWEL BEFORE TWO CONSONANTS.

A vowel before two consonants, one or both of which are in the same word with *it*, or before any of the double consonants *j*[1], *x*, *z*, being likewise in the same word with the vowel, is long by POSITION; as *ārma*, *Errabāt silva īn māgna*; *āxis*, *patrīzo*; *cūjus*.

---

[1] In reality, in such cases, *j* is a vowel, and, with the preceding vowel, constitutes a diphthong; thus *māī-oribus*. In the same manner, arises the quantity of such words as *ējus* and *pējus*, which, according to Priscian, the antients wrote *eiius* and *peiius*; thus *ēī-ŭs*, *pēī-ŭs*, one of the *i*s being elided, or supposed to be elided, in the pronunciation. In *rejicio*, too, the *e* is considered long, the *j* uniting with it, so as to form a diphthong, *rēī - icio*. When *j* stands at the beginning of a word, it has no power of lengthening a short final vowel. Even in *jurejurando*, the *e* is short, this being in fact two distinct words. (See the following note.)

Pāscere opōrtet oves, *dedūctum* dicere *cārmen*—Virg.
Nēc myrtūs vincēt corylos, nēc, laurea Phœbi—Virg.
Indomitique Dahæ, et pontem indignatus *Arāxes*—Virg.
Nobilibus *gāzis*, opibusque cubilia surgant—Cl.
Nate dea, nam te *mājoribus* ire per altum—Virg.
Ūt jugulent homines, surgunt de nocte latrones—Hor.

Exceptions.

1. The compounds of *jugum* have the *i* short before *j*; as *bĭjugus, quadrĭjugus*[1].

Martis equi *bĭjuges*, et magni currus Achillis—Virg.
Quadrĭjugo vehitur curru, cui tempora circum—Virg.

Annotations.

1. If the former word ends in a short vowel, the next word beginning with two consonants, or a double consonant (*x* or *z*), the vowel often remains short.

Tu poteras virides pennis *hebetarĕ smaragdos*—Ovid.
Jam medio apparet fluctu *nemorosă*[2] *Zacynthus*—Virg.

[1] These words were formerly written *biiugus* and *quadriiugus*, the *j* being the same as *i*, whence also *ajo*, and, as Cicero is reported to have written it, *aiio*, instead of *aio*; and one of the *is* being elided, or supposed to be elided, for the sake of the sound, there remains *bĭiŭgus*; or the *j* being sounded, as it is by the Germans and other adjacent nations, like our *y* before a vowel in the same syllable, the word becomes *bĭ-yŭgus*, in the same way as, in English, *opi-ni-on* becomes *opin·yon*. The Spaniards write, *mayor*, for *major*, greater; and in English we have also *mayor* from *major*; they likewise write *yugo* for *jugum*, a *y*oke; but the *y* they pronounce in a way peculiar to themselves.

[2] The rule has been controverted, in cases where any of the following consonantal combinations in the beginning of a word follows a short vowel, namely, *sc*, *sp*, *sq*, or *st*. Numerous examples, however, occur, in which the final short vowel before these combinations continues short: thus, in Horace, *præmiă scribæ; mală stultitiæ; mihĭ Stertinius; velatumquĕ stola; sæpĕ stylum vertas*; in Ovid, *curvaminĕ spinæ; considerĕ scamnis; olentiă stagna; tuă stat; inamabilĕ stridet*, &c. But it is observed that many of these examples are removed by better readings given in *MSS.* and editions; and that the doctrine of syllables remaining short before *s*, and another consonant, is not confirmed by unquestionable authority. The line

Pōnĭtĕ: spes sibi quisque; sed hæc, quam angusta, videtis—
Æn. xi. 309.

is rejected by the ablest writers, as an interpolation. Virgil, however, who has adopted such licenses as *fultūs Hyacintho; an quĭ amant, quē* enclitic, has lengthened the short syllable but in one line,

OF A VOWEL BEFORE A MUTE AND A LIQUID.

2. A vowel naturally short, followed by a mute and a li-

Ferte citi ferrum, date *telā*, *scandite* muros.

Many of those short vowels which are found long before two consonants beginning the following word, are lengthened by Cæsura; as in

Occul-tā spolia, et plures de pace triumphos—Juv.

It is, however, the opinion of several respectable critics, that, if the two consonants be at the beginning of the following word, the preceding vowel is long: although the poets have frequently neglected the rule. In the writings of the antients, instances of violation are comparatively rare, although it must be allowed that the *balance* of actual practice *seems* against the rule; while in modern poetry, the syllable is generally found short. Mr. Burgess, in his edition of Dawes's *Miscellanea Critica,* has laid down the rule, "Quotiescumque ultima, quæ brevis sit, vocabuli præcedentis, partem ejusdem cum *st*, *sp*, *sc*, &c. pedis constituat, toties eam esse longam, nisi in scriptis comicis iisque quæ sermoni propiora sunt." Hence, we may infer that, if the preceding short syllable terminate a foot, it may remain short; and if it do not terminate a foot, it becomes long, except in *scriptis comicis* &c. This is, perhaps, generally correct; it must, however, be observed, that Horace, Ennius, and Propertius, furnish examples in which the vowel remains short, although it does *not* terminate a foot; a circumstance which tends to sanction the opinion of those who are inclined to think, that the initial *s* and a consonant have the same power over a preceding short vowel, as a mute and a liquid have over a preceding short vowel in the body of a word, that is, that they render it common. It is very evident, from a collection of the examples involving the collocation in question, (see Nos. 1 and 2 of the *Classical Journal,*) that even among the antient poets, as Lucretius, Propertius, Horace, Ovid, Seneca, &c., the vowel is oftener found short than long. That, however, in many of those instances, the sound of the *s* was suppressed, is very probable; indeed, in a line from Lucretius, terminating with *miscerĕ smaragdos,* some *MSS.* have *maragdos.* Reasoning from analogy, and the authority of those poets, who, unless in their *sermoni propiora,* have but seldom or never introduced the final short syllable before *s* and another consonant, it is thought that there are good grounds for considering a vowel to be long before the two consonants, whether in the same word, or in the next; although, in the composition of verses, it may, perhaps, be expedient, considering the diversity of opinion on this disputable point, to avoid the latter collocation altogether. Lucretius, who shortens the vowel, it is said, was perhaps compelled, by the nature of his subject, to take the utmost liberty he could at all defend, and was afterwards followed by Horace in the *sermoni propiora.* But, in the *Odes,* we see nothing of the kind, nor is the practice in the least degree sancquid, both in the following syllable, is common; as *ă-gris*, *pharĕ-tra*.

Et primo similis *volŭcri*, mox vera *volŭcris*—Ovid.

---

tioned by Catullus or Virgil. These are the three greatest authorities in Roman verse. Propertius is, perhaps, of inferior authority. Tibullus shortens the vowel, only before *sm*, in *smaragdos*, in which probably the *s* was dropt in writing or in pronunciation. Virgil has not admitted the short vowel in his Georgics. In the Æneid, it occurs but once (*Ponite:* spes sibi quisque), in a line which has been deemed corrupt. *Horridă squamosi* in his *Culex*, (if indeed he was its author,) and *nisĭ Scylla* in his *Ciris*, two early attempts, have not much weight. Catullus, in but one solitary instance, *undă Scamandri*, has violated the law, by following Homer. The name, however, is written Καμανδρος in ancient Greek *MSS*. Several instances occur in Ovid, of the short vowel; but it may be observed, that some of them admit, and have received, different readings. It is worthy of remark, too, that in compound words, *sc*, *sp*, *st*, have the power of lengthening a preceding short vowel; as *rĕscindo*, *rĕspuo*, *rĕstinguo*. We shall only add, that neither the letter *s*, nor the liquid *m*, seems to have been considered, by the Roman poets, so firm and indissoluble a consonant as the rest. The former was frequently elided by the earlier poets, not only before a vowel, but even before a consonant. The syllable that terminates with the latter, almost always falls before a vowel. Although, in Greek, examples of final short vowels lengthened before ξ and ζ are numerous, it is difficult to find an unquestionable example, in Latin, of such a circumstance; but *x* and *z* may have possessed such a power. Where a short vowel occurs before these letters, the sound may have been softened, or they may have been pronounced like *d:* thus, *Danthus* for *Xanthus*; *Dacynthus* for *Xacynthus*. The rule for lengthening the final short vowel before *s* and another consonant, is rigidly enforced in some of our public schools, and in others totally disregarded. Little or no attention, I believe, is paid to it at the universities of Oxford and Cambridge; nor has it been observed by the modern poets of England, Holland, Germany, or Italy. And if we consider the few examples in which we find the syllable short in antient poetry, compared with those of modern occurrence, and the still smaller number in which it is lengthened, there seems reason to conclude, that the antients, in general, studiously avoided the collocation. Virgil, it is observed, does not, like Horace, employ the word *scĕlĕstus*, but *scĕlĕratus;* which, it has been thought, he would have done, if he would not have been compelled to place a short syllable before it: but a different reason might be assigned. In conclusion, we would observe, that, influenced solely by the unquestionable preponderance of instances in which the vowel occurs short, even after all the disputed lines are excluded, and taking into consideration, that the practice is sanctioned by almost all the best mo-

Natum ante ora *pătris*, *pātrem* qui obtruncat ad aras—Virg.
Et vos *āgrestum* præsentia numina Fauni—Virg.[1]
——————— inter *ăgrestia* regem—Virg.

dern poets, we might be justified in considering the vowel before *st* &c. as generally short. Reasoning, however, chiefly from the delay naturally produced by two such unyielding consonants, if both are distinctly sounded, and relying on the confirmatory authority of the few undisputed examples in which the vowel occurs long, we might be inclined to deem a vowel, so situated, long, and combining the two preceding conclusions, the general inference would be, that, as the vowel is found sometimes short, and sometimes long, it should be regarded as common. But judging from the comparatively rare and limited occurrence of the collocation in question, in the writings of the antient poets, I have little hesitation to say, that it should be avoided, if not altogether, yet as much as possible. Many interesting observations on the subject of this Note, and, it needs scarcely be added, on every subject connected with classical literature, may be found in the *Classical Journal.* See also some ingenious remarks on this question, in Dr. Carey's valuable treatise on Latin Prosody.

[1] It is, however, short in prose. To produce this kind of position, which is reckoned weak (*debilis*), and is not to be used without some limitation, three things are necessary. 1. That the mute precede the liquid. 2. That the mute and the liquid be both in the following syllable; or otherwise, this rule cannot take place; as in *āb-luo, ōb-ruo*, in which the *a* and *o*, short by nature, are made long by the usual rule of position, and cannot be made short. 3. That the vowel preceding the mute and liquid be short by nature; for, if it is long, it cannot be made short. Hence the *a* in *ācris*, and *mātris*, is always long, because the *a* in *ācer*, and *māter*, is long. In like manner, the penultimate of *salūbris*, and *ambulācrum*, is always long, because they are derived from *salūs, salūtis ;* and *ambulātum*, both long.

L and *r* are the only liquids found in Latin words preceded by a vowel and a mute. *L*, *r*, and also *m*, *n*, have the same force in Greek words, when the preceding vowel is naturally short; as *Cyclopes*, *pharetra*, *Te-cmessa*, *Da-phne*.

Pars læves humero *pharĕtras*, it pectore summo—Virg.
Virginibus Tyriis mos est gestare *pharĕtram*—Virg.
Et baccis redimita *dăphne*, tremulæque cupressus—Pet.
Primus amor Phœbi *Dāphne* Peneïa, quem non—Ovid.

Martial has imitated the Greeks in shortening a syllable before *gd*,

Sardonychas, *smarăgdos*, adamantas, iaspidas uno.

This rule, as has been already mentioned, is to be followed with some degree of limitation. Vossius has observed, that he would not be inclined to lengthen the penultimate of *genĭtrix*,

RULE III.

OF DIPHTHONGS.

A diphthong is long in Latin and Greek words: as, *āurum, fœ̄nus, Ǣneas, Eubœ̄a, Harpȳia*[1].

And it may be seen, from some of the examples which have been given, that words of three syllables, as *volucris, pharetra, tenebræ*, having the first short, and the middle deemed common, never have their penultimate long but at the end of a line.——It may likewise be observed, that words of three syllables, as *agrestes, cyclopes*, &c., having the first common, and the second long, seldom have the first short but at the end of a line; thus, miseratus *ăgrestes*—Virg.——Such words as *tonitrua, tonitribus*, and *ludibria*, have the antepenultimate long in the latter part of a line; as *tonītrua* mentes—Ovid. *ludībria* ventis—Virg. Indeed, the two first could not be admitted into any part of a heroic line without a long antepenult, and in them the emphasis also tends to strengthen the doubtful syllable. Ovid and Virgil generally make the first syllable of *lacryma* short; Horace, common. *Lugūbris* is generally long, but is made short by Horace at the end of a lyric verse. *Ludicra* has generally the penult short. *Patris* and some others may perhaps be varied in any part of a line. Catullus sometimes lengthens a final short syllable followed by a mute and a liquid; but this is a liberty very rarely used, without the influence of the Cæsura.

These is nothing arbitrary in the principle which regulates the quantity of a short vowel before a mute and a liquid. When the liquid precedes the mute, it requires a distinct, full sound, and thus, the syllable is rendered long; as *fērt*. When, too, the mute precedes the liquid, and they are in different syllables, the liquid acquires, from this circumstance, a more marked, distinct pronunciation, so as to render the preceding vowel long; as *sūbruo*. But when, as in the terms of the rule, the mute precedes the liquid in the same syllable, the latter *glides* or *trills* so rapidly in the pronunciation, that a preceding vowel, short by nature, although it may be rendered somewhat longer than a short one, still remains rather shorter than a long one. As, therefore, its length, comparatively considered, seems to be equally remote from a short and a long quantity, it may in poetry be referred to either; in other words, be deemed common. When the vowel was lengthened, probably the two consonants were sounded in different syllables; as *pāt ris*, instead of *pă-tris*.—It should be remarked, that the letter *f*, though commonly accounted a semivowel, has, when followed by a liquid, the same influence as a mute, upon a preceding short syllable; that is, the syllable most commonly remains short. Vossius and Alvarus seem inclined to consider it as a mute.

---

[1] But *u* and a vowel following *q*, are not to be considered as a

Thesāuros, ignotum argenti pondus et *āuri*—Virg.
Infernique lacus, *Ǣǣǣque* insula Circes—Virg.
Miratur molem *Ǣneas*, magalia quondam—Virg.
Euridicenque suam jam tuto respicit *Orphēus*—Ovid.
Et patrio insontes *Harpȳias* pellere regno—Virg.

Exceptions.

1. *Præ* in composition is short before a vowel; as *præ̆ustus*, *præ̆eunte*, *præ̆acutus*[1].

Stipitibus duris agitur, sudibusve *præ̆ustis*—Virg.
Nec tota tamen ille prior *præ̆eunte* carina—Virg.

2. A diphthong is once short in a line of Virgil, out of composition: thus,

Insulæ̆ Ionio in magno, quas dira Celæno.

diphthong falling within the rule; for in such combinations, the latter vowel, if short, remains so; as *quăter*, *quĕror*, *quĭbus*, *quŏtus*, *equŭs*, dissyllables. Some have supposed that the *u* following *q* is a liquid consonant; others, with more truth, that it becomes a mute vowel, or is a liquid vowel, which glides so rapidly into the sound of the following vowel, as scarcely to be perceptible in the pronunciation; and that it does not form a diphthong with the following vowel, because it has little or no force as a letter in verse. *Amittit vim literæ in metro*, says Priscian; which made Donatus believe, that, strictly speaking, it is neither vowel nor consonant. After *g* and *s*, it seems also to be generally liquid or evanescent, as in *anguĭs*, *sanguĭs*, *linguă*, *suētus*, *suādet*, dissyllables. Sometimes it retains its full force, as in *exigŭŭs*, *sŭŭs*. It has even been omitted in some words, as in *stingo* for *stinguo*; *ungo* for *unguo*; *cum* for *quum*, *qu* having, probably, been formerly sounded, in some instances at least, like the letter *k*, as in the French language.

[1] This is inaccurately expressed in the short sketch of Prosody in the Eton Grammar; and from it, the inaccuracy has been copied into many other grammars. "Omnis diphthongus longa est, *nisi sequente vocali*," should be *nisi* præ, *sequente vocali*. For as the rule now stands, a solitary exception is made the basis of a general exception to one of the most general rules of prosody.—The diphthong in *præ* is, however, long in

Præmia cum vacuus domino *præiret* Arion—Stat. Theb. 6.

The *æ* in *præ* is supposed to have become short, from an elision of one of the component vowels; or it may have arisen from the same cause through which the diphthong in *Mæotis*, and in one or two other words, is deemed common, viz, from the corruption, in sound, of *æ* (*ae* or *ai*) and *œ* (*oe* or *oi*) originally proper diphthongs, into *e*; owing to which circumstance they are now termed improper.

This seems to be in imitation of the Greeks, who, generally, shorten a diphthong, or a long vowel at the end of a word, the following beginning with a vowel.

RULE IV.

OF CRASIS, OR CONTRACTION.

Every syllable formed by the contraction of two syllables into one, is long; as *cōgo* for *cŏăgo*, the genitive *alīus* for *alĭĭus*[1].

Tityre *cōge* pecus, tu post carecta latebas—Virg.
Obscuræ sortis patres *ambāgibus* errant—Ovid.

SPECIAL RULES.

OF THE FIRST SYLLABLE, AND OF MIDDLE SYLLABLES.

RULE I.

OF DERIVATIVES.

Derivatives, and words formed from other words, have the same quantity as the words whence they come: thus *ămicus*, *păvidus*, *ăvitus*, from *ămo*, *păveo*, *ăvus*; *māternus*,

---

[1] This is a rule of very extensive application, as well in prose as in poetry. We are told that the antients expressed a long syllable, by two vowels; thus *vĕĕnit*, for *vēnit*, the preterite; and it will be found, that, in many words, the long syllable arises from the contraction of two vowels. Thus, we write *tibīcen* instead of *tibĭĭcen*; *ambāges* for *ambĕăges*; *nōnus* for *nŏvēnus*; *bīgæ*, *trīgæ*, &c., for *bĭjŭgæ*, *trĭjŭgæ*; *jūnior* for *jŭvĕnior*; *bōbus* for *bŏvībus*; *īt* for *ĭĭt*; and sometimes *vēmens* for *vĕhĕmens*; *mī* for *mĭhĭ*, &c.; and in joining words, as *mālo* for *măgis vŏlo*. But some final syllables, probably contracted at an early period, remain short; such as *sĭt* from *sĭĕt*, *amăt* from *amăĭt*. Perhaps, however, in such instances, instead of contraction, one vowel may have been removed, and the other made to conform to the usual analogy.

Syncope, Crasis, and Synæresis may be thus distinguished. Syncope takes a letter or syllable from the middle of a word, without affecting the remaining letters. Crasis contracts two vowels, in the same word, or from different words, into one vowel; Synæresis (which will be hereafter explained), two vowels in the same word, into one syllable. The former of these two is applicable to prose and poetry; the latter, chiefly to poetry.

nātivus, *fīnitimus*, from *māter*, *nātus*, *fīnis*; *lĕgebam*, *lĕgerem*, *lĕgam*, &c. formed from *lĕgo*; *lēgeram*, *lēgerim*, *lēgero*, &c. from *lēgi*; *nōtus*, *nōtitia*, *nōtio*, from *nōtum*; *virgĭneus*, *sanguĭneus*, from *virgĭnis*, *sanguĭnis*, *fœnĕbris*, from *fœnĕris*; *prŏpinquus*, from *prŏpe*.

Exceptions.

1. Desiderative verbs, in *urio*, have the *u* short, although formed from the participle in *urus*, which has *u* long; as *nuptŭrio*, from *nuptūrus*[1].

Partŭriunt montes, nascetur ridiculus mus—Hor.

2. Frequentative verbs, formed from the second supine of the first conjugation, by changing *ātu* into *ĭto*, have the *ī* short; as *clamĭto*, *volĭto*.

Infelix sua tecta super *volĭtaverit* alis—Virg.

3. There are other derivatives, long, formed from short primitives; and there are short derivatives, formed from long primitives; thus *jūgerum* from *jŭgum*, *săgax* from *sāgio*[2].

Et labefacta movens robustus *jūgera* fossor—Virg.
Arva aliena *jŭgo* premere, atque avertere prædas—Virg.

---

[1] Other verbs in *urio*, as *ligūrio* and *scatūrio*, lengthen the *u*. They were antiently written with a double *r*.

[2] Some of those anomalies have perhaps arisen from the influence of syncope and crasis. Thus, *mōbilis* from *mŏveo* may have been *mŏvĭbilis*; *mōmentum*, *mŏvĭmentum*; *mōtum*, *mŏvĭtum*; *fōtum*, *fŏvĭtum*, from *fŏveo*; *jūtum*, *jŭvātum*; and *jūmentum*, *jŭvāmentum*, from *jŭvo*. It would appear, however, that verbals in *bilis*, as well as those in *tilis*, and nouns in *ator*, *atrum*, *atus*, *etus*, *men*, *mentum*, &c., are generally formed from the supine or perfect participle, and that by this their quantity is regulated; thus from *amātum*, *amābilis*; *volātum*, *volātilis*; *flētum*, *flēbilis*; *terrĭtum*, *terrĭbilis*; *stătum*, of *sisto*, *stăbilis*; in the same way we have *arātor*, *arātrum*, *apparātus*, *certāmen*, *jūmentum*, *volūmen*, *lenīmen*, *irritāmentum*, *monŭmentum* or *monĭmentum*, *alĭmentum*, *blandīmentum*; also *fōmes*, from *fōtum*, &c. Derivatives often come from the genitive; as from *hymēn*, *ĕnis*, *hymĕnæus*; from *salūtis*, *salūber*; from *funĕris*, *funĕbris*; from *muliĕris*, *muliĕbris*, &c., the derivatives from increasing nouns of the third declension usually agreeing in quantity with the increment of the primitives. Verbs also; as *ordĭno*, *salūto*, *exhærēdo*, &c. Sometimes the word derived, or formed, becomes short, by dropping one of the consonants which rendered the word whence it is supposed to come, long by position; as *dĭsertus* from *dīssero*; *lĭbella* from *lībra*; *mămilla* from *māmma*; *vŏlutum* from *vōlvo*; *sŏlutum* from *sōlvo*; *tĭgillum* from *tīgnum*; *pŏtui* from *pōssum*. When the primitive

RULE II.

COMPOUND WORDS.

Compound words have the same quantity as the simple words of which they are compounded: as *perlĕgo* and *relĕgo*, because *lĕgo; perlēgi* and *relēgi*, because *lēgi; imprŏbus*, because *prŏbus; perjūrus*, because *jūs, jūris.*

If a vowel is changed, in forming the compound, it retains the quantity of the vowel, or diphthong, from which it is changed; as *concĭdo*, from *cădo; concīdo* from *cǣdo; inīquus* from *æquus.*

Multa renascentur, quæ jam *cecĭdere; cădentque*—Hor.
Taurus, et averso cedens canis *occĭdit* astro—Virg.

Exceptions.

1. The following are short compounds from long primitives; *Nihĭlum* from *hīlum; dejĕro* and *pejĕro* from *jūro; veridĭcus, fatidĭcus, causidĭcus*, and the like, from *dīco; semisŏpitus* from *sōpitus; cognĭtum* and *agnĭtum* from *nōtum; innŭba, subnŭba*, and *pronŭba*, from *nūbo.*

Quæ causa officii? quid quæris? *nūbit* amicus—Juv.
Et Bellona manet te *pronŭba*: nec face tantum—Virg.

2. *Imbēcillus*, said to come from *băcillus*, has the second syllable long. *Ambītum* the supine, and *ambītus* the participle, have the *i* long, although coming from *ĭtum*, which has

---

is necessarily short, by one vowel's preceding another, as in *hy̆ems*, the derivative sometimes becomes long, after the removal of a vowel; as in *hīberna, hīberno, hībernacula. Liquidus* is supposed to have its first common, (as it may be derived from the deponent verb *līquor*, or from the neuter, *lĭqueo*,) on the following authority:

Crassaque conveniunt *lĭquidis*, et *līquida* crassis—Lucret.

For the difference in quantity between many derivatives and their primitives no plausible conjecture can be given; such anomalies must be left to observation. Of this description are some of the following; *Ambĭtus* (subst.), *ambĭtio, ambĭtiosus* from *ambītum; ărena* from *āreo; ăruspex* from *āra; dĭcax* from *dīco; lŭcerna* from *lūceo; năto, nătas*, from *nātu; sŏpor* from *sōpio; vădum* from *vādo*, &c. *Chīus* from *chĭos; cōmo, -is*, from *cŏma*, hair; *hūmanus* from *hŏmo; rēgina, rex, rēgis, rēgula*, from *rĕgo; sēciùs* from *sĕcus; sēdes, sēdile*, from *sĕdeo; tēgula* from *tĕgo; vox, vōcis*, from *vŏco*, &c. Words may be sometimes distinguished by a difference in quantity; thus *cōmo, -is, cŏmo, -as; duco, dūcis, dux, dŭcis; rego, rĕgis, rex, rēgis.*

the *i* short; but the substantives *ambĭtus* and *ambĭtio* have the *i* short, like *ĭtum*[1].

Porto meis, nullo dextram subeunte *băcillo*—Juv.
Imbēcillus, iners, si quid vis? adde propino—Hor.
Jussit et *ambītæ* circumdare litora terræ—Ov.
Et properantis aquæ per amœnos *ambĭtus* agros—Hor.

3. *Connŭbium*, from *nūbo*, has the *u* common[2].

Connŭbio jungam stabili, propriamque dicabo—Virg.
Hectoris Andromache! Pyrrhin' *connūbia* servas—Virg.

RULE III.

OF PREPOSITIONS IN COMPOSITION.

Prepositions have generally the same quantity in composition as out of it: thus *āmitto* and *dēduco* have the first syllable long, because *ā* and *dē* are long. *Ăboleo* and *pĕrĭmo* have the first short, because *ăb* and *pĕr* are short.

Expediam, prima repetens *ăb* origine, famam—Virg.
Nec poterit ferrum, nec edax *ăbolere* vetustas—Ovid.

Exceptions and Annotations.

1. A preposition ending in a vowel, although out of composition it may be long, becomes short by the first general rule, if followed by another vowel; as *dĕosculor*, *prŏhibeo*. And if a short preposition end in a consonant, and be followed by another consonant, it becomes long, by the second general rule; as *ādmitto*, *pērcello*.

Dē cœlo tactas memini prædicere quercus—Virg.
A media cœlum regione *dĕhiscere* cœpit—Ovid.
———*ăd* auras—Virg. ———*ādmiscere* saporem—Virg.

Note. Sometimes the preposition, instead of becoming long by position, loses its final consonant, and remains short; as *ŏmitto*, *ŏperio*.

Quod petiit spernit, repetit quod nuper *ŏmisit*—Hor.

2. *Pro*, when used as a Greek preposition, for *ante*, is short; as *prŏpheta*, *prŏlogus*, *prŏpontis*: but *pro*, a Latin preposition, is generally long; as *prōdo*, *prōveho*, *prōmitto*.

---

[1] *Ambitum* perhaps by crasis of *ambĕ ĭtum*. Or it may come from the regular *ambio*, *ambītum*, formed from *ambi* the old form of the inseparable *am*, still visible in *ambidexter*; and there may have been also *ambeo*, *ambĭtum* a compound of *eo*.

[2] It is contended by some that the *u* is always long, and that *connubio* and *connubiis*, although supposed to have *u* short in Virgil, are to be considered as trisyllables, by the figure Synizesis or Synecphonesis; thus *cōn-nūb-yō*; in which case the first foot becomes a spondee instead of a dactyl.

———————— furtumque *Prŏmethei*—Virg.
Quæ tam festa dies, ut cesset *prōdere* furem—Juv.

But in many Latin words *pro* is short; as *prŏfundus*, *prŏfugio*, *prŏfugus*, *prŏnepos*, *prŏneptis*, *prŏfestus*, *prŏfari*, *prŏfiteor*, *prŏfanus*, *prŏfectò*, *prŏcus*, *prŏcella*, *prŏtervus*, *prŏpero*, and *prŏpago*, signifying *lineage;* but *prōpago* signifying a *vinestock*, is long[1].

Contremuit nemus, et sylvæ intonuere *prŏfundæ*—Virg.

In some it is common; as *prō̆pino*, *prō̆pago* (the verb), *prō̆fundo*, *prō̆pello*, *prō̆pulso*, *prō̆curo*, *Prō̆serpina* (in reality a corruption of *Persephone*).

Nec ratione fluunt aliâ, stragemque *prŏpagant*—Lucret.
Hi *prōpagandi* ruerant pro limite regni—Claudian.
——————— exin corpus *prōpellit*, et icit—Lucret.
——————— quæ provehat atque *prŏpellat*—Lucret.

3. The inseparable preposition *rĕ* is short; as *rĕmitto*, *rĕpello*, *rĕfero*[2]. But *rē* (which here is supposed to be an ablative) is long in the impersonal verb *rēfert*, "it concerns."

Quid tamen hoc *rēfert*, si se pro classe Pelasga
Arma tulisse *rĕfert*—Ovid.
Posterius ferri vis est ærisque *rĕperta*—Lucret.

4. The inseparable prepositions, *se* and *di*, are long; as, *sēparo*, *dīduco*, *dīversus*. But *di* is short in *dĭrimo* and *dĭsertus*.

Sēparat Aönios Actæis Phocis ab arvis—Ovid.
Dīversos ubi sensit equos, currumque referri—Virg.
Hanc Deus et melior litem natura *dĭremit*—Ov.
In causa facili cuivis licet esse *dĭserto*—Ov.

---

[1] Notwithstanding such distinctions *propăgo*, whose signification is always essentially the same, may be considered among the doubtfuls; to which class *procumbo* is likewise added by some, probably, on the authority of Lucretius, who uses it short, IV, 950. But the passage stands differently in Wakefield's edition. As, however, some of the compounds with *pro* are reckoned long, because it happens that they are found long among the poets; and, for a similar reason, some are reckoned short, and others doubtful, it is not improbable, that, in all compound Latin words, the poets may have used *pro*, long or short, as it suited their verse.

[2] *Re* is sometimes found lengthened, by doubling the following consonant; as in *rēlligio*, *rēppulit:* but this duplication is generally omitted, except in the verb *rēddo*, so that *rēligio*, *rēliquiæ*, *rēliquus*, *rēperit*, *rētulit*, *rēpulit*, *rēducere*, are found long, and with only one consonant.

Neu populum antiqua sub *rēlligione* tueri—Virg.
Rēligione patrum multos servata per annos—Virg.
Et prius est *rēpertum* in equi conscendere costas—Lucret.

OF THE FINAL VOWELS OF FIRST WORDS IN COMPOSITION.

The vowels E, I, O, U, *and* Y, *ending the first word of a compound, are generally short.* A *is long.*

RULE IV.——*A.*

Words ending in *a* in the former part of a compound are long; as *quāre, quāpropter, quātenus;* also *trā* (*trāns*), as in *trādo, trāduco, trāno.*

Quāre agite ô proprios generatim discite cultus—Virg.

1. Except *eădem,* unless it be the ablative, *hexămeter,* and *catăpulta.*

RULE V.——*E.*

Words ending in *e* in the first part of a compound are short; as, in the first syllable, *nĕfas, nĕfastus, nĕfandus, nĕfarius, nĕque;* also *trĕdecim, trĕcenti, ĕquidem:* in the second, *valĕdico, madĕfacio, stupĕfacio, tremĕfacio,* and the like: in the third, *hujuscĕmodi, ejuscĕmodi.*

Credebant hoc grande *nĕfas,* et morte piandum—Juv.
Insolito belli *tremĕfecit* murmure Thulen—Claud.

Exceptions.

1. The first is long in words compounded of *se* for *sex* or for *semi,* as *sēdecim, sēmestris, sēmodius,* (but in *sĕlibra* it is found short); in *nēquis, nēquicquam, nēquam, nēquitia, nēquando, nēmo, crēdo, mēmet, mēcum, tēcum, sēcum;* in words compounded of the inseparable preposition *se,* as *sēcedo;* and in the second of *venēficus* and *vidēlicet.*

Nēquicquam seros exercet noctua cantus—Virg.

Note, That *liquefacio, tepefacio, tabefacio,* and *patefacio* have their second syllable sometimes long. *Rarefacio* and *rarefio* also have the *e* generally long. Vossius observes that Virgil shortens the *e* in such words, and that Lucretius and Catullus lengthen it, the former without cæsura. Indeed, it is probable that in these words it was generally considered common.

Sic mea perpetuis *liquĕfiunt* pectora curis—Ovid.
Tabe *liquēfactis,* tendens ad sidera palmas—Ov.
Et *rarēfecit* calido miscente vapore—Lucret.
Intremuit, motuque sinus *patĕfecit* aquarum—Ovid.
Atque *patēfecit,* quas ante obsederat ater—Lucret.

The *e* of *videlicet* may be found short, probably, by poetic license.

RULE VI.—*I.*

Both Latin and Greek words shorten the final *i* of the first word of a compound; as *omnĭpotens, bĭvium, trĭvium, trĭceps*[1], *sĭquidem, fatĭdicus, unĭgenitus, agrĭcola, vatĭcinium, signĭfico; archĭtectus, dĭmeter, trĭmeter, Iphĭgenia.*

Omnĭpotens genitor, tanton' me crimine dignum—Virg.
Archĭlochi, non res, et agentia verba Lycambem—Hor.

Exceptions.

1. Those compounds in which the *i* is changed in declining, are long; as *quīdam, quīvis, quīlibet,* &c., *quantīvis, quantīcunque, tantīdem, unīcuique, eīdem, reīpublicæ, qualīcunque.*

Jure mihi invideat *quīvis*, ita te quoque amicum—Hor.

2. The final *i* is long in those compounds which may be separated without destroying the sense, that being their regular quantity; as *ludīmagister*, or *ludī magister; parvīpendo*, or *parvī pendo; lucrīfacio*, or *lucrī facio; sīquis*, or *sī quis:* thus also *agrīcultura.*

Ludī-magister, parce simplici turbæ—Martial.

3. Those words which, in joining, undergo a crasis or syncope, are long; as *tibīcen*, for *tibiicen; bīgæ, trīgæ,* &c. for *bĭjŭgæ, trĭjŭgæ,* &c.; *īlicet* for *īre licet; scīlicet* for *scīre licet;* to which add *bīmus, trīmus, quadrīmus;* but *tubĭcen*, which has suffered neither, is short by the general rule.

Īlicet ignis edax summa ad fastigia vento—Virg.

4. *Īdem* masculine is long; but neuter, short. *Identĭdem* has the penultimate short. The first *i* of *nīmirum*, the *i* of *ubīque, utrobīque*, and the second in *ibīdem*, are long. *Ubī̆vis* and *ubī̆cunque* (and probably most of the compounds of *ubī̆* and *ibī̆*) may be found common.

——————— amor omnibus *īdem*—Virg.
Invitum qui servat, *ĭdem* facit occidenti—Hor.
———— nec quicquid *ubīque* est (Gentis Dardaniæ)—Virg.
Clamat: io matres audite *ubĭcunque*[2] Latinæ—Virg.
Servor, *ubīcunque* est; uni mea gaudia servo?—Ov.

---

[1] Words derived from *trīginta* must not be confounded with the compounds of *tris* or *tres*, short by this rule; for *trīcesimus, trīgesimus, trīceni*, are long, because *trīginta* is long, *ginta* being no distinct word, but a termination.

Bis jam pene tibi consul *trīgesimus* instat—Mart.

[2] Al. *ubi quæque*. This is the usual reading.

5. The compounds of *dies* have the final *i* of the first word long; as *bīduum, trīduum, merīdies, prīdie, postrīdie.* These two last are long by Exception 3d, being *priori die* and *posteriori die.*

Si totus tibi *trīduo* legatur—Mart.
Nam vita morti propior est *quotīdie*—Phædr.

Quotīdie, and *quotīdianus*, are said to have the *i* sometimes short; but this is not satisfactorily ascertained, since the lines adduced in proof may, by the figure synizesis, be differently measured: thus,

Conjugis in culpa flagravit *quōttĭdĭānâ*—Catull.
or *quōttīd-yā-nā.*

It must however be confessed, that, thus read, the line is harsh, and is unnecessarily rendered spondaic.

RULE VII.——*O.*

O is short in the first word of a Greek or Latin compound; as *Argŏnauta, Arctŏphylax, areŏpagus, bibliŏtheca, philŏsophus, Tĭmŏtheus; bardŏcucullus, sacrŏsanctus, duŏdecim, duŏdeni, hŏdie,* words compounded of two nouns.

Non nautas puto vos, sed *Argŏnautas*—Martial.
A tergo nitet *Arctŏphylax*, idemque Bootes—Manil.
Non dices *hŏdie*, quorsum hæc tam putida tendant—Hor.

Exceptions.

1. Words compounded with *intro, retro, contro,* and *quando;* as *intrōduco, intrōmitto, retrōcedo, retrōgradus, contrōversia, contrōversus, quandōque, quandōcunque.* To which may be added *aliōquin, utrōque, cæterōquin, utrōbique;* the compounds of *quō*, as *quōmodo, quōcunque, quōminus, quōcirca, quōvis, quōque,* and similar ablatives.

Quandŏquidem, and *quŏque*, the particle, have the *o* short.

Ipse *retrōversus* squalentia protulit ora—Ov.
Quòd mœchus foret, aut sicarius, aut *aliōquin*—Hor.
Dicite; *quandŏquidem* in molli consedimus herba—Virg.
————dammabis tu *quŏque* votis—Virg.

2. Those words, which in Greek are written with an *ōmega*, have the *o* long; as *Geōmetra, Minōtaurus, lagōpus.*

Minōtaurus inest, Veneris monimenta nefandæ—Virg.

RULE VIII.——*U* and *Y.*

U, and *Y* in Greek words, are short; as, in the first syllable, *dŭcenti, dŭpondium;* in the second, *quadrŭpes, cen-*

tŭplex, *Trojŭgena*, *cornŭpeta*; also *Poly̆dorus*, *Poly̆damas*, *Poly̆phemus*, *dory̆phorus*.[1]

[1] It may be useful to beginners, and to the mere English scholar, if we subjoin a few of those words, which are often incorrectly pronounced, some of them even by our best English poets. *Andronīcus*, *Cleonīcus*, *Stratonīcus*, *Polynīces*, *Thessalonīca*, &c. have the penultimate long, because the first syllable of νικη, *victoria*, whence, probably, they are derived, is long; βουλετο νικην—Il. vii. 21. The first syllable of πάγος (a hill) is short: therefore we say, *Areopăgus*. *Bellĕrophon* was so named, in consequence of having slain one *Bellĕrus*, the second syllable of which, like the second of the former, is short. Milton has improperly accented it. Many of our English poets improperly lay the emphasis on the second of *Geryon*, contrary to ancient usage. *Gery̆one* extincto, &c. Virg. vii, 662: viii, 202. Hor. ii, 14, 8. Some writers produce the authority of Claudian, for lengthening the second syllable. See Grad. ad Parnas. Smetii Prosod. Hoc neque *Gerȳon* triplex, nec turbidus orci—Claud. But the proper reading is *Gery̆ŏnes*, by which the true quantity is preserved. The second syllable in *Granīcus*, in Homer, Hesiod, Ovid, &c. is always long: Il. xii, 21. *Granīco* nata bicorni—Ovid. xi, 763. In the Greek and Latin poets the penultimate of *Helĕna*, Gr. Ἑλένη, is invariably short. But it is vulgarly pronounced long in the name of the island *St. Helena*, said to be discovered on the day dedicated by the Romish church to St. Helena, the mother of Constantine the Great. The English *accent* or syllabic emphasis is improperly laid on the *a* of *Heraclītus*. *Heraclītus* init &c.—Lucr. i, 639. Shakespeare and others pronounce *Hyperion* with *i* short, contrary to the custom of the Greek and Latin poets. *Hyperīone* mense—Metamorph viii, 564. In the Greek and Latin poets, the penultimate of *Iphigenīa* is always long. Dryden and others pronounce it as a word of four syllables. *Iphigenīă* mŏrā—Prop. Homer and Virgil make the penultimate of *Laodamīa* long; many of our poets accent the antepenultimate. *Laodamīă* sĭnūs—Ovid. Several of our English poets throw the emphasis on the penultimate of *Pharnaces*; yet Lucan and others make it short. *Pharnăcis* et gelido, &c.—Phars. The best Greek and Roman poets lengthen the penultimate of *Serāpis*. Vincebant, nec quæ turba *Serāpin* amat--Mart. ix, 31. Martianus Capella, and some others, unwarrantably shorten the second. It may be observed that the first syllable in Apis, which is supposed by some [see Gesn. Thes.] to be the same Ægyptian deity, is uniformly long. Mactabitur *Āpis*. Luc. ix, 169. We sometimes find in English an improper quantity given to *triúmvĭri*, *decémvĭri*, *centúmvĭri*, and the like, words having their third syllable short. Read *Æŏlus*, *Antĭpŏdes*, *Herodŏtus*, *Thucydĭdes*, *Archimēdes*, *Amphīon*, *Tisiphŏne*, *Terpsichŏre*, *Miltiădes*, *Alcibiădes*, *Amphĭtrītē*, *Anticlēa*, *Arīon*, *Arsăces*, *Cæsarēa*, *Cleo-*

Nam fuit hoc vitiosus; in horâ sæpe *dŭcentos*—Hor.
Nam qualis quantusque cavo *Poly̆phemus* in antro—Virg.

Except *jūdico*, long in its first syllable.

Et sapit, et mecum facit, et Jove *jūdicat* æquo—Hor.

mĕnes, Darīus, Deiphŏbus, Demosthĕnēs, Diomēdēs, Epīrus, Erăto, Euphrātes, Hecătē, Hermĭŏnē, Agesilāus, Iūlus, Ixīon, Leucāte, Longimănus, Mausōlus (hence *mausōlēum,*) *Medēa, Nerĭtos, Nicomēdes, Omphăle, Osīris, Pachȳnus, Pactōlus, Persephŏne, Philomēla, Pisistrătus, Proserpīna, Sardănăpālus, Acrisiōne, Thalīa, Thrăsy̆būlus, Tomy̆ris, asȳlum, Panthēon, Orīon, panacēa, Orēades, Antiochīa, Pandīon, Philostrătus, Galatēa, Bellōvăci, Andrĕas, Philadelphīa,* (the name of a town, Gr. φιλαδέλφεια) *philadelphĭa* (brotherly love, Gr. φιλαδελφῐα) *presby̆ter,* (although πρεσϐῡτης,) *sabacthāni,*—and to these words, were there room, many more might be added, in which English pronunciation frequently errs. It may be observed, that, according to the analogy of the English language, the English *ictus* is generally much more safely laid upon a syllable, in the original language, long, than upon a short one. It has, doubtless, arisen, from paying more attention to the position of the Greek accent than to the original long quantity of the following syllable, or to the generally corresponding influence of our own English *ictus* or syllabic emphasis, that we ever hear *érĕmus, póĕsis, ídŏlum,* instead of *erēmus, poēsis, idōlum.* From the same cause, it has probably arisen, that the penultimate of the word *Paraclētus* or *Paraclītus* (παράκλητος), which is unquestionably long, has been shortened by Prudentius, and other poets, and hymn-composers. The Greek accentual marks, the precise object of which, whether to indicate tone or emphasis, is not ascertained, should not be allowed in preference to a due regard to quantity, and the general analogy of Latin pronunciation, to regulate our syllabic emphasis. Accent and emphasis are not identical properties; nor should ancient long quantity, and our English syllabic emphasis be confounded, although the latter be found to fall most frequently upon a long syllable. And, although, in the preceding examples, the first syllable of *idolum* be long, as well as the second; yet, whatever may be the position or the object of the Greek accent, considering it as a Latin word, it appears to me, that, in our pronunciation, the quantity of both syllables will be the best regarded, by laying the emphasis on the middle syllable. By "the accent," whatever may have been its original import, the modern Greeks evidently mean nothing but *ictus* or syllabic emphasis. I asked an intelligent Greek to pronounce, in their usual way, the word ἔιδωλον; which he did thus; *íthŏlon,* giving the diphthong the diphthongal sound of our English *i* (*ai*), throwing the emphasis on the first syllable, and thus naturally, I do not say necessarily, giving an improper short quantity to the second.

U in such words as *usūcapio, usūvenio*, is long, being the termination of an ablative naturally long. *Jūpiter*, being a contraction, has *u* long.

RULE IX.

OF THE FIRST SYLLABLE OF DISSYLLABIC PRETERITES.

Preterites of two syllables have the first long; as *vēni, vīdi, vīci, īvi.*

Fortunatus et ille deos qui *nōvit* agrestes—Virg.
Vēnit summa dies, et ineluctabile tempus—Virg.

Exceptions.

1. These seven, *bĭbi, scĭdi* from *scindo*, (for *abscīdi* is long from *abscīdo, abscĭdi*, short from *abscindo*,) *fĭdi* from *findo*, (for *fīdi*, and *confīdi*, from *fido* are long,) *tŭli, dĕdi, stĕti, stĭti*, have the first syllable short.

Claudite jam rivos, pueri; sat prata *bĭberunt*—Virg.
Cui mater mediâ sese *tŭlit* obvia sylva—Virg.

RULE X.

OF THE TWO FIRST SYLLABLES OF REDUPLICATED PRETERITES.

Preterites doubling their first syllable have that syllable and the following, both short; as *tĕtĭgi, pĕpŭli, pĕpĕri, dĭdĭci, tŭtŭdi, cĕcĭdi* from *cado.*

Tityre, te patulæ *cĕcĭni* sub tegmine fagi—Virg.

Exceptions.

1. *Cĕcīdi* from *cædo*, and *pĕpēdi*, have the second syllable long; and likewise those preterites, in which it is followed by two consonants; as *fĕfēlli, mŏmōrdi.*

Ebrius et petulans, qui nullum forte *cecīdit*—Juv.
Extulit, et cœlo palmas cum voce *tetēndit*—Virg.

RULE XI.

OF THE FIRST SYLLABLE OF DISSYLLABIC SUPINES.

Supines of two syllables, and the participles formed from them, have the first syllable long; as *cāsum, vīsum, mōtum, vīsus, mōtus, vīsurus, mōturus.*

Terribiles *vīsu* formæ, letumque, laborque—Virg.
Quos ego—sed *mōtos* præstat componere fluctus—Virg.

Exceptions.

1. *Sătum* coming from *sero*; *cĭtum* from *cieo*[1]; *lĭtum* from

---

[1] *Cītum* from *cio* is long; hence *cītus, accītus, excītus, concītus.*
Excītum ruit ad portus, et littora complent—Virg.

lino[1]; *sĭtum* from *sino*; *ĭtum* from *eo*; *dătum* from *do*; *rŭtum* (as well as *rŭitum*, and hence *dirŭtum*, *erŭtum*, &c.) from *ruo*; *quĭtum* from *queo*; *rătum* from *reor*; and *fŭtum* from the obsolete *fuo*, (but whence *fŭturus*) have the first syllable short.

Corripuit sese, et tectis *cĭtus* extulit altis—Virg.
Cui *dătus* hærebam custos, cursusque regebam—Virg.
Effigiemque toro locat, haud ignara *fŭturi*—Virg.
Dirŭta sunt aliis, uni mihi Pergama restant—Ovid.

2. *Stătum* is common: hence we find *stāturus*, *constāturus*, *obstāturus*, *stāmen*, *Stātius*, a man's name; and *præstĭtum*, *stătus -ûs*, *stătus -a -um*, *stătio*, *stătuo*, *stăbilis*, *stăbulum*, *stător*, *stătim*, &c., the former of which are said to come from *sto*, the latter from *sisto*.

Non *præstāta* sibi præstat natura sed unus—Prosp.
Constātura fuit Megalensis purpura centum—Mart.
Urbem quam *stătuo* vestra est.————Virg.
Hic *stătus* in cœlo multos permansit in annos—Ovid.
Tunc res immenso placuit *stātura* labore—Lucan.

RULE XII.

OF THE FIRST SYLLABLE OF POLYSYLLABIC PRETERITES AND SUPINES.

Preterites and supines of more than two syllables have the same quantity in their first syllable as the present; thus *vŏcavi* and *vŏcatum* have the first short, because the first of *vŏco* is short; *clāmavi* and *clāmatum* have the first long, because the first of *clāmo* is long.

Si *vŏcat* officium turbâ cedente vehetur—Juv.
Induit, implevitque mero, divosque *vŏcavit*—Virg.
Protinus ad sedes Priami clamore *vŏcati*—Virg.

Exceptions.

1. The following are short in the first syllable, although coming from long presents, *pŏsui*, *pŏsitum*, from *pōno*; *gĕnui*, *gĕnitum*, from *gīgno*; *pŏtui* from *pōssum*; *sŏlutum*, *vŏlutum*, from *sōlvo* and *vōlvo*.

Sæcula? qui tanti talem *gĕnuêre* parentes—Virg.
Et circum Iliades, crinem de more *sŏlutæ*—Virg.

Cītus in the sense of *divisus* is long, coming from *cio*; but *cĭtus*, quick, is short, from *cieo*, and hence *concĭtus*, hastened. The verb and adverb *cĭto*, formed from it, are short, and also the compounds, as *excĭto*, *concĭto*, *recĭto*.

[1] *Oblĭtus*, smeared, from *lino*, is to be distinguished from *oblītus*, having forgotten, from *obliviscor*.

RULE XIII.

OF THE PENULTIMATE OF POLYSYLLABIC SUPINES.

Supines of more than two syllables, in *atum, etum* and *utum,* lengthen the last syllable but one; as *amātum, delētum, minūtum.*

Supines in *itum* from preterites in *ivi,* also have the penultimate long; as *cupivi, cupītum, petivi, petītum, polivi, polītum.* But the compounds of *eo, ambio,* if it be a compound, excepted, have the penultimate short.

Supines in *itum,* coming from any other preterites, shorten the penultimate; as *cubui, cubĭtum, monui, monĭtum, abolevi, abolĭtum, agnovi, agnĭtum, cognovi, cognĭtum, credidi, credĭtum. Recensītum* of *recenseo* is long, because it originally comes from the obsolete *censio, censivi.*

Namque ferunt luctu Cycnum Phaëthontis *amāti*—Virg.
Delētas Volscorum acies, cecidisse Camillam—Virg.
Hectore, qui redit exuvias *indūtus* Achillei—Virg.
Adjicit extremo lapides oriente *petītos*—Ov.
Cedamus Phœbo, et *monĭti* meliora sequamur—Virg.
Prisca *recensītis* evolvite sæcula fastis—Claud.[1]

RULE XIV.

OF THE PENULTIMATE OF PARTICIPLES IN *RUS.*

Participles in *rus* always lengthen the last syllable but one; as *amatūrus, habitūrus, ausūrus.*

Si *peritūrus* abis, et nos rape in omnia tecum—Virg.

OF THE INCREMENTS OF NOUNS.

By the increments of nouns, is meant the syllable, or syllables, by which an oblique case exceeds the nominative.

If a noun has one syllable, in an oblique case, more than the nominative, it is said to have one increment, or increase; as *rex,* $\overset{1}{\textit{re}}$*-gis; sermo, ser-*$\overset{1}{\textit{mo}}$*-nis.*

The quantity of the increment of all the other oblique cases is regulated by that of the genitive; as *sermōni, ser-*

---

[1] *Divĭdo,* whether it be formed immediately from *vĭdeo,* or derived from the Etruscan *iduo,* follows, in quantity, the analogy of *video;* thus *divĭdo, divīsi, divīsum,* the second syllable of Perf. and Sup. being long. *Gaudeo,* too, probably also a kindred verb, has *gavīsus,* second long.

Et penitus toto *divīsos* orbe Britannos—Virg.
Armaque *gavīso* referat captiva parenti—Claud.

mōnem, *sermōnibus*, &c. in all which the *o* is long, because the *o* of *sermōnis* is long. There is but one exception to this rule, viz. *bōbus*, but this is, in reality, a contraction of *bŏvĭbus*, from *bos*, *bŏvis*. When a word of one syllable increases, the penultimate is considered as the increment; as the *re* in *re-gis* from *rex*, and never, in any word, the last syllable; and it is to be observed, that, when there are more increments than one, which seldom happens but in the plural, they are to be reckoned in retrograde order, beginning with the penultimate.

Nouns, in general, have but one increase in the singular; but *iter*, *jecur* when its genitive is *jecinoris*, *supellex*, and the compounds of *caput*, ending in *ps*, have two increments:

Thus, *iter*, *i* — $\overset{1}{\textit{ti}}$ — $\overset{2}{\textit{ne}}$ — *ris*.
jecur, *je* — *ci* — *no* — *ris*.
supellex, *supel* — *lec* — *ti* — *lis*.
anceps, *an* — *ci* — *pi* — *tis*.

The dative and ablative of the third declension, in *ibus*, have generally two increments; as *ser*—$\overset{1}{\textit{mo}}$—$\overset{2}{\textit{ni}}$—*bus*. The forementioned words have three increments; thus,

i — $\overset{1}{\textit{ti}}$ — $\overset{2}{\textit{ne}}$ — $\overset{3}{\textit{ri}}$ — *bus*.
je — *ci* — *no* — *ri* — *bus*.
supel — *lec* — *ti* — *li* — *bus*.
an — *ci* — *pi* — *ti* — *bus*.

The uncommon increase of these words arises from their originally coming from nominatives, now obsolete, which consisted of a greater number of syllables than the nominatives to which they are now assigned.

OF THE INCREMENTS OF THE SINGULAR NUMBER.

Of the 1*st*, 4*th*, *and* 5*th*, *Declensions.*

In the first, fourth, and fifth declensions, there is no increment in the singular, but that in which a vowel precedes another; as in the first, in such words as *aulai*, *aurai;* in the fourth, in *anuis*, *anui*, instead of *anus*, *anui*, &c.;—and in *rei* and *spei*, and the like, of the fifth:—the quantity of all which words is ascertained by the first general rule.

INCREMENTS OF THE SECOND DECLENSION.

RULE XV.

The increments of the second declension are short; as *tener*, *tenĕri*; *satur*, *satŭri*; *vir*, *vĭri*; *puer*, *puĕri*[1].

---

[1] These nouns in *r* are formed, by Apocope, from nouns in *us*;

Præsentemque *vĭris* intentant omnia mortem—Virg.

Exceptions.

1. *Iber*, *Ibēri*, and its compound *Celtiber*, *Celtibēri*, lengthen the penultimate.

Aut impacatos a tergo horrebis *Ibēros*—Virg.

INCREMENTS OF THE THIRD DECLENSION.

RULE XVI.——*A.*

Nouns in *a* shorten the penultimate ; as *dogma -ătis.*

Non quivis videt immodulata *poëmăta* judex—Hor.

RULE XVII.——*I.*

Nouns in *i*, compounds of *meli*, shorten the penultimate; as *hydromeli*, *hydromelĭtis.*

RULE XVIII.——*O.*

1. *Ĭnis*, from *o*, is short; as *cardo*, *cardĭnis.*

2. *Ēnis*, and *ōnis*, from *o*, are long; as *Anio*, *Aniēnis* ; *Cicero*, *Cicerōnis.*

3. Gentiles in *o* generally shorten the increment; as *Macedo*, *Macedŏnis* ; *Saxo*, *Saxŏnis.* To which add *Lingŏnes*, *Senŏnes*, *Teutŏnes*, *Vangiŏnes*, *Vascŏnes*, with the penultimate short. Some lengthen their penultimate; as *Suessiōnes*, *Vettōnes*, *Burgundiōnes*, *Eburōnes.* Juvenal shortens *Britŏnes* ; Martial lengthens it.

Note. Nouns in *on*, taken from the Greek ων, which sometimes drop the *n*, preserve in Latin the same quantity in their increments, which they have in Greek; as *Agamemnon* or *Agamemno*, *Agamemnŏnis*, with the penultimate short; *Demiphon* or *Demipho*, *Demiphōnis*, with the penultimate long.

Sanguine placâstis ventos, et *virgĭne* cæsa—Virg.
Hæc tum multiplici populos *sermōne* replebat—Virg.
Non longinqua docent domito quod *Saxŏne* Tethys—Claud.
Qua nec terribiles Cimbri, nec *Britŏnes* unquam—Juv.
Quam veteres braccæ *Britōnis* pauperis, et quam—Mart.
Quo ferus injusto petiit *Agamemnŏna* ferro—Ovid.

RULE XIX.——*C.*

Nouns in *ec* lengthen the penultimate; as *halec -ēcis* ; *Melchisedec -dēcis.*

---

as *tenerus*, *puerus*, *saturus* ; and, therefore, strictly speaking, they have no increment in their singular.

Halēcem sed quam protinus ipsa voret—Mart.

RULE XX.——*D.*

Nouns in *d* shorten the penultimate; as *David -ĭdis; Bogud -ŭdis.*

Erecto indulget *Davĭdis* origine lumen—Juvenc.

In sacred poetry, the penultimate of *David* is often lengthened.

RULE XXI.——*L.*

1. Masculines in *al* shorten the penultimate; as *sal, sălis.* (masc. *or* neut.) *Hannibal -ălis.*

2. Neuters in *al* lengthen *ālis;* as *animal -ālis.*

3. *Sol* lengthens *sōlis;* and also Hebrew nouns in *el* lengthen the penultimate; as *Michaël -ēlis; Daniel -ēlis.*

4. All other nouns in *l* shorten their increment; as *vigil -ĭlis; consul -ŭlis; exul -ŭlis.*

Vela dabant læti, et spumas *sălis* ære ruebant—Virg.
Pronaque cum spectent *animālia* cætera terram—Ovid.
Regia *sōlis* erat sublimibus alta columnis—Ovid.
Aut ursum aut *pugĭles*, his nam plebecula gaudet—Hor.

RULE XXII.——*N.*

1. No certain rule can be given for the quantity of the increment from *on.*

Many nouns lengthen the penultimate: as *Helicon, Chiron, Demiphon, Simon, Agon, Solon, Lacon, Sicyon, -ōnis.*

Many shorten it; as *Memnon, Actæon, Iäson, Agamemnon, Amazon, sindon, Philæmon -ŏnis.* *Sidon, Orion,* and *Ægæon* have the penultimate common. (See Rule XVIII.)

2. Nouns in *en* shorten *ĭnis;* as *crimen -ĭnis; flumen -ĭnis.*

3. All other nouns in *n* lengthen the penultimate; thus *an, ānis,* as *Titan -ānis; en, ēnis,* as *Siren -ēnis; in, īnis,* as *delphin -īnis; yn, ȳnis,* as *Phorcyn -ȳnis,* but *Hymēn -ĕnis.*

Credit, et excludit sanos *Helicōne* poëtas—Hor.
Et velut absentem certatim *Actæŏna* clamant—Ov.
Ægæōna suis immania terga lacertis—Ov.
Audierat duros laxantem *Ægæŏna* nexus—Stat.
Quodque magis mirum est, auctorem *crimĭnis* hujus—
Mart.
Concitat iratus validos *Titānas* in arma—Ov.
Tollere consuetas audent *delphīnes* in auras—Ovid.

RULE XXIII.——*R.*

1. *Ar* neuter lengthens *āris;* as *calcar -āris.*

Except. These neuters shorten *ăris; bacchar*, *jubar*, *nectar*, *-ăris*, to which add *hepar -ătis;* also the adjective *par*, *păris*, with its compounds; as *impar*, *impăris; dispar*, *dispăris*, &c.

2. These nouns ending in *r* lengthen the increment; as *Nar*, *Nāris; Car*, *Cāris; fur*, *fūris; ver*, *vēris; Recimer*, *Recimēris; Byzer*, *Byzēris; Ser*, *Sēris; Iber*, *Ibēris*, as well as *Iber*, *Ibēri*, of the second declension.

3. Greek nouns in *ter* lengthen *tēris;* as *crater -ēris; character -ēris; spinther -ēris.* Except *æther -ĕris*, the penultimate short.

4. *Or* lengthens *ōris;* as *amor*, *timor*, *-ōris:* also verbal nouns, and comparatives; as *victor*, *melior*, *-ōris.*

Except. 1. Neuters; as *marmor*, *æquor*, *-ŏris.* 2. Greek nouns in *or;* as *Hector*, *rhetor*, *-ŏris.* 3. *Arbor*, *-ŏris*, feminine, and the adjective *memor* (formerly *memŏris*), *memŏris.*

Ador forms *adŏris*, or *adōris*, the penultimate being common, whence *adōreus*, in Virgil, Horace, and Claudian. *Decōris*, long, is said to come from *decor; decŏris* short, from *decus.*

5. Other nouns in *r*, not mentioned, shorten the penultimate: thus *ar*, *ăris*, masculine; as *Cæsar -ăris; lar*, *lăris: er*, *ĕris*, of any gender, as *aër*, *aĕris; mulier -ĕris; cadaver*, *-ĕris;* also *iter* (formerly *itiner*), *itinĕris*, and *verbĕris* from the obsolete *verber: ur*, *ŭris*, and *ŏris*, as *vultur*, *murmur*, *furfur*, *-ŭris; femur*, *robur*, *jecur*[1], *ebur*, *-ŏris: yr*, *y̆ris*, as *martyr*, *marty̆ris.*

Seu spumantis equi foderet *calcāribus* armos—Virg.
It portis *jubăre* exorto delecta juventus—Virg.
Ardentes auro, et *păribus* lita corpora guttis—Virg.
Velleraque ut foliis depectant tenuia *Sēres*—Virg.
Indulgent vino, et vertunt *cratēras* ahenos—Virg.
Inque dies quanto circum magis *æthĕris* æstus—Lucr.
Quo magis æternum da dictis, diva, *lepōrem*[2]—Lucr.
Multa super Priamo rogitans, super *Hectŏre* multa—Virg.
Si nigrum obscuro comprênderit *ăĕra* cornu—Virg.
Aspice, ventosi ceciderunt *murmŭris* auræ—Virg.

RULE XXIV.——*AS.*

1. Latin nouns in *as* lengthen the increment; as *Mæcenas*, *ætas*, *pietas*, *-ātis; vas*, *vāsis*, a vessel.

---

[1] And *jecĭnŏris.*

[2] Distinguish *lepor -ōris*, (elegance), from *lepus -ŏris*, (a hare).

Except *anas, anătis; mas, măris;* and *vas, vădis,* (a security), their penultimate being short.

2. Greek nouns in *as* shorten *ădis, ătis* and *ănis;* as *Pallas, lampas, -ădis; artocreas, artocreătis; Melas, Melănis.*

Insignem *pietāte* virum tot adire labores—Virg.
Tyrtæusque *māres* animos in martia bella—Hor.
Instar montis equum divina *Pallădis* arte—Virg.

RULE XXV.——*ES.*

Es shortens the increment; as *miles, milĭtis; seges, segĕtis; præses, præsĭdis; obses, obsĭdis; Ceres, Cerĕris; pes, pĕdis.*

Except *locuples, quies, mansues, -ētis; hæres, merces, -ēdis:* also Greek nouns which have *etis;* as *lebes, Thales, tapes, magnes, -ētis,* all with the penultimate long.

Metiri se quemque suo modulo ac *pĕde,* verum est—Hor.
Ascanium surgentem, et spes *hærēdis* Iüli—Virg.
Viginti fulvos operoso ex ære *lebētas*—Ovid.

RULE XXVI.——*IS.*

Nouns in *is* shorten the increment; as *lapis, Phyllis, -ĭdis; cinis, cinĕris; sanguis, sanguĭnis.*

Except. 1. *Glis, glīris,* and *vīres,* the plural of *vis,* which have the penultimate long. 2. Latin nouns which have *itis;* as *dis, dītis; lis, lītis; Quiris, Samnis, -ītis.* But *Charis,* a Greek noun, has *Charĭtis* short. 3. *Crenis, Crenīdis; Nesis, Nesīdis; Psophis, Psophīdis,* lengthen the penultimate, but the last has it once short in Statius. 4. Greek nouns in *is,* which have also the termination *in;* as *Salamis,* or *Salamin, -īnis.*

Immolat et pœnam scelerato ex *sanguĭne* sumit—Virg.
Sic fatus validis ingentem *vīribus* hastam—Virg.
Insequeris tamen hunc, et *līte* moraris iniqua—Hor.
Tres fuerant *Charĭtes,* sed dum mea Lesbia vixit—Auson.
Sylvaque, quæ fixam pelago *Nesīda* coronat—Stat.
Tyburis umbra tui, Teucer *Salamīna* patremque—Hor.

RULE XXVII.——*OS.*

Os has its increment long; as *nepos, nepōtis; flos, flōris; os, ōris; custos, ōdis;* also Greek nouns in *os;* as *rhinoceros -ōtis; Tros, heros, -ōis.*

Except. Three have their increment short, *bos, bŏvis; compos, impos, -ŏtis.*

Qui legitis *flōres,* et humi nascentia fraga—Virg.
Egressi optatâ potiuntur *Trōes* arenâ—Virg.
Perpetui tergo *bŏvis,* et lustralibus extis—Virg.

RULE XXVIII.—*US.*

Nouns in *us* shorten the increment; as *lepus, corpus, -ŏris; vellus -ĕris; tripus -ŏdis.*

Except. 1. Those nouns which have *udis, uris,* or *utis,* lengthen the penultimate; as *incus, incūdis; tellus, tellūris; salus, salūtis.* But these three are short; *Ligŭris* from *Ligur* or *Ligus; pecŭdis* from the obsolete *pecus;* and *intercŭtis* from *intercus.*

2. Comparatives in *us* lengthen the penultimate, preserving the same quantity as in the masculine and feminine genders; as *melius, meliōris.*

Ut canis in vacuo *lepŏrem* cum Gallicus arvo—Ovid.
In medio: sacri *tripŏdes* viridesque coronæ—Virg.
Fas et *jūra* sinunt: rivos deducere nulla—Virg.
Non ego te, *Ligŭrum* ductor fortissime bello—Virg.
Perge, decet, forsan miseros *meliōra* sequentur—Virg.

RULE XXIX.—*YS.*

1. *Ys* shortens the increment *ўdis,* or *ўdos;* as *chlamys -ўdis* or *-ўdos.*

2. *Ys* lengthens *ȳnis;* as *Trachys -ȳnis.*

In medio, *chlamўde,* et pictis conspectus in armis—Virg.
Herculeâ *Trachȳne* jube, sub imagine regis—Ovid.

RULE XXX.—*BS, PS, MS.*

Nouns in *s* preceded by a consonant, shorten their increment[1]; as *cœlebs -ĭbis; stips, stĭpis; Lælaps -ăpis; Cecrops, Dolops, -ŏpis; auceps -cŭpis; hiems -ĕmis:* also, *anceps -cĭpĭtis; biceps, bicĭpĭtis,* and similar compounds of *caput,* in which both increments are short.

Except. The following lengthen their increment: *Cyclops -ōpis; seps, sēpis; gryps -ȳphis; Cercops -ōpis; plebs, plēbis; hydrops -ōpis.*

Hic *Dolŏpum* manus, hic sævus tendebat Achilles—Virg.
Ad matres primo *ancĭpĭtes,* oculisque malignis—Virg.
Antiphatæ memores immansuetique *Cyclōpis*—Ovid.
Fortunam, et mores antiquæ *plēbis,* et idem—Hor.

---

[1] That is, when a single consonant comes between the increment and the termination. If two consonants intervene, the penultimate is necessarily long by position; as *excors, excōrdis; pars, pārtis.*

RULE XXXI.——*T.*

Nouns ending in *t* shorten the penultimate of *ĭtis;* as *caput, capĭtis; sinciput, sincipĭtis.*

Magna fuit quondam *capĭtis* reverentia cani—Ov.

RULE XXXII.——*X.*

1. A noun in *x* shortens the vowel before *gis* in the genitive; as *harpax -ăgis; grex, grĕgis; aquilex -lĕgis; Biturix -ĭgis; Styx -y̆gis; Allobrox -ŏgis; conjux -ŭgis; Phryx -y̆gis.*

Except. *Lex, lēgis; illex, exlex, -lēgis; rex, rēgis; coccyx -ȳgis, mastix -īgis;* and *frūgis* from the obsolete *frux,* are long.

Quinque *grĕges* illi balantum, quina redibant—Virg.
Ad *Sty̆ga* Tænariâ est ausus descendere portâ—Ovid.
Prima dedit *lēges* ----------------------—Ovid.

2. A noun in *ex* shortens *ĭcis;* as *vertex -ĭcis; pontifex -ĭcis.*——Except *vibex* (rather *vibix*) *-īcis,* long.

Qualem virgineo demessum *pollĭce* florem—Virg.

3. Other nouns in *x* generally lengthen the increment: thus nouns in *ax;* as *pax, pācis; fornax -ācis.*——Except. *Abax, smilax, Atrax, dropax, anthrax, fax, Atax, climax, panax, opopanax, styrax, colax,* the compounds of *phylax* and *corax,* as *Arctophylax, Nomophylax, nycticorax, phalacrocorax,* all have *ăcis* short.

In *ex;* as *vervex -ēcis.*——Except. *Nex, nĕcis; vĭcis* and *prĕcis,* wanting nominatives; also *fœnisex, resex, -ĕcis;* and *supellex -ectĭlis,* have the penultimate short.

In *ix;* as *radix, cicatrix, felix, nutrix, victrix, altrix,* and, probably, (notwithstanding a line in Lucilius) following the usual analogy of verbal nouns, *natrix -īcis.*——Except. *Appendix, fornix, coxendix, chœnix, Cilix, calix, pix, illix* (a decoy), *hystrix, varix, filix, salix, larix, -ĭcis;* and *nix, nĭvis,* and *mastix ĭchis* (a gum), which have the penultimate short. ——*Mastix -īgis* (a Greek noun), a whip, is long.

In *ox;* as *vox, vōcis; velox -ōcis.*——Except. *Cappadox, præcox, -ŏcis,* short.

In *ux;* as *lux, lūcis; Pollux -lūcis.*——Except. *Dux, crux, nux, trux* have *ŭcis* short.

In *yx;* as *bombyx -ȳcis.*——Except *onyx -y̆chis; Eryx -y̆cis; calyx -y̆cis; Naryx- y̆cis,* which have the penultimate short.

Note. *Syphax*[1], *sandyx* and *Bebryx* have the penultimate of the genitive common.

---

[1] The short quantity of *Syphax* may be doubted. The line from Claudian, quoted by Smetius, as an instance, has been deemed incorrect.

Fraternæque fidem *pācis* petiitque, deditque—Ovid.
Dicite *felīces* animæ, tuque, optime vates—Virg.
Et *filĭcem* curvis invisam pascit aratris—Virg.
Contritumque simul cum *mastĭche* confer anethum—Seren.
Vōce vocat - - - - - - - - - - - - - - - - - —Virg.
Mancipiis locuples, eget æris *Cappadŏcum* rex—Hor.
Lūcis egens äer - - - - - - - - - - - - - —Ovid.
Annibalis spolia, et victi monumenta *Syphācis*—Prop.
Bebrўcis et Scythici procul inclementia sacri—Val. Flac.
Possessus Baccho sæva *Bebrȳcis* in aula—Sil. Ital.

PLURAL INCREMENTS.——*A, E, I, O, U.*

RULE XXXIII.

1. *A, e, o,* in plural increments, are long; as *musārum, rērum, dominōrum, ambābus, rēbus.*

Mœnala transieram latebris horrenda *ferārum*—Ov.
Sunt lacrymæ *rērum*, et mentem mortalia tangunt—Virg.
Sic ubi dispositam, quisquis fuit ille *deōrum*—Ovid.
Exin se cuncti divinis *rēbus* ad urbem—Virg.

2. *I* and *u* are short; as *sermonĭbus, trĭbus, quĭbus, artĭbus* from *ars; verŭbus, lacŭbus, artŭbus* from *artus.*

Montĭbus in liquidas pinus descenderat undas—Ov.
Pars in frusta secant, *verŭbus*que trementia figunt—Virg.

Bōbus, or *būbus*, has been already noticed as a contraction, from *bŏvĭbus*; and, consequently, is long.

Nescia, nec quicquam junctis debentia *bōbus*—Ovid.

INCREMENT OF VERBS.

When any part of a verb exceeds in number of syllables the second person singular of the present indicative, active, the excess is considered as the increment or increase. As in nouns, the last syllable is never reckoned the increment; so that when there is only one increment, it must be the penultimate.

$\overset{1}{Da}$—*mus*, $\overset{1}{fle}$—*tis*, $\overset{1}{sci}$—*res* have one increment, because *das, fles,* and *scis* are monosyllables. *A*—$\overset{1}{ma}$—$\overset{2}{ba}$—*mus*, *a*—$\overset{1}{ma}$—$\overset{2}{bi}$—*tis* have two increments, because they exceed *amas* by two syllables. *A*—$\overset{1}{ma}$—$\overset{2}{ve}$—$\overset{3}{ri}$—*tis* has three increments. *Au*—$\overset{1}{di}$—$\overset{2}{e}$—$\overset{3}{ba}$—$\overset{4}{mi}$—*ni* has four increments, because it has four syllables more than *audis.* In determining the increments of deponent verbs, an active voice may be supposed; thus *co*—$\overset{1}{na}$—*tur* has one increment, *co—$\overset{1}{\text{na}}$—$\overset{2}{\text{ba}}$—tur*, two, *co—$\overset{1}{\text{na}}$—$\overset{2}{\text{re}}$—$\overset{3}{\text{mi}}$—ni*, three, because *conas* of the fictitious active voice has but two syllables. The increments of these may also be regulated by other verbs of the same conjugation, which have an active voice.

RULE XXXIV.—*A.*

A is long in the increments of verbs; as *stābam, amārem, legebāmus, audiebāmini, bibāmus, venerāmus.*

Stābat in egregiis Arcentis filius armis—Virg.

Exceptions.

1. *Do* and its compounds of the first conjugation have *a* short in their first increment; as *dămus, dăbunt, dăre;* also *circundămus, venundăbo*, &c., the penultimate being short. But in any other increment, *do*, like its compounds of the third conjugation, is long; as *dăbāmus, dederātis, circundăbāmus, credāmus.*

Hæc ego vasta *dăbo*, et lato te limite ducam—Virg.
Luce palam certum est igni *circundăre* muros—Virg.

RULE XXXV.—*E.*

E is long in the increments of verbs; as *amēmus, amarēmus, amavissētis, docēbam, docērem, legēbat, legērunt, legēris, legēre*, both of the future passive, *audiēmus*, &c.

Flēbant, et cineri ingrato suprema *ferēbant*—Virg.
Sed qui pacis opus citharam cum voce *movēres*—Ovid.

Exceptions.

1. *E* before *r* is short in the first increment of any present and imperfect of the third conjugation; as *legĕris* or *legĕre* of the present indicative, passive; *legĕre*, the present infinitive active, and imperative, passive; *legĕrem* and *legĕrer*, the imperfect subjunctive, active and passive. But *rēris* and *rēre*, in the third, and in other conjugations, are long; as *legerēris, legerēre; amarēris, amarēre; docerēris, docerēre*, &c.

An quia, cum *legĕret* vernos Proserpina flores—Ovid.
Nostra, neque ad sedes victor *veherēre* paternas—Virg.

2. *Bĕris* and *bĕre* are every where short; as *amabĕris, amabĕre; docebĕris, docebĕre;* and among the antients, *largibĕris, experibĕre*, of the fourth—Excepting where the *b* belongs also to the termination of the present, *scribēris*, and *scribēre*, of the future, passive, being long by the general rule.

Hoc tamen infelix miseram *solabĕre* mortem—Virg.

3. *E*, before *ram*, *rim*, *ro*, and the persons formed from them, is short[1]; as *amavĕram*, *amavĕras*, *amavĕrim*, *amavĕro*, *docuĕram*, *ĕram*, *fuĕram*, *potĕro*, *potuĕro*, &c.

> Vincere, nec duro *potĕris* convellere ferro—Virg.

By Systole, the poets sometimes shorten *e* before *runt*; as

> Obstupui, *stetĕruntque* comæ, et vox faucibus hæsit—Virg.
>
> Dî tibi divitias *dedĕrunt*, artemque fruendi—Hor.

RULE XXXVI.——*I*.

I is short in any increment of verbs; as *amabĭmus*, *docebĭtur*, *legĭmus*, *cupĭtis*, *aggredĭmur*, *audiremĭni*, *audimĭni*, *audiebamĭni*.

> *Linquĭmus* Ortygiæ portus, pelagoque volamus—Virg.
>
> *Venĭmus*[2]; et latos indagine *cinxĭmus* agros—Ovid.

Exceptions.

1. These have *i* long; *sīmus*, *velīmus*, *nolīmus*, with the other persons coming from them and their compounds; as *sītis*, *velītis*, *nolītis*; *nolīte*, *nolītote*; *malīmus*, *malītis*; *possīmus*, *possītis*, &c.

> Et gratam sortem, tutæ modo *sīmus*, habemus—Ovid.

2. *I* before *vi*, in preterites, is always long; as *petīvi*, *quæsīvi*, *audīvi*; and also in the other persons; as *petīvisti*, *quæsīvit*, *audīvimus*, &c.

> Cessi, et sublato montem genitore *petīvi*—Virg.

3. The first increment of the fourth conjugation is long[3]; as *audīmus*, *audītis*, *audītur*, *audīto*, *audīrem*, *scīmus*, *scīre*; also in the antient *audībo*, and in *audībam* sometimes found contracted, and the usual *ībam* and *ībo* of *eo*.——When a vowel follows, the *i* is short by position, as *audĭunt*, *audĭebam*.

> Omnibus *audītur*. Sonus est, qui vivit in illa—Ovid.
>
> Tu ne cede malis; sed contra audentior *īto*—Virg.
>
> *Ībimus* in pœnas - - - - - - - - - - —Ovid.

Observe, That *imus* in every preterite, and in that of the fourth conjugation also, is short; as *juvĭmus*, *vidĭmus*, *fecĭmus*, *venĭmus*, the first increment being short; *amavĭmus*, *adolevĭmus*, *pepercĭmus*, *munivĭmus*; the second being short.

---

[1] This is applicable only to verbs in their natural state, and not to such as have suffered contraction.

[2] In such verbs of the fourth conjugation as have, in the first persons plural of their present and perfect indicative, the same words in regard to spelling, there is a distinction by the quantity; the penultimate of the former being long, as *venīmus*, *reperīmus*; that of the latter short, as *venĭmus*, *reperĭmus*.

[3] In *orĭtur*que miserrima cædes—Virg. the verb is of the 3d conjugation.

> Bis sex Nelidæ *fuĭmus* conspecta juventus—Ovid.

(See the preceding note.)

Rimus and *Ritis*.

Rĭmus and *rĭtis* in the preterite subjunctive are short.

> *Egerĭmus*, nosti; et nimium meminisse necesse est—Virg.

Rĭmus and *rĭtis* in the perfect future (future subjunctive) are common[1].

> *Viderĭtis* stellas illic, ubi circulus axem—Ovid.
> Dein cum millia multa *fecerīmus*—Catull.
> Cum maris Ionii *transierītis* aquas—Ovid.

RULE XXXVII.——*O*.

O in the increments of verbs is always long; as *amatōte*, *facitōte*, *itōte*.

> Hoc tamen amborum verbis *estōte* rogati—Ovid.

---

[1] In regard to the quantity of the terminations *rimus* and *ritis* of the subjunctive, the antient grammarians were divided; and it is not an easy matter to ascertain it. Diomedes, Probus and Servius thought the future long: Vossius seemed to incline to the same opinion, though he owned that there were authorities for its being considered short. Diomedes and Agroetius thought the preterite short; Probus, long.——It is not always easy to distinguish these two tenses, since, without materially altering the sense, they may be, in many instances, interconvertible. The perfect of the potential seems to be both past-perfect contingent and future-perfect contingent. The perfect future has also so great an affinity to the preterperfect potential that often a word may, consistently with the sense, be suppposed to belong to either. As these tenses are usually interpreted in English, there is a great resemblance in their structure, as well as in the ideas which they express. Both are composed of verbs in present time, the one a verb of present liberty or the like, the other of present intention or obligation; of an infinitive denoting subsequent or depending possession; and a participle significant of the perfection of the action denoted by the verb: thus, "I may have written," "I shall have written." We find by A. Gellius, 18, 2. that it was a subject of dispute at Rome whether the tense in *rim* ought to be set down as past or future, or both. Such disputes may, perhaps, have arisen from the accessary circumstances which are implied, besides the immediate action of the verb; in the same manner as, in English, two forms precisely the same in their structure and reference are characterized by certain grammarians under different times, namely, "I may write," and "I shall write," the for-

RULE XXXVIII.——*U.*

U in the increments of verbs is short; as *possŭmus, volŭmus, sŭmus, quæsŭmus.*

Qui dare certa feræ, dare vulnera *possŭmus* hosti—Ov.
For the penultimate of *urus,* see Rule XIV.

AN APPENDIX.

Concerning the Quantity of the First and Middle Syllables of certain other Words.

I. Patronymics masculine, in IDES, or ADES, generally have the penultimate short; as *Priamĭdes, Atlantiădes.*—Except those formed from nouns in *eus;* as *Pelīdes*; also *Belīdes, Lycurgīdes, Amphiaraīdes, Japetionīdes,* which lengthen it.

Atque hîc *Priamĭdem* laniatum corpore toto—Virg.
Par sibi *Pelīdes:* nec inania Tartara sentit—Ovid.

II. Patronymics, and those a-kin to them, in AIS, EIS, ITIS, OIS, OTIS, INE and ONE, generally lengthen the penultimate; as *Achāis, Ptolemāis, Chrysēis, Æneēis, Memphītis, Oceanītis, Minōis, Latōis, Icariōtis, Nilōtis, Nerīne, Acrisiōne.* But *Thebăis* and *Phocăis* shorten the penultimate. *Nerē̆is* is common.

mer being named, from the accessary idea, a present, and the latter, from the depending action, a future; while, in reality, if we apply the same criterion to them, they are either both present or both future[a]. Indeed, it has been contended that the future had the termination *rim* as well as *ro*; so that it is reckoned not improbable that both may originally have been but one tense, which had both a past and a future reference. In addition to the authorities for reckoning *rimus* and *ritis* common, there is likewise reason to consider *ris* of the future at least, as common; and this is an argument, founded on the analogy observed in other tenses between the quantity of the final syllable of the second person singular, and the penultimate of the first and second persons plural increasing a syllable, for considering the following *rimus* and *ritis* also common.——*Ris, rimus* and *ritis* of the preterite are commonly accounted short; but it is exceedingly probable, that, whether referred to the preterite, or perfect future, they still might be used as common.

---

[a] The principle of arrangement, here briefly intimated several years ago, the present writer afterwards adopted, and partially explained, in his arrangement of what are termed the English tenses. See an English Grammar (published in 1813), Preface; pp. 82, 3, 4, &c.; 210, 11, &c.; 219, &c. In a small tract,

Protinus Ægides, rapta *Minōide*, Dian—Ovid.
Thebaïdes jussis sua tempora frondibus ornant—Ovid.

III. Adjectives in ACUS, ICUS, IDUS, and IMUS, generally have the penultimate short; as *Ægyptiăcus*, *dæmoniăcus*; *academĭcus*, *aromatĭcus*; *callĭdus*, *perfĭdus*, *lepĭdus*; *finitĭmus*, *legitĭmus*; also superlatives, *pulcherrĭmus*, *fortissĭmus*, *optĭmus*, *maxĭmus*, &c. Except *merăcus*, *opăcus*; *amīcus*, *aprīcus*, *pudīcus*, *mendīcus*, *postīcus*; *fīdus*, *infīdus*; *bīmus*, *trīmus*, *quadrīmus*, *patrīmus*, *matrīmus*, *opīmus*; and the two superlatives, *īmus*, and *prīmus*.

appended to Ruddiman's Rudiments, (first published, I believe, in 1820,) Dr. John Hunter, the learned and justly respected Professor of Humanity in the University of St. Andrew's, has made the same principle the basis of a new arrangement and explication of the Latin and Greek moods and tenses. The leading principles upon which he proceeds are, 1st, "By separating the *time* "from the other circumstances involved in those forms of the Latin verb, "called the tenses of the *indicative* and the *subjunctive mood*" [*potential?*] and, 2nd, By assuming that, as the auxiliary verbs in English employed to render the *tenses* of the *subjunctive mood*, are all *indicative*, "it follows, that the "tenses of the Latin *subjunctive*, or *potential*, or *optative*, as in certain instances "it has been called, as well as the *subjunctive* and *optative* of the Greek verb, "which involve these auxiliaries, and are rendered into English by means of them, *are also* INDICATIVE." Conformably to these principles, Dr. H. thus classes the Latin tenses:

Presents.			Pasts corresponding.		
Indic.	Pres.	*Scribo*,	Indic.	Imperf.	*Scribebam*,
	Perf.	*Scripsi*,		Plup.	*Scripseram*.
	Fut.	*Scribam*	Subj.	Imperf.	*Scriberem*.
Subj.	Pres.	*Scribam*			
	Perf.	*Scripserim*		Pluperf.	*Scripsissem*.
	Fut.	*Scripsero*			

In the preceding arrangement, it appears that Dr. H., guided solely by the *auxiliaries* implied, and not regarding the *simple energy* of the tense, has omitted to dispose of the tense *scripsi*, "I wrote." As *scribebam*, "I was writing," corresponds as a *past* to *scribo*, "I am writing," as a present; so, it appears to me, does *scripsi*, "I wrote," correspond to *scribo*, "I write."—Had we not seen this little tract most ostentatiously lauded, in a number of the *New Edinburgh Review*, (No. V.) which has just come under our notice, in an article evidently written by a zealous disciple and advocate, but, at the same time, an acute critic,—as exhibiting something new and highly important, we should not have deemed it worth while to prefer any claim to a novelty, if it be such, which, as far as regards the learned languages, we never did think, and do not even now think, of much practical utility; nor to assert, that, neither to Dr. Hunter, whom we never had the pleasure of seeing or hearing, nor to any other person, have we been, in any way whatever, indebted for a single hint or suggestion on this *important* subject, had not the critic stated his having "seen so many of Dr. Hunter's peculiar doctrines plagiarised, and palmed upon the world as original discoveries, by those who had enjoyed the benefit of his prelections at St. Andrew's." As, however, neither Dr. H., nor the Reviewer, seems to have attempted an explanation of the principle, and although this may not be the proper place for it, we shall endeavour, by a few imperfect hints very hastily thrown together, in some degree to supply the omission. That all propositions, whether certain or contingent, or whatever their forms may be, or whatever may be the grammatical designation of the words in which they are enunciated, are either sententially indicative,

Utque suum laqueis, quos *callĭdus* abdidit auceps—Ov.
——————*Fīdum* Æneas affatur Achaten—Virg.

IV. Adjectives in ALIS, and almost all in ANUS, ENUS, ARUS, IVUS, ORUS, and OSUS, have their penultimate long; as *conjugālis, dotālis; montānus, urbānus; terrēnus; amārus, avārus; æstīvus, fugitīvus; canōrus, decōrus; arenōsus, perniciōsus.*——But the penultimate of *barbărus, opipărus* and *ovipărus* is short.

or logically resolvable into simple assertion, has long been considered an established truth. Hence, in conformity with the nature of our ideas, only one mood, the Indicative, is absolutely necessary for the communication of thought. There is, in English, only this mood; and yet, although it contains but two tenses, we possess suitable means of denoting, explicitly and distinctly, possession, power, obligation, volition, liberty, contingency, and every mode and circumstance of thought that are associated with action, in the various moods and tenses of the learned languages. With respect to tenses or times, it seems equally true, that, whatever may be their number or variety in these languages, there are, in the nature of things, as in English, but two, a *past*, and a *present*. In speaking of present time, we here wave altogether the metaphysical consideration of the nature of duration. Brief and fleeting as the present moment is, consisting of a portion of time just passed, and a portion just come or coming, there *is* an assumed period of time, deemed *present*, whether it be termed the present moment, hour, or day; and all *past* time *was* once what we term *present*. Verbs, we conceive, have their essence in motion or rest; and these two must exist in time. Now, only three sorts of time can be conceived, past, present, and future. Of these, the first *has had* an existence; the second is said *to have* an existence; but the third is a sort of *non-entity;* it is purely ideal, an object of mental contemplation. No action, therefore, can have existed, or can exist, in it. A past action has been before us; it has been present; we know, therefore, that it has had an existence; and we have a right to *record* it, as having existed, as being *past*. But an action, contemplated as future, has had no existence, and may never exist; it is a mere contingency. Every action, therefore, or energy of the mind, must come into existence, in the time deemed relatively present. As far, then, as the accessary part of a verb is concerned, and it is with this part alone of a complex tense, that the subject of the verb comes into direct and immediate *contact*, no future tense ever existed, or, in the nature of things, could exist, in any language, antient or modern. The execution, or action implied in the radical part of the verb, if future, is so merely by inference; because the action is, necessarily, posterior to the volition or obligation from whence it emanates; but the volition or obligation must first exist in present time. The accessary idea is, as it were, the medium, or connecting word between the subject or nominative, and the radical part of the verb, whether this be regarded equivalent to a noun, a participle, or an infinitive. From these few hasty remarks, I think, we may fairly infer, 1st, That all moods are, in sense, essentially Indicative; and, 2ndly, That, as far as regards the time of a simple tense, and, in complex tenses, as far as the accessary or leading idea is concerned, all tenses, in all languages, whether they be simple or complex, are, in sense and signification, *Present* or *Past*, *Futurity*, when implied or involved, being inferred, not specially expressed. We shall only add, that tenses may also be arranged, as definite or indefinite, in respect of action or time. When a tense denotes the mere name or simple energy of the verb, as *write, plough*, it is indefinite in action. When it denotes progression or perfection as indicated, respectively, by *writing, ploughing*, or by *written, ploughed*, it is definite. All tenses, we apprehend, are indefinite in point of time, specific portions of it requiring to be ascertained by the addition of appropriate terms. This subject is noticed, at considerable length, in the writer's Eng. Gram. pp. 65, 66, 83, 84, &c.

Adjecisset opes, animi irritamen *avāri*—Ovid.
Pictus acu tunicas, et *barbăra* tegmina crurum—Virg.

V. Verbal adjectives in ILIS shorten the penultimate; as *agĭlis, facĭlis, fusĭlis, utĭlis,* &c. But those adjectives which are derived from nouns are generally long; as *anīlis, civīlis, herīlis,* &c. to which may be added *exīlis,* and *subtīlis;* also the names of months, *Aprīlis, Quinctīlis, Sextīlis.* Except *humĭlis, parĭlis,* and *simĭlis,* a word of uncertain origin, whose penultimates are short. But all adjectives in ATILIS, whether derived from verbs or nouns, have the penultimate short; as *plicatĭlis, versatĭlis, volatĭlis, fluviatĭlis,* &c.

Nec tibi deliciæ *facĭles,* vulgataque tantum—Ovid.
At qui umbrata gerunt *civīli* tempora quercu—Virg.
Et cognoscenti *simĭlis* fuit - - - - - - - - - - - - —Ovid.

VI. Adjectives in INUS, derived from living things, and denoting possession; also numeral distributives, proper names, and gentile nouns, lengthen the penultimate; as *Agnīnus, canīnus, leporīnus; Bīnus, trīnus, quīnus; Albīnus, Cratīnus, Justīnus; Alexandrīnus, Latīnus, Venusīnus,* &c. To these may be added certain adjectives having a reference to animal actions; as *adulterīnus, festīnus, gelasīnus, genuīnus, libertīnus, mediastīnus, opīnus,* and *inopīnus, paupertīnus, peregrīnus, supīnus.* Also, adjectives of place; as *collīnus, marīnus, vicīnus;* and those derived from nouns denoting time; as *matutīnus, vespertīnus;* and lastly these few, not reducible to a class, *Austrīnus, Caurīnus, cisternīnus, clandestīnus, repentīnus.*

Sicaniam *peregrīna* colo - - - - - - - - - - - - —Ovid.
Et *matutīni* volucrum sub culmine cantus—Virg.

VII. Adjectives in INUS, derived from inanimate things, such as plants, trees, stones, and from other nouns generally denoting matter; also from adverbs of time, or from substantives denoting the four seasons of the year, have their penultimate short; as *Amaracĭnus, crocĭnus, hyacinthĭnus; cedrĭnus, fagĭnus, oleagĭnus; adamantĭnus, amethystĭnus, smaragdĭnus; corallĭnus, crystallĭnus, murrhĭnus; Crastĭnus, diutĭnus, perendĭnus, pristĭnus, serotĭnus; Earĭnus, oporĭnus, chimerĭnus, therĭnus;* also *annotĭnus, hornotĭnus.* To which add *bombycĭnus, elephantĭnus,* which seem to refer rather to the silk, and ivory, than to the animals themselves.

Et lux cum primum terris se *crastĭna* reddet—Virg.
- - - - - - - - - - Mens tantum *pristĭna* mansit—Ovid.

VIII. Diminutives in OLUS, OLA, OLUM, and ULUS, ULA, ULUM, shorten the penultimate; as *urceŏlus, filiŏla, musæŏ-*

lum; Lectŭlus, ratiuncŭla, corcŭlum, &c. Nouns in ETAS and ITAS; as *piĕtas, civĭtas.*

Ante fugam soboles, si quis mihi *parvŭlus* aula—Virg.

IX. Adverbs in TIM lengthen the penultimate; as *oppidātim, diētim, virītim, tribūtim.*——Except *affătim* and *perpĕtim;* also *stătim,* which has however been lengthened by poets living in an age of degenerate Latinity.

Et velut absentem *certātim* Actæona clamant—Ovid.
Stulta est fides celare quod prodas *stătim*—(Iamb.)

X. Latin denominatives in ACEUS, ANEUS, ARIUS, ATICUS, ORIUS; also verbals in ABILIS; and words in ATILIS, whatever their derivation may be, lengthen their antepenultimate; as *cretāceus, testāceus; momentāneus, subitāneus; cibārius, herbārius; aquātieus, fanāticus; censōrius, messōrius; amābilis, revocābilis;* (except *stăbilis,* from *stătum,* of *sisto;*) *pluviātilis, plicātilis,* &c.

Aiunt, cum sibi sint congesta *cibāria,* sicut—Hor.
Calcavêre pedis, nec solvit *aquāticus* Auster—Ovid.
Sic erat *instăbilis* tellus, *innābilis* unda—Ovid.

XI. Adjectives in ICIUS, derived from nouns, shorten the *i* of the antepenultimate; as *gentilĭcius, patrĭcius, tribunĭcius.* Except *novīcius* or *novītius.* But those which come from supines, or participles, lengthen the *ī* of the antepenultimate; as *advectīcius, commendatīcius, supposītīcius,* &c.

Patrĭcios omnes opibus cum provocet unus—Juv.
Jam sedet in ripa, tetrumque *novīcius* horret—Juv.
Hermes *supposītīcius* sibi ipsi (Phal.)—Mart.

The quantity of the first and middle syllables of foreign or barbarous words introduced into the Latin language, cannot be determined, unless when they fall within the general rules.—Those first and middle syllables which cannot be ascertained by the preceding rules, must be determined by the practice or authority of the poets.

SPECIAL RULES

FOR LAST OR FINAL SYLLABLES; AND FOR MONOSYLLABLES.

OF THE VOWELS.

One general quantity of *a* is not ascertained. *E* is, generally, *y,* always, short. *I* is, generally, *u,* always, long. *O* is generally common.

RULES I. and II.—— *A* final.

I. *A* final, in words declined by cases, is short; as *musă*, *templă*, *Tydeă*, *lampadă*.

Musă refert: Dedimus summam certaminis uni—Ovid.
Templă petebamus *Parnassiă*. - - - - - - - - - - - - —Ovid.
Hectoris hic magni fuerat comes: *Hectoră* circum—Virg.
Quo teneam vultus mutantem *Proteă*[1] nodo—Hor.

Exceptions.

1. The ablative singular of the first declension is long; as *hâc musā*, *hoc Æneā*.

2. The vocative singular from Greek nouns in *as*, is long; as *O Æneā*, *O Pallā*, from *Æneas*, *Pallas*. But Greek vocatives in *a* from nominatives in *tes* (changed to *ta*, in some parts of the Doric dialect) are short; as *Orestă*, *Æetă*, from *Orestes*, *Æetes*.

Prospiciens, *summā* placidum caput extulit *undā*—Virg.
Quid miserum, *Æneā*, laceras? Jam parce sepulto—Virg.
Fecerunt furiæ, tristis *Orestă*, tuæ—Ovid.

II. *A* final, in words not declined by cases, that is, in verbs and particles, is long; as *amā*, *frustrā*, *præterеā*, *posteā*, *postillā*, *ergā*, *intrā*, *ā*.

Et pete quod fas est; et *amā*, quod fœmina debes—Ovid.
Intereā magno misceri murmure pontum—Virg.
Extrā fortunam est, quidquid donatur amicis—Mart.

Exceptions.

1. The particles *ită*, *quiă*, *ejă*, and *pută* put adverbially, shorten *a;* and after the same manner Sidonius shortens *hallelujă*.

2. The prepositions *contra* and *ultra*, and numerals in *ginta* are sometimes found short; but approved authors lengthen the *a*[2].

---

[1] In the following line the accusative *Orphea* may be considered either a dactyl or spondee; *Orphea*que in medio posuit, sylvasque sequentes—Virg. But in the following, it is evidently a spondee; Non tantum Rhodope miratur, et Ismarus *Orphea*—Virg.

[2] *Antea* is found long in Horace and Catullus. *Contra* is long in Virgil; short in Ausonius and Manilius. *Postilla* is long in Ennius and Catullus. *Postea* is long in Plautus; short in the beginning of a line in Ovid; but in this last, Vossius says it should be read *post ĕă;* or, perhaps it may be used there as a dissyllable formed by Synæresis, thus *pōstēā*. *Posteăquam* is also used by Victorinus in the beginning of a line. An able critic in the Class. Journ. Vol. XV, p. 347, (Mr. Carson, we believe, the learned

Tum sic affatur regem, atque *ită* turbidus infit—Virg.
Trigintā capitum fœtus enixa jacebit—Virg.

RULE III.——*E* final.

Words ending in *e* are generally short; as *natĕ*, *cubilĕ*, *patrĕ*, *currĕ*, *nempĕ*, *antĕ*.

Incipĕ, *parvĕ* puer, risu *cognoscerĕ* matrem—Virg.
Antĕ mare et tellus, et, quod tegit omnia, cœlum—Ovid.

Exceptions.

1. All words in *e*, of the first and fifth declension, are long; as *Calliopē*, *Anchisē*[1], *fidē;* also *famē*, originally of

---

Rector of the High School, Edinb.) seems to contend, and it would appear successfully, that the pronouns used long in composition, in such words as *antea*, *postea*, *posteaquam*, *postilla*, *interea*, &c. are not, as is generally supposed, accusatives, which would require a short quantity, but, like *hac* in *antehac* and *posthac*, ablatives singular feminine, the prepositions being employed absolutely, and the pronouns referring elliptically to some circumstance implied, *ante* and *post*, for instance, in *antea* and *postea*, having the same kind of relation to the unspecified time probably represented by *ea*, as, when associated with *horis*, *mensibus*, *annis*, *multo*, *paulo*, &c., they bear to the time thus specified; and that, therefore, the *a* of *ea* and *illa*, in such compounds, is long, like that of ablatives of the first declension. In the line from Ovid, *post eă* is evidently the proper reading, as marking, without any immediate reference to time, merely the succession of events. *Posteaquam*, in the line quoted by Smetius from Victorinus, *Posteăquam* rursus speculatrix arva patere, was probably intended for a trisyllable, the *ea* being sounded as one syllable, by Synæresis, like *aureā* in Virgil, Æn. i. 698. *Puta*, for *videlicet*, is found short in Persius in the line, Hoc *pută* non justum est, &c.; but some read *puto* *Ultra* is long in Horace, Juvenal, Persius and others, and there is hardly a respectable authority for considering it short. *Juxta*, which is long in Virgil and others, is once short in Catullus. But a better reading has *juncta*. The termination *ginta* is found short in some of the old poets, and in those of a later date, as Ausonius, Manilius and others; but those who flourished during the purity of the language always made it long. In Greek, however, the termination whence it is derived is short. *Quiā* is long in a line of Phædrus: Ego primam tollo, nominor *quiā* leo. But some would read *quiă* nominor leo.

[1] *Achille* is found short in Propertius, by Apocope, for *Achilleu:* Quique tuas proavus fregit *Achillĕ* domos. But in this line amended, *Achille* becomes an Ablative. The Doric vocatives, as *Ulyssē* and *Achillē*, are long.

the fifth. Thus also, *rē*, *diē*, and their compounds *quarē*, *hodiē*, *pridiē*, *postridiē*, *quotidiē*.

Hanc tua *Penelopē* lento tibi mittit, Ulysse—Ovid.
Objicit: ille *famē* rabidâ tria guttura pandens—Virg.
Et quamquam sævit pariter *rabiē*que *famē*que—Ovid.
Nunc eadem, labente *diē*, convivia quærit—Virg.

2. All nouns wanting the singular; as *cetē*, *melē*, *Tempē*, *pelagē*, being Greek contractions.

Silva: vocant *Tempē*. - - - - - - - - - - - - - - —Ovid.
At *pelagē* multa, et latè substrata videmus—Lucret.

3. The second person singular of imperatives of the second conjugation; as *docē*, *manē*. But *cave*, *vale*, *vide*, *responde* and *salve*[1], have *e* common.

Vade, *valē*, *cavĕ* ne titubes, mandataque frangas—Hor.
Idque, quod ignoti faciunt, *valĕ* dicere saltem—Ovid.
Respondē, quibus amissas reparare queam res—Hor.
Quid sis nata *vidē*, nisi te quoque decipis ipsam—Ovid.
Si quando veniet? dicet; *respondĕ*, poëta—Mart.
Auriculas? *Vidĕ*, sis, ne majorum tibi forte—Pers.
Lector *salvĕ*. Taces, dissimulasque? Vale—Martial.

4. Monosyllables are long; as *ē*, *mē*, *tē*, *sē*, *nē*, (*lest* or *not*).—Except the enclitics *quĕ*, *nĕ*, *vĕ*, and the syllabic adjections *ptĕ*, *cĕ*, *tĕ*; as *suaptĕ*, *hujuscĕ*, *tutĕ*.

Vera, inquit; *nequĕ* me Argolica *dē* gente negabo—Virg.
Mē miserum! *nē* prona cadas, *indignavĕ* lædi—Ovid.
Nostraptĕ culpa facimus - - - - - - - - - - - - - —Ter.
Hinc omnis pendet Lucilius. *Hoscĕ* secutus—Hor.

5. Adverbs in *e*, coming from nouns of the second declension, are long; as *placidē*, *pulchrē*, *valdē* (or *validē*), &c.: also all adverbs of the superlative degree; as *doctissimē*, *maximē*, *minimē*. But *benĕ*, *malĕ*, *supernĕ*, *infernĕ*, *magĕ*, the same as *magis*, and *impunĕ* (two words whose immediate derivation is not clearly ascertained), have their last syllable short; also the adverbs *herĕ*, and *Herculĕ*.

Præcipuē, cum jam hic trabibus contextus acernis—Virg.
Si *benĕ* quid de te merui - - - - - - - - - - - - —Virg.
Terra *supernĕ*[2] tremit, magnis concussa ruinis—Lucret.

---

[1] Perhaps some of these may have originally belonged to the third conjugation also. The line from Martial is read otherwise; thus,

Quando venit? dicet: tu respondeto; poëta.

Are not final vowels, independently of association or rhythmical connexion, naturally of nearly the same quantity?

[2] On the quantity of *superne* in this line, Lambinus says; "Millies jam dixi ultimam syllabam adverbii *Superne*, brevem

Aspice, num *magĕ* sit nostrum penetrabile telum—Virg.
Quam super haud ullæ poterant *impunĕ* volantes—Virg.
Et positum est nobis nil *herĕ* præter aprum—Martial.
Verterat in fumum et cinerem, non *Herculĕ* miror—Hor.

Adjectives neuter, of the third declension, used adverbially, retain the original short quantity of the *e*; as *sublimĕ*, *facilĕ*, *dulcĕ*.

Cantantes *sublimĕ* ferent ad sidera cycni—Virg.

6. *Fermē*, *ferē*, and *ohē*, have *ē* long.

Mobilis et varia est *fermē* natura malorum—Juv.
Jamque *ferē* sicco subductæ littore puppes—Virg.
Ohē! jam satis est, *ohē!* libelle—Mart.

Ausonius has shortened *fere*.

RULE IV.——*I* final.

Words ending in *i* are generally long; as *dominī*, *Mercurī*, *patrī*, *fructuī*, *meī*, *amarī*, *docerī*, *audī*, *ī*, *Ovidī*, *filī*.

Quid *dominī* facient, audent cum talia fures—Virg.
Sic fatur lacrymans *classī*que immittit habenas—Virg.
Hinc *exaudirī* gemitus, iræque leonum—Virg.
Ī, sequere Italiam ventis, pete regna per undas—Virg.

Exceptions.

1. Greek vocatives are short; as *Alexĭ*, *Amaryllĭ*, *Thetĭ*, *Parĭ*, *Daphnĭ*; but *Simŏī*, or such as belong to nouns having *entos*, gen. are long.

O crudelis *Alexĭ*, nihil mea carmina curas—Virg.
Frænato delphine sedens, *Thetĭ*, nuda solebas—Ovid.

2. Greek datives singular of the third declension, from nouns increasing, are said to be varied; but they are short. *Minoidĭ* and *Tethyĭ* in Catullus, and *Palladĭ* in Statius, are short. *Thetidī* in Catullus, and *Paridī* and *Tyndaridī* in Propertius, are said to be long[1].

Palladĭ litoreæ celebrabat Scyros honorem—Stat.
Morte, ferox Theseus qualem *Minoïdĭ* luctum—Catul.

" esse: itaque eos errare qui hoc loco, *et similibus*, legi volunt " *Superna*." This remark is intended to be applied also to the critics who wish to substitute *superna* for *superne*, in Horace, od. ii. 20, 11:—Superne, nascuntur læves. *Superne* is used in the same sense, Art. Poët. line 4.—*Temerĕ* occurs short in Seneca.

[1] These are long by Cæsura; for the *i* of Greek cases is naturally short. *Orphĕī* may be considered as a dactyl, in Virgil, Ec. 4, 57, and, by Synæresis, it is a spondee, in G. 4, 545, 553. It here appears to be a contracted Greek dative. Neuters in *i*

3. Datives and ablatives plural of Greek nouns in *si* (*sin* before a vowel) are short; as *heroisĭ*, *Troasĭ*, *Charisĭ*.

> Edidit hæc mores illis *heroïsĭn* æquos—Ovid.
> *Troasĭn* invideo, quæ si lacrymosa suorum—Ovid.

4. *Mihī̆*, *tibī̆*, *sibī̆*, are common. Also *ibī̆*, *nisī̆*, *ubī̆*[1], and *quasī̆*; but these last are oftener short. *Nisi* and *quasi* are, perhaps, scarcely ever long, without Cæsura.

> Non unquam gravis ære domum *mihĭ* dextra redibat—Virg.
> Extremum hunc, Arethusa, *mihī* concede laborem—Virg.
> Puella senibus dulcior *mihī* cygnis—Mart.
> Sic *quasĭ* Pythagoræ loqueris successor et hæres—Mart.
> Et devicta *quasī*, cogatur ferre patique—Lucret.
> Experiar sensus. Nihil hic *nisĭ* carmina desunt—Virg.

RULE V.——*O* final.

O at the end of words is common; as *leō̆*, *amō̆*, *discō̆*[2], *quandō̆*, *docetō̆*.

> Nempe tenens quod *amō*, gremioque in Iäsonis hærens—Ovid.
> Non *amŏ* te, Sabidi; nec possum dicere quare—Mart.
> *Orō*, qui reges consuesti tollere, cur non—Hor.
> Quo fugis? *Orŏ*, mane, nec me, crudelis, amantem—Ovid.

---

may be added to the number of exceptions; such as *gummĭ*, *melĭ*, *sinapĭ*.—But Greek datives, formed by contraction, are always long; as *Demosthenī*, *metamorphosī*; also those which come from the first declension in Greek; as *Orestī*, *Euripidī*, which are long too according to the rules of quantity for Latin Declensions.

[1] *Sicubĭ* is short on the authority of Virgil, G. 3, 332; Æ. 5, 677. *Necubĭ* is also short. *Alibī*, *ubīque* and *ibīdem* are commonly long. *Utī* and *velutī* have the *i* generally long, which may happen to them as well as to some of the others reckoned common, often by Cæsura, independently on their own natural quantity. But *uti* or *sicuti* is short in a line of Lucretius, and once also in Ennius.

> Sic *utĭ* quadrupedem cum primis esse videmus—Lucret.

The *i* of *utĭnam* and *utĭque* is also short. *Cuĭ* when used as a dissyllable, whether simply or in composition, generally has the ĭ short, as in a Sapphic from Seneca, Troades, 852; but when reckoned one syllable, which it seems to be by Virgil, Horace, and Ovid, it is always considered to be long.

[2] Seldom in verbs, except *puto*, *scio* and *nescio*, and chiefly when used parenthetically, or when the vowel concludes a foot, is *o* made short, by any author living in the Augustan age. *Scio* and *nescio* are said to be shortened to distinguish them from the datives or ablatives *scio* and *nescio*.

Quandŏ pauperiem, missis ambagibus, horres—Hor.
At patrias *siquandŏ* domos, optataque, Pæan—Stat.

Exceptions.

1. Monosyllables are long: as *ō*, *prō*, *prōh*, *dō*, *stō*; but the compounds of the last two follow the Rule.

Dō quodvis et me victusque, volensque remitto—Virg.
Ō lux Dardaniæ, spes *Ō* fidissima Teucrûm!—Virg.

2. Greek feminines ending in *o*, and Greek cases originally written with an *o-mega*, are long; as *Sapphō*, *Cliō*, *Didō* (in whatever case), *Athō*, from *Athōs*, *Androgeō*.

Cliōque, et Beroë soror, Oceanitides ambæ—Virg.
In foribus letum *Androgeō*; tum pendere pœnas—Virg.

3. Also, datives and ablatives of the second declension; as *dominō*, *deō*, *pondō*, to which add another ablative, *ergō*, *for the sake of*, *ergŏ*, signifying *therefore*, belonging to the Rule.

Tum caput ipsi aufert *dominō*, truncumque relinquit—
Virg.
Invadunt urbem *somnō vinōque* sepultam—Virg.

4. Also, Greek genitives from nouns of the Attic dialect, in ως; as *Androgeō*, *Athō*.—See Excep. 2.

5. Adverbs formed from nouns are long; as *certō*, *falsō*, *meritō*, *tantō*, *quantō*, *paulō*, *continuō*, *multō*; also *illō*, *quō*, *eō*, and the compounds, *quōvis*, *quōcunque*.—To which add, *citrō*, *intrō*, and *ultrō*.——But the following, though oftener long, are sometimes short; *denuo*, *sero*, *mutuo*, *postremo*, *vero*. *Porro*, *retro*, *idcirco*, *adeo*, *ideo*, may likewise be deemed common; to which have been added *crebro* and *sedulo*. *Profecto* and *subito*, both naturally long, have been shortened, the one by Ter. Maurus, the other by Seneca.——*Modŏ* and its compounds are short; as *quomodŏ*, *dummodŏ*, *postmodŏ*[1].

---

[1] The words first noticed, in No. 5, among the Exceptions, are, obviously, ablatives, and long by Except. 3. Several of the words also in the third division of No. 5 are likewise ablatives, *denuo* being *de novo*, and *profecto*, *pro facto*; but *porro* is an ablative of no Latin noun, and, in Greek, in which it is an adverb, its final *o* is long.

Modo, when separated from the words with which it is usually compounded, might be expected to assume its natural quantity, according to Except. 3.

Nunc, quo quamque *modō* possis cognoscere, dicam—Virg.

But here it is long by Cæsura. In the following line, *with an enclitic*, which, by attracting the *ictus metricus*, strengthens the preceding syllable, it is long:

Hic aliud majus miseris *multōque* tremendum—Virg.
Heu *serō* revocatur amor, *serōque* juventus—Tibull.
Vester *porrŏ* labor fœcundior, historiarum—Juv.
Serŏ memor thalami, mœstæ solatia matri—Stat.
Hic inter densas corylos *modŏ* namque gemellos—Virg.

6. *Ambo, duo, scio, nescio, puto, imo, illico, cedo* the imperative, *ego, homo, cito,* (which is the adjective used adverbially,) are generally considered short.

Sic ubi *nesciŏ* quis Lycia de gente virorum—Ovid.
At *putŏ* non ultro, nec quicquam tale rogantem—Ovid.
Tam *citŏ* commisi properatis verba tabellis—Ovid.
Ast *egŏ* quæ divûm incedo regina, Jovisque—Virg.
Præterea *duŏ* nec tutâ mihi valle reperti—Virg.
Europamque Asiamque, *duō* vel maxima terræ—Auson.

7. Gerunds in *do* are always made long by Virgil; but others sometimes shorten them[1].

Cætera nequaquam simili ratione *modōque*—Hor.

Horace concludes two other lines with *ratione modōque.* Here, however, some persons might suspect the effect of Cæsura, but, it would appear, without sufficient reason; for *modoque* may be regarded as one trisyllabic word, of which *que* is a constituent part, in the same way as *liminaque* is a quadrisyllabic, at the beginning of a line in Virgil, in which *que,* otherwise short, becomes long, merely by being considered as the *final syllable* of a word under Cæsura. In composition I have always found the *o* final short. Used adverbially, it seems to be generally short; thus

Cum tribus annellis *modŏ* lævâ Priscus inani—Hor.
Tu *modŏ* nascenti puero quo ferrea primum—Virg.

In the following line it is long;

Hoc quid putemus esse? qui *modō* scurra—Catull.

But, here it may be observed, that, one particular instance excepted, Catullus lengthens a short final vowel before *s* and another consonant. In the following Anapæstic, however, from Seneca, it is long: Quæ fa|mă *mŏdō* | venit ad aures. But, perhaps, this example may not be quite satisfactory to those who consider the Octavia the worst of all the plays that bear the name of Seneca. In the following Anapæstic, it is short, being in a different part of the foot: Utinam | mŏdŏ nō|stra redirent—Boeth. Upon the whole, excluding the influence of ictus and cæsura, it would appear, that the short quantity of *modo* is more common, and better established, than the long. In the following Iambic, however, it is long; Excede, pietas; si *modō* nostrâ in domo—Senec.

Prosper shortens *omnino*; but it is better to lengthen it with Virgil.

[1] Gerunds are verbal nouns, the quantity of which might be ascertained by Except. 3; and it seems strange that it is *ever* va-

Per nemora, atque altos *quærendō* bucula lucos—Virg.
Plurimus hic æger moritur *vigilandŏ*, sed illum—Juv.
Aufer et ipse meum pariter *medicandŏ* dolorem—Tibul.

RULE VI.——*U* final.

Words ending in *u* are long; as *vultū*, *cornū*, *Panthū*, *dictū*, *diū*.

Præterea lumen per *cornū* transit: at imber—Lucret.
Vultū quo cœlum tempestatesque serenat—Virg.
Sed, *tū* quod nolles, voluit miserabile fatum—Ovid.
Quo res summa loco, *Panthū?* quam prendimus arcem
—Virg.

The diphthong of vocatives in *eu* does not appear to be ever dissolved:

Scis, *Protēu*, scis ipse; neque est te fallere cuiquam—Virg.

Note.—*Indŭ* for *in*, and *nenŭ* for *non*, both used by Lucretius, the former likewise by others, in composition, as *indŭperator*, *indŭ-* or *endŏ-gredior*, have the *ŭ* short.

Indŭ manu validas potis est moderanter habenas—Luc.
Nenŭ queunt rapidi contra constare leones—Lucr.

ried.—Were I to hazard a conjecture concerning the probable cause of this variation, it would be founded upon an analysis of the gerund, the constituent parts of which seem to me to be the radical letters of the verb and the antient preposition *endŏ*, or *indŭ*, (see Rule VI.) which is equivalent to *in*. Thus we find in the Twelve Tables the following law:

Hominem mortuum endo *urbe nei sepeleito, neive urito*. Let not a dead person be buried nor burnt in the city.

The *e* is used in the Greek *én* and *éndon*, and in the French *en*, in preference to *i*. The *i* is used in Latin and English, in preference to *e*.

The same *endŏ* we find in the following lines of Lucretius, Quod genus *endŏ* mari, &c. *Endŏgredi* sceleris, &c., and in other parts. This *endŏ* or *indŭ*, having its final syllable short, appears to me to be the final part of Latin gerunds, and of those of the languages of Europe, antient and modern; and hence perhaps arises the short quantity sometimes assigned to Latin gerunds. Doc*endo*, in Latin, means, IN teaching. Vend*endo*, in Portuguese, means selling, or IN sale. Durmi*endo*, in Spanish, sleeping, or IN sleep. Werk*ende*, in Dutch, working, or IN work. Agiss*and* (*t*), in French, acting, or IN act. The same observation I have reason to think applicable to the Saxon, Gothic, Islandic, and German languages; and were I disposed to advance further into the field of conjecture, I might endeavour to show that some affinity exists between *endo*, and the *ing* of our English participle or gerund. A few additional remarks may be found in the writer's Eng. Gram. p. 140.

Also, words ending in *ŭs* short, when, to prevent the vowel from becoming long by position, the *s* is elided; as *nunciŭ'* for *nunciŭs*, *plenŭ'* for *plenŭs*.

Vicimus O socii, et magnam *pugnavimŭ'* pugnam—Ennius.

RULE VII.—*Y* final.

Words ending in *y* are short; as *Moly̆*, *Tiphy̆*, *chely̆*, *Tethy̆*.

Moly̆ vocant superi - - - - - - - - - - - - - - —Ovid.

Note.—When *y* is a contraction, as in *Tethy* instead of *Tethyi* the dative, it is long by the fourth general Rule.

Quam *Tethȳ* longinqua dies, Glaucoque repôstam—Val. Flac.

OF CONSONANTS.

Every consonant at the end of a word, preceded by a single vowel, generally makes that vowel short, unless followed by a word beginning with a consonant; except *c* and *n*, which have the preceding vowel generally long. *As*, *es*, *os*, are generally long; *is*, *us* and *ys*, generally short.

RULE VIII.—*B* final.

Latin words ending in *b* are short; foreign words commonly long; as *ăb*, *ŏb*, *Jōb*, *Jacōb*.

Magnus *ăb* integro sec'lorum nascitur ordo—Virg.

RULE IX.—*C* final.

Words ending in *c* are long; as *āc*, *sīc*, *hīc* (adverb), *dūc*, *illūc*.

Sīc oculos, sic ille manus, sic ora ferebat—Virg.
Hōc[1] erat, alma parens - - - - - - - - - - - —Virg.
Hōc age, ne mutata retrorsum te ferat aura—Hor.
Atque *hīc* ingentem comitum affluxisse novorum—Virg.

Exceptions.

1. *Nĕc* and *donĕc* are short.
2. *Hic*[1], the pronoun, is common; also *fac*[1], to which some add *hoc*[1] of the nominative and accusative.

---

[1] It is contended by the antient grammarians that the pronoun *hic* is always short by nature; and that when it is found long, before a word beginning with a vowel, it is owing to the syllabic adjection *ce* being supposed to belong to it, the *e* of which (and, as it generally happens, the *c* likewise) is cut off by synalœpha; and

Parve, *nĕc* invideo, sine me, liber, ibis in urbem—Ovid.
Cogere *donĕc* oves stabulis, numerumque referre—Virg.
Hic vir, *hĭc* est, tibi quem promitti sæpius audis—Virg.
Hic gladio fidens, *hīc* acer et arduus hasta—Virg.

RULE X.——*D* final.

Words ending in *d* are short, in Latin; but foreign words are generally long; as *quĭd, ăd, apŭd, illŭd, sĕd; Benadād, Davīd, Bogūd.* These, however, are varied.

Quicquĭd ĭd est, timeo Danaos et dona ferentes—Virg.

RULE XI.——*L* final.

Words ending in *l* are short; as *tribunăl, Asdrubăl, fĕl, pŏl, consŭl, procŭl.*

Non *semĕl* et Satyros eluserat illa sequentes—Ovid.

Exceptions.

1. Hebrew words are generally long; as *Daniēl, Michaēl, Nabāl, Saūl.*

2. *Sāl*[1], *sōl*, and *nīl*[1], are long.

Omnia sub pedibus, quà *sōl* utrumque recurrens—Virg.

---

that, therefore, the remaining *c* must be supposed to possess the force of a double letter. Be this as it may, it certainly is found more frequently long than short. The same kind of assertion has been applied to *hoc* of the nominative and accusative, which also the antient grammarians considered as naturally short; so that, with regard to both, it is contended, that when we find these cases long (which they generally are) before a word beginning with a vowel, we are to consider that the long quantity arises from the *ce* which is suppressed. But there is no question about *hoc* of the ablative, which is always long.

Quondam *hōc* indigenæ vivebant more, priusquam—Juv.

The following are the usual authorities cited for determining the quantity of *fac.*

Non possunt; *făc* enim minimis e partibus esse—Lucret.
Hos *fāc* Armenios, hæc est Danaeia Persis—Ovid.
Signa rarius, aut semel *făc* illud—(Phal.) Mart.

But the *fac* of the middle example has been changed, in corrected editions, into *facito;* so that it seems safer, according to the opinion of Alvarez, to consider *fac* as short.

[1] *Nīl* is long, as being a contraction of *nĭhĭl.*

Nīl aliud video, quo te credamus amicum—Mart.

As to *sal,* I find only one authority quoted by Smetius, from Ausonius, and another by Alvarez, from Statius, to prove it to be long; but these authorities are not perhaps satisfactory, when it is considered that *sal* is formed, by apocope, from the obsolete *săle* with *a* short.

Sāl, oleum, panis, mel, piper, herba, novem—Auson.
Non *sāl,* oxyporumve, caseusve—Stat.

RULE XII.——*M* final.

M at the end of words was, antiently, short, and was not, as now[1], elided, when followed by a vowel.

> Insignita ferè tum millia *militŭm* octo—Ennius.

It is still short in *circŭm* and *cŏm* (*con*) in composition with words beginning with a vowel; as *circŭmeo, circŭmago.*

> Cujus non hederæ *circŭmiere* caput—Propert.
> Quo te *circŭmagas* - - - - - - - - - - - - - —Juv.
> Vivite, lurcones, *cŏmedones*, vivite ventres!—Lucil.

If it be ever found long, before a vowel, it must be by cæsura.

RULE XIII.——*N* final.

N at the end of words is long; as *ēn, splēn, quīn, sīn, nōn.* Also in Greek nouns masculine and feminine; as *Titān, Hymēn, Sirēn, Salamīn, Phorcȳn;* and *Actæōn, Lacedæmōn, Platōn,* and the like written with ω (omega); also in Greek accusatives of the first declension, coming from nominatives in AS, ES, and E, long; as *Æneān, Anchisēn, Calliopēn;* and in genitives plural; as *Myrmidonōn, Cimmeriōn, epigrammatōn.*

> - - - - - - - - - - - Tostos *ēn*, aspice crines—Ovid.
> *Quīn*, agite, et mecum infaustas exurite puppes—Virg.
> Finiêrat *Titān;* omnemque refugerat Orpheus—Ovid.
> *Actæōn* ego sum! dominum cognoscite vestrum—Ovid.
> Amitto *Anchisēn*, hic me, pater optime, fessum—Virg.
> *Cimmeriōn* etiam obscuras accessit ad oras—Tibul.

Exceptions.

1. Nouns ending in *en*, having *ĭnis* in the genitive, with the penultimate short, are short; as *carmĕn, crimĕn, numĕn, -ĭnis.*

> Addunt et titulum; titulus breve *carmĕn* habebat—Ovid.

2. Also nouns in *on*, of the singular number, which in Greek are written with ο (omicron), and which are in Latin, of the second declension; as *Iliŏn, Erotiŏn, Pylŏn.*——But not Greek accusatives in *on* of the Attic dialect, having ω (omega) in the original; as *Athōn, Androgeōn.*

> ———————— nec habebat *Peliŏn* umbras—Ovid.
> Laudabunt alii claram *Rhodŏn*, aut Mitylenen—Hor.

---

[1] In one instance Horace retains the *m.*

> Quam laudas, plumâ? Cocto *nŭm* adest honor idem?

Thus the line is read by Dacier, Bentley, and Wakefield; but in the Dauphin edition it is thus given;

> Quam laudas, plumâ? Coctove *num* adest honor idem?—Sat. ii. 2, 28.

3. *N* is short in Greek accusatives, whatever the declension may be, of nouns the final syllable of whose nominative is short; as *Majăn*, *Æginăn*, *Orpheŏn*, *Alexĭn*, *Ibĭn*, *chely̆n*, *Ity̆n*.

Namque ferunt raptam patriis *Æginăn* ab undis—Stat.
Scorpiŏn, atque aliter curvantem brachia Cancrum—Ovid.
Tantaque nox animi est, *Ity̆n* huc arcessite, dixit—Ovid.

1. *Ăn*, *ĭn*, *forsăn*, *forsităn*, *tamĕn*, *attamĕn*, *veruntamĕn*, *vidĕn'*, *satĭn'*, have *n* short[1].

Mittite; *forsăn* et hæc olim meminisse juvabit—Virg.
Educet. *Vidĕn'* ut geminæ stent vertice cristæ—Virg.
Satĭn' id est? Nescio, hercle; tantum jussu' sum—Ter.

RULE XIV.——*R* final.

Words ending in *r* are short; as *calcăr*, *Hamilcăr*, *imbĕr*, *patĕr*, *matĕr*, *vĭr*, *Hectŏr*, *cŏr*, *turtŭr*, *marty̆r*, *precŏr*, *mittiĕr*, *sempĕr*, *prætĕr*, *amamŭr*, *audiuntŭr*.

Tum *patĕr* omnipotens misso perfregit Olympum—Ovid.
Inque *cŏr*[2] hamata percussit arundine Ditem—Ovid.
Sempĕr honos, nomenque tuum, laudesque manebunt—Virg.
Inseruisse manus, impure ac *semivĭr*, audes?—Lucan.
—————— hanc *precŏr*, optime, pro me—Virg.
Ilic operum custos, illum *admirantŭr*, et omnes—Virg.
———————— quibus *Hectŏr* ab oris—Virg.

---

[1] To these are commonly added some words suffering an apocope of *de*, as *exin'*, *dein'*, *proin'*, but without decisive authorities. And along with *viden'* and *satin'* are likewise joined *scin'*, *audin'*, *nostin'*, *ain'*, *nemon'*, *men'*, and the like. *Nostin'*, indeed, if late editions are correct, is short in Ovid, *Epist. Medeæ;* but *nemon'* is twice long in Horace. The others cannot be safely used, unless followed by a consonant; when, in course, they are long.

Greek datives in *sin* have been noticed under Rule IV.——*I* final.

[2] *Cor* long is attributed to Ovid: but the line, in which it is said to be thus found, is read differently in corrected editions.

Molle meum levibus *cōr* est violabile telis.
Molle meum levibus*que cŏr* est violabile telis--Ep. xv. 79.

Vir long has been likewise said to be found in Ovid; but that too arose from an erroneous reading.

De grege nunc tibi *vīr*, et de grege natus habendus.

Better thus;

De grege nunc tibi vir, nunc de grege natus habendus—Met. 1. 660.

In the last *vir* is long, merely by its position.

Exceptions.

1. Greek nouns, and such as have *ēris* in the genitive, with the penultimate long, are long; as *cratēr*, *statēr*, *vēr*, *Sēr*, *Recimēr*, *-ēris*; also *Ibēr*, which has *Ibēris* as well as *Ibēri*; and *aēr* and *æthēr*, which have the penultimate of their genitive short. *Celtibĕ̄r*, a compound of *Ibēr*, is common.

Vēr erat æternum, placidique tepentibus auris—Ovid.
Si tibi durus *Ibēr*, aut si tibi terga dedisset—Lucan.
Aēr a tergo quasi provehat atque propellat—Lucret.
Ducit ad auriferas quod me Salo *Celtibĕr* oras—Mart.
Nunc *Celtibēr* es: Celtiberiâ in terrâ—Catull.
Legit Eois *Sēr* arboribus—Seneca.

2. These monosyllables are long, *fār*, *lār*[1], *Nār*, *cūr*, *fūr*, and *pār*[1] with its compounds, *compār*, *dispār*, *impār*.

Pār ætas, par forma fuit; primasque magistris—Ovid.
Ludere *pār impār*, equitare in arundine longa—Hor.
Exagitant et *Lār*, et turba Diania fures—Ovid.
Cūr, inquit, diversus abis? huc dirige gressum—Virg.

RULE XV.——*AS* final.

Words ending in *as* are long; as *mās*, *vās*, *pietās*, *Pallās* (*Pallantis*), *Thomās*, *mensās*, *legās*, *amās*, *forās*.

Quid meus *Æneās* in te committere tantum?—Virg.
Hās autem *terrās*, Italique hanc littoris oram—Virg.
Et pete quod *fās* est, et ama, quod fœmina debes—Ovid.
Concilias: tu *dās* epulis accumbere divûm—Virg.
Hinc *Pallās* instat et urget—Virg.

Exceptions.

1. Greek nouns whose genitive ends in *ădis* or *ădos* are short; as *Pallăs*, *Arcăs*, *lampăs*, *Iliăs*, *-ădis*. To which add the Latin noun, *anăs*, and Latin nouns in *as*, formed after the manner of Greek patronymics; as *Appiăs*.

Pallăs Erichthonium, prolem sine matre creatam—Ovid.

---

[1] It has been disputed whether *par* and *Lar* ought to be considered long, since their increase is short, and since *ar* of the nominative is short in other nouns which increase short, and even in those which increase long. *Par* and its compounds are certainly generally found long, and although this may arise from diastole, it does not appear safe to change the quantity usually assigned them. *Par*, *impar*, and *dispar* are found long in Horace. The latter two are, however, short in Prudentius. Yet notwithstanding this authority, and that also of Martianus Capella and Avienus, added to the argument founded on analogy, it is safer, as already observed, to consider the last syllable of these words as long.

Et pictis *anăs* enotata, pennis—Petron.
Appiăs expressis aëra pulsat aquis—Ovid.

2. Also the accusative plural of the third declension of Greek nouns; as *craterăs, Cyclopăs, heroăs, Troăs, heroïdăs, Hectorăs.*

Jupiter ad veteres supplex *heroïdăs* ibat—Ovid.
Existunt montes, et sparsas *Cycladăs* augent—Ovid.

RULE XVI.——*ES* final.

Words ending in *es* are long; as *Alcidēs, Circēs, Penelopēs, quiēs, hærēs, locuplēs, sermonēs, rēs, amēs, docēs, legēs, essēs, deciēs, possēs, amavissēs;* the nominatives and vocatives plural of Greek nouns originally written with εις contracted from εες; as *heresēs, crisēs, phrasēs;* the antient genitive of the fifth declension, as *rabiēs.*

An, quæ per totam *rēs* est notissima Lesbon—Ovid.
Si modo *dēs* illis cultus, similesque paratus—Ovid.
Quodcumque est, rabiēs unde illæc germina turgent—
Lucret.

Exceptions.

1. The nominatives and vocatives plural of Greek nouns increasing (not in εος) short in the singular, are short; as *Amazonĕs, Arcadĕs, Delphinĕs, Naiadĕs, gryphĕs, Phrygĕs*[1]. To which may be added Greek vocatives singular in *es* coming from nominatives in *es* not formed from *eus* of the Doric dialect, and having their genitive in *eos*; as *Demosthenĕs, Socratĕs.*

Pamphagus, et Dorceus, et Oribasus; *Arcadĕs* omnes—
Ovid.
Troadĕs; et patriæ fumantia tecta reliquunt—Ovid.

2. *Es* from *sum* is short[2], and in the compounds; as *adĕs, abĕs, prodĕs, potĕs,* &c.; and in the preposition *penĕs.*

Quisquis *ĕs*, hoc poteras mecum considere saxo—Ovid.
Cui deus, At conjux quoniam mea non *potĕs* esse—Ovid.

---

[1] These nouns, when they assume, in the accusative plural, the Latin termination *es*, instead of *as*, have it long, according to the quantity of Latin syllables.

[2] Vossius, following Servius, asserts that *es* of *edo*, being a contraction of *ĕdis*, is long; but he cites no authorities. The *es* of *sum*, and the *es* of *edo*, notwithstanding the latter's government of a case, in such examples, as *Est flamma medullas*—Virg. *bona*—Plaut. *olivas*—Hor. *animum*—Hor. are, without doubt, one and the same word, and consequently both short. *Ambens,* too, is used by Lucretius, V. 397, in the sense of *ambedens.*

Quem *penĕs* arbitrium est, et jus, et norma loquendi—Hor.

3. Greek neuters in *es;* as *cacoethĕs*, *hippomanĕs*.

Scribendi *cacoethĕs*, et ægro in corde senescit—Juven.

4. Latin nouns of the third declension in *es*, whose genitives have a short increment; as *hebĕs*, *alĕs*, *pedĕs*, *limĕs*, *obsĕs*.——But *es* is long in these following; *Cerēs*, *pariēs*[1], *ariēs*[1], *abiēs*[1], *pēs*[1], and compounds; as *bipēs*, *alipēs*, *tripēs*, *sonipēs*, to which some add *præpes*, a derivative of *præpeto*.

Myrmidonum, Dolopumve, aut duri *milĕs* Ulyssei—Virg.
Æthereâ quos lapsa plagâ Jovis *alĕs* aperto—Virg.
Hic farta premitur angulo *Cerēs* omni—Mart.
Pēs etiam et camuris hirtæ sub cornibus aures—Virg.
Stat *sonipēs* et fræna ferox spumantia mandit—Virg.

RULE XVII.——*IS* final.

Words ending in *is* are short; as *turrĭs*, *Jovĭs*, *militĭs; aspicĭs*, *creditĭs; magĭs*, *cĭs*, *bĭs; ĭs* and *quĭs*, nominatives.

Sanguĭs hebet, frigentque effœtæ in corpore vires—Virg.
Tum *bĭs* ad occasum, bis se convertit ad ortum—Ovid.
————————————Sed *quĭs* Olympo—Virg.

Exceptions.

1. All plural cases in *is* are long: as *pennīs*, *nobīs*, *vobīs; omnīs* and *urbīs*, for *omnes* and *urbes; quīs*, and *queīs*, for *quibus*.

Sed pater omnipotens *speluncīs* abdidit atris—Virg.
Atque utinam ex *vobīs* unus, vestrique fuissem—Virg.
Quīs ante ora patrum Trojæ sub mœnibus altis—Virg.

---

[1] Wherever *paries*, *aries* and *abies* are found long, there happens to be a cæsura; and perhaps *Ceres* and *pes* are long by diastole; so that it is not very improbable, on the principle of analogy, that all of them may belong to the general Exceptions. Ausonius shortens *bipes* and *tripes;* and Probus observes that *alipes* and *sonipes* are likewise short. The contrary, however, appears in Virgil, Lucan, and Horace; but it is to be observed, that some of the above-mentioned words could not be introduced into heroic verse, without the influence of a figure to lengthen their final syllable. ——*Præpes* is short in Virgil; it comes not from *pes*, but from *προπετὴς*, *prævolans*.

Acer, anhelanti similis; quem *præpĕs* ab Ida.

Tigrĕs, ascribed to Ovid, is rejected by the best critics. According to Greek analogy, some would read *tigrĭs;* Quis scit, an hæc sævas insula *tigrĭs* habet?—Ep. 10, 86, the Greek *is* in such cases being short. This line has been written thus; Quis scit, an hæc sævas *tigridas* insula habet--Ed. Burman.

2. The nominative in *is* is long, when the genitive ends in *ītis*, *īnis*, or *ēntis*, with the penultimate long; as *līs*, *Samnīs*, *Salamīs*, *Simoīs*.

Grammatici certant, et adhuc sub judice *līs* est—Hor.
Samnīs in ludo ac rudibus cuivis satis asper—Lucil.

3. *Is* is long in the adverbs *gratīs* and *forīs*[1]; in the noun *glīs*; and in *vīs*, as a noun and verb.

Ignea convexi *vīs*, et sine pondere cœli—Ovid.
Si *vīs* esse aliquis. Probitas laudatur et alget—Juv.

4. All second persons singular in *is* are long; when the second persons plural have *ītis* with the penultimate long; as *vīs*, *audīs*, *abīs*, *fīs*, *possīs*, *sīs*, *īs*, *velīs*, *nolīs*, &c.

Nescīs, heu! nescis dominæ fastidia Romæ—Mart.
Quæ tibi causa viæ: cur *sīs*, Arethusa, sacer fons—Ovid.

Ris of the perfect is commonly considered short; *ris* of the future is by some considered short also, and by others, with more reason, common; but the same observations as were made on the quantity of *rimus* and *ritis* are applicable to *ris*, and probably to the last syllable of *ausis* and *faxis* likewise. From the usual import of the two tenses, and from analogy, it may be inferred that they were all common.

Dixerĭs egregiè notum si callidà verbum—Hor.
Quas gentes Italûm, aut quas non *oraverĭs* urbes—Virg.
Quemcumque miserum *viderīs* hominem scias—Seneca.
Si thure *placarīs* et hornâ—Hor.
Da mihi te placidum; *dederīs* in carmine vires—Ovid.
Miscuerīs elixa, simul conchylia turdis—Hor.

But the objection of cæsura may be brought against the last two examples, and against most of the others which I have seen. Still, however, when it is considered that the *ri* in *rimus* and *ritis* is found long, we are authorized to conclude, from the analogy between the two numbers in regard to quantity, that *ris* is long or common in its own nature, and not by cæsura[1].

---

[1] It is not improbable that *gratis* and *foris* may be ablatives: and, consequently, they are long by Exception 1. The former is long in Martial, the latter in Horace, with cæsura; but if that be considered as an objection, it is one which, rigidly insisted on, would destroy the authority of many of the examples to be found in works on Prosody, for establishing the quantity of final syllables. Phædrus, however, furnishes an example; *Gratīs* anhelans, multa agendo nil agens. In making the preceding remark, however, we do not mean to intimate, that, if the short quantity of a syllable is properly established, and it is found long only in cæsura or position, its quantity is common; it is, in this case, decidedly short. But such is sometimes the structure of a word, that it may be impossible,—at least in Hexameter verse, whence, for obvious reasons, authorities are usually adduced,—to exemplify the acknowledged long quantity of the syllable, without the coincidence of cæsura.

RULE XVIII.——*OS* final.

Words ending in *os* are long; as *flōs*, *nepōs*, *honōs*, *herōs*, *Minōs*, *virōs*, *bonōs*, *nōs*, *vōs*, *ōs* (*oris*), *Trōs*.

Flōs apprimà tenax ——————————— —Virg.
Vōs agitate fugam ——————————— —Virg.
Ōs homini sublime dedit, cœlumque tueri —Ovid.
Trōs, ait, Ænea, cessas? ————————— —Virg.
Priami *nepōs* Hectoreus, et letum oppetat—Seneca.

Exceptions.

1. Greek genitives in *os*, from whatever nominatives they come, are short; as *Arcadŏs*, *Tethyŏs*, *Tereŏs*, *Orpheŏs*.

Palladŏs admonitu ———————————— —Ovid.
Tethyŏs unda vagæ lunaribus æstuet horis—Lucan.

But genitives in *eos*, from nouns in *is* or *eus*, would be long, by imitation of the Attic dialect.

2. *Compŏs*, *impŏs*, and *ŏs* (*ossis*), with its compound *exŏs*, have the final syllable short.

Insequere et voti postmodo *compŏs* eris—Ovid.
Exŏs et exsanguis tumidos perfluctuat artus—Lucret.

---

[1] The endeavour to prove the quantity of *rimus* and *ritis* by that of *ris*, and the quantity of *ris* by that of *rimus* and *ritis*, may perhaps be thought to border a little upon reasoning in a circle. But when we consider that, in the other tenses, wherever we find one syllable more in the first or second person plural than in the second person singular, we observe an agreement, in regard to quantity, between the penultimate of such first or second person plural and the final syllable of the second person singular, except where a difference is caused by position, there certainly does not seem to be an impropriety in using them respectively to confirm or to ascertain the quantity of one another. That such analogy does subsist, may be seen in the following examples; *amās*, *amāmus*, *amātis*; *docēs*, *docēmus*, *docētis*; *legĭs*, *legĭmus*, *legĭtis*; *bĭs*, *bĭmus*, *bĭtis* of the first and second conjugation. It should be observed however that *ris*, *rimus*, and *ritis*, of *ero* and *potero*, are commonly short.

Fortunate puer, tu nunc *erĭs* alter ab illo—Virg.

But as from their termination, these two tenses appear to have been originally subjunctive or future perfect, it is probable that they had *ris*, *rimus*, *ritis*, common. Juvencus, Tertullian, and Paulinus lengthen the *ri* of *erimus* and *poterimus*. See p. 128.

3. Greek nominatives and vocatives of the second declension have *os* short: as *Clarŏs*, *Tenedŏs*, *Lesbŏs*, *Atropŏs.*——But nouns of the Attic dialect, having their genitive in *o*, are long; as *Androgeōs*, *Athōs:* also nouns of the same dialect, which have changed *lăŏs* (λαος) into *lĕōs* (λεως); as *Peneleōs*, *Meneleōs.*

Et *Clarŏs*, et Tenedos, Pataræaque regia servit—Ovid.
Et *Tyrŏs* instabilis, pretiosaque murice Sidon—Luc.
Quantus *Athōs*, aut quantus Eryx ———— —Virg.

4. Greek neuters in *os* are short; as *Argŏs*, *epŏs*, *chaŏs*, *melŏs.*

Facta canit pede ter percusso: forte *epŏs* acer—Hor.
Et *Chaŏs* et Phlegethon, loca nocte silentia latè—Virg.

RULE XIX.——*US* final.

Words ending in *us* are short; as *annŭs*, *bonŭs*, *tempŭs*, *intercŭs*, *illiŭs*, *fontibŭs*, *dicimŭs*, *intŭs*, *penitŭs*, *tenŭs;* likewise *us* of the nominative and vocative singular of the fourth declension.

Ipse, ubi *tempŭs* erit, omnes in fonte lavabo—Virg.
Hic *domŭs*, hæc patria est ———— —Virg.
O patria! o divûm *domŭs* Ilium! et inclyta bello—Virg.
Venimŭs; et latos indagine *cinximŭs* agros—Ovid.

Exceptions.

1. Monosyllables are long; as *grūs*, *jūs*, *rūs*, *plūs.*

Romæ *rūs* optas, absentem rusticus urbem—Hor.
Plūs etiam quam quod Superis contingere fas sit—Ovid.

2. Also genitives of feminine nouns in *o;* as *Cliūs*, *Sapphūs*, *Mantūs.*

Didūs atque suum misceri sanguine sanguen—Varro.

3. Genitives singular, and nominatives, accusatives and vocatives plural, of the fourth declension, all being contractions, have *us* long; as *fructūs*, *manūs.*

Quale *manūs* addunt ebori decus, aut ubi flavo—Virg.
Pars secreta *domūs* ebore et testudine cultos—Ovid.
Hosne mihi *fructūs;* hunc fertilitatis honorem—Ovid.
Portūs æquoreis sueta insignire tropæis—Sil.

4. Also nouns having the genitive in *ūris*, *ūtis*, *ūdis*[1], the

---

[1] *Palus* is once short in Horace, perhaps by systole.

Regis opus, sterilisque diu *palŭs*, aptaque remis—Art. Poët. 65.

Some critics, however, pronounce the text to be incorrect, and would read thus; Regis opus; sterilisve *palus diŭ*, aptaque remis, long vowels, when not cut off, being regarded as common; or *diu* may be considered a diphthongal sound.

penultimate long; and in *ūntis*, and *pŏdis*, or *pŏdos;* as *tellūs*, *virtūs*, *palūs*, *incūs;* *Opūs*, *Amathūs;* *tripūs*, *Oedipūs*[1].

Ridet ager; neque adhuc *virtūs* in frondibus ulla est—
Ovid.
Dicitur, et tenebrosa *palūs* Acheronte refuso—Virg.
Est *Amathūs*, est celsa mihi Paphos, atque Cythera—
Virg.
Hic *Oedipūs* Ægea tranabit freta—Seneca.

5. Also those nouns, written in Greek with the diphthong *ous*, which have *u* in their vocative; as *Panthūs*, *o Panthu;* and our Saviour's sacred name, *Iësūs*.

Et cœlo et terris venerandum nomen *Iësūs*.

The diphthong *eus* is long; as *Orphe͞us;* but *eus* as a dissyllable is short; as *Orpheŭs*, of the second declension.

Panthūs Othryades, arcis Phœbique sacerdos—Virg.
Addunt se socios *Riphe͞us*, et maximus annis—Virg.

RULE XX ——*YS* final.

Words ending in *ys* are short; as *Capy̆s*, *chely̆s*, *chlamy̆s*.

At *Capy̆s*, et quorum melior sententia menti—Virg.
Tethy̆s et extremo sæpe recepta loco est—Ovid.

Certain nouns, said to form the nominative in *yn* also, are mentioned as exceptions; such as *Gortȳs*, *Phorcȳs*, *Trachȳs*. To these may be added contracted plurals; as *Erinnȳs* for *Erinnyes*, or *Erinnyas*. *Tethys* is said to be sometimes long; but then it is, as far as I have discovered, accompanied by cæsura.

Teque sibi generum *Tethȳs* emat omnibus undis—Virg.

RULE XXI.——*T* final.

Words ending in *t* preceded by a single vowel, are short; as *capŭt*, *amăt*, *ŭt*, *ĕt*.

Verum hæc tantum alias inter *capŭt extulĭt* urbes—Virg.

Exceptions.

1. *T* is sometimes long by crasis, or syncope; as *redît* for *redĭĭt* or *redīvit*, *amât* for *amāvit*.

Magnus civis *obīt*, et formidatus Othoni—Juven.
Dum trepidant, *īt* hasta Tago per tempus utrumque—
Virg.
Disturbāt urbes, et terræ motus obortus—Lucret.

---

[1] To which add *polypūs*, and *melampūs* when of the third declension; but when of the second, *us* of the three last may be short.

Utque sub æquoribus deprensum *polypŭs* hostem—Ovid.

In these examples, *obît*, *ît*, and *disturbât*, are put for *obiit*, *iit*, and *disturbavit*. The first and the last example are long, too, by cæsura.

RULE XXII.

FINAL SYLLABLE OF A VERSE.

The last syllable of every verse (except the Anapæstic, and the Ionic *a minore*) is considered common; that is, if the syllable be naturally long, it may be reckoned short, if it suits the verse, and *vice versâ*.

Gens inimica mihi Tyrrhenum navigat *æquōr*—Virg.

In this, *ŏr*, naturally short, forms the second syllable of a spondee.

Crescit occulto velut arbor *ævŏ*—Hor.

In this Sapphic, the word *ǣvō*, which is naturally a spondee, forms a trochee, a foot consisting of a long and a short syllable.

OF ACCENT.

As Quantity means the length of time employed by the voice, so Accent denotes the elevation or depression of the voice in pronouncing a syllable: and is sometimes called the *Tone*.

The accents are three, the *Acute*, the *Grave*, and the *Circumflex*.

The *acute* is said to sharpen, or elevate a syllable; and is thus marked, *dóminus*.

The *grave* is said to sink or depress it; and is thus marked, *doctè*.

The *circumflex* is defined to be a compound accent, first elevating and then depressing, or, perhaps, *vice versâ*; and as it requires greater time than either of the former, it is never put over any but a long syllable; and is thus marked, *amâre*, i. e. *amáàre*.

RULES FOR THE ACCENTS.

I. Monosyllables, long by nature, receive the circumflex; as *flôs*, *spês*, *â*, *ê*. But if they are short, or long by position only, they take the acute; as *vír*, *fáx*, *méns*.

II. Dissyllables always have the grave accent on their last syllable. If the first syllable be long by nature, and the second short, it receives the circumflex; as *Róma*, *flóris*, *lúna*; otherwise, the acute; as *hómo*, *párens*, *ínsons*[1].

[1] In speaking of improper pronunciation as arising from the want of due attention to quantity and accent, Mr. Pickbourn, the ingenious author of a dissertation on the English verb, observes (Monthly Magazine, No. 135,)—"That scholars err in their pronunciation of, 1st, words of two syllables having the first short, as *eques*; 2ndly, words of three syllables having the first long and the second short, as *sidera*; 3dly, polysyllables accented on the antepenultimate, as *juvenilibus*, *interea*, &c.; and, lastly, words ending in a long vowel, as *domini*, or in a long vowel and a single consonant, as *dominis*. These errors arise in part from the want of distinguishing between the long and short powers of the vowels. For, as they are all of them by nature capable of being either long or short, every long vowel being equal to two short ones, this is a distinction of the greatest importance. The principal source of our mistakes on this subject is the indistinct and confused notion which we have of accent. For, when it falls on a short syllable, we often make that syllable long; and when it falls on a long one, we sometimes make it short. Accent does certainly affect quantity; that is, it makes the accented syllable a little longer than it would be without it. But its operation is never so great as to make a short syllable become long, nor does the privation of accent make a long syllable become short; for there are degrees of time both in long and short syllables. All short syllables are not equally short; nor are all long ones equally long. This remark is fully confirmed by a passage quoted by Dr. Warner (in his *Metron ariston*) from Quinctilian:—*Et longis longiores, et brevibus sunt breviores syllabæ.* The second syllable of *amavit*, being accented, is a little longer than the second syllable of *amaverunt*, though they are both long syllables; and the first syllable in *legi*, being accented, is a little longer than the second, or than the first syllable of *legisti*, which is deprived of accent, though they are all long syllables. In pronouncing such words as *animus*, *dominus*, *oculus*, &c., though the vowels retain their short sound, yet the stroke of the voice laid on the first syllable increases the impression which that syllable makes on the ear, and, consequently, diminishes the impression made by that which follows it.

"Quinctilian and all succeeding grammarians inform us that the Latin acute accent is never laid on the last syllable of a word; that in dissyllables and trisyllables having the second syllable short, it invariably falls on the first syllable; and that in polysyllables having the penultimate short, it lies on the antepenultimate. In the English language dissyllables accented on the first syllable generally have that syllable long. We have, therefore, very improperly applied this rule to all Latin dissyllables, because they are accented on the first syllable. Hence we say *ēques*, *cōmes*, *mīser*,

III. Polysyllables, if the penultimate be long, and the last syllable short, have the circumflex on the penultimate; as *Românus*, *Imperâtor*, *Justiniânus*. If both the penulti-

---

nēmus, *vīgor*, *rīgor*, *līquor*, *tīmor*, &c. making the first syllables long, or, at least, nearly so. Why do we not pronounce the first syllables of *ĕques*, *cŏmes*, *mĭser*, *nĕmus*, as we do the first syllables of their genitives, *ĕquitis*, *cŏmitis*, *mĭseri*, *nĕmoris?* And why do we not pronounce such words as *vĭgor*, *rĭgor*, *lĭquor*, as we do the English words *vigour*, *rigour*, *liquor?* And the first syllable in *tĭmor*, as we do the first syllable in *tĭmōris*, and of the English word *timorous?* If we pronounced the first syllable of the adjective *mălus*, as we do the first syllable of the English word *malice*, we should properly distinguish it from *mālus*, an apple-tree. By an attention to this rule we should easily distinguish between the present and preterperfect tenses of many verbs, as *vĕnit* and *vēnit*, *fŭgit* and *fūgit*, *lĕgit* and *lēgit*, &c. Again, many English words of three syllables, accented on the first, have that syllable short; we have, therefore, hastily concluded that all Latin trisyllables, accented on the first, must have that syllable short, unless it be long by position, and, therefore, we very improperly say *sĭdera*, *lĭmina*, *lĭmite*, *sĕmine*, *vĭribus*, *dĭcere*, *scrĭbere*, &c. Why do we not pronounce the first syllables of these words with a long vowel sound, in the same manner in which we pronounce the first syllables of *sīdus*, *līmen*, *līmes*, *sēmen*, *vīres*, *dīco*, *scrībo*, &c.? for all vowels long in themselves, and not by position, should certainly be uttered with a long vowel sound. An attention to this remark would show the difference between *pŏpulus*, a people, and *pōpulus*, a poplar-tree. In polysyllables accented on the antepenultimate we sometimes err in a similar manner to the last case, by giving a short sound to a vowel long by nature, as in *juvenīlibus*, and, at other times, by giving a long sound to a vowel naturally short, as in *intĕrea*. But, in words of this kind, we do not universally err; for I do not remember that I ever heard a scholar pronounce such words as *depŏsitum*, *consĭlium*, *exĭlium*, *excĭdium*, &c. improperly. Lastly, words ending in a long vowel, as *domini*, or in a long vowel followed by a single consonant, such as datives and ablatives of the first and second declension, and genitives singular, nominatives, accusatives, and vocatives plural of the fourth declension, as *dominīs*, *gradūs*, should always be uttered with a long vowel sound, though the accent or stress can never fall on such syllables, except by a very singular poetic license." The same judicious critic, in an ingenious little treatise on Metrical Pauses, adds, that, in accented antepenults, *a* short is commonly pronounced right, as in *animal*, but sometimes wrong, that is, with a long vowel sound, as in *galea*, *fateor*, *taceo*, *cæsaries*, *Mænalios*; *a* long is generally pronounced wrong in trisyllables, as *pabulum*, *gramina*, *machina*; but right in some polysyllables, as *mortalia*, *navalia*; and wrong in others, as *spectacula*, *levamine*, *imagine*. *E* short is mate and the last syllable be long, the former receives the acute; as *paréntes, amavérunt, rhinocérotis.* If the penultimate be short, the antepenultimate has the acute; as *dó-*

---

sometimes improperly made long, as in *senior, senibus, melior, obsequium, veniet, inveniet;* but it is generally pronounced right, as in *trepidus, gemitus, epulæ, vulneribus; e* long is generally pronounced right in polysyllables, as *carchesia;* but wrong in trisyllables, as *semina, legibus. I* short is always right, as *timidus, consilium; i* long, always wrong; as *frigidus, milite, frigore, spiritus, formidine, sidere* (noun and verb), *convivium, senilia, divinitus, oblivia. O* short is generally pronounced right, as in *dominus, incolumis;* but sometimes wrong, as in *odium, moriens, moveo, infodiunt; o* long, in some words, is pronounced right, as *otium,* but in many others wrong, as *poculum, honoribus. U* short, generally wrong, as *incubuit,* but not always, for *subigit* is commonly pronounced right; *u* long always right, as *lumine, cacumine,* &c. He concludes by observing that, upon the whole, neither accent nor quantity is to be neglected; and that, so long as we attend to the just rules of accent, and carefully retain the true natural sound of the vowels, never making a short one long nor a long one short, we cannot much err in our pronunciation.

Upon this subject, Dr. Valpy differs a little from Mr. Pickbourn in regard to the influence of the accent on the quantity, and observes, in his excellent Greek Grammar, "that the elevation of the voice does *not* lengthen the time of that syllable, so that accent and quantity are considered by the best critics as perfectly distinct, and by no means inconsistent with each other. In our language, the accent falls on the antepenultimate equally in the words *líberty* and *líbrary*; yet, in the former, the tone only is elevated, in the latter, the syllable is also lengthened. The same difference exists in *báron* and *bácon,* in *lével* and *léver.* In words of two, and of three, short syllables, the difference between the French and English pronunciation is striking. The former make iambics and anapests, the latter trochees and dactyls. The French say *fugís, fugimús:* the English, *fúgis, fúgimus.* In many instances both are equally faulty; thus we shorten the long *is* in *făvīs,* the plural of *favus;* they lengthen the short *is* in *ōrĭs,* the genitive of *os.* Indeed, both may be said to observe strictly neither accent nor quantity." To observe either strictly is, perhaps, not easy; to observe both is still more difficult. The precise nature of accent does not seem to be fully agreed upon; and, therefore, if, in reading, either *must* be sacrificed to the other, (for which, however, there is no absolute necessity,) it is certainly better, that what is in some degree uncertain, should yield to that which is certain,—that accent should give way to quantity, which *is* ascertained. By reading according to quantity, is not, however, meant, the breaking down, splitting, or destroying the words, by attending to the feet only; but *minus*, *Virgílius*, *Constantinópolis*. All other syllables of polysyllables receive the grave accent.——Except from the preceding rules the enclitics, *que*, *ve*, *ne*, which throw the accent upon the last syllable[1], of the word to which they are joined; as *ámat*, *amátque*; thus *lacrymánsve*, *geménsve*—Virg. *Hyrcanísve*, *Arabísve*—Virg. *Culpétne*, *probétne*—Ovid.[2]

---

the pronouncing the words of a verse, so as to give, as much as possible, its due quantity, in real time, to every syllable. In as much as to this mode of reading we can add an attention to accent, emphasis, cadences and pauses, whether metrical or sentential, in so much, doubtless, will the pronunciation be the more correct, graceful, and harmonious. How the antients pronounced the vowels, whether as we do, or, which is more probable, as they are pronounced on the Continent, it is now difficult to determine. One thing, however, is certain, that they did not give a long sound to a short vowel, nor a short sound to a long vowel. In whatever way we sound the vowels, we ought to attend to their quantity. I shall only add, that a syllable long by nature was sounded more fully, being a reduplication of the same vowel, as *diicere*, *maalus*, an apple-tree, *poopulus*, a poplar-tree. Whereas the syllable long by position, had no other length than its being sustained by the two following consonants, as *dixi*. It is probable also that a syllable short by nature preserved more of its natural quantity than a syllable short by position only.——Such words as *volucris* have the accent, in prose, on the antepenultimate, but, in verse, we should place it on the antepenultimate when the penultimate is considered as short, and upon the penultimate when it is regarded as long; thus,

Et primo similis *vólŭcri*, mox vera *volū́cris*—Ovid.

[1] This is, unquestionably, true when the penultimate is long, as *siderísque*. But it admits some doubt, when the penultimate ends with a short vowel, as in *siderăque*. Should we not, therefore read

Prónaque cum spectent animalia cætera terram—Ovid.

With respect to the accentuation of words introduced from other languages, there seems to be scarcely any general rule, or uniform practice.

[2] It does not happen, however, that *que* and *ne*, at the end of words, are always to be considered as enclitics; and when they are not, the words are accented according to the general rules; as *útique*, *dénique*, *úndique*, &c.; likewise such words, used interrogatively, as *híccine*, *síccine*, &c. Priscian says that in *calefacio*, *calefacis*, and *calefacit*, the accent is on the same syllable on which it falls in the simple verb, namely the second *a*, although in the two last it be the penultimate, and also short. And in the same manner, *calefío*, *calefís*, *calefít*, as in the simple verb. According to Donatus, *siquando* had the accent sometimes on the antepenultimate; according to Servius, *exinde* likewise; and, to Gel-

The accentual marks are seldom used but for distinction's sake. Thus the adverbs *aliquò, continuò, palàm, doctè, unà*, and the like, are marked with a grave accent. Ablatives of the first declension; genitives of the fourth; *nostrûm* and *vestrûm* from *nos* and *vos*; *ergô* used for *causâ*, are written with a circumflex on the last syllable; and sometimes those words which have suffered syncope or synæresis are circumflected; as *poetâ, fructûs, amâsse, flêsti, dîs.* The circumflex is put over the nominative *nostrâs*, instead of which, *nostratis* was formerly used; likewise over genitives in *ii*, when one *i* is cut off by apocope; as *Pompilî regnum, Tarquinî fasces*—Hor. instead of *Pompilii, Tarquinii.*

The three preceding rules are, I believe, those usually given for the position of the Latin accents. Whether the word *accent*, as employed in them, was originally intended to be received in the sense of *tone*, or of *emphasis* or *ictus*, it may, perhaps, be considered difficult to determine; but, notwithstanding the previous definitions of the accents, as consisting in elevation and depression of voice, I have little doubt, that these rules refer, solely or chiefly, to the situation of the *ictus* or syllabic emphasis. One thing clearly appears, from an inspection of the 2nd and 3d rule, the only rules, indeed, by which the pronunciation seems to be particularly affected, that our usual *ictus* or syllabic force, if not identical with the accent there intended, at least uniformly coincides with it on the same syllable; as in *Roma, homo, insons*, emphatic on the first syllable; *Romanus, imperator, parentes, amaverunt*, emphatic on the penultimate; *dominus, Virgilius*, on the antepenultimate. It is almost needless to add, what is so well known, that the enclitics naturally incline our syllabic emphasis to the syllable immediately preceding them; as *ámat, amátque.* With respect to the nature of Accent, and indeed, generally, in all discussions regarding the nature and mutual relations of the accidents or properties essential to a note of speech, much diver-

---

lius, *exadversum* and *affatim*. To these are added *enimvero, duntaxat*, and some others which may be seen in Priscian, Lipsius, or Vossius. Vossius observes, that although the accent may be on the antepenultimate in *perinde* and *deinde*, we are not to conclude that it may be so in *deinceps*, and the like, where the last is long; for that no word can be accented on the antepenultimate, when the two last syllables are long. The penultimate of vocatives in *ius* is accented, although it be short; as *Ovídi, Virgíli, Mercúri;* the reason of which is, that these words formerly had *e* after the *i*, which although they have dropped, they retain the accent on the same syllable as before. To these might be added a few others, as *muliéris*, which, according to Priscian, has the accent on the penultimate though short.

sity of opinion is known to prevail. The subject, it must be confessed, is intricate, and involved in considerable difficulty. If, therefore, in the following humble attempt to elucidate some disputed points, and correct some prevailing misconceptions, it should be found, which he fears is not unlikely, that the writer himself has inadvertently lapsed into obscurity or error, he will have some claim on the reader's indulgence.

Most of the errors, and contradictions, that so frequently occur in discussions relative both to ancient and modern prosody, I have reason to believe, may be traced chiefly to the following sources:—

1st. An imperfect knowledge, and a consequent confusion, of the three distinct properties essential to a note of speech, namely:—1. Quantity, time, or dimension, comprehending the relative proportions denominated *long* and *short*, *open* and *close*. 2. Quality, force, or emphasis, comprehending the properties denoted by the terms *loud* and *soft*, *forte* and *piano*, *strong* and *feeble*, *emphatic* and *remiss*, or *unemphatic*, *thetic*, and *in arsis;* the essence, we know, of rhythm, in all modern tongues. And, indeed, as the organs of speech cannot be supposed to vary, and, consequently, the process of verbal utterance, in all ages, must have been uniformly the same in kind or manner, we entertain not the smallest doubt, that the same prominent, unavoidable, and alternately or periodically obtrusive properties, constituted also the essence of rhythm in all the antient languages. 3. Tone, tune, or accent, comprehending the *pitch*, and the *rising* or the *falling* inflections, of words and syllables, termed the *high* and the *low* notes, the *acute* and the *grave* accents; an accident in which chiefly consists the melody of speech. A note of speech, then, must be of some time; and, whether it be long or short, it must be either emphatic or remiss; and, whether long or short, emphatic or remiss, it must have some musical pitch, and be either an acute accent or a grave accent, that is, a rising inflexion or a falling inflexion, or a combination of the two; variations, however, which, in speech, do not commonly succeed each other, as is generally the case in music, *per saltum*, or at intervals, but in constant and almost imperceptible slides or undulations. Every vocal and articulate sound, therefore, possesses these three accidents. According, however, to the different genius of different languages, any one of the three may so far predominate, in the usual mode of speech, over the others, as to *seem*, from its prominence, the principal, if not the only, accident; and, in a faulty or unnatural pronunciation of a language, any one of the accidents may occasionally acquire undue preponderance. But we are not hence to infer that any one of them is utterly extinguished. Quantity, it is probable, may have obtained, at some period, most attention in the pronunciation of the antient languages, as quality now has in that of the modern tongues. Hence it may be, that the poetry of the former is regulated chiefly by a certain regard to long syllables and short; and that of the latter by a similar regard to emphatic syllables and unemphatic.

2d. The want of a distinct and specific notation for each of the three accidents.

3d. The circumstance, that length of quantity, emphasis, and the rising inflexion, are found to coincide most frequently on the same note; a coincidence for which it would not be difficult to assign a satisfactory reason.

4th. The utter impossibility of recovering an accurate knowledge of the *accentual*, or even of the *emphatical*, pronunciation of a *dead* language; or, indeed, of fixing, by rule, the tones or accentuation of *any* language.

5th. The notion that quantity, emphasis, and tone, necessarily interfere with and influence each other; but yet that it is possible to read *well* by quantity, without any observance of emphasis or of tone; or to read *well* according to emphasis, without any regard to tone or to quantity; in other words, that it is possible to read the ancient languages well, neglecting, or sinking altogether, one or two of the accidents.

6th. The want of a special, appropriate, and univocal prosodical nomenclature. Hence, 1. The misapplication, *at least* among the moderns, of the term *accent*, to designate *syllabic emphasis;* a circumstance which has contributed to the almost universal confusion of the two distinct qualities properly denominated by these two different terms. 2. The common use of the term *high*, to designate the property of *loud*, and *vice versâ.* 3. The general acceptation of the word *low*, as a correlative term both to *loud* and *high*. 4. The prevailing error in the grammars of modern tongues, and in the writings of modern authors, of terming an emphatical syllable, a long quantity, and an unemphatical syllable a short quantity. 5. The two-fold application to such words as *voice*, *vox;* *syllable*, *syllaba;* of such verbs as *lower*, *depono*, *demitto*, *deprimo;* *raise*, *elevo*, *acuo*, *attollo;* in reference either to the vocal slides or inflexions, or to the distinctions merely of softness or loudness—sometimes in reference to quantity; see also Lily's 2d and 3d special rule. 6. The various interpretations and acceptations of the ancient terms *arsis* and *thesis*, some authors referring them respectively to acuteness and to gravity of note; some, in like manner, to loudness and softness; and others, in both respects, just reversing the references; some uniformly assigning the first part of a foot, without considering whether it be the beginning or the middle of a *bar*, to the *arsis*, and the last to the *thesis;* and others, with similar incaution, uniformly placing the *thesis* first, and the *arsis* last; opposites, if considered as general rules, without doubt, equally incorrect. 7. The undefined nature of the terms *ictus* and *percussio*, some referring both to the accident of tone or accent, others to that of quality or emphasis; some considering them as denoting identical, and others dissimilar effects; and some contending that the former denotes only a part of what is denominated by the latter, but without furnishing a clear explanation of the precise nature either of the part or the whole. Reasoning from the principles and practice of our own tongue, we should not deem it unlikely, that the *ictus* may have been generally intended to designate the usual emphatic or thetic influence, falling alternately or periodically on one or more of the syllables of every hypermonosyllable; and that the *percussio* may have distinguished the preeminently emphatic or thetic syllable of the longer polysyllables, or perhaps of compound or polysyllabic feet. 8. The various uses of the word *cæsura*, which is sometimes used to denote the cutting or separation of a word, the syllable separated, and the pause of separation; and is applied, too, to whole verses and to single feet. Its synonym *tome*, also, is used for the separation of a verse, and seems to be sometimes applied to the first part of the verse separated, or to any equivalent combination of syllables. 9. The different acceptations of the word *cadence*, which is used to denote the fall of the voice, with regard either to tone or to force, and the rhythm, flow, or general harmony of an expression. 10. The unqualified application of the names belonging to the ancient feet, regulated by quantity, to the modern feet, regulated by quality; a circumstance which has led some to suppose that both ancient and modern poetry are directed precisely by the same principles. 11. The various imports ascribed to such terms as ἐυμέλεια, ἐυρυθμία, *melody*, *harmony*, *modulation*, &c. 12. The various senses in which the term *tone* is employed. It denotes sometimes the mere sound or voice itself, a note of speech or song, the musical gradations of a series of sounds, and sometimes the peculiar intonation of a province or country. 13. The lax sense of the ancient term *rhythmus*. (1.) It was sometimes spoken of as synonymous with foot; thus Dionysius, of Halicarnassus, says, τὸ δ' ἀυτὸ καλῶ πόδα καὶ ῥυθμον (*De Struct. Orat.* sect. 17.) And Aristides, ῥυθμὸς τοίνυν ἐϛὶ σύϛημα ἐκ κρόνων κατά τινα τάξιν συγκειμένων. (*De Musica*, l. i. p. 31.) Rhythm is a system of times put together in a certain order. (2.) Again: not the same *order*, but the same *quantity*, of times, was denoted; for example, the dactyl and the anapæst are in the same rhythm, because they each consist of the same times. So, Quintilian, *Rhythmi, id est, numeri, spatio temporum constant.* (*De Inst. Orat.* l. ix. c. 4. p. 479.) The truth probably is, that, as insulated feet or separate metres, a trochee and an iambus, and a dactyl and an anapæst, must be considered respectively as the reverse of each other; but that in succession, the trochaic and the iambic rhythm, and the dactylic and the anapæstic, are respectively considered the same. (3.) The word *rhythmus* sometimes denotes the *measure*, or a number of movements, agreeably united, of which the ear is to be the judge. So, Cicero, *Quicquid est enim quod sub aurium mensuram aliquam cadet, etiamsi abest a versu, numerus vocatur, qui Græcè* ῥυθμὸς *dicitur.*

(*De Orat.*) Here the word seems to refer to the *concinnitas*, or general harmony of period, which results, not so much from any minute attention to a certain succession of feet or syllables, as from the choice, order, proportions, and arrangement of its constituent words, clauses, and members.—Nothing is more perplexing, or a greater source of error and of captious dispute, than the vague, indefinite, or equivocal use of technical terms. Were writers more careful in defining, and in using such words, there would be fewer disputed points, and these would much sooner, if not more satisfactorily, arrive at their natural conclusion. We feel no hesitation to declare our belief, that the complete practice of ancient prosody is irrecoverably lost; nor, we do assert, will its mere theory ever be intelligibly discussed by modern critics, till the real meaning and import of its technical terms shall have been precisely ascertained.

I shall now proceed, without restricting myself to any particular order, to exhibit, with occasional remarks and illustrations, some of the misconceptions on the subject both of ancient and modern Prosody.

That learned critic, Isaac Vossius, affirms (in his work *De Poematum cantu et viribus Rhythmi*), that we have no rhythm at all in our poetry; that we mind nothing but to have a certain number of syllables in a verse, of whatever nature, and in whatever order; that there is nothing but confusion of quantities in the modern odes; that the moderns have no regard to the natural quantity of syllables; and have introduced an unnatural and barbarous variety of long and of short notes, without any regard to the subject and sense of the verse, or the natural pronunciation. Nothing can be more untrue than the substance of these remarks. That the accident of quantity is not much regarded in English poetry, nor in that of other living languages, is a fact which no one conversant with the subject will be inclined to question. For a modern verse is regulated neither by the mere measure, nor by any particular order, of times. But doubtless the same care that the ancients devoted to the regular arrangement of their *longs* and *shorts*, the moderns devote to that of their *emphatics* and *unemphatics*; in the due and natural observance of which consists the essence or rhythm of their poetical compositions. Rhythm, then, the English language does possess, similar in its nature, we will venture to assert, to that of the ancients, the essence of both consisting, not in the mere drawl of quantity, nor in the fluctuating and fugitive tones of syllables, but in the prominent, natural, and regularly varied distinction of syllabic emphasis and remission. Trissino, a famous Italian poet, justly observes "that, as the ancient feet were determined by the quantity of the syllables, so in his language they are determined by the accent," (i. e. syllabic emphasis.) "This (adds Pemberton, in *Observ. on Poet.*) is equally true in our tongue; and for this reason, that, whereas the ancient accent is represented to be only a variation in the tone, and had no relation to the quantity of the syllable, ours is constantly attended with an emphasis which implies greater length in the syllable." Here there appear to be at least two blunders, the confusion of accent and emphasis, and the assertion that syllabic emphasis implies greater length of syllable, which is not always the fact. But in some points regarding this subject, Dr. Arthur Browne seems to have erred even more than his fallible predecessors. He observes (7th vol. of Irish Transact.) that "the modern Greeks make accents the cause of quantity; they make the syllable long on which the acute falls; and they allow the acute accent to change the real quantity. They always read poetry, as well as prose, by accent." That either the acute accent, or the syllabic emphasis, (two things, however, widely different,) may fall most frequently on a long syllable, is not at all unlikely; but that, in any language, either accent or emphasis can be "the cause of quantity," is a most unnatural supposition, one which will obtain credit from no person that has any clear conception of the distinct natural properties belonging to a note of speech. No such relation subsists between them. The truth however is, that Mr. Marsh, the learned translator of Michaelis, asserts the contrary; he states that he heard a Greek priest distinctly mark, in his pronunciation, both accent and quantity. But he appears to say nothing respecting the syllabic emphasis, which is much to be regretted; for, since so prominent an affection could not be overlooked, a suspicion may remain, that, while he imagined he was remarking the accent, his attention was arrested merely by the more commanding quality of syllabic emphasis. It is indeed too true, that, from the circumstance of our syllabic emphasis being commonly termed accent, even our most intelligent writers on the subject seem to forget, or not to know, that there really does exist such a quality as accent or tone, altogether different from that of emphasis falsely termed accent. Still, however, his assertion would prove the correct observance of syllabic emphasis and quantity. Indeed I am inclined to think that Dr. Browne himself, when he wrote, did not understand the difference between accent and emphasis. When he employs "accent" or the "acute accent," he appears to mean *syllabic emphasis*. "They always (he says) read poetry, as well as prose, by *accent*." And were they ever read correctly, otherwise? He probably then meant to say, that, in their poetry, syllabic emphasis has the same predominance that it possesses in our own, and in that of other modern tongues. "In the English language (adds Dr. Browne) accent and quantity always agree." Nothing can be more untrue, whether, by the term *agree*, he refers to their *identity*, or to their *coincidence on the same note or syllable*; or whether by *accent* he means *tone* or merely *syllabic emphasis*. An acute syllable, an emphatic syllable, and a long syllable, are widely different one from another; nor do the qualities always coincide on the same syllable. The first syllables of *tyrant*, *private*, and of *tyranny*, *privy*, are both emphatic; and yet the first syllable of each of the former two is long or open, while that of the latter two is short or close. Their tones too are probably dissimilar. There is little doubt that both Primatt and Browne, in their conceptions, that the rhythm of verse consists in a due regard to accent, have mistaken one property of speech for another, or, at least, have improperly employed one term for another. With respect, however, to the nature of modern verse, and the accidents of a note of speech, the French grammarians seem to have carried their absurdities to the greatest extent. The French language is said to have no *accent*, meaning, I suppose, syllabic emphasis. Their philologists prescribe as a universal rule, that, "*pour bien parler François, il ne faut point avoir d'*accent;" and they contradistinguish our language from theirs by calling the English "*une langue* cadencée." Moreover, it would seem that their poetry is independent on accent, emphasis, or quantity; for as to a verse, "*il ne consiste qu'en* certain nombre de syllabes." Such remarks, and such definitions, are altogether incorrect. The French certainly ought to be the best judges of their own language; but, if I can trust to my ear, I think that they do, and, if to my judgment, that they must, have some degrees of syllabic emphasis and remission. That in their language there is more of *levity* (if I may so use the word), or of relative weakness, than in others; and that in their polysyllables they have not, as in English, one emphatic syllable *regularly* rendered pre-eminent, are circumstances which I do not mean to question. But, were any Frenchman to attempt to point out intelligibly the difference between the English word *impossible*, and the French *impossible*, the result, I imagine, would be, that *almost* the same eminence which the English assign to their syllable *poss*, the Frenchman will give to the second *i* of the French word. That the French language then possesses syllabic emphasis, and that the regularity and harmony of their verses consist in the alternation of emphasis and remission, are facts that appear to me abundantly evident. The following lines, for example, from Racine, are in the even cadence, being iambic hexameters, with the even syllables generally thetic or emphatic:

> Celui qui met un frein à la fureur des flots,
> Sait aussi des mechans arrêter les complots.

In the following lines the cadence is evidently anapæstic:

> Il faut nous s'entre-aider, c'est la loi de nature.
> Ce monarque, protecteur d'un monarque, comme lui.

On precisely the same principle are the verses of other modern languages constructed: thus, in the Spanish, the following is an iambic pentameter, hypercatalectic, the emphasis being on the even syllables:

> Pastores que dormis en la majada.

Thus also the Italian; as in the following couplet, which likewise has in each line a hyperrhythmical syllable:

Che viver più felice e più beato,
Che ritrovarsi in servitù d'amore!

And here it is worthy of observation, that on the first syllable of *ritrovarsi* and of *servitù* is placed, as happens in English words, the inferior emphasis, the primary being on the third syllable. It is needless to exemplify the principle by reference to the English language. It is surprising then that Mr. Mitford, the learned and elegant historian, should observe (Harmony of Language) that "he often gave his attention, at the Paris theatre, to the declamation of the best actors, with the particular purpose of *gathering* the nature of French verse; but that he ever remained ignorant what it is that, under French rules, can make a French verse, with the requisite number of syllables, a more or less harmonious verse." The general inferiority of their emphasis is probably one reason why, to mark clearly the boundary of the line, their verses are generally concluded with very full rhymes. If in the preceding French rule real accent or tone were meant, then we must observe that the French have accent and variety of accent, that every vocal or articulate sound proceeding from a Frenchman's mouth has some musical pitch, and is a note either of speech or song. The French language therefore is not, as writers have stated it to be, an exception to the principle that to every language belong accent, quality, and quantity.

The late Bishop Horsley, in his elaborate and valuable treatise "On the Prosodies of the Greek and Latin Languages," seems to have confounded real accent or tone with syllabic emphasis, or *our* modern accent. "It appears (he says) that the acute, which is a sharp stroke of the voice upon some one syllable of the word, is in truth the only positive tone. The grave consists merely in a negation of that acuteness." "The natural tendency of the acute (he adds), contrary to the prejudice of the English ear, is to *shorten* the syllable upon which it falls," while, on the other hand, Primatt asserts that it makes a short syllable become a long one. And, although he observes, with approbation, that "the Halicarnassian says that the circumflex was a mixture of the acute and the grave," yet he doubts whether "circumflexion be a different thing from acuteness," and considers the circumflex accent "as a compound mark of accent and quantity." What he means by "a sharp stroke," he does not seem to have clearly explained. It is pretty evident, however, that he means nothing essentially different from what is termed *ictus*, or syllabic emphasis.

Now, it is almost needless to observe, that an acute accent is in reality a rising inflexion, and has no necessary connexion with any stroke of the voice, since it may affect either an emphatic or an unemphatic syllable. Besides, the definition of circumflexion, which he appears to approve, is not very consistent with his explanation of the two simple accents, which, as far as tone is concerned, would form a combination of something and nothing, of a positive quality and its mere negation. While professing to regulate accent or tone, which we suspect never was, and never could be, completely subjected to rules, the learned author, doubtless, was unconsciously laying down rules merely for syllabic emphasis.

There are few subjects connected with language, on which writers have been more divided in opinion, than on the nature of ancient rhythm, and the manner in which antient poetry ought to be pronounced. In contrasting the Latin position of his sharp stroke, as in πρόσεφη, with the Greek, as in προσέφη, in the following line,

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχίλλευς,

Dr. Horsley allows that the two first syllables will be short either way; but he thinks that, in following the former mode, it will be difficult, if not impracticable, not to shorten the final long syllable φη; but that, by following the latter, the reader will be compelled to give φη with its true length of sound. "True, (observes a Monthly Reviewer, vol. xxv. 256,) but he will also feel himself compelled to lengthen the sound of προς; and, indeed, we believe it impossible to pronounce two consecutive short syllables with the same brevity." Either way, I see little danger to quantity. By the former mode, the word, in regard to emphasis and quantity, will pretty much resemble the English word *prostitute* or *substitute*, the noun *attributes*, *enterprise*, *runaway*; by the latter, such English words, as the verb *attributes*. For my own part, in reading this line, I should feel no hesitation to lay the *ictus* or emphasis on the last syllable of the word, as I would on our English word *entertain* I consider a dactyl or a spondee as a metrical cadence or complete rhythmical pulsation, including *thesis* and *arsis*, equivalent to a musical bar, and constituting an aliquot part of the verse, the first syllable of each being thetic or emphatic, and the remainder of the foot being in *arsis* or *remiss*. Feet may be regarded, so far perhaps as melepy is concerned, as a poet's words; and, therefore, in reciting a hexameter verse, I would uniformly lay the emphasis on the first syllable of a dactyl and spondee. The last syllable however of the dactyl, though in arsis, will, of necessity, not be equally weak with the middle syllable. And in such a mode of recitation, unless too great a pause be made between the feet, there will be no danger whatever, either by metrical connexions or separations, of destroying the intelligibility of the words. In reciting the following English line,

Ah! | come not, | write not, | think not | once of | me,

the two monosyllables have the precise effect of a dissyllable; and yet no hearer, possessing a competent knowledge of the language, would misunderstand either the words or their meaning. Our longer words too are perfectly intelligible, even although, by receiving two distinct emphases, they may seem, in a deliberate recitation, to be broken into two distinct words. It is chiefly by a sort of *staccato* utterance, by making an unnecessary long pause after each foot, and by erroneously laying our syllabic emphasis on its last syllable, that in reading ancient hexameter, as it is termed, by quantity, we seem to scan, rather than to read, destroying the integrity of the words, and, as far at least as emphasis is concerned, to convert dactyls into anapæsts, and spondees into iambuses.

Let the dactyl be pronounced, in regard to time and force, somewhat like our English word *curious* or *warily*, and the spondee like *timepiece* or *warlike;* and, I apprehend, neither will quantity be much falsified, nor will emphasis be essentially injured. In this way, two out of the three accidents of speech will be tolerably preserved. But then it may be asked, what becomes of real accent or tone? The complete practice, I answer, if not, also, even the theory, of the Greek and Roman accentuation, is irretrievably lost. But, if a line be read in the way which we have ventured to recommend, not with the monotonous drawl of a child learning to read, but with our natural and unaffected pronunciation, and a due regard to sense and pause, it will be found to possess, at least, all the melody or accentual music of English speech, (which cannot be different in kind from that of Greece or Rome,) arising from variety of pitch and inflexion, every syllable, whether long or short, emphatic or unemphatic, having been uttered in some accent, or combination of accent, commensurate with the time of the syllable, the acute or rising inflexion coinciding most frequently with the long and emphatic quantity. By a regular adjustment of the syllabic emphasis, the ἐυρυθμία will be regarded; in the natural accompaniment of tones, the ἐυμέλεια will not be altogether lost; and, by a due observance of the relative time of each note or syllable, the perfection of both will be most essentially promoted.

But Dr. Horsley's object was certainly a rational one, viz. not to supersede quantity, nor to annihilate accent or emphasis, but to preserve both; to prescribe rules for accent (syllabic emphasis), so as to render it " not destructive of quantity, but subservient to it." And yet, doubtless, even ten general rules could not be necessary to ascertain the proper position of the syllabic emphasis in hexameter verse, or in any other species of verse, antient or modern; and ten times the number would be insufficient to fix the accentuation of any language. Although, however, his rules in regard to the changes which he " conceives the tones of connected words to have undergone," may not be deemed unobjectionable, no one will deny that many of this eminently learned prelate's remarks are well entitled to the notice of every classical scholar. While grammarians, whether antient or modern, are laying down rules for *fixing the accentuation*, it is probable; that they mean by *accent*, nothing but *syllabic emphasis*. Accentuation, in any language, never was, nor could be, fixed; for the accents must always have been liable to variation, according to the position of the words, whether in question or in answer, in a suspended, or in a final sense; since tone consists in the natural modulation of the voice, which accompanies the verbal expression of our sentiments and emotions.

Dr. Horsley's treatise was attacked with some ability, and not a little flippancy, in the postscript to a work entitled *Metron ariston*, ascribed to Dr. Warner, and most extravagantly and unwarrantably panegyrized by the Monthly Reviewers and other critics. The object of this publication is to support the principles of Adolphus Mekerchus, who, in his commentary *De veteri et rectâ pronuntiatione linguæ Græcæ*, was a strenuous advocate for reading every syllable, according merely to its quantity. A strange project truly! There can, in truth, be no rational objection to reading by quantity; but we deny the possibility of reading by quantity alone. As emphasis cannot be neglected, why should *it* not be put under some sort of regulation? But we further remark, that, while Dr. Warner conceives that he is reading by quantity alone, it is quite evident that he is really reading chiefly with attention to a particular position of the syllabic emphasis, since he assimilates his favourite mode of pronouncing Greek and Latin verses, with "the modulation observed in the English, with which his examples are associated in similar measure;" ex. gr.

Ades, | Pater | supreme,
Thy head | with glo | ry beamy!
Fortu | na no | mutat | genus,
With glit | ter and | with names | what fuss!
Lenes | que sub | noctem | susurri,
When lads | to meet | their lass | es hurry.

Now, what is this but reading chiefly according to syllabic emphasis, the predominating accident in the composition of our own poetry? But we are far from objecting to this mode; our objection lies chiefly against the inapposite terms in which the doctrine is couched, one accident of speech being evidently mistaken for another, and against the pompous manner in which it is introduced as communicating "a new pleasure." Dr. Warner, however, does not stand alone in this misconception. Almost every modern advocate for ancient quantity, of whom we have any knowledge, seems to regard a long quantity as precisely identical with an emphatical syllable; and to imagine that, while he is recommending, in reality, nothing else but a particular adjustment of the emphasis, he is strenuously supporting the cause of much-injured quantity. It is certainly true, however, that, in all languages, strength and extension of sound, and perhaps, we may add, acuteness too, more naturally, and, therefore, more frequently, coincide on the same note or syllable: hence, probably, the almost universal confusion of the really distinct properties of emphasis (quality), quantity, and tone. It would seem, that the particular state of organic tension, necessary for the production of the emphatic impulse, is peculiarly adapted, not only for protraction of sound, but perhaps also for elevation of note. Even Mekerchus himself, in allusion to what he terms reading by quantity, observes, *Si hoc modo pronuntiaris, servatâ syllabarum quantitate, etiam ut versus non digeras in pedes, quis tamen αρσιν et ϑεσιν non audiat, et suavissimâ horum versuum gravitate non capiatur?* Now, although a proper attention to quantity may be the more likely mode of ensuring the proper rhythm, as indicated by *arsis* and *thesis*, and *vice versâ;* we do maintain, that reading by mere quantity, were it practicable, would not of itself produce those varieties indicated by *arsis* and *thesis*, in as much as the essence of rhythm does not, and cannot, consist in an observance of mere quantity.

We do not, however, mean to deny that time is necessary to rhythm, but to assert that the essence of rhythm does not consist in time. That *arsis* and *thesis* may be observed in the proposed mode of reading, is likely enough; but *then* it will be found, that, in the recitation of Mekerchus, Dr. Warner, and "the learned ecclesiastic," with whose pronunciation the latter was so fascinated, *their long* syllables are fully as much characterized by *emphasis*, as by *extension* of sound.

Emphasis, not quantity, we conceive to be the true pulse of speech. Time itself, in a mere *continuation* of longs and shorts, cannot, we apprehend, be the time-measurer or time-beater. Syllables of equal length can, of themselves, impress no character of cadence. Without the variety produced by some other accident than quantity, whence could arise the rhythm of a drawling succession of monochronous syllables, whether termed spondees or pyrrhics? The most exact pronunciation, indeed, of longs, and shorts, in any possible order, would, otherwise, be nothing but mere nerveless and exanimate syllabification.

Cicero observes, "Numerus in *continuatione* nullus est; distinctio, et æqualium et sæpe variorum intervallorum *percussio*, numerum conficit." It is by the alternation of emphasis and remission, that intervals and proportions of time are duly discriminated and *audibly* indicated. The prominent variation of syllabic force and feebleness must have been generally known before tones could be analysed, or quantities were clearly ascertained, and must have been instinctively and irresistibly *felt*, as the vital principle both of speech and song. It is not conceivable that an accident of speech, which constitutes almost the sole regulating principle of modern versification, could have been overlooked, or should not have been deemed a consideration of the highest importance, in the composition and recitation of ancient poetry. Its existence needs not to be proved by authorities, since it is founded in the very nature of things, in the action and powers of the organs of speech. Without an intervening pause, it is physically impossible to pronounce two consecutive syllables, whether long or short, with the same strong syllabic emphasis; there must be a re-action of the primary organ of syllabic impulse, either during a pause, or on a remiss note or two, for speech is effected, not by continuous, but reiterated action: and, in the utterance of even two consecutive weak syllables, it will be found, that there is not the same degree of weakness; hence the alternate or periodical nature of emphasis and remission, which we conceive to be the essence and governing principle of rhythm, and believe to have been *visibly* indicated by the action of *thesis* and *arsis*. It is upon this principle, that every English word of two syllables, has *necessarily* an emphatic impulse upon one of them. The longer words may have two or three impulses, their syllabic position being generally determined by the seat of the primary or pre-eminent emphasis. In this manner are English and other modern languages enunciated. Thus also are Greek and Latin now pronounced. And in a similar manner must they always have been pronounced, unless, indeed, the Greeks and Romans had their organs of speech differently constructed, or differently gifted, from those of modern times. We entertain not even the smallest doubt, for example, that the pronunciation, so far *at least* as concerns emphasis, of the ditrochee, *comprobavit*, a cadence or close, with which, we are told, by Cicero and Quintilian, that the Asiatics were wonderfully delighted, was precisely similar to that of our word *approbation*, a cadence, perhaps, equally agreeable to modern ears: that, in point of emphasis, (the present part of the question does not regard quantity,) it consisted, like the latter, of a weak and a strong *modern* trochee; or, to speak more correctly, that, as, in the English word, the inferior emphasis was laid on the first syllable *com*, and the stronger on *a*, the penultimate. In regard both to emphasis and quantity, it is certain, that each word furnishes a fine flowing cadence. True then it doubtless is, in one respect at least, although often questioned, that *rhythmus est metro potentior*. There is nothing in the nature of things, to determine whether the two syllables of a dissyllable shall be both long, both short, or one of each kind. Far otherwise with respect to emphasis. And hence it probably is, that in the composition of verse, to the almost utter neglect of *passive* quantity, rhythm, or the unavoidable pulsation of alternate emphasis and remission, still survives, and may be said to reign supreme lord of the ascendant. We again repeat it, Is it rational to suppose that such a connate principle in human utterance could have been overlooked by the antients? Presuming that it could not be overlooked, we would ask, In what *terms* have they characterized its *effects on speech*, if these are not to be regarded as the essence of the antient *rhythm*?

We are well aware of the discrepancies observable among the ancient writers, and among the modern too, on the nature of the ancient rhythm. We presume, however, to think, that the authority of Aristides, who was not only a grammarian, but a musician, is entitled to the highest credit. He writes, (Meibomius, vol. 2, p. 49,) *τον μεν ῥυθμον εν αρσει και ϑεσει την ουσιαν εχειν, το* δε μετρον εν συλλαβαις και τη τουτων ανομοιοτητι, that rhythm has its essence in *arsis* and *thesis*, but metre in syllables and their difference; and he afterwards plainly refers to its *name* and *office*, when he speaks of the ἀγωγὴ ῥυθμικῆς ἐμφασεως, as Steele justly translates it, *drift of rhythmical emphasis*. He observes also, that ἄρσις μέν εστι φόρα σώματος ἐπὶ τῶ ἄνω, θέσις δέ ἐπὶ τῶ κάτω ταυτου μέρους, (De Musicâ, p. 31,) that *arsis* is the raising up of some part of the body, and thesis is the moving down the same. And adds, that "the dactylic and trochaic feet begin with thesis, and end with arsis; but the anapæstic and iambic begin with arsis and end with thesis." (Id. pp. 36, 37.) Hence it would appear that the Greek and the Latin *rhythmus* was analogous to a *bar* of music; the former comprising syllables, the latter consisting of notes; the measure and quality of both being indicated by time-beating, or the pulsation of thesis and arsis. If the foot began with an emphatic syllable, it was measured *per thesin*, by the hand first down, or the *supplosio pedis*; if, with an unemphatic syllable, it was measured *per arsin*, that is, by the hand or foot first up; so that, according as the first part of the foot was emphatic or unemphatic, the measuring of it began either with *thesis* or *arsis*. A line, beginning with *arsis* would be considered, we presume, as if commencing in the middle of a bar. The preceding account of the matter, we think much more accordant with the truth, than that which is furnished by Hermann, (*de Metris*, p. 18,) who seems to refer *arsis* either to *loudness* or to *acuteness* of voice (we do not pretend to determine which); and *thesis*, in like manner, to either *softness* or *gravity*. These are his words, "Ea vis et veluti nisus quidam, quo *princeps* cujusque ordinis *sonus* ab insequentibus distinguitur, ictus appellatur; Græci αρσιν vocant, ab *elevatione vocis*," (whether does he mean *loudness* or *acuteness*?) "insequentesque sonos a *demittenda voce*," (*softness* or *gravity*? "in θεσει esse dicunt." Had he put *thesis* and *arsis*, with their respective explanations, in the place of each other, and at the same time substituted *pes* or *manus* for *vox*, I am inclined to think the words of his definitions, and their application, would have come much nearer to the truth. For we conceive *ictus* and *thesis* to be synonymous, the foot or hand being here put down, and lifted up at *arsis*.

That rhythm and metre are different things, and that the ancient rhythm was identical in kind with the modern, we may, I think, fairly presume from the words both of Quintilian and Longinus. The former concludes the well-known passage, in which he is elaborately discriminating metre and rhythm, with these words, "*Metrum in verbis modo, rhythmus etiam in corporis motu est*," that metre exists in words only, but that rhythm may be exhibited equally in the motion of the body (as in dance). To the same effect are the words of Longinus; Διαφέρει δὲ Μέτρον Ῥυθμοῦ· ὕλη γὰρ τοῖς μέτροις ἡ συλλαβὴ, καὶ χωρὶς συλλαβῆς οὐκ ἂν γένοιτο Μέτρον. Ὁ δε Ῥυθμὸς γίνεται καὶ ἐν συλλαβαῖς, γίνεται δὲ καὶ χωρὶς συλλαϐῆς· καὶ γὰρ ἐν κρότῳ. *Longin. Fragm.* Metre differs from rhythm; for syllables are the material of metre, and without syllable there can be no metre: but rhythm may exist either in syllables, or without them, for strokes (as in beating a drum) are sufficient to produce rhythmus.

I am not ignorant either of the artificial polysyllabic feet mentioned as existing in ancient prosody, or of the alleged intricacy of the ancient rhythmus. It is, however, stated as the opinion of Austin, that a foot ought not to exceed four syllables. Dionysius (de Struct. Orat. sect. xvii. ad fin.) says, that it should not be less than two, nor more than three. Cicero (Orat. 218,) says, "Pæon, quòd plures habeat syllabas quàm tres, numerus a quibusdam, non pes habetur." And Quintilian seems to be of the same opinion: "Quicquid enim supra tres syllabas, id ex pluribus est pedibus." (Inst. 1. 9.) But, be this as it may, the *natural* foot or step must have consisted of, and been measured by, one *arsis* and one *thesis*. There could not have been, we apprehend, more than two, or, at most, three syllables in *arsis*. And when, according to the particular quantities which it measured, the hand or the foot had performed the appropriate motions, the natural foot must have been complete; with a renewal of these motions, another foot or rhythmus must have commenced. With respect to rhythm, I must confess, that I know of but two kinds, existing in nature, usually, I believe, termed common time, and triple time; and these, I apprehend, must always have been the same, whether in speech or in song.

Much, however, as we would contend for the importance and influence of emphasis in the recitation of ancient verse, we cannot coincide in the *literal* interpretation of those words in the Scholiast, which have been so often commented on, namely, Ὁ ῥύθμος, ὡς βούλεται, ἑλκεὶ τους χρόνους. Πολλάκις γȣν καὶ τον βράχυν χρόνον ποιεῖ μακρόν. The meaning has been supposed to be this, that, when a short syllable occurred, where a long one was required, the rhythmus would require a following *inane* or *rest;* so that, although the syllable would not in reality be lengthened, the proper time of the line would thus be completed. To the preceding strange dogma, Marius Victorinus has added, that "rhythm will often make a long time short." We know that, in reading English verse, we are sometimes compelled, if we yield to the drift of the rhythm, to give an emphatic utterance to a syllable not naturally emphatic, and to pass remissly over syllables naturally entitled to syllabic force. All, then, we suspect, intended to be intimated in the preceding words is, that the position of the syllabic emphasis commonly observed in prose, was not always regarded in poetry, or that the rhythm gives an emphatic utterance to a short, a doubtful, or an unemphatic syllable, or to a natural short quantity in position, if in the verse it should happen to occupy an emphatic situation. Emphasis, though often mistaken for length of quantity, with which it most frequently coincides, is not quantity; nor can it, strictly speaking, impart that which it neither is, nor essentially possesses. But we do not mean absolutely to deny, that, in compositions in which there existed variety of feet, occasional modifications of quantity, without, however, altering its specific character, and occasional pauses, might have been necessary to make the metre keep a due pace with the rhythm.

An instance of the application of the preceding principle, it is probable, we have in Virgil's

————pecudes, pictæque *volucres*.
Georg. iii, 243. Æn. iv, 525.

in which the middle syllable of *volucres*, commonly unemphatic, and naturally short, though it may be deemed long by position, becomes emphatic, by being put into the place of *thesis*. On this line, Quintilian observes, "Evenit ut metri quoque conditio *mutet accentum*, nam volúcres, *media acuta* legam; quia, etsi brevis naturâ, tamen positione longa est, ne faciat Iambum, quem non recipit versus heroicus." Whether, by *accentus*, Quintilian really refers to *accent*, properly so termed, or *tone*, or to *our accent* or syllabic emphasis, I shall not, notwithstanding the "media *acuta*," in the context, attempt to determine. It is indeed not unlikely, that the accentuation of the middle syllable may vary, with the change of the syllabic emphasis, and the decision of the quantity. I agree, however, with Mr. Steele, in thinking, that the liberty which was taken by Virgil in this place, was not, strictly, what the words of Quintilian might imply; but was, precisely, the putting the syllable *lu* in *thesis*, whereas it, naturally, should have been in *arsis*; or, in other words, Virgil put it into a place where it must be pronounced emphatically, though by its nature it was unemphatic. Such liberties, as the preceding one, we may add, occur most frequently towards the end of a line; and this circumstance may perhaps have arisen from the idea, that, in such a position, the syllable is the less likely to evade the ἀγωγὴ ῥυθμικῆς ἐμφάσεως, or drift of the rhythmical emphasis. Similar peculiarities, observable in other antient poets, may, probably, be accounted for on the like principle. In the versification of Homer, a vowel, naturally short, sometimes occurs as the first syllable of a foot, whether at the beginning of a verse, or in the middle of a word, the syllable, which is thetic, being rendered sufficiently prominent, under the drift of the rhythm, for the general harmony of the verse, by the *ictus metricus* or syllabic emphasis.[1]

---

[1] This long Note, which may perhaps be deemed a very unimportant one, hastily transcribed and chiefly from *memoranda*, which had been lying by me for several years, was sent, at once, to the *Month. Mag.* for insertion, and began to appear in the year 1814. There is an evident coincidence between the concluding sentence of it, and an opinion, previously published, of Professor Dunbar's, in elucidation of the versification of Homer; with this difference, however, that those syllables which the learned Professor considers to be in *arsis*, I have considered as in *thesis*, the *emphatic* syllable being, in my opinion,

OF THE FIGURES OF PROSODY.

The syllables of words in verse are affected in eight different ways:—By Cæsura; by Synalœpha, and Ecthlipsis; Synæresis, and Diæresis; by Systole, and Diastole[1]; and by Synapheia; which are commonly called the Figures of Prosody.

OF CÆSURA.

When, after finishing a foot, there remains one syllable of the word, this circumstance is called *cæsura;* a term which is also sometimes applied to the syllable itself thus *cut off,* and which forms the first part of the following foot.

There are commonly reckoned four species of cæsura; the *triemimeris, penthemimeris, hephthemimeris,* and *ennemimeris;* or, according to the Latin, the *semiternaria, semiquinaria, semiseptenaria,* and *seminovenaria;* so named

[1] By some, cæsura is not enumerated among the figures; systole and diastole are referred to poetic license; and ecthlipsis and synalœpha are included under the general term of *elision.*—The term *cæsura* is sometimes applied to that separation, or short pause, which, under the influence of the rhythmical movement, naturally occurs, in reading a verse; dividing the line, as it were, into two members. As in English, and other modern poetry, its place in the line seems to be determined, rather by the disposition of the syllabic emphasis of the words, in connexion sometimes with the sense, than by the mere feet or quantity. In Heroic poetry, it occurs chiefly after the *penthemimeris;* as

Tityre, tu patulæ ¦ recubans sub tegmine fagi—Virg.

Sometimes after the two first syllables of the third foot.

Effigiem statuere | nefas quæ triste piaret—Virg.

and in other positions. The rhythmical cæsura, at the end of the second foot, does not seem to contribute to the harmony of the line, especially when followed by a spondee.

Conjugium vocat | hoc prætexit nomine culpam—Virg.

This intermediate or rhythmical pause will be further noticed in the Observations on Hexameter Verse. It occurs in the middle of Pentameter.

---

thetic; and that, while he conceives the syllable to be lengthened by the *ictus,* I ascribe to the ictus no such power, merely conceiving that, by being placed in *thesis,* a short or doubtful syllable may, thus, be rendered sufficiently *strong* and *prominent* for the intended rhythm. Previously, however, to the publication of Mr. Dunbar's valuable "Inquiry into the Versification of Homer," which, I believe, first appeared, anonymously, in the Class. Journ. for June, 1814, the present writer's opinions respecting these subjects had been intimated, with sufficient clearness, particularly under the Articles on *Syllabic* and *Verbal Emphasis, Cadence,* &c. in an English Grammar, printed in the year 1812.

from the places in which they are found in scanning a verse, which the antients frequently did by half-feet.

1. The Triemimeris is, when, after the first foot, or two half-feet, there remains a syllable terminating a word, or a *third* half-foot.

2. The Penthemimeris is, when, after two feet, or four half-feet, there remains a terminating syllable, or *fifth* half-foot.

3. The Hephthemimeris is, when, after three feet, or six half-feet, a syllable remains, which is the *seventh* half-foot.

4. The Ennenmeris[1] is, when, after four feet, or eight half-feet, a syllable remains, which is the *ninth* half-foot.

The first three cæsuræ are in the following line,

Silves-trem | *tenu-i* | *Mu-sam* | *meditaris avena*—Virg.

All are in the following,

Ille la-tus | *nive-um* | *mol-li* | *ful-tus* | *hyacintho*—Virg.

The preceding may be named *syllabic* cæsuras, or pauses. To these may be added the *trochaic* cæsura, as it has been named by some grammarians, and by Mr. Pickbourn; and the *monosyllabic* pause, which is also noticed by Mr. Pickbourn, and of which some mention is made in Versification, under the Great Alcaic.

The trochaic cæsura is formed either by a trochee remaining at the end of a word, after the completion of a foot, or by a word consisting of a trochee: thus,

Cuncta prius ten-*tātă ;* | sed immedicabile vulnus—Ovid.
Infandum, re-*gīnă,* | jubes renovare dolorem—Virg.
Per connubia *nōstră,* | per incœptos Hymenæos—Virg.

A similar pause to that which is caused by the usual cæsura of a syllable sometimes arises from a monosyllable; thus,

De grege *nunc* | tibi *vir,* | nunc *de* | grege natus habendus—Ovid.

The general effects of *cæsuræ* are twofold:

1. They give smoothness, grace, and sweetness to a verse, since they connect the different words harmoniously together.

2. They often cause a syllable, naturally short, to be reckoned long, especially after the first, second, or third foot; and this circumstance, perhaps, arises from the pause, or suspension of the voice, which then, usually, ensues.

---

[1] To these some have added the *Hendechemimeris,* which is, when, after five feet, or ten half-feet, there remains a syllable, which is the *eleventh* half-foot; as,

Vertitur interea cœlum, et ruit ocea-no | *nox*—Virg.
Parturiunt montes, nascetur ridicu-lus | *mus*—Hor.

But such instances are very rare, and to be imitated with great discretion.

After the first foot: as[1],

Pectori-būs | *inhians, spirantia consulit exta*—Virg.

After the second: as,

Omnia vincit am-ōr|, *et nos cedamus amori*—Virg.

After the third: as,

Dona dehinc auro gravi-ā|, *sectoque elephanto*—Virg.

After the fourth: as,

Graius homo infectos linquens profu-gūs | *hymenæos*—Virg.

Of all the metrical pauses[2], the final one has been regarded as the most important; since it is said to possess the power of lengthening a final short syllable[3], in every species of poetic composition.

---

[1] The learner should remember that the first pause arising from cæsura is in the second foot; the second, or common pause, in the third; the third pause, in the fourth; and the fifth pause, in the last foot. He should also observe that, in using the cæsural mark, I have sometimes placed it at the *cutting off*, that is, before the syllable cut off, but oftener, especially in speaking of the consequent pause, after the syllable cut off. Either way, the syllable cannot be mistaken, being the last of a word.

[2] These are all merely pauses of suspension; and, in reciting verses, do not require either elevation or depression, or any alteration in the tone of voice, unless they coincide with sentential pauses, (pauses in sense,) which are of a very different nature. Metrical pauses are carefully to be distinguished from sentential ones; for not only the cæsural, but even final pauses, frequently occur, where there is no stop in the sense; even between the noun and its adjective, and the nominative case and its verb: as,

Ignea convexi | *vis et* | *sine pondere cœli*
Emicuit.

Here the noun *vis* is separated from its adjective *ignea* by a cæsural pause, and from its verb *emicuit* by both a cæsural (monosyllabic) and a final pause.—*Pickbourn's Dissert. on Metr. Pauses.*

[3] We do not imagine, however, that any pause really changes the quantity; but suppose that it only prolongs the time of recitation strictly belonging to the line, on the score of mere syllabic quantity. The pause, although it may extend the time of recitation, can have no effect on the syllable itself, for the general time is not liable to modification from any power, except, perhaps, that of rhythm. Now, the pause itself must obey the same power; and, therefore, will probably be shorter at the end of a verse which terminates in a long syllable, than where the final syllable is a short one. We are aware, that eminent critics, and among them, the learned Dr. Clarke, entertain an opinion somewhat different, with respect to the effect of the pause. He asserts (Il. i. 51) that "the last syllable of every verse is universally, not common, as grammarians pretend, but always, of necessity, long, *propter pausam istam,*

OF SYNALŒPHA.

Synalœpha cuts off the final vowel or diphthong of a word, when the following word begins with a vowel or diphthong, as in the following lines,

Terra antiqua, potens armis atque ubere glebæ.
Quidve moror, si omnes uno ordine habetis Achivos.
Dardanidæ infensi pœnas cum sanguine poscunt—Virg.

in which *terra*, *atque*, *si*, *uno*, *ordine* lose their last vowel, in scanning, and *Dardanidæ* its diphthong, because the following words begin with vowels, (*h* being considered a mere aspiration,) and are thus scanned;

Ter' antiqua potens armis atqu' ubere glebæ.
Quidve moror, s' omnes un' ordin' habetis Achivos.
Dardanid' infensi pœnas cum sanguine poscunt.

Note 1. Synalœpha is sometimes omitted. (1) Regularly, as in the interjections *o*, *heu*, *ah*, *proh*, *væ*, *vah*, *hei*; as,

O pater, *o hominum*, Divûmque æterna potestas!—Virg.
Heu ubi pacta fides, ubi quæ jurare solebas—Ovid.
Ah! ego non possum tanta videre mala—Tibull.

Also in *Iö*, by Ovid: as,

Et bis *Iö Arethusa*, *Iö Arethusa*, vocavit.

But *o* is sometimes made short: as,

Te Corydon, *ŏ* Alexi; trahit sua quemque voluptas—Virg.

(2) By poetic license, as in the following lines;

Et succus *pecori, et* lac subducitur agnis.

---

quâ, in fine versus, syllabæ ultimæ pronuntiatio necessariò producitur." But *pause* and *protracted utterance*, it may be observed, differ from each other, as much as *silence* and *sound*. Mr. Steele goes so far as to assert, that pauses ought to be accounted as parts of the metre; but no pauses can, we apprehend, be reckoned parts of the metre, except those which accompany short syllables, when they occupy the places of long ones, and which may, therefore, be considered as *metrical*.—The cæsural pause also, while it conduces to the better discrimination of the feet from the words, affords rest to the organs of speech, and produces delay in the recitation. And even if the syllable itself be not lengthened, yet, standing at the beginning of the next foot, it will be rendered sufficiently *prominent*, by receiving, from the ictus or syllabic emphasis, such an energy of sound, as will fully enable it to *sustain* the following syllables of its own foot. It may be remarked, particularly in a deliberate utterance, that, independently of any cæsural pause, a very short intermission of voice necessarily precedes every strongly emphatic syllable; and this pause, too, will *count* in the aggregate time of the line.

Posthabita coluisse *Samo : hic* illius arma.
Stant et *juniperi, et castaneæ hirsutæ*—Virg.

This, which is called in Latin a *hiatus*, is not to be admitted without some reason into a verse. It sometimes, however, happens, if the preceding vowel is short, especially at the end of a sentence, where, in course, a pause takes place; as in the following line,

Et vera incessu patuit *deă*. Ille ubi matrem—Virg.

Note 2. Long vowels and diphthongs, when they are not cut off, become common.

They are short in the following lines,

Insulæ̆ Ionio in magno, quas dira Celæno.
Credimus? an *quĭ* amant, ipsi sibi somnia fingunt.
Victor apud rapidum Simoënta sub *Iliŏ* alto—Virg.

They are long in the following,

Ante tibi *Eoǣ* Atlantides abscondantur.
Amphion Dircæus in *Actæō* Aracyntho.
Lamentis gemituque et *fœmineō* ululatu—Virg.
Jactari quos cernis in *Ioniō* immenso—Ovid.

Sometimes an instance of their being long and short occurs in the same verse; as,

Ter sunt *conatī* imponere *Peliŏ* Ossam.
Glaucō et *Panopeæ̆*, et Inoo Melicertæ—Virg.

OF ECTHLIPSIS.

Ecthlipsis cuts off the final *m* and the preceding vowel, the following word beginning with a vowel: as,

Leniter ex merito quicquid patiare *ferendum est*—Ovid.
O curas *hominum*, ô *quantum* est in rebus inane—Pers.

which are to be thus read, in scanning,

Leniter ex merito quicquid patiare *ferend'* est
O curas *homin'* ô *quant'* est in rebus inane.

Note 1. The antients sometimes retained the *m* and the vowel, which they made short: as,

Corpŏrŭm officium est quoniam premere omnia deorsum —Lucr.

But the *um* of *officium* is elided.

Note 2. *S* was formerly elided, not only before a vowel, with the loss of a syllable; but before a consonant also, without the loss of a syllable, as in

Tum *laterali'* dolor, *certissimu' nunciu'* mortis—Lucil.
Nam, si de nihilo fierent, ex *omnibu'* rebus—Lucret.
At fixus nostris, tu *dabi'* supplicium—Catull.

Note 3. Under the influence of Synapheia, both synalœpha and ecthlipsis are found in the last syllable of a verse, where the elision takes place through the vowel at the beginning of the following verse, provided no long pause intervenes at the end of the line, by which the voice is suspended: as,

Sternitur infelix alieno vulnere, cœlum*que*
Adspicit, et dulces moriens reminiscitur Argos—Virg.
Jamque iter emensi, turres ac tecta *Latinorum*
Ardua cernebant juvenes, murosque subibant—Virg.

ADDITIONAL OBSERVATIONS ON SYNALŒPHA AND ECTHLIPSIS.

1. These figures fall more pleasantly before a long syllable: as,

Tum quoque nil fecit, nisi quod *facere ipse* coegi—Ovid.
Postquam introgressi, et coram data copia fandi—Virg.

But the elision of a long syllable is harsh, when it is followed by a short one: as,

Troja, nefas! commune sepulchrum *Europæ*, *Asiæque* —Catull.

2. The Synalœpha has a particular sweetness, if it falls on the same vowel as begins the following word: as,

Ille ego qui quondam gracili modulatus avenâ—Virg.
Ergo omnis longo solvit se Teucria luctu—Virg.

3. Care must be taken that the sound arising from the use of these figures be not harsh and disagreeable; as in

Quis *me uno* vivit felicior, aut mage *nostrâ hâc*—Catull.
Quod *cum ita* sit, nolim statuas me mente maligna—Catull.

4. Elisions should not be frequent, nor, without some particular reason, should there be more than two in one verse, especially in an elegiac, which requires great smoothness. On the contrary, in a heroic verse, several synalœphæ sometimes occasion dignity and majesty; and, as in the following line, a particular sweetness,

Phyllida amo ante alias: nam me discedere flevit—Virg.

But in the following lines, horror is produced by elision,

Monstrum horrendum, *informe*, *ingens*, cui lumen ademptum—Virg.
Tela inter media, *atque horrentes* Marte Latinos—Virg.

5. Nor should elision commonly happen at the beginning of a verse, as in

Nam ut ferulâ cædas meritum majora subire—Hor.

But Virgil has made an elision at the beginning, not, however, without a reason, or without beauty: as

Si ad vitulam spectes, nihil est quod pocula laudes.

6. Elision is harsh at the beginning of the sixth foot of a heroic; as in

Loripidem rectus derideat, *Æthiopem albus*—Juv.
Nunquid de Dacis audisti? nil *equidem, ut* tu—Hor.

7. Also after the first hemistich of a pentameter: as in

Herculis, *Antæique, Hesperidumque* comes—Propert.

8. Elision is harsh in the last syllable of the fifth foot of a heroic verse; as in

Difficile est longum subito *deponere amorem*—Catull.

9. Also in the last dactyl of a pentameter; unless it is used with great discretion; as in

Quadrijugos cernes sæpe *resistere equos*—Ovid.

It is not, perhaps, easy to determine how the antients treated their elided syllables, whether, as in English, a slight, imperfect sound of them might have been distinguishable, or whether, as in the usual mode of scanning, they were wholly omitted. It has been already noticed that all long syllables are not equally long, nor all short syllables equally short. Mr. Pickbourn is inclined to think that the elided syllables were, in some degree, heard[1]; and observes that if we suppose the quantity of a dactyl or spondee to be equal to sixteen, I think we may be allowed to conjecture that the length of each individual syllable might probably be not very different from that which is marked in the following lines:

8 5 3 8 8 9 3 5 7 8 9 3 4 9 7
Notitiam primosque gradus vicinia fecit.
9 3 4 8 1 7 1 7 9 7 8 9 3 4 9 7
Littora: multum ille et terris jactatus et alto."

OF SYNÆRESIS.

Synæresis is the contraction of two syllables in the same word, into one syllable.

There are two kinds of contraction, *Synæresis*, strictly so called, and *Synecphonesis*.

Synæresis, properly so called, is when the two vowels remaining become a diphthong; as *ae* changed into *æ*, in *Phæton* instead of *Phaëton*; *eï* into *ei*, as in the genitives

---

[1] In regard to *m* elided, Quinctilian's words are clear; "Eadem litera, quoties ultima est, et vocalem verbi sequentis ita contingit, ut in eam transire possit, etiam si scribitur. tamen *parum exprimitur.*" See Quinct. lib. ix. cap. 4. He says, "non eximitur, sed obscuratur." Indeed, according to the etymology of the word, Synalœpha conveys the idea of two syllables or vowels blended into one, rather than of the elision of one of them.

Thesei, *Orphei*, *Persei* used as dissyllables, *Achillei*, *Ulyssei*, *Oilei*, as trisyllables. Thus also *oi* in *proinde*, as a dissyllable; *ei* in *reice* formed by syncope from *rejice*; *ui* in *huic*, *cui*, &c. used as monosyllables.

Cum te flagranti dejectum fulmine *Phæton*—Varro.
Notus amor Phædræ, nota est injuria *Thesei*—Ovid.
Proinde tona eloquio, solitum tibi - - - - - - - - —Virg.
Tityre, pascentes a flumine *reice* capellas—Virg.
Filius *huic* contra, torquet qui sidera mundi—Virg.

In some names of Greek origin, as *Thĕŏdotus*, *Thĕŏdosius*, &c. synæresis is sometimes accompanied with a change of one of the vowels, agreeably to the Doric dialect, as *Theudotus*, *Theudosius*.

Quam tulit a sævo *Theudotus* hoste necem—Ovid.
Theudosii, pacem laturi gentibus, ibant—Claudian.

Synecphonesis (named also *Episynalœpha* and *Synizesis*) is when one of two vowels in the same word is cut off, or absorbed in the pronunciation; as in *aureâ*, *Junio*, used as dissyllables; and *quoad* as a monosyllable.

Aureâ percussum virgâ, versumque venenis—Virg.
Nos miranda quidem, sed nuper consule *Junio*—Juv.
Hæredes voluit; *quoad* vixit, credidit ingens—Hor.

E and *i* are the chief letters elided by Synecphonesis.

I. The letter *E*. (1.) Before *a*; as *mea*, *ea*, considered as monosyllables by the comic writers; *antehac*, *eâdem*, as dissyllables; *anteambulo*, *alvearia*, as words of four syllables.

Quod si forte fuisse *antehac eadem* omnia credis—Lucr.
Una *eademque* via sanguisque animusque feruntur—Virg.
Sum comes ipse tuus, tumidique *anteambulo* regis—Mart.
Seu lento fuerint *alvearia* vimine texta—Virg.

(2) Before another *e*; as in *deest*, a monosyllable, *deero*, *deerit*, *prehendo*, *vehemens*, dissyllables, *mehercule*, a trisyllable.

Vilis amicorum est annona, bonis ubi quid *deest*—Hor.
Divitis uber agri, Troiæve opulentia *deerit*—Virg.
Prêndere quæ possis oculorum lumine aperto—Lucr.
Vehemens et liquidus puroque simillimus amni—Hor.
Noli vereri; at ille, facerem *mehercule*—Phædr.

(3) Before *i*; as in *dein*, *dehinc*, monosyllables; *deinde*, *deinceps*, *aureis*, *ferrei*, *anteit*, dissyllables; and in *anteire*, *anteirent*, and *anteactus*, trisyllables.

Dein clamore pari concurritur, et vice teli—Juv.
Deinde torus junxit, nunc ipsa pericula jungunt—Ovid.
Ferreique Eumenidum thalami, et discordia demens—
Virg.

Te semper *anteit* dira necessitas—(Alcaic) Hor.
Ergo *anteire* metus, juvenemque exstinguere pergit—Flacc.
Qui candore nives *anteirent*, cursibus auras—Virg.
Nam si grata fuit tibi vita *anteacta* priorque—Lucr.

Note, however, that the *e* of *de* is not in all such cases subject to synæresis, or synecphonesis, for we find *dĕhinc*, *dĕinde*, &c. and it is found with its original quantity in *dēhortatur*, and in *dēēst*, in two passages, one quoted from Ennius by A. Gellius, and in one from Statius.

Annibal audaci cum pectore *dēhortatur*[1].
Dēest servitio plebes, hos ignis egentes.

(4) Before *o*; as in *meo*, *eo*, used as monosyllables by the comic writers; *eodem*, *eosdem*, *alveo*, *seorsum*, *deorsum*, as dissyllables; *Euristheo*, *graveolens*, as trisyllables.

Uno *eodemque* igni, sic nostro Daphnis amore—Virg.
Eosdem habuit secum, quibus est elata, capillos—Prop.
Cum refluit campis, et jam se condidit *alveo*—Virg.
Nam per aquas quæcunque cadunt atque aëra *deorsum*—Lucr.
Et *seorsum* varios rerum sentire colores—Lucr.
Rege sub *Euristheo*, fatis Junonis iniquæ—Virg.
Inde ubi venêre ad fauces *graveolentis* Averni—Virg.

(5) Before *u*; as in *meus*, *meum*, *eum*, which are likewise considered by the comic writers, as monosyllables.

II. The letter *I*. (1) Before *a*; as in *omnia*, a dissyllable; *vindemiator* and *semianimis*, as words of four syllables.

Bis patriæ cecidêre manus: quin protinus *omnia*—Virg.
Vindemiator, et invictus, cui sæpe viator—Hor.
Cædit *semianimis* Rutulorum calcibus arva—Virg.

(2) Before *e*; as in *vietus*, a dissyllable; and *semiermis*, a trisyllable.

Quis sudor *vietis*, et quam malus undique membris—Hor.
Semiermemque manum sternendam objecerat hosti—Sil.

(3) Before another *i*; as in *dii*, *diis*, *ii*, *iis*, monosyllables; *iidem*, *iisdem*, dissyllables; *denariis*, a trisyllable.

Dî meliora velint, quanquam non ista precanda—Ovid.
Præcipitatur aquis, et aquis nox surgit ab *isdem*—Ovid.
Denariis tamen hoc non emo, Basse, tribus—Mart.

Such genitives as *consilî* and *imperî* occur in Horace. The forms *consilii*, *servitii*, *auxilii*, &c. are not found in Virgil, but frequently occur in Ovid.

(4) Before *o*; as in *semihomo*, *fluviorum*, considered as

---

[1] But in a different reading, the *e* is elided.

words of three syllables, and *tenuiore*, considered as a word of four.

Semihominis Caci facies quam dira tenebat—Virg.
Fluviorum Rex Eridanus, camposque per omnes—Virg.
Ortus, et instantem cornu *tenuiore* videbat—Stat.

In such words it is not improbable that *i* may have the same sound as *y*, in the English word *yore;* thus *tĕnŭyōrĕ*.

(5) Before *u;* as in *totius*, regarded as a dissyllable; in *promontorium*, as a word of four syllables; and, perhaps, in certain genitives plural ending in *ium*.

Magnanimosque duces, *totiusque* ex ordine gentis—Virg.
Inde legit Capreas, *promontoriumque* Minervæ—Ovid.
Flos *Veronensium* depereunt juvenum—Catul.

A, o, u, are less frequently elided, or, in the language of grammarians, *absorbed* in the pronunciation.

III. *A* is elided, in *contraire;* as,

Tigribus? aut sævos Libyæ *contraire* leones?—Stat.

IV. *O* is sometimes found absorbed before another *o;* as in *cohonesto*, used as a trisyllable; and in *cooperiunt*, and *cooluerint*, used as words of four syllables, by Lucretius, ii. 1060, and vi. 490; but in Mr. Wakefield's edition of this poet, *coaluerint* is read instead of the latter word.

Tandem *coaluerint* ea, quæ, conjecta repente.

V. *U* is sometimes elided before other vowels; as in *tua, sua, tuo, suo, duæ*, considered as monosyllables by the comic writers; in *suapte*, *patrui*, as dissyllables; and *duellica*, as a trisyllable. In these the *u* seems to have a similar pronunciation to that of the *u* in *suadeo*, *suetus*, or of the *w* in the English *dwell*, or of the *u* in *persuade*.

Et simili ratione animalia *suapte* vagari—Lucr.
Nocturnique canum gemitus et limina *patrui*—Stat.
Lanigeræ pecudes, et equorum *duellica* proles.

To *Synecphonesis* may likewise be referred the changing of the vowels *i* and *u* into the consonants *j* and *v*, (which were then probably sounded somewhat like the English *y* in *you*, and *w*,) by which two syllables are contracted into one; as in *genva*, *tenvis*, dissyllables; *arjetat*, *tenvia*, *abjete*, *pitvita*, trisyllables; and *parjetibus*, *Nasidjenus*, words of four syllables; instead of *genua*, *tenuis*, *arietat*, *tenuia*, &c.

Propterea quia corpus aquæ naturaque *tenvis*—Lucr.
Genva labant, gelido concrevit frigore sanguis—Virg.
Arjetat in portas et duros objice postes—Virg.
Velleraque ut foliis depectant *tenvia* Seres—Virg.
Ædificant, sectâque intexunt *abjete* costas—Virg.

Præcipuè sanus, nisi cum *pitvita* molesta est—Hor.
Parjetibusque premunt arctis, et quatuor addunt—Virg.
Ut *Nasidjeni* juvit te cœna beati—Hor.

Note 1. Sometimes Synalœpha and Synecphonesis meet together: as in

Uno eodemque tulit partu, paribusque revinxit
Serpentum spiris - - - - - - - - - - - - - - - - - - —Virg.

Scan thus, *Un' odemque* tulit, &c.

Note 2. In the following words, *Huic*, *cui*, *Dii*, *Diis*, *iidem*, *iisdem*, *dein*, *deinde*, *proinde*, *deest*, *deeram*, *deessem*, *deero*, *deesse*, *anteambulo*, *anteit*, *antehac*, *semihomo*, *semianimis*, and a few others, a contraction of the two syllables is more common among the best poets, than a separation.

Synæresis and *Synecphonesis* differ from *Crasis*, in this, that they take place properly in poetry, the last, also in prose.

OF DIÆRESIS.

Diæresis (which is also called *Dialysis*) is the splitting of one syllable into two syllables.

This is done in three different ways;

I. By the division of a diphthong into two syllables; as *aulaï*, *auraï*, instead of *aulæ*, *auræ*; *Orpheüs*, *Perseüs*[1], *Troïæ*, trisyllables; *Naïadum*, *Harpyïas*, words of four syllables.

Aulaï in medio libabant pocula Bacchi—Virg.
Et finitur in Andromeda, quam *Perseüs* armis—Manil.
Misit infestos *Troïæ* ruinis—(Sapph.) Senec.
Ægle *Naïadum* pulcherrima, jamque videnti—Virg.
Circumsistentes reppulit *Harpyïas*—(Pentam.) Rutil.

The Ionic dialect in Greek frequently resolving the diphthong ει and η into ηϊ, the Roman poets have sometimes availed themselves of that license in Greek words originally written with a diphthong; thus

Annuit, atque dolis risit *Cytherēŭ* repertis—Virg.
Exigit indicii memorem *Cytherēïă* pœnam—Ovid.

II. By resolving the consonants *j* and *v* into the vowels *i* and *u*; as in *silüæ*, *solüit*, for *silvæ*, *solvit*; *subiecta*, a word of four syllables, instead of *subjecta*.

Aurarum et *silüæ* metu—(Glycon.) Hor.
Quod zonam *solüit* diu ligatam—(Phaleuc.) Catull.
Si qua ferventi *subïecta* Cancro est—(Sapph.) Senec.

---

[1] In this case, *Perseus* and *Orpheus* are considered as of the second declension; but it is better to refer them, in poetry, to the third, according to which, Greek proper names in *eus* (gen. *eos*) have the *eu* a diphthong.

The first vowel of *silva*, whether it be supposed to be derived from the Greek, or from the Latin *sīleo*, may be considered as naturally short, but for the position; and likewise the first *o* of *solvo* and *volvo* and their compounds, as is visible in their participles *sŏlutus* and *vŏlutus*, in which the position is removed.

This figure is very common in the compounds of *solvo* and *volvo*: as,

Stamina non ulli *dissolüenda* Deo—(Pentam.) Tib.
Debuerant fusos *evolüisse* suos—(Pentam.) Ovid.

Indeed it is not improbable, that in many lines, in which *silv-*, *solv-*, and *volv-*, are usually supposed to constitute the latter part of a spondee, the resolution of them into *sĭlŭ*, *sŏlŭ*, and *vŏlŭ*, as the two last syllables of a dactyl, may produce an *assonantia verborum* more adapted to the nature of the subjects to be represented, as in the following lines expressive of the waving of trees, the rolling of a stone, and the shivering of the limbs of Æneas.

Et claro *sĭlŭas* cernes Aquilone moveri—Virg.
Saxum ingens *vŏlŭunt* alii, radiisque rotarum—Virg.
Extemplo Æneæ *sŏlŭuntur* frigore membra—Virg.

When the nature of the verse does not prevent it, a diæresis of the syllable containing *j* may likewise be sometimes suspected in other words; as in *Iülius*, for *Julius*; *Iüno* for *Juno*; *Iüpiter* for *Jupiter*; *Iüdice* for *Judice*, since it is well known that *jam* is used by the comic writers as a dissyllable, and that *etiam*, which is only *et jam*, is always acknowledged as a trisyllable; thus,

Sed Proculus longâ veni|*ēbăt ĭ*|*ūlius* Albâ—Ovid.
Grammatici certant; et ad|*hūc sŭb ĭ*|*ūdice* lis est—Hor.

III. By giving an explicit and distinct sound to *u* separated from the following vowel, (which, without this figure, becomes mute, or, rather, has the sound of the English *w*, after *g*, *q*, and *s*;) as in *aqüæ*, *süetus*, *süasit*, *Süevos*, considered words of three syllables; in *relangüit*, *reliqüas*, words of four.

Quæ calidum faciunt *aqüæ* tactum atque vaporem—Lucr.
Cum mihi non tantum furesque feræque *süetæ*—Hor.
Atque alios alii inrident, Veneremque *süadent*—Lucr.
Fundat ab extremo flavos Aquilone *Süevos*—Lucan.
Imposito fratri moribunda *relangüit* ore—Ovid.
Reliqüas tamen esse vias in mente patenteis—Lucr.

OF SYSTOLE.

Systole is the shortening of a syllable otherwise long by nature, or by position. Thus the poets sometimes shorten *Orion*, on the first syllable; as in

Cum subitò assurgens fluctu nimbosus *ŏrion*—Virg.

although in the Greek it is written with a long *o*, and is, therefore, naturally long; as in

Sævus ubi *ōrion* hybernis conditur undis—Virg.

In the same manner Horace seems to have shortened the last of *palus*; as in

Regis opus; sterilisve diu *palŭs*, aptaque remis. (See, however, *US* final.)

But by others it is universally made long; as in

Limosoque *palūs* obducat pascua junco—Virg.

And here it is long too by cæsura.

Palūs inertis fœda Cocyti jacet—Seneca.

In the same way, the *e* in *vidĕn'*, naturally long, is made short; for it is a contraction of *vidēsne*; also the *i* of *satĭn'*, a contraction of *satīsne*, in which it is long by position; *hŏdie* for *hōc die*; *multĭmodis* for *multīs modis*, &c.

Ducere *multĭmodis* voces, et flectere cantus—Lucr.

For *viden'* and *satin'*, see *N* final; and for *hodie*, see *O* in compound words.

To this figure may be referred the shortening of a vowel long by position, after the elision of one of the consonants, or a double consonant; as *ŏbicis* for *ōbjicis*; *ădicit* for *ādjicit*; *rĕicit* for *rējicit*; and such words as *ăperio*, *ŏperio* (probably, *ad*, and *ob*, *pario*), *ŏmitto*, instead of *ōbmitto*, &c.

Cur *ŏbicis* Magno tumulum, manesque vagantes—Lucan.
Si quid nostra tuis *ădicit* vexatio rebus—Mart.
Tela manu, *rĕicitque* canes in vulnus hiantes—Stat.
Pleraque differat, et præsens in tempus *ŏmittat*—Hor.

To Systole have been referred certain preterites found with the penultimate short; as

Obstupui, *stetĕruntque* comæ, et vox faucibus hæsit—Virg.
Miscuĕruntque[1] herbas, et non innoxia verba—Virg.
Matri longa decem *tulĕrunt* fastidia menses—Virg.

To these may be added *profuĕrunt* in Tibullus; *abiĕrunt* in Phædrus; *defuĕrunt* in Martial, and some others.

By some these anomalies have been attributed to the mistakes of transcribers, who, it is supposed, may have written *erunt* instead of *ĕrant*, or in some cases *ĕrint*, both which terminations are found in certain editions, or manuscripts; and, in many instances, the sense not only admits the alteration, but seems improved by it. Others have contended, that the authors were inadvertently guilty of a breach of prosody. And the last supposition is, that the *e* was originally common, especially in verbs of the third conjugation, and the words of Diomedes are quoted in confirmation; "Fere in tertio ordine plerumque veteres tertiâ per- "sonâ finitivâ temporis perfecti, numeri pluralis, *E* mediam "vocalem corripiunt, quasi *legĕrunt*, *emĕrunt*, &c." But notwithstanding this assertion, and the several instances which can be produced, in which *e* is found short, it is by no means safe to consider it common, its proper quantity being long, unless by poetic license.

---

[1] In this and similar examples, may not the *u* be sounded like *v* or *w*, by synecphonesis, thus *mĭsc-vĕrunt*?

Such words as *unĭus*, in which the *i* was said to be short by Systole, are usually considered as common. They are, however, all long in prose, with the exception, perhaps, of *alterĭus*, a peculiarity for which there does not appear to be any good reason.

OF DIASTOLE.

Diastole, or *Ectasis*, is the lengthening of a syllable otherwise naturally short; as the first in *Priamides* and *Arabia*; and the second in *Macedonia*.

Atque hic *Prīamides*, Nihil ô tĭbi, amice, relictum—Virg.
Et domus intactæ te tremit *Ārabiæ*—Propert.
Qui clypeo, galeâque, *Macēdoniâque*[1] sarissâ—Ovid.

That the first syllable of the first two is naturally short, is evident from its being always short in their primitives *Priamus* and *Arabs*. The second in *Macedo* is also short.

To this figure are referred those words in which *re*, naturally short, is made long, by doubling the following consonant; as *rēlligio*, *rēlliquiæ*, *rēppulit*, *rēttulit*, *rēdducere*, &c., and some other words, compounded with *re;* instead of *rĕligio*, *rĕliquiæ*, &c.

Tantum *rēlligio* potuit suadere malorum—Lucr.
Troas *rēlliquias* Danaûm, atque immitis Achillei—Virg.
Et res hæredem *rēpperit* illa suum—Ovid.
Di tibi dent captâ classem *rēdducere*[2] Trojâ—Hor.

In such cases it is asserted that formerly it was usual to double the consonant; but this practice has been condemned by the most eminent modern editors of the classics, as contrary to original usage, and they have rejected one consonant in all such compounds, the verb *rēddo* alone excepted, in which a *d* is never omitted. But, though written with only one consonant, the vowel must be sounded long, as if supposed to be followed by two consonants.

---

[1] The poet seems to have imitated the Greeks, who, to avoid a concourse of short vowels, sometimes changed a short vowel into a long one, and wrote Μακηδονία instead of Μακεδονία.

[2] Al. *dēducere*—Bentl.

The same remarks are perhaps applicable to the first syllable of *quotidie*, *quotidianus*, and *quatuor*, (*quōttidie*, *quōttidianus*, said to have been formerly written also *cottidie*, *cottidianus*, *quāttuor*,) which are sometimes found long, the last, especially in Virgil and Horace; although the first two are, doubtless, short by nature, and, from observing that the *a* in *quăter*, *quăterni*, &c., is short, it may be reasonably presumed that it is so in *quatuor* likewise.

> Conjugis in culpâ flagravit *quōtidiana*—Catul.
> Sis bonus, O felixque tuis! en *quātuor* aras—Virg.

In the same manner the *e* in *Porsena* is made long, by doubling the *n*; as

> Nec non Tarquinium ejectum *Porsēnna* jubebat—Virg.

Otherwise the penultimate is short; as

> Cernitur effugiens ardentem *Porsĕna* dextram—Sil.

Perhaps, the name might be written either way, indifferently.

OBSERVATIONS ON SYSTOLE AND DIASTOLE.

The use of these two figures, or the changing of the due quantity of syllables, arises from two causes; Necessity, owing to the nature of the verse, and Poetical license.

1. The first takes place when the nature of the verse does not admit some particular word with its real quantity; and when no other word can be expediently introduced fully adequate to convey its meaning. The principal causes of this, are, *first*, the meeting of more than two short syllables, especially in hexameter, or pentameter; for, in this case, one of them must be made long; as the first in *Arabius*, *Asiacus*, *Italia*, *Philosophus*, *Polydamas*, *Priamides*, *pugilibus*, *Sicelides*, &c.; the second in *Canicula*, *cuniculus*, *cuticula*, *febricula*, *Lemuria*, *Theophilus*, &c.; and the third in *Bonifacius*, *Hilarion*, *Macedonia*, &c.: and, *secondly*, the circumstance of a short syllable being between two long syllables, in which case, the word cannot be admitted into certain kinds of verse unless it is made long; as the second in *delibutus*, *imbecillus*, *matricida*, *parricida*, *Vaticanus*, &c.

2. Poetic license is, when, without such evident necessity, the quantity of a syllable is changed; and to this, some have attributed the shortening of the penultimate of *unius*, *illius*, &c., and the lengthening of the same in *tene-*

bræ, *volucris*, *locuples*, &c. While others,—considering, that, even with regard to proper names, in which a greater latitude as to quantity seemed to be tolerated, Ovid apologizes to *Tuticanus*, for not saying any thing of him in his verse, which did not admit his name, as it has the second syllable short between two long syllables, and that Martial excuses himself for not inserting, in his verse, the word *Earinus*, consisting of four short,—have contended, that it is by no means improbable, that many of those words, whose quantity we find occasionally long or short, a circumstance often referred to the power of these two figures, were originally considered as common, and are, therefore, not at all under the influence of any *licentia poetica*.

This license was much more frequent among the Greek poets than the Latin; for we find, among the former, the same syllable of the same word sometimes long and sometimes short even in the same line. Such liberties, however, are not now to be taken, without great caution and discretion; for, as Servius says, "In licentia magis *inventis* quam *inveniendis* utimur."

OF SYNAPHEIA.

Synapheia is that figure, by which the concluding syllable of a verse is metrically connected with the initial syllable of the succeeding one, so that the two lines run on continuously, like a single verse; thus

Fugiat vultus fortuna *prior*;
Felix quisquis novit *famulum*
Regemque pati, vultusque suos
Variare potest. Vires *pepulit*
Pondusque mali, casus animo
Qui tulit æquo—(Anapæst.) Senec.

Here the short syllables, *or*, *um* (for final *m*, when not cut off, is short) and *it*, are lengthened by the concourse of consonants. By this figure, verses are sometimes connected, under the influence of *Synalœpha* and *Ecthlipsis*; thus

Jactemur, doceas; ignari hominumq; locorum*que*
Erramus, vento huc et vastis fluctibus acti—Virg.

i. e. locorum-|-*qu' Erramus.*

Jamque iter emensi, turres et tecta Latino-*rum*
Ardua cernebant juvenes, muroque subibant—Virg.

In such instances, it may be observed that there is generally but a very short pause at the end of the verse.

In the Sapphic verse, we sometimes find simple words divided, a circumstance which has been referred to Synapheia; thus,

Labitur ripâ, Jove non probante, *u-*
-xorius amnis—Hor. od. 1, 2, 19 (*ex edit. Bentleii*).

But the division more frequently takes place between the members of a compound word; thus,

Naturæ Deus humanæ, mortalis in *unum-*
Quodque caput, vultu mutabilis, albus et ater—Hor. Ep. 2, 2, 188.

It was laid down as a rule, by the ancient grammarians, that the last syllable of every verse might be considered as common. But the Anapæstic verse, and the Ionic *a minore*, end in a long syllable, or a syllable rendered long by being taken in metrical connexion with the following line; so that, under the influence of this figure, the rules of position are just as applicable at the end of these two kinds of verse, as if the whole series of verses were written in continuation. Hermann observes, *ultimæ versuum syllabæ non sunt communes, sed eadem subtilitate, quæ in mediis versibus, expenduntur*. It was in these two kinds of verses, that the law of Synapheia was most strictly regarded. In other species of verse, it may have occasionally taken place, to a limited extent.

OF POETRY.

A Poem (*Carmen*) is composed of *verses*, or lines; and a Verse, of *feet*.

A verse is a single line of poetry, and is formed by repeating the same foot a certain number of times, changing it, sometimes, to equivalent or other feet.

A couplet, or two verses, is called a *Distich;* a half-verse, a *Hemistich.*

A verse containing its exact measure is called *Acatalectic;* as in the following dimeter Iambic,

Musæ Jovis sunt filiæ.

A verse wanting a syllable at the end, is called *Catalectic;* as, *Musæ Jovem canebant.*

A verse wanting a whole foot at the end, is called *Brachycatalectic;* as,

Musæ Jovis gnatæ.

A verse having a redundant syllable, or two, is called *Hypercatalectic*, or *Hypermeter;* as,

Musæ sorores sunt Minervæ.
Musæ sorores Palladis lugent.

A verse wanting a syllable at the beginning, is called *Accephalous.*

To *scan* a Latin verse, is to divide it into its several constituent feet.

OF FEET.

A *Foot* consists of two or more syllables of a certain quantity.

There are commonly reckoned twenty-eight kinds of feet.

Those consisting of two or three syllables, are called *simple;* others, as those of four, are called compound.

There are four feet of two syllables:

1. A Pyrrhic, (*Pyrrhichius*) two short; as *Dĕŭs.*
2. A Spondee, (*Spondeus*) two long; as *fūndūnt.*
3. An Iambus, (*Iambus*) a short and a long; as *lĕgūnt.*
4. A Trochee, or Choree, (*Trochæus*, or *Choreus*) a long and a short; as . . . . *ārmă.*

Eight feet of three syllables.

1. A Dactyl, (*Dactylus*) one long and two short; as . . . . *cārmĭnă.*
2. An Anapest, (*Anapæstus*) two short and one long; as . . . . *ănĭmōs.*
3. A Tribrac, (*Tribrachys*) three short; as *făcĕrĕ.*
4. A Molossus, (*Molossus*) three long; as *dīxērūnt.*
5. An Amphibrac, (*Amphibrachys*) a short, a long, and a short; as . . . . . *ămōrĕ.*
6. An Amphimacer, *or* a Cretic, (*Amphimacer*, or *Creticus*) a long, a short, and a long; as . *cāstĭtās.*
7. A Bacchic, (*Bacchius*) a short, and two long; as . . . . . . *lĕgēbānt.*
8. An Antibacchic, (*Antibacchius*) two long, and one short; as . . . . . *aūdīrĕ.*

There are sixteen compound feet, of four syllables. Of these, four are the same foot doubled; four are a combination of contrary feet; and there are four in which long syllables predominate; and four in which short syllables predominate.

The same foot doubled.

1. A Proceleusmatic, (*Proceleusmaticus*) 2 Pyrrhics; as . . . *hŏmĭnĭbŭs.*
2. A Dispondee, (*Dispondeus*) 2 Spondees; as . . . . *cōnflīxērūnt.*

3. A Diiambus, (*Diiambus*) 2 Iambuses; as . . . . *ămāvĕrānt.*
4. A Dichoree, (*Dichoreus*) 2 Chorees; as *cōmprŏbāvĭt.*

Contrary feet.

5. A great Ionic, (*Ionicus major*) a Spondee and a Pyrrhic; as . . *cēlsīssĭmŭs.*
6. A small Ionic, (*Ionicus minor*) a Pyrrhic and a Spondee; as . *prŏpĕrābānt.*
7. A Choriambus, (*Choriambus*) a Choree and an Iambus; as . . *tērrĭfĭcānt.*
8. An Antispast, (*Antispastus*) an Iambus and a Choree; as . . *ădhǣsīssĕ.*

Feet in which long syllables predominate.

9. First Epitrit, (*Epitritus primus*) an Iambus and Spondee; as . . *ămāvērūnt.*
10. Second Epitrit, (*Epitritus secundus*) a Choree and Spondee; as . *cōncĭtārī.*
11. Third Epitrit, (*Epitritus tertius*) a Spondee and Iambus; as . . *dīscōrdĭās.*
12. Fourth Epitrit, (*Epitritus quartus*) a Spondee and Choree; as . . *ēxpēctārĕ.*

Feet in which short syllables predominate.

13. First Pæon, (*Pæon primus*) a Choree and a Pyrrhic; as . . . . *tēmpŏrĭbŭs.*
14. Second Pæon, (*Pæon secundus*) an Iambus and a Pyrrhic; as . *pŏtēntĭă.*
15. Third Pæon, (*Pæon tertius*) a Pyrrhic and a Choree; as . . . *ănĭmātŭs.*
16. Fourth Pæon, (*Pæon quartus*) a Pyrrhic and an Iambus; as . . *tĕmĕrĭtās.*

To these may be added another compound foot, of five syllables, mentioned by Cicero and Quinctilian, (an Iambus and a Cretic,) named *Dochmius* or *Dochimus*; as . *ăbērrāvĕrānt.*

Those feet are termed *isochronous* or equivalent, which consist of equal times, as the spondee, the anapest, the dactyl, and the proceleusmatic, one long time being regarded equal to two short[1].

---

[1] Dr. Carey observes that "some critics will not allow any feet to be isochronous, unless they be so in their separate members, as the four above compared, whose first members all consist of equal times, and in like manner their second. Hence they

OF VERSES.

The most usual kinds of verses are, the *Hexameter*, *Pentameter*, *Asclepiadic*, *Glyconic*, *Sapphic*, *Adonic*, *Phaleucian*, *Pherecratic*, *Iambic*, *Scazon*, (or *Choliambus*,) *Anacreontic*, *Trochaïc*, *Anapæstic ;* to which may be added the *Carmen Horatianum*, comprehending the two *Alcaïcs* and the *Archilochian Iambic dimeter, hypercatalectic.*

Verses are of different lengths, some consisting of two feet, others of three, four, five, &c., as will be seen in the following explanation of them.

OF HEXAMETER.

Hexameter, or Heroic verse, consists of six feet, of which the fifth foot is usually a dactyl, the sixth, a spondee; and the other four, either dactyls, or spondees, indiscriminately : as,

1 2 3 4 5 6
Aut pro|desse vo|lunt aut| dele|ctare po|etæ—Hor.
Tu nihil| invi|tâ di|cas faci|asve Mi|nervâ—Hor.
Inton|si cri|nes lon|gâ cer|vice flu|ebant—Tibull.

---

do not consider the trochee as isochronous to the iambus, or the amphibrachys to any of the above four." He adds, " however that may be, it often has forcibly struck me, even in reading prose, that the amphibrachys, though apparently isochronous to the dactyl, is in reality somewhat longer in the duration of its sound. *Rĕclūdĕ*, (*ex. gr.*) *rĕsūmĕ*, *rĕpēllĕ*, actually require more time for their distinct enunciation, than those same syllables, when transposed into dactyls, *clūdĕrĕ*, *sūmĕrĕ*, *pēllĕrĕ ;* the voice dwelling longer on each of the short syllables, when separate, than when connected together." I believe the remark to be correct, and the following to be the chief causes of the difference. The middle syllable of the amphibrachys is emphatic ; and it will be found, that, in speaking, a short pause precedes it, to enable the speaker to prepare for giving it sufficient strength. This short pause, though it does not lengthen the preceding syllable, will yet be counted with it, and thus somewhat increase the time of recitation. With respect to the time, too, of the last syllable, it is probable, that there is a small increase, all final vowels, I am inclined to think, being of nearly equal length, as the sound is not immediately terminated by articulation. It may be added, that all long syllables are not equally long, nor all short syllables equally short, and that the final syllable of the dactyl is *stronger*, and probably *longer*, than its middle syllable, and stronger than the extremes of the amphibrachys, which, from their position, in regard to the emphatic syllable, are of equal remissness. No two feet, I apprehend, can be *perfectly* isochronous, unless there is, not only a certain conformity in their syllables, but an agreement in the situation of their *ictus*. Besides, certain combinations of the same letters often coalesce more readily, than others do.

Sometimes the fifth foot is a spondee, whence the verse is named *Spondaic;* and this generally happens when the description is intended to be grave, majestic, slow, mournful, or the like, as

Cara Deûm soboles, magnum Jovis īncrēmentum—Virg.
Proximus huic, longo sed proximus īntērvallo—Virg.
Constitit, atque oculis Phrygia agmina cīrcūmspexit—Virg.

This species of the verse has generally a dactyl as the fourth foot; and is commonly ended by a word of four syllables, as in the above-cited examples.

But it is sometimes found otherwise; as in

Aut leves ocreas lento ducūnt *ārgento*—Virg.
Saxa per, et scopulos, et depressās *cōnvalles*—Virg.
Cum sociis, natoque, penatibus, ēt māgnis *Dîs*—Virg.

Note 1. Some prosodians assert that the proceleusmatic is found in Hexameter; as in

Hærent *părĭĕtĭbus* scalæ, postesque sub ipsos—Virg.

And the anapest; as in

Flŭvĭōrum rex Eridanus, camposque per omnes—Virg.

But in these, *parietibus* (*pārjĕtĭbus*) has been shown, under Synecphonesis, to consist but of four syllables, and *flūvyōrum*, but of three.

Note 2. Some assert that the tribrac, iambus, and trochee, are sometimes found in it; as in

Olli serva *datŭr*, *ŏpĕrum* haud ignara Minervæ—Virg.
Desine plura, *puĕr ĕt* quod nunc instat agamus—Virg.
Ferte citi flammas, date *tēlă*, scandite muros—Virg.

But in the first two lines, the last syllable in *datūr* and *puēr*, otherwise short, is made long by cæsura, so that in the first line the foot is, in reality, a dactyl, and in the second, a spondee; and in the third line, the *a* of *telā* is considered long, on account of the two following consonants, although they be in a different word, so that the foot is a spondee. Those critics who deny that the initial *s* and another consonant possess the power of lengthening a final short syllable, would read *et scandite*, thus destroying the *rapidity* of thought, as indicated by the omission of the conjunction. Some would read *ascendite*, perhaps a less objectionable lection. It does not appear, that either alteration adds to the beauty or the harmony of the line.

Note 3. Lastly, some have asserted that a dactyl may be found as the last foot; thus in

Inseritur vero ex fœtu nucis arbutus *hōrrĭdă*
Et steriles platani -
Nec tantum Rhodope mirantur et Ismarus *Ōrphĕă*—Virg.

But in the first example, the concluding foot is *horri*, a spondee, the *d* being joined by the figure Synapheia to the beginning of the following verse, after an elision of the *a:* thus, *horri* | *D'et steri* | &c. In the last example *Orphea* seems to be contracted into two syllables, forming a spondee.

OBSERVATIONS ON THE HEXAMETER.

I. 1. Every line of an hexameter, whatever may be the number of its syllables, occupies the same space of time in recitation; since equal time belongs to the spondee, though consisting but of two syllables, as to the dactyl, which consists of three. In consequence of this, lines containing many of the former may appear to drag heavily and slowly; and those in which the latter abound seem sometimes to have a hopping or a fluttering effect. It has, therefore, been thought, that the greatest harmony and beauty are likely to be produced by an alternation of the two: as,

Lūdĕrĕ quǣ vēllēm călămō pērmīsĭt ăgrēsti—Virg.
Pīnguĭs ĕt īngrātǣ prĕmĕrētŭr cāsĕŭs ūrbi—Virg.

2. If this alternation is not observed, those lines which most abound in dactyls, have the greater harmony; as

Tītўrĕ, tū pătŭlǣ rĕcŭbāns sūb tēgmĭnĕ fāgi—Virg.
Ādspĭcĭs ŭt vĕnĭānt ăd cāndĭdă tēctă cŏlūmbæ—Ovid.

3. Those lines are the most pleasing in which are several *cæsuræ*, or feet not consisting of whole but of broken words: as

Rōmān|ōs rē|rūm dŏmĭn|ōs gēntēmquĕ tŏgātam—Virg.
Īnfānd|ūm, Rēgīnă, jŭ|bēs rĕnŏvārĕ dŏlōrem—Virg.
Īnfē|lix Prĭă|mūs fūr|tīm māndārăt ălēndum—Virg.

4. But to prevent the palling monotony which would arise from any uniform alternation or practice, the position of the cæsuræ, and the arrangement of the feet, are to be varied; circumstances attended with little difficulty, when the endless variety in the length and quantity of Latin words is considered; as,

Vērtĭtŭr īntĕrĕā cœ̄lum, ēt rŭĭt Ōcĕănō nox,
Invōlvēns ūmbrā māgnā tērrāmquĕ pŏlūmque,
Mўrmĭdŏnūmquĕ dŏlōs: fūsī pēr mœnĭă Teucri
Cōntĭcŭērĕ: sŏpōr fēssōs cōmplēctĭtŭr ārtus—Virg.

In the following line, said to be intended, by broken and unconnected feet, to express great passion, there is no syllabic cæsura till after the fourth foot:

Per connubia nostra, per incep|tos Hymenæos—Virg.

And Horace, to express the pain and trouble which he experienced in writing amidst the bustle and noise of the town, has a line without cæsura, and which is little different from prose;

Præter cætera, Romæ mene poëmata censes
Scribere posse, inter tot curas, totque labores?

The cæsura is beautiful when it takes place on the last syllable of a word which refers to the one terminating the verse; as

Tityre, tu *patulæ* | recubans sub tegmine *fagi*,
Silvestrem *tenui* | musam meditaris *avena*—Virg.
Nec tam *præsentes* | alibi cognoscere *divos*—Virg.
Julius a *magno* | demissum nomen *Iülo*—Virg.

Likewise, when it occurs on the fifth half-foot, the sense being finished; as

Arma virumque cano, | &c.- - - - - - - - - - - - —Virg.

And also, if the sense includes some emphatic assertion; as,

Omnia vincit amor[1] | - - - - - - - - - - - - - - - - - —Virg.
Stat sua cuique dies | - - - - - - - - - - - - - - - - - —Virg.

Or, at least, when, the line containing two distinct clauses, the cæsura includes one of them; as

Nos patriæ fines[1], | et dulcia linquimus arva—Virg.
Fluminibus salices, | crassisque paludibus alni—Virg.

After the first foot the neglect of the cæsura is no blemish, provided that foot be a dactyl; as

Ānnŭĭt, atque dolis risit Cytherea repertis—Virg.
Hōrrĭdă tempestas cœlum contraxit; et imbres—Hor.

Nor after a spondee is it much felt, more especially if it be an emphatic word; as

Tāndēm progreditur, magnâ stipante catervâ—Virg.
Ācrēs esse viros, cum dura prælia gente—Virg.

The first and second feet are often connected by the trochaic cæsura; thus

Orba pa|*rēntĕ* suo quicumque volumina tractas—Ovid.

Nor is the want of a syllabic cæsura felt, after the second foot, if it be a spondee concluding with a monosyllable: as

Ah *quoti|ēs pēr* | saxa canum latratibus acta est—Ovid.

The cæsura in the second foot, (observes Mr. Pickbourn,) although much more frequently neglected than that in the third, is scarcely ever omitted without the intervention of proper names, compound words, &c., or, in a few cases, by such long words as the following; *crudeles*, *æquales*, *ambages*, *solenni*, *mugitus*, &c. In almost all cases the word which interrupts the first cæsura is of sufficient length to comprehend likewise the second; as

---

[1] In such instances, the beauty seems to me to consist chiefly in the coincidence of the sentential with the rhythmical pause.

Dixerat, *Herculea* bicolor cum populus umbra—Virg.
Nos, tua *progenies*, cœli quibus annuis arcem—Virg.

And, when the last syllable of such a word is elided, the second cæsura is often formed by *est*, *et*, &c. joined to it: as,

Quod facit, *auratum est*, et cuspide fulget acuta—Ovid.
Regna *Liburnorum*, *et* fontem superare Timavi—Virg.

This rule (he adds) admits very few exceptions; nor do I recollect a single instance, in Ovid or Virgil, where the second foot is a word constituting a spondee, unless it is formed by the preposition *intra*, or *inter*, followed by a pronoun: as

Maximus *intra me* deus est. Non magna relinquam—Ovid.
Talibus *inter se* dictis ad tecta subibant—Virg.
Vis ergo *inter nos*, quod possit uterque, vicissim—Virg.

But these can scarcely be considered as exceptions; for Quinctilian remarks, that the preposition and the case it governs were frequently pronounced with one accent, that is, as one word. They may, therefore, be considered as compound words, of sufficient length to comprehend the two first cæsuras.

The first pause is likewise frequently interrupted by the compound verb *nescio*, followed by *quis*, *qua*, *quos*, &c.: as

Sic ubi *nescio quis* Lydea de gente virorum—Ovid.

And, in one instance, Virgil has suffered even the second pause to be interrupted by it; as

Summa leves. Hinc *nescio qua* dulcedine lætæ,

in which, perhaps, the Romans pronounced *nescio qua* with one accent, as if one word.

Except where *inter*, *intra*, or *nescio*, occur in this manner, I do not recollect an instance in which Ovid suffers the first pause to be interrupted, without the occurrence of a word long enough to comprehend the first two cæsuras. Virgil is not quite so scrupulous in the observance of this rule. There are a few instances, where the second foot is a dactyl, in which it is neglected; as

Nec *Saturnius* hæc oculis pater aspicit æquis.

In like manner, whatever word interrupts the second cæsura is generally of sufficient length to include the third; as

Jussa mori; quæ *sortitus* non pertulit ullos—Virg.

The third cæsura is not so often omitted as the first, by Virgil, but more frequently by Ovid; and it sometimes happens without the intervention of compound words; thus

Vina dabunt animos: et *prima* pocula pugna.
Non datur: occulta nec *opimum* perde sagitta—Ovid.

The place of this cæsura is often occupied, by words lengthened by declension or conjugation; thus

At pater omnipotens *ingentia* mœnia cœli—Ovid.
Lumina nam teneras *arcebant* vincula palmas—Virg.

Syllabic cæsuras are seldom introduced after the fourth foot; they are generally unnecessary, and, when they occur, the verses are not harmonious; as

Omnes innocuæ; sed non puppis | tua, Tarchon—Virg.
Vertitur interea cœlum, et ruit oceano | nox—Virg.

In some cases, when formed by a monosyllable, they are not ungraceful; as

Explorare labor: mihi jussa capessere *fas* est—Virg.
Circumagi: quendam volo visere, *non* tibi notum—Hor.

If the verse be spondaic, they are not objectionable; as

Persolvit, pendens e verticibūs | prǣruptis—Catul.

It should be observed that when the verse is spondaic, the fourth foot ought generally to be a dactyl, otherwise the hemistich is rendered dull by the succession of three spondees.

The first pause seems to be interrupted nearly as often as the third. When there is but one cæsura in a line, it is generally the second; as

Ad mea perpetuum | deducite tempora carmen—Ovid.

Sometimes, however, it is the third; as

Cum sic unanimem alloquitur | malesana sororem—Virg.

The trochaic cæsura has nearly the same metrical effect as the syllabic, and although another cæsura is introduced, the former seems to be sometimes the principal one; as

Ulla moram | fecērĕ, || neque Aonia Aganippe—Virg.
Et nova factaque nūpĕr || habebunt verba fidem si—Hor.

When it is in the third foot, it is generally attended by two others, and the principal pause is in the fourth foot; as

Ponderibus | librātă | suis: || nec brachia longo—Ovid.

It may agreeably take place in the fourth and fifth feet; as

Ergo desidiam quicūmquĕ | vocāvĭt | amorem—Ovid.

And it may be advantageously employed twice in other parts of the verse, provided that one or more feet of different structure intervene; as

Nec victōrĭs | heri tetigit captīvă | cubile—Virg.

It frequently occurs in the fifth foot, and makes the verse end in a smooth and agreeable manner; as

Qui modo sævus eram, supplex *ultrōquĕ* rogavi—Ovid.
Exigat, et pulchra faciat te prōlĕ parentem—Virg.

But here, perhaps, it should not be considered as retaining its general nature of a pause. The same remark is applicable to the monosyllabic cæsura; for, when it is introduced in the fifth or sixth foot, it does not seem to retain any thing of the nature of a pause.

In lines, where different cæsuras are introduced, sometimes the principal one is formed by a monosyllable; thus,

Et conferre | manum, et || procurrere longius audent—Virg.
Si pietas | ulla est || ad me | Philomela redito—Ovid.[1]

The intermediate or rhythmical pause seems to be sometimes removed from the middle to the end of the fourth foot, that foot being made to consist of a dactyl or spondee formed by the last syllables of a word.——The introduction of these spondaic and dactylic divisions of a line, at the end of the fourth foot, makes a pleasing variety, and occasions a great diversity not only in the modulation, but also in the length of the latter hemistich of a heroic verse. It may consist of the following varieties:—

Two feet and a short syllable.

Et mea sunt populo saltata | poëmata sæpe—Ovid.

Two feet and a long syllable.

Frigida pugnabant calidis | humentia siccis—Ovid.

Two feet and two short syllables.

Cara deûm soboles, magnum | Jovis incrementum—Ovid.

Three feet and a short syllable.

Confusæ sonus urbis, | et illætabile murmur—Virg.

Three feet and a long syllable.

Conticuere omnes, | intentique ora tenebant—Virg.

Three feet and two short syllables.

Ducite ab urbe domum | mea carmina, ducite Daphnim.—Virg.

5. A great beauty consists in suiting the feet to the expression of the objects to be described. Thus the great labour and slowness of the Cyclops in lifting up their heavy

---

[1] For some of the preceding remarks on pauses, I am indebted to Mr. Pickbourn's ingenious Dissertation on this subject.

hammers are beautifully expressed in the following line by slow spondees;

Īlli īntēr sēsē māgnā vī brachia tollunt—Virg.

The gravity of an old man in the following;

Ōllī sēdātō rēspōndīt corde Latinus—Virg.

The delay of Fabius, by which he saved the commonwealth, in the following;

Ūnūs quī nōbīs cūnctāndō restituis rem—Virg.

On the other hand, the swiftness or rapid flight of a pigeon is expressed by dactyls, as in the following;

Rādĭt ĭtēr lĭquĭdūm, cĕlĕrēs nĕquĕ cōmmŏvĕt alas—Virg.

Or the flight of Turnus, as in the following;

Nī fŭgă sūbsĭdĭō sŭbĕāt: fŭgĭt ōcўŏr Euro—Virg.

And to express the fury of the winds and tempest, Virgil puts two dactyls at the beginning; as in

Quā dătă pōrtă rŭunt-------------------
Īncŭbŭērĕ mări----------
Īntŏnŭērĕ pŏli----------

6. The sound, too, of the words is often accommodated to the nature of the objects to be represented: thus in the two following lines, in the first of which the whistling of the winds is expressed by words in which the hissing *s* frequently occurs, as in the second the cries of the sailors and the crashing of the rigging are, by words in all of which will be found the jarring *r*.

Luctantes ventos, tempestatesque sonoras.
Insequitur clamorque virûm, stridorque rudentum—Virg.

7. It is also a beauty, as will again be noticed, when the sense does not finish with each line, but when one expression or more are thrown back to the following line, provided the stop be introduced at the close of the fourth or fifth, or, at the furthest, of the sixth line; as

Quid faciat lætas segetes; quo sidere terram
Vertere, Mæcenas, ulmisque adjungere vites
Conveniat; quæ cura boum, qui cultus habendo
Sit pecori, atque apibus quanta experientia parcis—Virg.

A word of three long syllables, when it forms an image, or paints an object, is often thrown back; as

Carmine quo captæ, dum fusis mollia pensa
Dēvōlvūnt. ———————————— —Virg.
Diripiuntque dapes, contactuque omnia fœdant
Immūndō. ———————————— —Virg.

But a monosyllable alone is not commonly thrown back, nor a word of two syllables, unless it be to express something sad, difficult, grand, or frightful; as

Extinctum Nymphæ crudeli funere Daphnin
Flēbānt. ———————————— —Virg.
Fundimur, et telo lumen terebramus acuto
Īngēns. ————————————— —Virg.

II. On the contrary, in this kind of verse, those lines are reckoned rather harsh;

1. Which end in a monosyllable; as

Prælia rubricâ picta aut carbone; velut *si*—Hor.
Cui pulchrum fuit in medios dormire dies, *et*—Hor.

Except, *first*, when another monosyllable goes before it; as,

Principibus placuisse viris, non ultima *laus est*—Hor.
Ne qua meis esto dictis mora. Juppiter *hac stat*—Virg.

Except, *secondly*, when a particular beauty accrues to the verse, from the use of a monosyllable[1]; as

——————— procumbit humi *bos*—Virg.
——————— et mole suâ *stat*—Virg.
Isne tibi melius suadet, qui ut rem facias, *rem*
Si possis recte: si non, quocumque modo *rem?*—Hor.

2. Those lines which end with several dissyllables; as

Insano posuere; *velut silvis, ubi passim*—Hor.
Semper, ut inducar, *blandos offers mihi vultus*—Tibull.

3. Those which end in a word of more than three syllables; as

Augescunt aliæ gentes; aliæ *minuuntur*—Lucr.
Quisquis luxuriâ, tristive *superstitione*—Hor.

Except, *first*, the verse be spondaic, as already noticed.

Except, *secondly*, when the last word is a proper name; as

Amphion Dircæus in Actæo *Aracyntho*—Virg.
Hirtacidæ ante omnes exit locus *Hippocoontis*—Virg.
Quarum quæ formâ pulcherrima *Deïopeiam*—Virg.

Except, *thirdly*, when this position contributes to the expression of some particular passion, or there is any peculiar beauty in introducing such a word, at the end the line; as in

Per connubia nostra, per incœptos *hymenæos*—Virg.
Seu mollis violæ, seu languentis *hyacinthi*—Virg.

The verse is usually concluded with a dissyllable, or a trisyllable, both, of course, emphatic on the penultimate.

---

[1] Or when an anticlimax is intended, as in the well-known line of Horace,

Parturiunt montes, nascetur ridiculus *mus*,

in which, one of the longest words is placed first, and a monosyllable, at the conclusion.

4. Those lines in which there is no cæsura, or but few; as in
Romæ mœnia terruit impiger Hannibal armis—Enn.
Has res ad te scriptas, Luci, misimus, Æli—Lucil.
Sive quod Appula gens, seu quod Lucania bellum—Hor.
Poste recumbite, vestraque pectora pellite tonsis—Enn.
Sparsis hastis longe campus splendet et horret—Enn.

5. Those in which the elisions are too frequent, or grating to the ear; as
Primum *nam inquiram*, quid sit *furere hoc; si erit* in te
—Hor.
Illam ancillam ego amo ante alias, atque ipsi ero amandus.

6. Lastly, certain critics object to lines, (named *Leonine*, as some suppose from Leo, the name of a monk who brought them into vogue, or, according to others, from some imaginary analogy to the Lion's tail,) in which there is a rhyme, especially when it includes the vowel which precedes the cæsural syllable; as

Trajicit. I *verbis* virtutem illude *superbis*—Virg.
Si Trojæ *fatis* aliquid restare *putatis*—Ovid.
Ipse ego *librorum* video delicta *meorum*—Ovid.

And they reckon them less objectionable when there is an elision; as in

Æneam *fundantem* arces et tecta *novantem*—Virg.

Such rhymes, however, are not without their admirers, and considering *what* poets have used them, and *how often*, as will hereafter be noticed, that criticism is perhaps too hasty, which condemns them to unqualified reprobation. Some of the divisions of certain lines, however, in which rhyme is supposed to exist, may, perhaps, be regarded as merely *homoteleutic*, the rhyme being rendered imperfect, or counteracted, in a correct pronunciation of *feet*, by a diversity in the position of the syllabic emphasis. And where rhyme does really exist, the circumstance may, probably, be sometimes accidental, and not intended.

But, in regard to a thorough knowledge of the beauties and defects of hexameter verse; and of what position in a line any particular word of a certain quantity, and certain number of syllables, may properly and advantageously occupy, these are objects that can be attained only by practice, by a due regard to the rhythm, as connected with, or dependent upon, emphasis, and a minute attention to the works of such authors as have written in this kind of verse. ——I shall, therefore, conclude this sketch with a few remarks on the poetry of Virgil, as comprised under the following particulars.

1. *The Varying of the Pause.*—It has been already observed, that the common pause takes place in hexameter after the first five half-feet, that is, after the first syllable of the third foot; as in

Ante mare et tellus | et quod tegit omnia, cœlum,
Unus erat toto | Naturæ vultus in orbe,
Quem dixêre Chaos | rudis indigestaque moles ;
Nec quicquam, nisi pondus iners ; | congestaque eodem
Non bene junctarum | discordia semina rerum—Ovid.

These lines have the pause in the same place, the fourth excepted; and in this kind of measure is the *Metamorphosis* generally written. But it will be found, that Virgil endeavours as much as possible to avoid the common pause, as in the following lines:—

Quid facerem ? | neque servitio | me exire licebat—Ecl.
Ferte simul | Faunique pedem | Dryadesque puellæ—Georg.
Inde toro | pater Æneas | sic orsus ab alto.
Hæc secum : | mene incepto | desistere victam ?—Æn.

In a few instances he likewise omits the first cæsura; as

Nec minus interea extremam | Saturnia bello—Æn.

There is, perhaps, not an instance in which Ovid omits both the first and second pause. In this consists the principal difference between the versification of Ovid and that of Virgil. The former scarcely ever omits the second pause; and hence the uniformity or general sameness so easily observable in his versification. The latter, on the contrary, by his frequent neglect of it, imparts greater variety to his numbers, and, sometimes also, greater strength to his expression.

2. *The Inversion of the Phrase.*—In this consists a material difference between the general style of prose and that of poetry; and it is one of those means which are artfully employed to create delay, suspense and interest. The following is an instance;

Arma virumque cano, Trojæ qui primus ab oris
Italiam (fato profugus) Lavinaque venit
Littora.————

Here, by the inversion of the phrase, the whole matter, with the parenthesis *fato profugus*, precedes the principal verb, *venit*, the word *littora* excepted. Thus also;

Vix e conspectu Siculæ telluris in altum
Vela dabant ————————

3. *The adapting of the Sound to the Sense.*—Few are ignorant of the beauty of *Quadrupedante*, &c., and *Illi inter sese*, &c., but in Virgil such instances are innumerable.

How does the verse labour, when strong, heavy land is to be ploughed!

——————— *Ergo, age, terræ*
Pingue solum, primis extemplo a mensibus anni
Fortes invertant tauri ———————

How nimbly does it move, when the turning over of very light ground is represented!

——————————— *Sub ipsum*
Arcturum, tenui sat erit suspendere sulco.

How does the boat bound over the Po in the following words!

——————— *Levis innatat alnus*
Missa Pado ———————

Nothing can be rougher than the following line;

Inseritur vero ex fœtu nucis arbutus horrida,

in which the prevalence of the rough *r* is visible; nor can water itself be more liquid than the following, in almost every word of which, are both the trilling *l* and the hissing *s*;

Speluncisque lacus clausos, lucosque sonantes.

How soft and harmonious, and well adapted to the sense, does the prevalence of the letter *a* render the following lines!

Mollia luteolâ pingit vaccinia caltha.
Omnia sub magnâ labentia flumina terrâ.
Lanea dum niveâ circumdatur infula vittâ.

4. *The mixing of the Singular and Plural Number.*—This is a great beauty, which is particularly attended to by Virgil; and but seldom observed by Ovid, or any other Roman writer in the time of Augustus.

The following are instances,

——————— Camposque et flumina late
Curva tenent: ut molle *siler*, lentæque *genistæ*,
Populus, et glauca canentia fronde *salicta*.
Pars autem posito surgunt de semine: ut altæ
Castaneæ; nemorumque Jovi quæ maxima frondet
Esculus, atque habitæ Graiis oracula *quercus*.

There is a beautiful passage of this kind in the Georgics; in which the thing to be done and the instrument with which it is to be done are varied alternately;

Quod nisi et assiduis *terram* insectabere *rastris*,
Et *sonitu* terrebis *aves*, et ruris opaci
Falce premes *umbras*, *votisque* vocaveris *imbrem*.

Terram rastris; *sonitu aves*; *falce umbras*; and *votis imbrem*.

In Ovid nothing of this kind is to be found: thus,

Ante *mare* et *tellus* et (quod tegit omnia) *cœlum*,

Unus erat toto naturæ *vultus* in orbe,
Quem dixere *chaos;* rudis indigestáque *moles,*
Nec quicquam nisi *pondus* iners.

In which are seven nouns in the singular, and not one in the plural, amongst them.

5. *The uncommon Use of the Particles* et *and* que.

Of this the following are instances:

— Multum ille *et* terris jactatus *et* alto;
Multa quoque *et* bello passus ————
Et premere *et* laxas sciret dare jussus habenas.

And more frequently in his most finished piece;

Quid tibi odorato referam sudantia ligno,
Balsama*que*, *et* baccas ————
Si vero viciam*que* seres, vilem*que* faselum.

This manner of using the connecting particles gives strength to the verse, and, by retarding the sense, raises suspense and produces attention. For, in the last example, the sense is not concluded, till the rest of the line is read, *vilemque faselum;* while, had the poet written, *si vero viciam seres*, and the verse would have permitted it, the reader would have understood him without going any further, and the line would have been very flat, compared with what it now is[1].

This use of corresponding particles is particularly observable in Homer; as

Atrides*que* rex virorum, *et* nobilis Achilles.
Redempturus*que* filiam, ferens*que* infinitum pretium liberationis.—Clarke's Transl.

6. The *Collocatio Verborum.*

Of this the following is an example;

Vox quoque per lucos vulgo exaudita silentes
Īngēns ————————————

In which the *isolated* position of the heavy spondee has a striking effect, making the melancholy voice *groan*, as it were, *through the grove.*

7. *The changing of the common Pronunciation;* as

Stridĕre apes utero, et ruptis *effervĕre* costis.

---

[1] It is observed, that enclitics are usually joined to the first word of a clause, unless sometimes when the first word is a monosyllabic preposition; as

Sub pedibus*que* videt nubes et sidera Daphnis—Virg.

Instances, however, are not uncommon, in which this rule is not observed. Horace furnishes one;

Flebili sponsæ juvenem*ve* raptum—Lib. iv. od. 2.

The open genitives, as consil*ii*, servit*ii*, auxil*ii*, &c. do not appear in the hexameters of Virgil, though evidently commodious to the verse, and though Ovid not long afterwards used these forms without reserve. In Horace, too, the forms consil*ī* and imper*ī* occur, iii. 4, 65. iv. 15, 14.

8. *Alliteration.*—This is of several kinds; the *initial*, *single*, and *double;* sometimes *treble*, or more frequent; sometimes *mixt*, that is, both in the first letters of the words, and in the following syllables.

The following are examples of the *single alliteration.*

Quid faciat lætas *segetes*, quo *sidere* terram
Vertere, Mæcenas, ulmisque adjungere *vites*,
Conveniat ; quæ *cura* boum; qui *cultus* habendo.

Again;

——————————— Asia longe
Pulsa palus.———————————

Of the *double* initial *alliteration*, this is an example;

Totaque thuriferis Panchaïa pinguis arenis.

Of the *treble*, and more frequent, initial *alliteration*, the following is an instance;

Et sola in siccâ secum spatiatur arenâ.

The *mixt alliteration* will be found in the following;

Illas ducit *amor trans Gargara*, *transque sonantem*
Ascanium : superant montes, et *flumina tranant.*

In which two lines, the vowel *a* occurs fourteen times.

6. The *Allusio Verborum*, of which the following are instances;

Nec nocturna quidem *carpentes pensa puellæ.*
Hoc *metuens*, *molemque et montes* insuper altos.
Stat sonipes, ac *fræna ferox spumantia mandit.*

10. The *Assonantia Syllabarum*, or *Rhyme.* Of this there are in Virgil three different kinds.

First, *the plain direct rhyme*, which is of two kinds, *single* and *double.*

Secondly, *the intermediate* or *casual plain rhyme.*

Thirdly, *the scanning conclusive rhyme ;* so called because it can hardly be perceived by the generality of readers, till the verse is scanned.

The following are examples of the *single* direct *rhyme*, in which the lines are divided into two parts, to render it the more easily perceived;

Totaque thuriferis
Panchaïa pinguis arenis.
Atque rotis summas
Levibus perlabitur undas.

O nimium cœlo
Et pelago confise sereno.

Of the plain direct *double rhyme*, which was so much in vogue among the monks, the following are instances;

Hic labor extremus, longarum
Hæc meta viarum.
Cornua velatarum
Obvertimus Antennarum.

Of *the intermediate plain rhyme*, the following are examples;

Imposuit, regemque *dedit*, qui fœdere certo.
Descendo, ac ducente *deo* flammam inter et hostes.

In this last, *deo* seems used for *dea* in speaking of a goddess, very probably for the sake of a rhyme.

Of *the scanning conclusive rhyme*, the following are instances;

Sylvestrem tenui musam medi–*tārĭs ă–venâ.*
Nudus in ignota Pali–*nūrĕ jă–cēbĭs ă–renâ.*

Whence it appears that Virgil's poetry abounds in rhyme of one kind or other; and it will be seen that he generally concludes his strong, sounding, majestic sentences with a full rhyme, as in that beautiful line, which sums up the praises of Italy;

Totaque *thuriferis* Panchaïa pinguis *arenis.*

Thus also at the conclusion of his best work;

Confluere, et *lentis* uvam demittere *remis.*

To which may be added the last line of the episode to the same;

Tityre, te patulæ cecini sub tegmine fagi.

In which the two hemistichs rhyme to each other.

NEGLECTED HEXAMETERS.

In the Epistles and Satires of Horace, are hexameters, which, from their studied *negligence*, and not having all the majesty belonging to heroics, have received this appellation. There are, however, great beauty and great simplicity in them; and they are admirable for the picture they contain of the foibles and passions of mankind; in which Horace does not always spare himself. Thus, writing to his steward, he says,

Rure ego viventem, tu dicis in urbe beatum:
Cui placet alterius, sua nimirum est odio sors.
Stultus uterque locum immeritum causatur inique.
In culpa est animus, qui se non effugit unquam.

There are several smaller verses, besides the pentameter, which are formed from the heroic verse; such as most of the following, some of which consist of the beginning, and some of the latter part of a hexameter.

1. The Archilochian Penthemimer, or Dimeter. Named from Archilochus its inventor; consisting of two dactyls, and one syllable, and, therefore, named *Hypercatalectic ;*

Pūlvĭs ĕt | *ŭmbră sŭ*|*mus*—Hor.

2. The Alcmanian Dactylic Trimeter.

First used by Alcman; consisting of three successive dactyls, and a syllable over; therefore, Hypercatalectic.

Mūnĕră | *lætĭtĭ*|*āmquĕ dĕ*|*i*—Virg.
Nōstră dĕ|*ūs cănĕt* | *hārmŏnĭ*|*a*—Prudent.

3. This verse likewise admits a spondee in the first, second, and third place; as

Ūnŭs ĕ|*nīm rē*|*rūm pătĕr*|*est.*
Hīc clau|*sīt mēm*|*brīs ănĭ*|*mos.*
Ōmne hŏmĭ|*nūm gĕnŭs*| *īn tēr*|*ris*—Boët.

4. The Alcmanian Dactylic Tetrameter, Acatalectic.

Admitting in the first, second, and third places, either a dactyl or spondee; in the fourth a dactyl only; as

Lūmĭnĭ|*būsquĕ prĭ*|*ŏr rĕdĭ*|*īt vĭgŏr.*
Nīmbō|*sīsquĕ pŏ*|*lūs stĕtĭt* | *īmbrĭbŭs.*
Dēsŭpĕr | *īn tēr*|*rām nōx* | *fūndĭtŭr*—Boët.
Sōlvĭtŭr | *ăcrĭs hў*|*ēms grā*|*tā vĭcĕ*—Hor.

5. The Alcmanian Tetrameter, Acatalectic, or, as it has been named, the Spondaic Tetrameter.

Containing the last four feet of a Hexameter, in which, of course, the third is a dactyl, and the last foot a spondee;

Ībĭmŭs | *ō sŏcĭ*|*ī cŏmĭ*|*tēsque.*
Sīc trīs|*tēs āf* | *fātŭs ă*|*mīcos*—Hor.

It sometimes admits a spondee instead of a dactyl, before the last foot; in which case, to prevent the line from being too prosaic, the second foot ought to be a dactyl;

Mēnsō|*rēm cŏhĭ*|*bēnt, Ar*|*chȳtā*—Hor.

6, 7. The Pherecratian Trimeter, consisting of the last three feet of a hexameter, the first foot being a spondee; and the Adonic *dipodia,* (consisting of the last two,) will be hereafter described,

8 The Alcmanian Tetrameter, Catalectic. Consisting of one long syllable, or two short syllables; and then a dactyl, or spondee; afterwards a dactyl; and lastly a spondee: thus,

Quī | *sē vŏlĕt* | *ēssĕ pŏ*|*tēntem,*
Ănĭ|*mōs dŏmĕt* | *īllĕ fĕ*|*rōces ;*
Nēc | *vīctă lĭ*|*bīdĭnĕ* | *cōlla*
Fœ̄|*dīs sūb*|*mīttăt hă*|*bēnis*—Boët.

9. The Alcmanian Tetrameter, Hypercatalectic. Consisting of a heroic penthemimer, *i. e.* having, in the first and second place, either a dactyl, or spondee, with a long syllable; and then an Adonic, that is, a dactyl and spondee; as

1 2 3 4
Heū qūam | *prǣcĭpĭ*|*tī* | *mērsă prŏ*|*fūndo,*
Mēns hĕbĕt, | *ēt prŏprĭ*|*ā* | *lūcĕ rĕ*|*līcta,*
Tēndĭt ĭn | *ēxtēr*|*nās* | *īrĕ tĕ*|*nēbras*—Boët.

This verse seems to consist of two segments of the heroic hexameter, the latter half of the third foot, and the whole of the fourth, being excluded; thus

Tityre tu patulæ - - - - - *tegmine fagi.*

It is little different from the Asclepiadic, and has been termed the Alcmanian Choriambic. It may be scanned also as a pentameter deficient by a semifoot.

10. The Ithyphallic, or Priapeian, Tetrameter, Acatalectic; consisting of three dactyls and a Pyrrhic, or iambus; as

Quī sĕrĕ|*re īngĕnĭ*|*ūm vŏlĕt* | *ăgrum,*
Liberat | *arva pri*|*us fruti* |*cĭbus,*
Falce ru|*bos fili*|*cemque re*|*sĕcat*—Boët.

This consists of the last four feet of the hexameter *miurus;* and has been termed the tetrameter miurus. The dactyl seems to have been preferred in the first three places, though the Spondee was admissible in the first and second.

11. The Bucolic Hexameter, having, in the fourth place, a dactyl; as

Ab Jove principium, Musǣ; Jŏvĭs omnia plena—Virg.

Fortunatianus mentions, that Theocritus observed this rule in his Pastorals, and that Virgil often neglected it[1].

---

[1] Some antient grammarians call all divisions of a verse at the end of the fourth foot Bucolic cæsuras. Bede says, *Bucolice tome ubi post quatuor pedes non aliquid remanet.* These, observes Mr. Pickbourn, are formed, not only by spondaic and dactylic divisions, but in various other ways. Sometimes by a long or a short monosyllable, added to the third cæsura; as

Sive dolo, seu jam Trojæ *sic* fata ferebant—Virg.
Parce precor nostrum laniatur *in* arbore corpus—Ovid.

In other cases, they are made by a Pyrrhic, and in a few instances by two short monosyllables following the third cæsura; as

Inferretque Deos Latio: *genus* unde Latinum—Virg.
Vix oculos attollit humo: *nec ut* ante solebat—Ovid.

Priscian, when he enumerates the cæsuras in the first lines of the twelve books of the Æneid, takes no notice of these divisions of a verse at the end of the fourth foot: but Diomede mentions them, and seems to rank these with common cæsuras; for he says the following line of Virgil contains three cæsuras:

Talibus Ilianeus | cuncti | simul | ore fremebant.

12. The Hexameter which is named *Miurus* or *Teliambus*, having as its last foot an iambus instead of a spondee; as

Dirige odorisequos ad cæca cubilia cănēs—Liv. Andron.

13, 14. The two Alcaics will be noticed hereafter.

OF PENTAMETER.

Pentameter verse consists of five feet, of which the first two are indifferently dactyls or spondees; the third foot is always a spondee, (the first semifoot being almost invariably a final syllable, long, independently of cæsura), and the fourth and fifth anapests; thus

Nātū|rǣ sĕquĭ|tūr sē|mĭnă quīs|quĕ sūǣ—Propert.
Cārmĭnĭ|būs vī|vēs tēm|pŭs ĭn ō|mnĕ mĕīs—Ovid.
Quī dĕdĕ|rīt prī|mūs ōs|cŭlă vīc|tŏr ērīt—Ovid.

In the last line, there is a short syllable in the cæsura; a very rare occurrence.

That this was the manner of scanning it among the antients, appears from the words of Quinctilian, "*in pentametri medio spondeo*,"—(Inst. ix. 4.) and "*Anapæstus . . . qui . . . . pentametri finis*"—(Ibid.)

But, among the moderns, it is generally scanned differently. The verse is divided into two hemistichs, or penthemimers. In the first hemistich, are contained two dactyls or two spondees, or one of each indiscriminately, and a long syllable as a cæsura; in the latter hemistich, two dactyls, with another cæsura, or common syllable; thus

Nātū|rǣ sĕquĭ|tūr || sēmĭnă | quīsquĕ sŭ|æ.
Cārmĭnĭ|būs vī|vēs || tēmpŭs ĭn | ōmnĕ mĕ|is.
Quī dĕdĕ|rīt prī|mūs || ōscŭlă | vīctŏr ĕ|rit.

Mr. Pickbourn gives the following as the result of a patient examination of 3000 verses in Virgil and Ovid. In 1500 lines, taken from different parts of Virgil's works, he counted 811 Bucolic cæsuras, *viz.* 161 formed by spondees, consisting of the two last syllables of a word; 99 formed by dactyls, consisting of the last three syllables of a word; 179 formed by Pyrrhics; and 372 by monosyllables. In 1500 lines, taken from different parts of Ovid's *Metamorph.* he counted 802 Bucolic cæsuras, *viz.* 226 formed by spondees, 173 by dactyls, 192 by Pyrrhics, and 211 by monosyllables. He adds that 500 of these lines were taken from Virgil's Eclogues, where Bucolic cæsuras occur more frequently than they do in the Æneid. Had they been all taken, he says, from the latter poem, the numbers would not have exceeded, perhaps scarcely equalled, those in Ovid. Upon the whole, the principal difference is, that Ovid abounds more in Bucolic cæsuras formed by spondees and dactyls, and Virgil, in such as are formed by Pyrrhics and monosyllables.

A pentameter line subjoined to a hexameter constitutes an *elegiac* distich; so named from ἔλεγος, *lamentatio*, because it was first used in sad and plaintive compositions; and hence the two following lines of Ovid, which may likewise serve as a specimen of it;

Flebilis indignos, Elegeïa, solve capillos.
Ah nimis ex vero nunc tibi nomen erit!

The *Æolic Pentameter* consists of four dactyls preceded by a spondee, a trochee, or an iambus; as

Cōrdī | quāndŏ fŭīssĕ sĭbī cănĭt āttĭdă—Terent.
Ēdĭ-|-dīt tŭbă tērrĭbĭlēm sŏnĭtūm prŏcŭl—Terent.
Ὅς ᾱν-|-δρων φρενας ευμαρεως ὑποδαμναται—Theocrit.

The twenty-ninth Idyl of Theocritus is in this metre;—

Οῖνŏς, ω̄ φῐλε̆ παι, λε̆γε̆ται, και ᾰλᾱθε̆ᾰ.

Sometimes the first foot was a dactyl.

OBSERVATIONS ON PENTAMETER AND ELEGIAC VERSE.

1. In Pentameter, the first hemistich ought to end with the entire word, that the cæsura belonging to the penthemimer may take place; for there is a blemish in a line wanting this cæsura; as in

Hæc quoque nostræ sententia mentis erat—Diomed.

2. An elision immediately after the penthemimer is harsh; as,

Mî misero eripuisti omnia nostra bona.
Illum affligit odore, iste perit podagra.
Troja virûm et virtutem omnium acerba cinis—Catull.

Which verses are likewise rendered more harsh by the synalœphæ or ecthlipses in the other feet; and this harshness is still more obvious in the following line;

Quam modò qui me unum atque unicum amicum habuit—Catull.

3. Neither hemistich should end in a monosyllable; as in

O di, reddite mî hoc pro pietate mea.
Aut facere, hæc a te dictaque factaque sunt—Catull.

But, yet, if another monosyllable goes before, or there is an elision in the preceding word, there is no blemish; as

Magna tamen spes est in bonitate dei.
Præmia si studio consequar, ista sat est.
Invitis oculis litera lecta tua est—Ovid.

4. Pentameter is best concluded by a dissyllable; as are in general the verses of Ovid; but sometimes by a word of four or five syllables; as

Maxima de nihilo nascitur historia—Propert.
Pomaque non notis legit ab arboribus—Tibull.

Lis est cum forma magna pudicitiæ—Ovid.
Contactum nullis ante cupidinibus—Propert.

Seldom in a trisyllable; as

Et caput impositis pressit amor pedibus—Propert.
Quolibet ut saltem rure frui liceat—Propert.

5. The same objection that is made to Leonine verses, in hexameter, is made to them in pentameter: such are the following;

Quærebant flavos per nemus omne favos.
Hoc, mihi quid prodest, si tibi, lector, obest—Ovid.

If, however, only the last syllables of the two hemistichs rhyme to each other, this may be conducive to the elegance and harmony of the verse; as

Huc ades, et nitidas casside solve comas—Ovid.
Fluminco celeres dissipat ore canes—Ovid.
Fluminis ad liquidas fortè sedemus aquas—Buchan.

In the observations on Hexameter, it has been shown that Virgil abounds in this kind of rhyme, and in other kinds. The following are additional instances; and in these, likewise, there are only two syllables which rhyme to each other.

Quamvis multa meis exiret victima septis—Virg.
Primus Idumæas referam tibi, Mantua, palmas—Virg.
Dum petit infirmis nimium sublimia pennis.
Icarus Icariis nomina fecit aquis—Ovid.

6. In elegiac poetry, the hexameters ought to flow more slowly, than when they are used alone.

7. In this verse, also, every distich generally terminates a sentence, or at least ends with a colon. And it seldom happens, (nor should it be imitated,) that it is concluded in such a way that one word of the same member of a sentence belongs to the preceding distich, and the other to the following.

OBSERVATIONS ON THE OVIDIAN DISTICH[1].

(I.) SCANSION AND STRUCTURE.

1. Four verses out of five, or nearly so, commence with a dactyl.

2. When the sense of the *first* line overflows by a single word into the *second*, that word almost always forms a dactyl, or a trochee.

Obsequio tranantur aquæ; nec vincere possis
Flumina, si contra quam rapit unda, nates.

---

[1] Class. Journ. vol. xxii. p. 221.

Nunc quoque detecti referunt monumenta vetusti
Moris, et antiquas testificantur opes.

The exception to this rule is very rare, and takes place perhaps only with a verb.

Inde duæ pariter, visu mirabile, palmæ
Surgunt: ex illis altera major erat.

3. A molossus initial is preferred to a spondee, *cæteris paribus*.

4. The Pentameter is never formed thus: (Monkish epitaph.)

Vile cadaver | sum || tuque cadaver eris.

(II.)

5. The long verse, in structure, seldom deviates from these models.

Tityre, tu patulæ || recubans sub tegmine | fagi.
Sylvestrem tenui || musam meditaris | avena.
Formosam resonare | doces || Amaryllida | sylvas.

6. The trisyllabic ending is avoided in the short line, as the quadrisyllabic is in the long. The short line on some very rare occasions ends with a quadrisyllabic word.

Quem legis, ut noris, accipe, Posteritas.
Me sciat in media vivere barbarie.
Quicquid et in tota nascitur Anticyra.

7. The sense does not overflow from one into another distich, unless under circumstances like the following.

Languor, et immodici nullo sub vindice somni,
Aleaque, et multo tempora quassa mero,
Eripiunt omnes animo sine vulnere nervos:
Adfluit incautis insidiosus amor.

(III.) PROSODY.

8. A short vowel in one word preceding sc, sp, sq, st, in another, very rarely forms a short syllable[1].

In words like Scamander, Sciurus, Smaragdus, authority and necessity are said to consecrate the usage.

9. The cæsural lengthening of a short syllable in *any* place of the verse is very uncommon.

Ut rediit animus, tenues a pectore vestes, &c.

10. M final and final short vowels are rarely cut off, even in dissyllabic words: much less in monosyllables, and with long vowels.

---

[1] See, however, page 345.

11. The most usual forms occur *in fine pentametri*, such as the following:

. . . . via est. . . . . solo est. . . . .ubi es? . . . .meum est.

12. Of the apostrophe so placed, the following line (otherwise, objectionable) gives an extraordinary instance. Heroid. x. 86. Ed. Burman.

Quis scit, an hæc sævas tigridas insula habet?

13. Consilii, imperii, &c. stand as quadrisyllables in Ovid. To this head, perhaps, of convenience in versifying, may be referred the position of *que* in the short line; the peculiarity of *evolvisse* and *persolvenda*, as forming words of five syllables; and the frequent use of *implicuisse*, &c., where *implicare*, &c. else would naturally occur.

14. The shortening of the *O* final is very rare, and in a very few words only admitted; *puto* when parenthetic, and *nescio quem*, &c., are not uncommon instances.

(IV.) RELATIVE POSITION OF WORDS.

15. The words by which the pentameter is usually concluded, are nouns, and verbs, the verb substantive very much, and pronouns possessive.

16. Of adjectives and adverbs *in fine pentametri* the instances being rare and particular are easily remarked: these it is not safe to imitate, unless in cases justified by identity or very close similitude.

17. Instances like these with *sum*, *facio*, and other verbs, are readily distinguished.

Quæ tantum lanas non sinat *esse rudes.*
Hoc *faciet* positæ te mihi, terra, *levem.*

18. The participle *in fine pentametri*, as in the fictitious verse below, is not legitimate.

Et lætus vivit, rura paterna *colens.*

19. While the following instances, with a few others, form no real exception to the rule.

Nunc tibi sum pauper, nunc tibi visa *nocens.*
Dicere non norunt, quid ferat hora *sequens.*

On the Position of the Adjective.

20. Generally, perhaps, the adjective precedes the noun,

Except,—*a.* Where it is the longer word of the two.
b. Where it has a very emphatic or decisive meaning in the sentence.
c. Where some word belongs to it in government.
d. Where one adjective is coupled to another.

The following collocations are legitimate, and may be imitated with safety.

A. Si mea *materiæ* | respondet Musa | *jocosæ.*
B. Ruperat et duram | *vomer aduncus* | humum.
C. Inque sinu natos | *pignora chara* | ferunt.
D. Prima vocas tardos | ad *juga panda* | boves.
E. (any where perhaps but *in fine pentametri.*)
Qui mihi | *Livor edax* | ignavos objicis annos.
Quæ que nec | *hoste fero* | nec nive, terra, cares.

21. Other collocations equally legitimate occur, which it may not be quite so easy to class and define. These the Scholar will note as he meets with them, remembering carefully to distinguish where the noun and the adjective go disjunctively as in *A*, and where conjunctively as in *B*, *C*, *D*, and *E*.

22. The noun in the long line is seldom followed by its adjective in the short, unless in a few cases very peculiar, like these.

Protinus adspicies venienti nocte *Coronam*
Gnossida: Theseo crimine facta Dea est.
Dira viro facies; vires pro corpore; *corpus*
Grande: pater monstri Mulciber hujus erat.
Nos quoque *templa* juvant, quamvis antiqua probemus,
Aurea: majestas convenit ista Deo.

OF THE ASCLEPIADIC (A CHORIAMBIC).

This verse, invented by the poet Asclepiades, consists of four feet, a spondee, two choriambi, and a Pyrrhic (or, considering the last syllable of the verse as long, an iambus); thus

Mǣcē|nās ătăvīs | ēdĭtĕ rē|gĭbŭs.

But it is likewise scanned differently. Thus, in the first place some put a spondee, in the second a dactyl, with a cæsura or long syllable, and in the third and fourth, a dactyl; as

Mǣcē|nās ătă|vīs | ēdĭtĕ | rēgĭbŭs.

It may be turned into a pentameter, by adding a syllable to the second hemistich; thus

Ō ĕt prǣsĭdĭŭm, | dūlcĕ dĕcūsquĕ mĕŭm.

The cæsura takes place at the end of the first choriambus.

Note 1. Very rarely the first foot was a dactyl; as

Ēffŭgĭ|um, ĕt mĭsĕ|rōs | lībĕră | mōrs vĕhĭt—Seneca.

Note 2. Single feet are elegantly composed of complete words; as

Quassūs, | *īndŏcĭlĭs* | *paupĕrĭēm* | *păti*—Hor.
Māgnūm | *paupĕrĭēs* | *ōpprŏbrĭūm,* | *jŭbĕt*—Hor.

Note 3. The first choriambus, or the cæsura, falls inelegantly on the middle of a word; as

Nōn īn|cēndĭă Cārth|ăgĭnĭs īm|pĭæ—Hor.

Unless there be an ecthlipsis or synalœpha; as

Ēxē |*gī mŏnŭmēn*|*tum ærĕ pĕrēn*|*nĭŭs*—Hor.
Aūdī|*tām mŏdĕrē*|*re ārbŏrĭbūs* |*fĭdĕm*—Hor.

Or, the word be a compound; as

Dūm flā|grāntĭă dē|tōrquĕt ăd ōs|cŭlă—Hor.

But such lines are somewhat harsh, and not rashly to be imitated.

There are likewise the following varieties in choriambic verse.

1. The Aristophanian Choriambic Dimeter, Acatalectic, consisting of a choriambus, and a Bacchic or an amphibrac; as

Lȳdĭă dīc | *pĕr ōmnes*—Hor.

2. The Alcaic Pentameter, Acatalectic, consisting of a spondee, three choriambi, and a Pyrrhic; as

Seu plū | *rēs hĭĕmēs* | *sēu trĭbŭĭt* | *Jūpĭtĕr ūl|tĭmam*—Hor.

3. The Alcaic Epichoriambic Tetrameter, Acatalectic, consisting of the second epitrit, (a choree and a spondee) two choriambi, and a Bacchic; as

Tē Dĕōs ō|rō Sȳbărīn | *cūr prŏpĕrēs* | *ămāndo*—Hor.

OF THE GLYCONIC.

4. The Glyconic (so named from its inventor Glyco or Glycon) consists of three feet, a spondee, a choriambus, and a Pyrrhic; as

Mēns rē|gnūm bŏnă pōs|sĭdet—Senec.

Others scan it by a spondee, and two dactyls; thus

Mēns rē|gnūm bŏnă | *pōssĭdet.*

Note. The first foot is sometimes an iambus or a trochee; as

Pŭēl|læ ĕt pŭĕri īn|tĕgri—Catul.
Māgnă | *prōgĕnĭēs* | *Jŏvis*—Catul.

Horace has but once admitted the trochee;

Īgnĭs | Iliacas domos—Od. i. 15, 36.

To which may, perhaps, be added the twenty-fourth line of the same ode, which, according to old editions, runs thus:

Teucĕr | et Sthenelus sciens,

instead of *Teucerque*, et &c. or, probably,

Teucer, te Sthenelus &c.

5. See the *Pherecratic*, which may be classed either with Choriambics or Dactylics.

OF THE SAPPHIC AND ADONIC.

The Sapphic, so named from the poetess Sappho, consists of five feet; the first a trochee, the second a spondee, the third a dactyl, and the fourth and fifth trochees. Sappho accompanied every three of these verses with an Adonic (a measure used in lamenting the fate of Adonis) which consists of a dactyl and a spondee; and in this she has been imitated by Horace, Catullus and others, but not by Seneca, who, in the choruses to his tragedies, often gives a considerable number of successive Sapphics without any Adonic. The Sapphic is a Trochaic pentameter, Acatalectic; the Adonic, a Dactylic dimeter.

Īntĕ|gēr vī|tǣ scĕlĕ|rīsquĕ | pūrus,
Nōn ĕ|gēt Ma͞u|rī jăcŭ|līs nĕc | ārcu,
Nēc vĕ|nēnā |tīs grăvĭ|dā să|gīttis,
Fūscĕ, phă|rētrā. —Hor.

Boëthius has many of these last successively; as

Gaudia pelle;
Pelle timorem:
Spemque fugato;
Nec dolor adsit.
Nubila mens est,
Vinctaque frænis,
Hæc ubi regnant.
L. 1. *de Con. Phil.*

Note 1. The cæsura penthemimeris gives beauty to Sapphic verse; for those lines which are without it do not flow very harmoniously; as

Concines majore poëta plectro.
Phœbe silvarumque potens Diana—Hor.

Note 2. A trochee, or, it is said, a dactyl, is sometimes found in the second place; as

Pauca | *nūncĭ* | *ate meæ puellæ*—Catull.
Quæque ad | *Hēspĕrĭ|as jacet ora metas*—Senec.
Sumere | *īnnŭmĕ|ras solitum figuras*—Senec.

unless the two last words are read as trisyllables. But these liberties should be sparingly used.

Note 3. These verses are sometimes found redundant, (*Hypermetri*); but, in this case, the last vowel is elided, because the following verse begins with a vowel; as

Plorat, et vires, animumque, moresque
Aureos educit in astra, nigroque
Invidet Orco—Hor.

Note 4. Those lines have been sometimes considered as rather harsh, in which the first syllable of a word belongs to the preceding verse, and the remainder to the following: as

Grosphe, non gemmis, neque purpurâ ve-
-nale, nec auro.

Also; *Labitur ripâ, Jove non probante, u-*
-xorius amnis—Hor.

In the composition, however, of the Sapphic stanza, it has been observed, that a word may be divided so that the former part of it shall close the third line, and the remainder shall form the beginning of the fourth, or Adonic. The ancient poets afford no instance of such a division at the termination of the first, second, or fourth verse[1]. Thus

Gallicum Rhenum, horribilesque ulti-
-mosque Britannos—Catull.
Labitur ripâ, &c.—Hor. ex edit. Bentl.
Grosphe, non gemmis, &c.—Hor. ex ed. Bentl.

There are two other instances, which are of a different class:

Thracio bacchante magis sub inter-
-lunia vento—Hor. i. 25, 11.
Pendulum zonâ bene te secutâ e-
-lidere collum—Hor. iii. 27, 59.

In these, the prepositions are allowably detached from the words, as they often are in other metres; a circumstance which has been noticed by Bentley, and subsequently by Dawes, in his *Misc. Critic.* In the last example, the common reading is

———— *te secuta*
Lædere collum.

This *divisio vocis in fine versûs* does not occur in the Sapphics of Seneca, Statius, Ausonius, Prudentius, Sidonius Apollinaris, or Boëthius; and it is admitted, as already noticed, only at the close of the third and beginning of the fourth, by Catullus and Horace. The elision of the final vowel is observable in the former, at the end of the third verse; and, in the latter, at the end of the first[2], second, and third. See Note 3, and Synapheia.

---

[1] Month. Rev. Jan. 1798.

[2] But *this* elision appears to me to receive little confirmation from the example,

Pindarum quisquis studet æmulari,
Iule, ———— Hor. iv. 2, 1,

since, if the word *Iule* be pronounced as a dissyllable, which it may be, the two lines will remain unconnected in their metre. The observation with respect to the elisions, appears to be not very important. Final elisions have been generally avoided; for the ancients paid particular attention to the metre and rhythm

A continuation of sense from stanza to stanza, if not occurring frequently, is permitted; but it is deemed harsh and awkward to open a new sentence with the Adonic verse, of which the first and natural use is to close the metre with an agreeable rest. (See Class. Journ. xviii. 378.) In all the odes of Horace, in this metre, one only, a light composition, even *seems* to yield any pretence for such a disjunction.

> *Est* mihi nonum superantis annum
> Plenus Albani cadus; *est* in horto
> Phylli, nectendis apium coronis;
>   *Est* hederæ vis [in horto]
> Multa, quâ crines religata fulges.
> Ridet argento domus: &c. Lib. iv. 11.

Catullus never offends against this rule. It is possible, indeed, that the third Sapphic line, and the Adonic, might have been considered as forming one verse; *Metrum asynarteton, ex Epichoriambico trimetro catalectico, et Choriambico penthemimeri.*

OF THE PHALEUCIAN.

The Phaleucian, or, rather, Phalæcian verse, so named from the inventor, Phalæcus, (*Φάλαικος*) consists of five feet; the first, a spondee, the second, a dactyl, and the other three, trochees; thus

> *Quōd sīs* | *ēssĕ vĕ*|*līs nĭ*|*hīlquĕ* | *mālis.*
> *Sūmmām* | *nēc mĕtŭ*|*ās dĭ*|*ēm, nĕc* | *ōptĕs*—Mart.

Note 1. This kind of verse neither rejects nor requires a cæsura.

Note 2. Instead of a spondee as the first foot, Catullus sometimes uses a trochee, or an iambus; a liberty seldom taken by posterior poets.

---

towards the close of a line. Whether they occur in the first, or the second, or the third line, the circumstance may have been purely accidental, and not determined by any predilection for the particular line. Such elisions occur in other metres in Greek and Latin poetry; and for their occurrence, I am not aware that any principle has been, or can be assigned, as founded on the particular nature of the line, or of the versification. The only lines, in this stanza, in which there appears to be a well marked peculiarity, are the third and fourth; and even in these, the peculiarity is removed, by considering them as constituting one continuous verse. An elision at the end of the Adonic would be obviously improper.—It may not be improper to add here, as a general rule applicable to Lyrical poetry, that, if a verse ends in a short vowel, the following verse should not begin with a vowel, unless where the sense ends with the end of the line.

Grātĭ|as tibi maximas Catullus
Ăgīt, | pessimus omnium poëta.

Note 3. The same poet has also admitted a spondee, instead of a dactyl, as the second foot; thus

Ora|mūs sī|forte non molestum est.
Femel|lūs ōm|nes, amice, prendi.

But this is not to be imitated.

The Phaleucian is sometimes named *Hendecasyllabic*, or verse consisting of eleven syllables; but that name does not exclusively belong to it, since the greater dactylic Alcaïc, (to be hereafter noticed,) and the Sapphic, contain the same number. The following is an instance of the latter converted into the Phaleucian;

Sapphic. *Nōn ĕ|gēt Māu|rī jăcŭ|līs nĕc | ārcu.*
Phaleuc. *Nōn Māu|rī jăcŭ|līs ĕ|gēt nĕc | ārcu.*
Alcaïc. *Sūmmūm | nĕc ōp|tēs ‖ nēc mĕtŭās | dĭem.*
Sapph. *Nēc dĭ|ēm sūm|mūm mĕtŭ|ās, nĕc | ōptes.*

OF THE PHERECRATIC.

The Pherecratic verse, invented by Pherecrates of Athens, consists of what may be the three last feet of an hexameter; *viz.* in the first place, of a spondee, in the second, a dactyl, and in the third, a spondee; thus

Nīgrīs | ǣquŏră | vēntis—Hor.

Note 1. Catullus sometimes admits a trochee, or an iambus, into the first place; as

Prōdĕ|as nova nupta.
Pŭēl|læque canamus.

Boëthius sometimes an anapest; as

Sĭmĭlī | surgit ab ortu.

The Pherecratic verse is generally classed as a Dactylic trimeter. It may also be considered as a Choriambic trimeter, catalectic (or a Glyconic deprived of its last syllable), consisting generally of a spondee in the first foot, a choriambus, and a catalectic syllable.

OF THE IAMBIC.

The two most common kinds of Iambic verse, (so named from the foot Iambus,) are the *Dimeter* and *Trimeter*. The *Dimeter* Iambic consists of four feet, the *Trimeter*, of six. They were so named, because, in scanning them, the Greeks joined two feet together, making what they called *measures;* of which the former contained two, and the latter, three. But the Latins, from the number of the feet, called the one *Quaternarius*, and the other, *Senarius*.

The pure iambic admits no other foot than the iambus; thus,

Measures.	I.		II.		III.		
Places.	1	2	3	4	5	6	
Dimet.	*Ĭnār*	*sĭt ǣ*	*stŭō*	*sŭūs.*			
Trimet.	*Sŭīs*	*ĕt ī*	*psă Rō*	*mă vī*	*rĭbūs*	*rŭĭt*	—Hor.

But in order to render composition less difficult, and, by producing delay, to give the verses more gravity and dignity, spondees were admitted into the odd places, that is, into the first, third, and fifth; thus

	1	2	3	4	5	6	
Dimet.	*Fōrtī*	*sĕquĕ*	*mūr pē*	*ctŏre*			—Hor.
Trimet.	*Pārs sū*	*nĭtā*	*tīs vēl*	*lĕ sū*	*nārī*	*fŭit*	—Seneca.

The former of these makes two third epitrits; and the latter, three.

And lastly, instead of an iambus and spondee, certain feet equal to them in quantity were admitted; that is, in the odd places, an anapest, a dactyl, and sometimes a tribrac; and also in the even places, (except the last, which always requires an iambus,) a tribrac; thus

	1	2	3	4	5	6
Dim.	*Cānĭdĭ*	*ă trūc*	*tāvīt*	*dăpēs.*		
	Vĭdē	*rĕ prŏpĕ*	*rāntĕs*	*dŏmūm.*		
Trim.	*Quo quo*	*scĕlĕ*	*stī rŭĭ*	*tīs aut*	*cūr dēx*	*tĕrīs.*
	Prĭūs	*quĕ cœ*	*lūm sĭ*	*dĕt īn*	*fĕrĭūs*	*mărī.*
	Ālĭtĭ	*bŭs āt*	*quĕ cănĭ*	*bŭs hŏmĭ*	*cīd' Hē*	*ctŏrēm.*
	Păvĭdūm	*quĕ lĕpŏ*	*r' aut ăd*	*vĕnām*	*lăquĕō*	*grŭĕm* Hor.

Note 1. From these is excepted the Scazon, of which by and by.

Note 2. The Latin comic poets admit also into the even places those feet which others employ only in the odd places; except the last, which is always an iambus. The fables of Phædrus are constructed with the same liberty, and are generally written in the following manner;

Āmĭt|tĭt mĕrĭ|tō prŏprĭ|ūm, qui ălĭ|ēnum āp|pĕtit.
Făcĭt | părēn tēs bŏnĭ tās nōn | nĕcēs|sĭtās.

Horace has ten Epodes consisting of the trimeter and dimeter iambic alternately; thus

Beatus ille qui procul negotiis,
Ut prisca gens mortalium, &c.

But in hymns, we find the strophe consisting of dimeters only.

The cæsura was generally after the two first feet of trimeters; and there was probably a short pause at the end of each measure.

The following are varieties of the Iambic.

1. The Iambic Monometer, or Binarius, consisting of two Iambuses; as

1 2
Cave | *malum.*
Tene | *bonum.*

2. The Archilochian Trimeter, Catalectic, which in the first place has an iambus or spondee, in the second an iambus, in the third a spondee, in the fourth and fifth an iambus, with a common syllable; thus

1 2 3 4 5
Trăhūnt | *quĕ sīc* | *cās mā* | *chĭnǣ* | *cărī* | *nas*
Nēc prā | *ta ca* | *nis al* | *bicant* | *prui* | *nis.* Hor.

3. The Archilochian Trimeter, Catalectic, differing from the last in this, that it admits a spondee or iambus in the third place; as

1 2 3 4 5
Mea | *reni* | *dĕt īn* | *domo* | *lacu* | *nar.*
Premunt | *colu* | *mnās ūl* | *timâ* | *reci* | *sas*—Hor.

4. The Galliambic Trimeter, (so named from the *Galli* or priests of Cybele,) Acatalectic, consisting of six feet, of which the first is an anapest, the second and third an iambus, the fourth and fifth a dactyl, and the sixth an anapest; as

1 2 3 4 5 6
Sŭpĕr āl | *tă vē* | *ctŭs Ā* | *tȳs cĕlĕ* | *rī rătĕ* | *mărĭā.*
Phrygium | *nemus* | *cita* | *to cupi* | *dè pede* | *tetigit,*
Adiit | *que opa* | *ca sil* | *vis redi* | *mita lo* | *ca Deæ*—Catull.

Note. This verse has always an iambus in the third place, in the fifth always a dactyl, and in the sixth always an anapest. But in the second it admits an anapest, and with greater propriety, a tribrac, and in the fourth the dactyl may be changed to a spondee. It sometimes admits, though rarely, other feet; as in the first place, a spondee, a cretic, and a proceleusmatic; in the second, a spondee, and its equivalent, a dactyl; in the fourth, an iambus. The more usual feet of this uncommon metre are here stated. For others, see the *Atys* of Catullus. The line seems to consist of two Anacreontics, the final syllable of the last being cut off, and the cæsura uniformly taking place at the end of the first dimeter. It may, thus, be divided, as follows, the third foot of both members being an iambus, and the penultimate foot generally a tribrac;

Sŭpĕr āl|tă vēc|tŭs ă|tÿs || cĕlĕrī rătĕ mă|rĭā.
Jām jām | dŏlēt | quŏd ē|gī || jām jūm quĕ pǣ|nĭtēt—Catull.

5. The Saturnian Trimeter, Hypercatalectic, which has a spondee in the fourth place, and in the other five, iambuses, with a syllable remaining at the end; as

1 2 3 4 5 6
Dăbūnt | mălūm | Mĕtēl|lī | Nǣ|vīō | Pŏē|tǣ—Ter. Maur.

6. The Hipponactic Tetrameter, Catalectic, consisting of seven iambuses, and a long syllable, and admitting sometimes a spondee into the odd places; as

1 2 3 4 5 6 7
Ĕt īn|sŏlēn|tĕr æ̅|stŭēs | vĕlūt | mĭnū|tă mā|gnō,
Dēprēn|sa na|vis in |mari | vēsā | nien|te ven|to—Catull.

7. The Tetrameter or Octonarius, Acatalectic, which is also named Quadratus, consisting of eight feet, of which the last is always an iambus; in the other even places are iambuses or tribracs; in the odd places iambuses or spondees, or their respective equivalents, tribracs, anapests, or dactyls; as

1 2 3 4 5 6 7 8
Ădēst |cĕlĕr |phăsē|lŭs īl|lĕ, quēm |vĭdē|tĭs, hōs|pĭtēs-Ter. Maur.
Sūnē|pŏl īl|lă tē |mŭlēn|ta ēst mŭlĭ|ĕr ēt |tĕmĕrā|rĭā—Ter.

Comic writers, who generally use this kind of verse, sometimes admit into the even places such feet as are generally used in the odd places, and *vice versâ;* the last place excepted, in which there is always an iambus; thus

1 2 3 4 5 6 7 8
Pecu|niam in |loco |nēglĭgĕ|re ma|ximum in|terdum est|lucrum–Ter.
Ego jam| trānsā|ctâ re|cōnvōr |tam me| domum |cum obso|nio—Ter.
Propter|suam im|poten|tiam | se sem|pēr crē|dunt ne|gligi—Ter.

Similar changes take place in the trimeters; as

1 2 3 4 5 6
Si id est | pēccā|tūm, pēc|cātum īm|prūdēn|tiâ est—Ter.

Also in the catalectic tetrameters; as

1 2 3 4 5 6 7
Hem istoc | vērbo ănĭ|mus mî|rediit,|et cu|ra ēx cōr|de exces|sit–Ter.

The *Tetrameter, Catalectic,* appears to be the *Octonarius* deprived of its final syllable. The *pure* Iambic was seldom used; and, in both, the same variations were admissible as in the Trimeter, the comic writers here also taking similar liberties; thus

1 2 3 4 5 6 7 8
Ātque īst|hǣc ĕă|dēm quǣ|mĭhĭ dīx|tī tū|tĕ dī|cās mŭlĭ|ĕrī—Ter.
Quūm dē | vĭā | mŭlĭĕr | ăvēs | ōstēn|dĭt ōs|cĭtān |tēs...Catull.
Nōstrā |ptĕ cūl|pā făcĭ|mŭs ūt | mălōs| ēxpĕdĭ|ăt ēs|sē...Ter.
Nōn pōs|sūm sătĭ| nārrā|rĕ quōs |lūdōs |prǣbŭĕ|rĭs īn|tŭs...Ter.

8. See the Archilochian Iambic Dimeter, Hypercatalectic, in the *Carmen Horatianum.*

OF THE SCAZON OR CHOLIAMBUS.

9. The Scazon or Choliambus (claudicant, or lame iambic, so named, because in it the cadence is inverted, or maimed, as it were, by the change of feet in the last two places,) consists of six feet; of which the fifth foot is always an iambus, and the sixth a spondee, the others being the same as in the iambic trimeter; thus

1 2 3 4 5 6
Mĭsēr | *Cătūl* | *lĕ dē sĭnūs* | *ĭnē* | *ptīrē.*
Fūlsē | *rĕ quōn* | *dām cān dĭdī* | *tĭbī* | *sōlēs*—Cat.
Cŭr īn | *thĕā* | *trūm, Cătŏ sĕvē* | *rĕ vē* | *nīstī ?*
Ăn ĭdĕ | *ō tān* | *tūm vē nĕrās* | *ŭt ēx* | *īrēs ?* Mart.

This verse is an Iambic Trimeter, Acatalectic, with a spondee instead of an iambus for the sixth foot.

OF THE ANACREONTIC.

10. The Anacreontic verse, so named from Anacreon the famous lyric poet, is nothing else but the iambic dimeter, catalectic. The first foot is an iambus, often also a spondee, or anapest, and sometimes a tribrac, or a cretic; the second and third are iambuses, with an additional syllable at the end; thus

1 2 3
Ădēs | *pătēr* | *sŭprē* | *me,*
Quem nē | *mŏ vī* | *dĭt ūn* | *quam*—Prudent.
Hăbĕt ō | *mnĭs hōc* | *vŏlū* | *ptas,*
Stĭmŭlīs | *ăgīt* | *fŭrēn* | *tes*—Boët.
Ὁποσα | *φερουσιν ὑλαι.*
Μέλπομαι | *ῥόδον θέρειον*—Anacreon.

A spondee was scarcely admissible in the third place, at least in Latin.

OF THE TROCHAÏC.

The Trochaïc verse, so named from the foot, admits in the odd places a trochee, or a tribrac; but in the last place a trochee only: in the even places, besides the trochee and tribrac, it admits also a spondee, a dactyl, an anapest, and, but seldom, a proceleusmatic. It rejects the iambus, as the iambic does the trochee. The tribrac very rarely occurs in the sixth place, and never in the seventh, except in a few instances in comedy. The dactyl rarely appears in the fourth. The *pure* Trochaïc seldom occurs.

The most common Trochaïc verse is the Tetrameter or

Octonarius, Catalectic; consisting of seven feet, with a half foot, or syllable remaining; thus

1 2 3 4 5 6 7 8
Jūssŭs | *ēst ĭn*|*ērmĭs* | *īrĕ* || *pūrŭs* | *īrĕ* |*jūssŭs*|*ēst*—Catull.
Tē sŏ|*cēr sŭb*| *īrĕ* | *cēlsă*| *pōscĭt* |*āstră*| *Jūpĭ*|*tēr*-Mart. Capell.
Cōnsŭ|*lēs fī*|*ūnt quot*|*ānnīs*| *ēt nŏ*|*vī prō*|*cōnsŭ* |*les :*
Sōlŭs |*aut rēx*| *aut pŏ*|*ētă* |*nōn quot*|*ānnīs* | *nāscĭ*|*tur*-Flor.vet.Poët.

Note 1. Although Iambics and Trochaïcs seem opposite in their nature, yet there is a great affinity between them. For, if a syllable be prefixed to the beginning of a pure trochaïc verse, it becomes a pure iambic; and, on the contrary, if the syllable be taken away from the beginning of the iambic, it makes the verse trochaïc. Indeed, some have referred such verses to iambics, calling them *acephalous* iambics.

Note 2. In the Trochaïc Tetrameter, the cæsura ought to be altogether avoided after the fourth foot, which divides the verse into two hemistichs; as in the ecclesiastical hymn, on the passion of our Lord;

Pāngĕ, | *līnguă,* | *glōrĭ*|*ōsī* || *laurĕ*|*ām cēr*|*tāmĭ nis,*
Et super crucis trophæo || *dic triumphum nobilem :*
Qualiter, Redemptor orbis || *immolatus vicerit.*

It is thus written in the Breviary, in six lines. The first hemistich is a trochaïc dimeter; and the second a trochaïc dimeter, catalectic.

Note 3. It is evident that the dactyl in iambics, and the anapest in trochaïcs, must have a considerable influence in checking the poetic rhythm of the line, and in imparting to it a prose cadence, not unbecoming in comedy and other *loose* compositions, the *sermoni propiora.* The *Trochaïc Tetrameter Catalectic* appears to be the same as the *Iambic Octonarius Acatalectic* without the first syllable, the same variations being admitted in the even places of the trochaïc, as in the odd of the iambic.

Note 4. The comic writers use, in trochaïc verse, the same liberties in regard to the choice of feet, as in iambics; putting promiscuously in the odd places such feet as others admit only in the even places, the seventh foot alone excepted.

The following are the varieties in the construction of Trochaïcs:

1. The Pancratic Trochaïc Monometer, Hypercatalectic, consisting of two trochees, and one syllable; as,

1 2
Nulla | *jam fi*|*des*—Scalig.

2. The Ithyphallic Dimeter, Brachycatalectic, consisting of three trochees; as

1 2 3
Huc a|des Ly|æe—Scalig.

3. The Euripidean Dimeter, Catalectic, consisting of three trochees, (in the second place sometimes a spondee or dactyl, and, I believe, an anapest,) with an additional syllable; as,

1 2 3
Non e|bur ne|que aure|um—Hor.
Vota |sūpplēx| offe|ram—Buchan.
Ducat|intrĕpĭ | dam ra|tem—Senec.

4. The Alcmanic Dimeter, Acatalectic, consisting of four trochees; and admitting in the second place a spondee, or, its equivalents in quantity, a dactyl and anapest; as

1 2 3 4
Inco|lǣ tēr|rarum, ab | ortu
Solis | ulti|mum ad cu|bile—Buchan. Ps. 66.
Eja|Dŏmĭnō| jubi|late—Buch.
Consci|ōs scĕlĕ|ris ne|fandi—Buch.

5. The Anacreontic Dimeter, Acatalectic, having in the first place a Pyrrhic, in the other three, trochees; as,

1 2 3 4
Ăgĕ |cuncta| nupti|ali
Rĕdĭ|mita | vere | tellus
Cĕlĕ|bra to|ros he|riles—Claudian.

Here it may be remarked, that the initial pyrrhic well accords with what may be supposed to be the rhythm of the line, the emphasis appearing to lie on the odd syllables. A similar remark may, perhaps, be applicable in many other cases.

6. The Hipponactic Tetrameter, Acatalectic, called also Quadratus, consisting of eight trochees, and admitting in the even places also a spondee, and its equivalents, an anapest, a dactyl, and sometimes a proceleusmatic; and, in the odd places, a tribrac; as

1 2 3 4 5 6 7 8
Appe|tente | vere | prīmō | cum te|ner vi|rescit|annus,
Vini |torque falce | tōnsōs | viti|bus ma|ritat | ulmos--Scal.

The comic writers, using the same license as in the catalectic tetrameters, introduce almost all the above-mentioned feet in all the places; as

1 2 3 4 5 6 7 8
Ĭtănĕ|te hinc ab|īsse: ĕt|vītām|tuam tū-|tāndam ălĭ|ĭs dĕ|dīsse?
Ălĭōs |tuam rēm| credi|dīstī | măgĭ' quam | tēte, ănĭ| mādvŏr|sūros?
Nam ŭt ŭt ĕ|rānt ălĭ|a īllī | cērtē|quæ nūnc | tĭbĭ dŏ mi ēst, cōn|sŭlĕres—Ter.

Note. In the first and second verse *tuam* is a

7. 8. See the Sapphic, which is a Trochaïc pentameter, acatalectic; and the Phaleucian, also a Trochaïc pentameter, acatalectic.

OF THE ANAPESTIC.

Anapestic verse is so named, because, in any place of it, an anapest may be used. Instead of an anapest, however, it admits a spondee, or dactyl, feet of equivalent quantity. And this so often occurs, that there is frequently not one anapest in a line termed Anapestic.

There are various kinds of it. The *pure* Anapestic consists of four feet, all anapests; thus

Phărĕtrǣ|quĕ grăvēs | dătĕ sǣ|vă fĕrō—Seneca.

But this kind is seldom found; the sweetest and most common being that denominated the tetrameter acatalectic, which is named Aristophanian, or Pindaric, consisting of four feet, generally dactyls, or spondees, with a mixture of anapests, in such a manner, however, that a dactyl is very seldom used in the second, or fourth place, at least by the Latin poets; thus

1 | 2 | 3 | 4
Quantī | *cāsūs* | *hūmā|nă rŏtant* :
Mĭnŭs īn | *pārvīs* | *fōrtū|nă fŭrit*,
Lĕvĭūs | *quĕ fĕrīt* | *lĕvĭō|ră Dĕus*—Seneca.

It would appear, that the anapestic consisted primarily of *two* anapests, which constituted what may be termed the anapestic *base;* from which may be formed lines of any length, due attention being paid to the synapheia. No Latin poet, however, ever wrote anapestics necessarily consisting of four anapests, (with the exception of a few in Seneca and Ausonius); but for the convenience of printing, they are thus exhibited in editions, although they may be read as dimeters, tetrameters, or as continued paragraphs, the dactyl seldom appearing in any even place, counting from the commencement of a series or paragraph.

Note 1. Those anapestics which are without cæsura, are the most harmonious; thus

Plures | *fulgor* | *concitat* | *aulæ.*
Cupit hic | *regi* | *proximus* | *ipsi*
Clarus | *claras* | *ire per* | *urbes.*
Urit | *miserum* | *gloria* | *pectus*—Seneca.

Note 2. And next to these in harmony, are the lines in which each dipodia terminates a word; as

Pectora longis | *hebetata malis*
Jam sollicitas | *ponite curas*—Seneca.

Note 3. Tragic writers were wont to subjoin an Adonic after several anapestics.

There are likewise the following varieties in Anapestics.

1. The Simonidian Dimeter, Acatalectic, consisting of an anapest, a dactyl, or a spondee, in the first place; and in the last, an anapest, or spondee; as

1 2
Dēflē|tĕ vĭrūm,
Quo nōn | ălĭŭs
Pŏtŭĭt | cĭtĭŭs
Dīscĕrĕ | causās,
Ūnā | tāntūm
Pārte au|dītā,
Sæpe ēt | neutrā—Seneca.

2. The Partheniac Tetrameter, Catalectic, seems a verse of definite length, admitting, in the first and second place, either an anapest, or a spondee; in the third, only an anapest; and lastly a long syllable; as

1 2 3 4
Utĭnām | mŏdŏ nō stră rĕdī|rent
Īn mō|rēs tēm|pŏră prī|scos—Boët.

Note. This verse, by changing the manner of scanning it, is the same as the Alcmanian, Dactylic Tetrameter, Catalectic; (see those verses subjoined to the Hexameter,) thus

1 2 3 4
Ŭtĭ|nām mŏdŏ | nōstră rĕ|dīrēnt
Īn | mōrēs | tēmpŏră |prīscōs.

3. The Archebulian Pentameter, Acatalectic, consisting of four anapests, and a Bacchic; thus

1 2 3 4 5
Tibi na|scitur o|mne pecus | tibi cre|scĭt hœdūs—Ter. Mau.

It is observed, that what are here termed dimeter and tetrameter anapestics (denominated also monometers and dimeters, two feet being then reckoned equivalent to a measure) are generally so constructed, that they may be read in lines of two, four, or more feet, without the division of a word through the difference of arrangement. The tragic anapestics do not seem to have been confined to a definite length, but to have been extended, by Synapheia, to whatever length suited the poet's convenience; suddenly breaking off at the close of a period, or pause in the sense, and leaving at the end a single foot or half-foot; afterwards beginning a new series or paragraph, running on and terminating, as before; but in such a manner that, in the course of each series or paragraph, the final syllable of every anapest, if not naturally long, is, under the influence of synapheia, rendered long by the concourse of consonants. For, (as Dr. Clarke observes, Il. *A*. 51,) the anapest, consisting of two short syllables followed by a long one, receives a fuller pronunciation upon the final syllable than any other foot; and the pause at the termination of the verse is not sufficient for that purpose, unless the syllable be long, or stand at the conclusion of a sentence. In regard to the subject of this note, Hermann writes; *Dimetris tragici Latini Græcorum more usi sunt, ut systematibus comprehensos paroemiaco clauderent, de qua re dixit Bentleius in epistola ad Jo. Millium*, p. 474. *Isque etiam hos poetas ultimam communem adspernatos contendit. Quod etsi perditis illis tragœdiis certo affirmari non potest, veri tamen est simillimum, quandoquidem in satis magno fragmentorum numero, numquam ista anapæstorum lex violata est.*

Of the *Carmen Horatianum*.

What is called the *Carmen Horatianum*, is a compound, in which Horace very much delighted; consisting of four verses, of which the first two are Dactylic Alcaïcs, the third an Archilochian Iambic, and the fourth a Dactylic Alcaïc different from the preceding; as,

Virtus repulsæ nescia sordidæ
Intaminatis fulget honoribus.
Nec sumit, aut ponit secures
Arbitrio popularis auræ.

Of each of which in their order.

1. The first and second verse of the *Carmen Horatianum* is the Greater Dactylic Alcaïc Tetrameter, Hypercatalectic; consisting of an Iambic Penthemimer, *i. e.* a spondee, or iambus, (but oftener a spondee,) an iambus, and a cæsura or long syllable; and after that, two dactyls; thus

1	2		3	4
Vīrtūs	*rĕpūl*	*sǣ*	*nēscĭă*	*sōrdĭdæ,*
Īntā	*mĭnā*	*tīs*	*fūlgĕt hŏ*	*nōrĭbus.*

It deserves remark, that, in some of Horace's Greater Alcaïcs, the cæsura is sometimes found in the beginning of a word, sometimes in the middle, and sometimes it is a monosyllable[1]; thus

---

[1] Perhaps, strictly speaking, the propriety of this remark may be questioned. A monosyllable, it has already been mentioned, may produce the same effect as a cæsural syllable; and, therefore, though there is no *cutting off*, we speak, with little impropriety, of the monosyllabic cæsura or pause. In regard, however, to the second example, it may be observed, that *cip*, which is called the *middle* syllable, is, in a metrical point of view, the

1 2 3 4
Spēctān|dŭs īn | *cēr* |*tāmĭnĕ* | *Mārtĭo*—O. 4. 14.
Hīnc ōm|nĕ prīn | *cīp|ium hūc rĕfĕr* | *ēxĭtum*—O. 3. 6.
Hōc că vĕrāt |*mēns|prōvĭdă* | *Rēgŭli*—O. 3. 5.

2. The third verse is the Archilochian Iambic Dimeter, Hypercatalectic; which has in the first place a spondee, and sometimes an iambus: in the third place, a spondee; and in the second and fourth, an iambus only, with a remaining syllable; thus

1 2 3 4
Nēc sū|mĭt āut | *pōnīt* | *sĕcū|res.*
Rĕdē|gĭt ăd | *vērōs* | *tĭmō|res.*

In one line, an iambus appears in the third place; Disjecta

---

last, since it precedes an elision; or rather, the *i* which precedes the final *um*, must be pronounced like *j*, and considered a consonant, in the measure of the verse. And thus also in Vos lene *consilium* et datis et dato—iii. 4, 41. The *cer* of the first example is a long syllable, but I do not see how it can be properly termed a cæsura. Nor does it appear that the place of the cæsura is accurately observed in another line, Mentemque lymphatam Mareotico—i. 37, 14. In three verses, the cæsura may seem to be preserved by the separation of a preposition in a compound word;

Hostile aratrum *exercitus* insolens—i. 16, 21.
Antehac nefas *depromere* Cæcubum—i. 37, 5.
Utrumque nostrum *incredibili* modo—ii. 17, 21.

There are frequent instances of elision after the cæsura; such as Mentem sacerdot*um* incola Pythius, i. 16, 6. Of the enclitic *que* elided, there is one instance, i. 35, 10. There are three or four elisions, where the word ends with a short vowel; as Audi*re* et videor pios, iii. 4, 6. Of elisions in words like invis*i*, sub di*o*, incest*o*, redonab*o*, just as many. Instances of the following kind are not very frequent.

Nil interest, an || pauper, et infimâ—ii. 3, 22.
In rebus; il*lum ex* || mœnibus hosticis—iii. 2, 6.

One instance occurs of a vowel not elided;

Jam Dædaleō || ocior Icaro—ii. 20, 13.

in which Bentley conjectures *tutior*.

Of an elision before *et* at the end of the *first* verse, which *et*, of course, in sense belongs to the *second*, the following are instances; quærer*e*, *et*; violari*a*, *et*; Cypr*um*, *et*; copi*am*, *et*; negoti*o*, *et*; util*i*, *et*. In two instances, (iii. 1, 38; 29, 46,) *neque*, at the conclusion of the *second* verse, commences a new sentence with the *third*.—With respect to the beginning of these two lines, it is remarked, that the iambus is not common; that it occurs seldom in the first and second book, and very rarely in the third and fourth. There is, perhaps, but one instance of a short syllable in the cæsura: Si non periret immiserabilis—iii. 5, 17. Some critics would, however, lengthen the syllable by reading *perirent.*

non *lĕvi* ruinâ—Od. 2, 19, 15. But this reading has been corrected by Bentley from *MSS.* Disjecta non *lēni* ruinâ. Horace, therefore, uniformly rejects an iambus in the third place; but Alcæus, in the Greek stanza, regularly uses it. The third line of the Alcaïc strophe seems to differ from the two first, in point of quantity, chiefly in having two trochees at the end, instead of two dactyls; thus

Sīlvǣ | lăbō|rān|tēs gĕ|lūque.
Nēc sū|mĭt a͞ut | pō|nīt sĕ|cūres.

3. The fourth verse is the Less Dactylic Alcaïc Tetrameter, Acatalectic; having, in the first and second place, a dactyl, and in the third and fourth, a trochee; thus

1 2 3 4
Ārbĭtrĭ|ō pŏpŭ|lārĭs |a͞uræ.
Purpure|o vari|us co|lore.

OF THE VERBAL STRUCTURE.

I. In the composition of this stanza, in Latin[1], the third verse does not *begin* with a word of four syllables, nor with words naturally going together to that amount[2].

Horace, i. 26, 11, has Hunc Lesbio || sacrare plectro, and, with an elision, ii. 3, 27, Sors exitur*a* || et nos in æternum &c., which forms never occur again. Of the iambus at the beginning, only ten instances occur in all the books, and only two in the third and fourth; of which none occur, where the verse begins with a dissyllable.

Rĕfērre sermones deorum, et—iii, 3, 71.

In the line, Pŭēr quis | ex aulâ | capillis—i, 29, 7, the first division may be considered, under the influence of the rhythm, a *quasi*-trisyllable. The first division, in other respects, and the second, are formed by Horace in different ways, without any particular attention to the number of syllables in the words which he uses.

II. The verse should not *end* with (1) a trisyllable followed by an enclitic or other monosyllable; nor (2) with a word of four syllables; and (3) as seldom as possible with two dissyllables [1].

---

[1] For the first canon we are indebted to Mr. Tate, of Richmond, Yorkshire; and for the second, to the late Dr. C. Burney. See Class. Journ. vol. xi, 351, and Month. Rev. Jan. 1798.

[2] I have observed only three words of four syllables, but each under elision; *funalia, et,* iii, 26, 7; *rubiginem, aut,* iii, 23, 7, and *decurrere, et,* iii, 29, 59. And three of five syllables, each beginning with a preposition: a sort of words, indeed, from their size, likely to be of rare occurrence; *deprœliantes,* i, 9, 11; *enavigandâ,* ii, 14, 11; and *denominatos,* iii, 17, 3, the three first syllables of which are, however, as conformable to the rhythm apparently intended, as trisyllabics emphatic on their middle syllable.

There are in Horace 317 verses written in the metre, to which these two canons refer.

---

[1] I do not find that any of our metrical critics, who enjoin that words of certain sizes should occupy particular parts of a verse, assign any satisfactory reason for their canons on this subject. As far as mere quantity is concerned, the length of the word seems immaterial. Some of them, however, go so far as to say, that it is for the sake of the rhythm, that certain sorts of words are requisite in certain parts of the verse; but they do not declare explicitly, in which of the essentials of a note of speech, solely or chiefly, they believe the rhythm to consist. We have little doubt, as already observed under *Accent*, that the essence of antient rhythm resides chiefly in that property of speech, which almost entirely regulates modern versification, Syllabic force or emphasis; that the alternate or periodical return of the emphatic and the remiss or weak syllables, in which the rhythm chiefly consisted, was sometimes visibly indicated, by the antients, by the action of *thesis* and *arsis;* and that it was chiefly to contribute to the more easy and harmonious flow or pulsation of such syllables, that, in certain parts of a verse, words of a certain size were deemed preferable to others of a different size. In the first two lines of the Latin Alcaïc stanza, if read in metrical cadences, the 2nd, 4th, 6th and 9th syllables seem to be emphatic. In the fourth line, the 1st, 4th, 7th, and 9th seem to be the emphatic syllables. In the third line, to which alone the canons apply, the emphatic syllables, if we read it according to the feet, appear to be the 2nd, 4th, 6th, and 8th, the verse beginning, to use the terms of modern music, in the middle of a bar, with either a long weak, or a short weak syllable, but generally with the former, thus, in feet, *Lenés|que súb* | *noctém* | *susúr|ri.* At the same time, it can scarcely escape notice, that, in the choice of words, [we are now referring to *words* and *syllabic emphasis, not* to feet and quantity] Horace, for the most part, prefers trisyllables, in our *usual prosaic* pronunciation, emphatic on their middle syllable, or a part of a word, or a combination of words or syllables, naturally receiving, or readily admitting such an emphasis; as *Audita* | *musarum* | *sacerdos.* | *Lenesque* | *sub noctem* | *susurri*; or arranged in what has been termed triple time; thus *Lenes'que sub noc|tem susur|ri. Audi|ta mu'sarum sacer|dos,* there being, as is frequently the case in this measure in English, a deficient syllable at the beginning, and a supernumerary one at the end. And this preference seems to have been observed particularly at the close of the line. The chief difference between the poetic and the prose rhythm of the line, lies in the third foot, where the spondee, in the former, emphatic on its last syllable, sometimes consists of a word, or a part of a word, in our common prosaic cadence, emphatic on the penultimate, as *nóctem, mu-|sárum.* In fact, it appears to me, that the two canons might be correctly enough generalised thus: The three first syllables of the verse, and the three last, should be such as naturally receive, or readily admit, the syllabic emphasis on the middle syllable. And I see no good reason, why the same principle should not be applied, though certainly much less rigidly, to the three middle syllables of the verse, even notwithstanding the little diversity that seems sometimes to exist between the prosaic, and what is supposed to be the poetic, rhythm, in the third foot. The *first* division consists most frequently, and, we think, most harmoniously, of a trisyllable; or of a dissyllable preceded by a monosyllable; or of a dissyllable followed by a syllable or monosyllable; and less frequently of two first syllables preceded by a monosyllable, or of three first syllables. The *second* division, in like manner, consists most commonly of a trisyllable. It is formed also by the three first or three last syllables of a word; or oftener, by a dissyllable, or two first syllables, preceded by a monosyllable; or by a dissyllable, or two last syllables, followed by a monosyllable, seldomer a syllable; and, like the first division, in a few other ways, perhaps, less frequent, as well as, in our mode of pro-

(1) No instance occurs of a final monosyllable following a hyperdissyllable, except in cases of elision. In the solitary instance in which a word of one syllable closes the line,

---

nouncing, less agreeable to the ear of a modern. An initial penthemimer is *succeeded* by a monosyllable; thus Te belluosus *qui* remotis—iv. 14, 47. The only exceptions are the dissyllables and quadrisyllables. A final penthemimer is *preceded* by a monosyllable; thus Consulque *non* unius anni—iv. 9, 39. There is but one exception, Hunc *Lesbio* &c. Instead of a monosyllable, a dissyllable under elision may *precede*, as in In majus; *îdem* odêre vires—iii. 4, 67, but is inadmissible after, the penthemimer. A final penthemimer, in a single word, would be repugnant to the second canon. Among the most unharmonious lines, *appear* to be those, *altogether*, terminating with two dissyllables. But, as occasional variations from what may seem to be the more usual, strict rhythm, such deviations ought not to be regarded as blemishes. Whatever the moderns may think of these and a few other lines, (and it must be confessed that they have a very imperfect knowledge of the subject,) Horace was not likely, without a sufficient reason, to deviate from what appears to have been his more usual practice. A strict and unfailing regularity in tone, pause, or emphasis, has never been regarded as a poetical beauty.

But be these things as they may, whether the line is read with metrical, or with prosaic cadence, it is evident, from a very cursory inspection of the *third* division, that, either way, the verse closes with two very weak or unemphatic syllables having an emphatic one between them. 1. To produce such a close, no word can be better adapted, than a trisyllable emphatic on its middle syllable, a word which invariably has its extremes very weak, and equally so; such as *amores, Sabina, parentes, procellæ, nocentem, cupressos*, &c. with which kind of words most of the lines conclude. 2. The next conclusion, in point of harmony, is, probably, that of a dissyllable followed by an enclitic, which, in effect, thus becomes a trisyllable emphatic on the middle syllable, and equally unemphatic on the extremes, as *geluve, geretque, gravesque*. The principal objection to any other monosyllable, after a dissyllable, than an enclitic, as in the solitary instance, Depone sub lauru *meâ, nec*, seems to be, that such words have not the same influence, as enclitics, in inclining the syllabic emphasis to the syllable immediately preceding them, and do not so intimately cohere with it. 3. Similar to this conclusion, but, perhaps, somewhat inferior in coherence, is that ending, which consists of a dissyllable preceded by an enclitic *not following a monosyllable*, or by a monosyllable, or the final weak syllable detached from a hyperdissyllabic word, as, verecundum*que-bacchum*, fortunâ*que dulci; in-agros, sub-arcto, per-artes*; sacrar*e-plectro*, deriva*ta clades*. Such weak syllables, *before* the dissyllable, are sufficiently attracted by the contiguous emphasis of the dissyllable, so as to form with it one word; but no syllable, except an enclitic, can *follow*, because no other syllable has the power of inclining the emphasis from the first syllable of the dissyllable to the second. 4. Next may be placed, the three quadrisyllabic endings, occurring in Horace; and we are inclined to think, that, if the distinguished scholar, who first propounded the valuable canon against quadrisyllables, had minutely adverted to the particular conformation and rhythm of these three words, which militate against it, he would have allowed *such* quadrisyllables to form a sort of exception to his well-grounded canon. They are all of the same quantity and syllabic emphasis; and the second syllable of each consists of *a vowel followed by the letter r*, a syllable, which when followed, as in these words, by one that is long and emphatic, is among the weakest of unemphatic syllables. This circumstance, *common to the three exceptions*, ought not, perhaps, to be considered as merely accidental. The last three syllables of these words have precisely the same effect, as trisyllabics long and emphatic on their middle syllable; and we are confident, that the modern poet, who should conclude his verse with a quadrisyllable of precisely the same description, would not mar its rhythm, or incur the censure of any liberal critic. It may be said, a dissyllable precedes: *Depone sub lauru meâ ; nec*—ii. 7, 19. As to elisions, in i. 35, 11, there is *barbarorum et ;* and in the same ode, *retusum in*—39. In ii. 13, 23, *piorum et.* In iii. 3, 71, and iii. 6, 3, *deorum et*, and iii. 29, 3, *rosarum*

that such a close occurs but thrice in Horace. To this, it may be replied, that such words are not very numerous, and, even were they more so, that the subject or sense might not require the introduction of a greater number of them. Still it must not be denied, that Horace seems uniformly to avoid quadrisyllabic endings, or what may amount to them, such as a trisyllable followed by a monosyllable; or two dissyllables: decidedly preferring a trisyllable, or that combination which most readily becomes trisyllabic. 5. We have no hesitation to say, that the most inharmonious of all the conclusions is, that of two dissyllables, as *sive flamma.* Here we have, alternately, a strong, a weak; a strong, and a weak syllable. The second or weak syllable of the first dissyllable is so firmly attracted by the preceding emphatic syllable of its own word, that, without unnatural violence to speech, it can never be separated from it, and be made to coalesce with the second dissyllable, so as to form any thing like a trisyllabic verbal conclusion. Even with two such dissyllables as *centum, viri*, both emphatic on their first syllable, there seems no mode of perfect union, without a change of the emphasis. These observations are offered, merely in the way of conjecture. Should they be found to be generally correct, the application of the principle upon which they are founded, may be extended to other kinds, and to all the parts, of verses; for we have little doubt, that the antients, in providing for the rhythm of their poetical, and, it may be added, of their prose compositions, had a regard as well to the quality or strength, as to the quantity or length, of the syllables which they employed. Till the nature and influence of syllabic emphasis shall have received due attention, neither, we apprehend, will ancient rhythm be even tolerably understood, nor some apparent anomalies in ancient prosody be satisfactorily elucidated.

Mr. Tate, the eminent scholar to whom, I believe, we are indebted for the valuable *Observations on the Stanza of Ovid*, observes, that "if the ridiculousness only of the following scheme of *scansion* for the Alcaic stanza can be forgiven; its avowed purpose must be the better answered from the impossibility of forgetting it, when it has once caught the ear."

Quis barbarorum, Tityre, Tityre,
Quis barbarorum, Tityre, Tityre,
Quis barbarorum, barbarorum,
Tityre, Tityre, barbarorum.

We, of course, do not object to the quadrisyllable in the third line, though one of that sort of words proscribed by the second canon. It is one of the three quadrisyllables employed by Horace himself; and few words seem better adapted for the supposed rhythm. They have a slight, or what may be termed, the secondary, emphasis on their first syllable; the second syllable is altogether weak; the third has the predominating emphasis or *percussio vocis ;* and the fourth is equally weak with the second. The primary emphasis being on the third, it readily attracts the preceding syllable, so as to render the three last syllables perfectly equivalent to a trisyllable. The following imitation, though, perhaps, not quite unobjectionable, particularly in the third line, may be quoted as no bad exemplification, in English, of what might seem to be the Horatian rhythm of the Alcaïc stanza.

Justum et tenacem propositi virum, &c.
No civic ardor, madly tumultuous,
No frowning tyrant, fierce and implacable,
Can shake the just man's righteous purpose,
Firmly to hold an approving conscience.

Nor all the whirlwind's rage on the Adria,
Nor Jove's dread thunder, rending the firmament,
Though Heaven itself seems falling round him,
Fearless, he waits the impending ruin.—Odell.

et. In iii. 1, 39, *triremi et.* There is also in iii. 4, 59, *Juno et;* and in iii. 29, 7, *arvum et.*

(2) With respect to quadrisyllables, there are only three instances, all in the first and second book.

Regumque matres *barbarorum, et*—i. 35, 11.
Ab insolenti *temperatam*—ii, 3, 3.
Nodo coërces *viperino*—ii, 19, 19.

(3) There are only eight instances of the admission of two dissyllables at the end of the verse; and these occur, too, in the first and second book; thus *Sive flammâ*—i. 16, 4. *Necte flores*—26, 7. *Posse rivos*—29, 11. *Grande munus*—ii. 1, 11. *Dura navis*—13, 27. *Sive reges*—14, 11. *Parce, Liber*—19, 7. *Atque truncis*—19, 11.—It may be added, that only one line occurs, *Depone sub lauru* &c., which closes with a dissyllable followed by a monosyllable *not* an enclitic.

No exception to these rules occurs in the third or fourth book.

Those verses will be the best, and will approach nearest to the rhythm that Horace appears to have intended, which are considered by the writer in composing them, as consisting of three feet or divisions, an *Antibacchius*, (sometimes an *Amphibrachys*) a *Molossus*, and a *Bacchius*[1], each comprehended in a distinct word, thus:

1 2 3
Aūdītă | mūsārūm | săcērdōs.

In the *third* division, he admits the following varieties. *First*, It is composed of a trisyllable; as Deprome quadrimum *Sabinâ*—i. 9, 7. *Secondly*. Of a dissyllable followed by an enclitic; as Silvæ laborantes *geluve*—i. 9, 3. *Thirdly*. It is composed of a dissyllable preceded (1) by a monosyllable, or (2) by an enclitic, or (3) by a final short syllable at the end of a hyperdissyllabic word; thus (1) Portare ventis; quis *sub arcto*—i. 26, 3. (2) Morem, verecundumque *Bacchum*—27, 3. (3) Hunc Lesbio sacrare *plectro*—26, 11. In the first and third division of this class, also, must be numbered the following examples of an elision at the end of this verse;

(1) Sors exitura, et nos in ætern*um*
Exilium ——— ii. 3, 27.
(3) Cum pace delabentis Etrusc*um*
In mare ——— iii. 29, 35.

Of the forms not directly or indirectly forbidden in the foregoing canons, the following scheme will show, in what favour each stood with Horace, and how certain forms prevailed with his more cultivated ear, to the exclusion of others.

---

[1] Dr. Burney, following Terentian, had reversed the names, terming the *Bacchius* an *Antibacchius*, and *vice versâ;* they are here employed in their more usual acceptation.

		I. II.	III. IV.	
A.	— — ◡ ‖ — — — ‖ ◡ — —	68	80	148
B.	— — ‖ ◡ — — — ‖ ◡ — —	28	27	55
C.	— — ◡ ‖ — — — ◡ ‖ — —	4	41	45
D.	— — ‖ ◡ — — — ◡ ‖ — —	3	4	7
G.	— — ◡ — — ‖ — ‖ ◡ — —	26	15	41
H.	— ‖ — ◡ — — — ‖ ◡ — —	2	4	6
I.	— ‖ — ◡ — — — ◡ ‖ — —	1	0	1

The form C seems to have been studiously sought or preferred in the third and fourth books.

The form D occurs so rarely perhaps, only because the words or sets of words going together are rare, which should constitute the syllables ◡ — — — ◡

The same may be said of forms H and I.

Of the form G, it is obvious to remark, that occurring much oftener in the 1st and 2nd books, than in the 3d and 4th, it must have been less sought by Horace, in the latter, or rather less readily admitted.

With respect to the structure of the *fourth* line, no form seems quite objectionable, but that in which every word constitutes a distinct foot.

Oraque ‖ jungere ‖ quærit ‖ ori,

has no parallel in Horace.

The following scheme will show the forms principally adopted by Horace, and in what proportion.

		I. II.	III. IV.	
A.	— ◡ ◡ — ‖ ◡ ◡ — ◡ ‖ — —	58	67	125
B.	— ◡ ◡ — ‖ ◡ ◡ — ‖ ◡ — —	25	29	54
D.	— ◡ ◡ ‖ — ◡ ◡ — ‖ ◡ — —	15	19	34
Aa.	— ◡ ◡ — ‖ ◡ ◡ ‖ — ◡ ‖ — —	3	27	30
C.	— ◡ ◡ ‖ — ◡ ◡ — ◡ ‖ — —	20	7	27
Ac.	— ◡ ◡ — ‖ ◡ ◡ ‖ — ◡ — —	5	6	11
E.	— ◡ ‖ ◡ — ◡ ◡ — ‖ ◡ — —	6	4	10

More than two-thirds commence with — ◡ ◡ — ‖ &c. Next in number are those which commence with — ◡ ◡ ‖ — ◡ ◡ — ‖ &c.

There remain yet to be noticed, two kinds of verses, which were not mentioned in the preceding enumeration, because not considered as very common, *viz.* the Pyrrhic verse, and the Ionic; and lastly, Mixt verses.

OF THE PYRRHIC.

There is but one kind of Pyrrhic verse, consisting of two or more Pyrrhics, such as that of Ausonius, Parental. 27;

1 2 3 4 5 6 7
Et ă|mĭtă | Vĕnĕ|rĭă | prŏpĕ|rĭtĕr |ŏbĭt :
Cui | brevi-|a me-|la mo| difi-|ca re-|cino,
Cinis | uti |placi-| dula | supe|ra vi|geat,
Cele-| ripes | ade-|āt lo|ca ta|cit' E|rebi.

Of these strange verses, one at least, the last, does not seem quite correct. I am inclined to think, that, with any view to harmony or effect, such lines must have been constructed with a regard to the distinction arising from syllabic emphasis, rather than to that arising from mere quantity. By pronouncing all the syllables in precisely the same way, it is evident, that neither words, feet, nor cadences, could possibly be produced. Without some knowledge of the rhythm intended, their metrical arrangement must be in a great measure arbitrary. They may be considered as either pyrrhics, tribrachs, or proceleusmatics.

OF THE IONIC.

1. The pure Great Ionic Tetrameter, Acatalectic; consisting of four great Ionics; thus

1 2 3 4
Fēcīt sătĭs | ægrūm răbĭ|ēm qui dŏmŭ|īt fēmĭnæ—Scalig.

2. The impure Great Ionic, or Sotadean; consisting of three great Ionics, and a spondee; thus

1 2 3 4
Tuto maris | iras videt | e littore | nautā.

Note 1. This kind of verse oftener admits in the third place a dichoree instead of a great Ionic; thus

1 2 3 4
Has cum gemi|na compede | dēdĭcāt cŭ|tenas,
Saturne, ti|bi Zoilus | ānnŭlōs prĭ|ores—Mart.

Note 2. It is said to admit also, in all the places, except the last, not only a dichoree, but the second pæon, and the second epitrit.

Note 3. In almost all the places, a long quantity may be resolved into two short quantities, both the long syllables, however, not being resolved at the same time; thus

1 2 3 4
Ĕlĕmēntă rŭ|des quæ pue|rōs dŏcēnt mă-|gistri—Ter. M. de lit. v. 1.
Vocalis ut | illam late-|re ēx ŭtrōquĕ cŏ|arctet—Ibid. v. 83.
Quum dico la|vor, *dico* ni-|vēs, plŭvĭă, nŏ|vales—Ibid. v. 95.
Diversa va|lēnt, ălĭă dŏ|cent, ordine |nullo—Ibid. v. 179.

This verse, without the dichoree, and the resolution of quantities, seems to be a species of choriambic.—It may be formed from the Ionic *a minore* tetrameter, by removing the two first syllables, when there will remain three great Ionics and a spondee, constituting the Sotadean verse; thus

——— | *vīnō lăvĕ|re, aut ēxănĭ|mārī mĕtŭ|ēntēs.*

It seems almost unnecessary to add, that dactylics, trochaics, and great ionics, although, as commencing with a long syllable, they may seem their opposites, are, respectively, in the same cadence, with anapestics, iambics, and minor ionics, which begin with short quantities. The ionics appear to have the *ictus* on the alternate long and short syllables; that is, on the first of both the spondee and the pyrrhic; and the others will be found, I believe, to have their long syllables generally thetic or emphatic. Hence we may infer, that dactylics and anapestics are in what is termed the triple cadence; and the others, in the even. In speaking of the measure of Horace's ode, iii. 12, the Delphin editor observes, "Metrum singulare. Sotadicum vocant aliqui. Alii Rhythmicum, *quod ferè nullus pedum numerus insit.*" A very odd reason, surely, for terming it *rhythmicum.* There can be no doubt about its quantity; with respect to its rhythm, we have offered a probable conjecture, and, in the present day, little more can reasonably be expected.

3. The Small Ionic; so named, because, in every place, it uses this foot. It is either trimeter, or tetrameter. Thus Horace, *Carm.* iii. 12, after two trimeters places a tetrameter:

1	2	3	4
Mĭsĕrārum ēst,	*nĕque ămōrī*	*dărĕ lūdūm,*	
Neque dulci	*mala vino*	*lavere; aut ex-*	
animari	*metuentes*	*patruæ ver*	*bĕră līnguǣ.*

Note. The learned Bentley has, however, shown that this composition of Horace's runs on in ten small Ionics, without any pause; and that, therefore, the whole of the ode is finished in four *decapodiæ* of this kind.

It would appear that the Ionic *a minore* is not confined to a definite number of measures, but may, like the dimeter and tetrameter anapestics, be extended to any length, provided that the final syllable of the measure or foot be naturally long, or, influenced by the law of Synapheia, be made long by the concourse of consonants; and that each sentence or period terminate with a complete measure having the spondee for its close; rules observed by Horace in this ode. It consists of forty measures, and has been divided by Mr. Cuningham and others, into ten verses, each a tetrameter, the line *Simul unctos Tiberinis humeros lavit in undis* being placed after *Studium aufert, Neobule, Liparæi nitor Hebri,* contrary to the opinion of the Delphin editor, but with manifest advantage to the sense, and without deranging the order of things or altering the grammatical construction[1]. For other modes of arrangement, see *Carmen Dicolon Tristrophon.* Although the Ionic *a minore*, like the Anapestic, may be regarded as a continued series, and be scanned as one line, by Synapheia; yet, if divided into several verses, the arrangement into tetrameters seems preferable to any other.

OF MIXT VERSES.

Verses are said to be *Mixt*, (the Greeks named them *'Ασυναρτήτους*,) when two of different kinds are united. There are various kinds of them; but those only will now be mentioned, of which examples can be produced from Latin poets.

1. The Archilochian Dactylic Trochaïc; of which the first part is a Heroic Tetrameter, or the first four feet of a Hexameter; the second part is an Ithyphallic Trochaïc Dimeter, Brachycatalectic, or three trochees; thus

1 2 3 4 5 6 7
Sōlvĭtūr | *ācrĭs hĭ*|*ēms grā*|*tā vĭcĕ*||*vērĭs* | *ēt Fă*|*vōni*—Hor.

which some divide into two verses; thus

Solvitur acris hiems grata vice
Veris et Favoni.

2. The Archilochian Elegiambic; of which the first member is the latter part of an Elegiac Pentameter, or the Archilochian Dactylic Penthemimer (consisting of two dactyls, and a syllable); the second member, the Iambic Dimeter, Acatalectic; as

1 2 3 4 5 6
Scrībĕrĕ | *vērsĭcŭ*|*los,*||*ămō*|*rĕ pēr*|*cūssūm*[2] | *grăvi*—Hor.

which is commonly divided into two verses; thus

Scribere versiculos,
Amore percussum gravi.

---

[1] It has been objected to this arrangement, that it occasions a false quantity in the line *Ĕquĕs īpsō* | *mĕlĭōr Bēl*|*lĕrŏphōntē,* | *nĕquĕ pūgnō*, in which the ĕ final of *Bellerophonte*, from the latinized *Bellerophon*, must be long, to constitute an Ionic *a minore*. To this it has been replied, that ablatives in *e* from such Greek words as *Bellerophontes* are sometimes long. Others have observed, that every foot may be considered as a separate verse, and that, therefore, the last syllable is common: but it may be remarked that, throughout the whole ode, there is not another instance of such a liberty. I have no doubt that Horace uses the ablative long of *Bellerophontes.*

[2] Al. *pērcūlsūm.*

3. The Priapeian Dactylic Hexameter, Acatalectic; consisting of two divisions of a Hexameter, each of three feet: but in such a manner, that, in the first place of both, there is a spondee, or, instead of it, a trochee, or iambus; in the second and the third place of the first division, a dactyl: in the second place of the second division, a dactyl, and the third or last, a spondee. In this kind of verse, the last syllable of the first division is accounted common; as

1 2 3 4 5 6
Hūnc lŭ|cūm tĭbĭ | dēdĭco || cōnsĕ|crōquĕ, Prĭ|āpe.
Quā dŏ|mūs tŭă | Lāmpsăci est, || quāquĕ | sĭlvă, Prĭ|āpe :
Nām tē | prǣcĭpŭ|e īn sŭis || ūrbĭ|būs cŏlĭt | ōra
Hēllē|spōntĭă | cǣtĕris || ōstrĭ|ōsĭŏr | ōris—
Catull.

4. The Anapestic-Ithyphallic; of which the first division is an Anapestic Tetrameter, Catalectic, that is, three anapests, (or in the first and second place, a spondee,) with a remaining syllable: the second division, the Ithyphallic Trochaïc, or three trochees; as

1 2 3 4 5 6
Ĭthy̆phāl|lĭcă pōr|rŏ dĭcā|runt || Mūsĭ|cī Pŏ|ētæ—Ter. Maur.

5. The Iambelegiac (the converse of No. 2); in which the first division is Iambic; and the second Elegiac; thus

1 2 3 4 5 6
Nĭvēs|quĕ dē|dūcŭnt | Jŏvēm :|| nūnc mărĕ|nūnc sĭlŭ|æ—Hor.

which is commonly divided into two verses; thus

Nivesque deducunt Jovem :
Nunc mare nunc siluæ.

6. The Choriambic-Dactylic; in which the first division is the Glyconic, having generally in the first place, a trochee; the second division is the Pherecratic, which, in like manner, has generally a trochee at the beginning; thus

1 2 3 4 5 6
Ō Cŏ|lōnĭă quǣ | cŭpis || pōntĕ | lūdĕrĕ | lōngō—Catull.

This verse may be divided as in No. 3; in which the third foot seems to be commonly a cretic.

7. The Choriambic-Trochaïc; of which the first division is the Choriambic Dimeter, or two choriambuses: the second, the Trochaic Dimeter, Brachycatalectic, whose first foot may be a dactyl; the other two, trochees; thus

1 2 3 4 5
Vēstĭăt Āl|pīnŭs ăpēx || ēt rŭbĕ|ānt prŭ|īnæ—Claudian.

8. The Trochaïc-Dactylic; of which the first division is a Trochaïc Penthemimer, that is, in the first place there is

a trochee, in the second a spondee, or dactyl, with an additional syllable; and the second part is an Adonic, that is, a dactyl and a spondee; as

1 2 3 4
Sī quĭs | *Ārctū*|*ri* || *sīdĕră* | *nēscit.*
Cūm nĭ|*mīs cĕlĕ*|*res*||*ēxplĭcĕt* | *ōrtus*—Boët.

9. The Iambic-Dactylic; of which the first part is an Iambic Penthemimer, consisting of two iambuses, with a long syllable, but oftener in the first place, a spondee, and sometimes in the second, a tribrac: and the last part, as in the preceding, an Adonic; thus

1 2 3 4
Prŏpīn|*quă sūm*|*mō* ||*cārdĭnĕ*| *lābi.*
Mērgāt|*quĕ sē*|*rās* ||*æquŏrĕ* | *flāmmas.*
Stŭpēt|*quĕ sŭbĭ*|*tīs* || *mōbĭlĕ* |*vūlgus*—Boët.

To the above-mentioned verses, which have received their names from the feet which are used with the greater propriety in them, others have been added; such as the *Spondaic*, *Molossic*, *Pæonic*, *Antispastic*, &c. But as scarcely any poem is now found written in these verses, they are omitted.

Among the *Mixt* might have been enumerated some of those which have been explained under different divisions or heads. Thus the *Saturnian* (see Iambics, No. 5,) might have been denominated an *Iambic-Trochaïc;* of which the first part may be an Iambic Dimeter, Catalectic; and the second part, a Trochaïc Dimeter, Brachycatalectic; in this manner

1 2 3 4 5 6
Dăbūnt | *mălūm* | *Mĕtēl*|*li*|| *Nǣvĭ*|*ō Pŏ*|*ētæ.*

In the same manner, the learned Bentley divides the *Alcaïc Epichoriambic* (see Choriambics, No. 3,) into two parts, of which the first may be an Archilochian Trochaïc Dimeter, Acatalectic, with the second foot a spondee, and fourth an iambus; and the second part, an Archilochian Trochaïc (or Iambic) Dimeter, Catalectic, consisting of a trochee, and two iambuses, with an additional syllable; thus,

1 2 3 4 5 6 7
Tē dĕ|*ōs ō'rō, Sy̆*|*bărīn*||*cūr prŏ*|*pĕrēs* | *ămān*|*do.*

The foregoing enumeration contains a full, and, it is hoped, an accurate account of the principal kinds of verses, that have been employed, more or less frequently, in what is termed the *Carmen Simplex*[1] seu *Monocōlon;* that is, in poems consisting of lines of similar metre or quantity, and commonly divided, according to the subject, into epic, satire, epistle, tragedy, comedy, ode, epigram, &c. The usual names and arrangement have been adopted. They are, however, sometimes divided into *Hexameters*, and such as are composed of similar feet; into *Iambics* pure and mixt; and into *Lyrics*, including all not contained in the two preceding classes. But the most natural and rational division of them is that, founded on the prevalence, or greater propriety in the use, of particular feet in their construction, into *Pyrrhics*, *Dactylics*, *Anapestics*, *Iambics*, *Trochaïcs*, *Choriambics*, *Ionics*, and to these may be added the *Mixt*; a classification which we have rendered perfectly obvious, by the insertion of occasional references.

---

[1] One compound has been introduced, the *Carmen Horatianum.*

Thus, for example,

Hexameters, Pentameters, and those of similar construction, are *Dactylics*.

The Asclepiadic is a *Choriambic* Tetrameter, Acatalectic.

The Glyconic is a *Choriambic* Trimeter, Acatalectic.

The Sapphic is a *Trochaïc* Pentameter, Acatalectic.

The Adonic is a *Dactylic* Dimeter, a part of a Hexameter.

The Phaleucian is a *Trochaïc* Pentameter, Acatalectic.

The Pherecratic is a *Dactylic* Trimeter, a part of a Hexameter.

The Scazon or Choliambus is an *Iambic* Trimeter, Acatalectic.

The Anacreontic is an *Iambic* Dimeter, Catalectic.

The Horatian is composed of (1) and (2) the Alcaïc *Dactylic* Tetrameter, Hypercatalectic; (3) The Archilochian *Iambic* Dimeter, Hypercatalectic; (4) The Alcaïc *Dactylic* Tetrameter, Acatalectic.

Compositions, in one sort of verse, consist more frequently of Hexameters, in which are written heroic poems; of Iambic trimeters, adapted to tragedy; Scazons; Trochaïcs, especially tetrameters, much used by Plautus and Terence in comedy; Asclepiadics; Phaleucians; and Anapestics: less frequently, of Iambic dimeters, and tetrameters catalectic; Glyconics; Sapphics; and Archilochians; and very rarely, of Pentameters or Adonics, a few successive lines of the former occurring in Martianus Capella and Ausonius, and of the latter, in Ter. Maur. and Boëthius.

OF COMPOSITIONS IN WHICH THE VERSE IS VARIED.

It has been already observed, that, when only one sort of verse is used in any ode or poem, such ode or poem is called *Carmen Monocolon*. When more than one kind are used, the composition is named *Polycolon*, and this is generally distinguished in two ways:

1. By the *variety* of verses which are used in it.
2. By the *number* of verses of which it consists previous to the completion of one *strophe* or stanza, that is, before the poem returns to the same kind of verse with which it commenced.

First, According to the variety of verses, a composition is named *Polycolon*; or, more precisely, if there are two different kinds of verses, *Dicolon*, or *bimembre;* if three, *Tricolon*, or *trimembre*. There is likewise the term *Tetracolon;* but the ancients did not advance further than to Tricolon.

Secondly, According to the number of verses in one strophe, the poem is named *Carmen Distrŏphon*, *Tristrophon*, *Tetrastrophon*, or *Pentastrophon*.

Distrophon is when the poem returns, after the *second* verse, to the same verse with which it began. And the other three respectively denote the return of the poem to the primary verse, after the *third*, *fourth*, and *fifth* line.

Indeed, beyond the Tetrastrophon the Latin stanza seldom reached. Catullus, however, has written one of five lines, consisting of four Glyconics, and a Pherecratic.

By a combination of the preceding terms, a poem in which the stanza consists of *two* verses of different kinds, is named *Dicolon Distrophon;* when the stanza contains *three* verses, but only of two sorts, one sort being repeated, it is named *Dicolon Tristrophon;* when the stanza has *four* verses, but only of two sorts, one being thrice repeated, it is named *Dicolon Tetrastrophon;* when the stanza contains *five* lines, of two sorts, one being four times repeated, it is named *Dicolon Pentastrophon*. When the poem contains *three* verses each of a different kind, in one stanza, it is termed *Tricolon Tristrophon;* and when in a stanza there are *four* verses, but of only three different kinds, one verse being repeated, *Tricolon Tetrastrophon*.

Hence it appears that there are six different kinds of composition consisting of a combination of various kinds of verses; and in each kind there are generally several varieties.

I. Of the *Carmen Dicolon Distrophon*.

1. The Elegiac, or Dactylic Heroic Hexameter, with a Dactylic Pentameter; already explained. (See Pentameter.)

Sponte suâ numeros carmen veniebat ad aptos:
  Et, quod tentabam dicere, versus erat—Ovid.

2. The Dactylic Hexameter, with an Archilochian Dactylic Dimeter, Hypercatalectic. (See Hexameter, and No. 1, under it.)

Diffugêre nives, redeunt jam gramina campis,
Arboribusque comæ—Hor.

3. The Dactylic Hexameter, with an Alcmanian Dactylic Tetrameter, Acatalectic. (See Hexameter, and No. 4.)

Tunc me discussâ liquerunt nocte tenebræ,
Luminibusque prior rediit vigor—Boët.

4. The Dactylic Hexameter, with the Alcmanian Dactylic Tetrameter, Acatalectic. (See Hexameter, and No. 5.)

Laudabunt alii claram Rhoden, aut Mitylenen,
Aut Ephesum, bimarisve Corinthi—Hor.

5. The Dactylic Hexameter, with an Alcmanian Dactylic Tetrameter, Catalectic; or, as others name it, a Partheniac Anapestic Tetrameter, Catalectic. (See Hexameter, No. 8, and Anapestics, No. 2.)

O qui perpetuis orbem moderaris habenis,
Placidos bonus exsere vultus—Buchan. Ps. 68.

6. The Dactylic Hexameter, with an Iambic Dimeter, Acatalectic. (See Hexameter, and Iambic Dimeter.)

Nox erat, et cœlo fulgebat luna sereno
Inter minora sidera—Hor.

7. The Dactylic Hexameter, with an Iambic Trimeter. (See Hexameter, and the Iambic Trimeter, in Iambics.)

Altera jam teritur bellis civilibus ætas;
Suis et ipsa Roma viribus ruit—Hor.

8. The Dactylic Hexameter, with an Archilochian Elegiambic. (See Hexameter, and Mixt verses, No. 2.)

Te regem Dominumque canam, dum lucida volvet
Lucidus astra polus, et unicum colam Deum—Buchan. Ps. 145.

In this manner ought the lines to be written, according to the opinion of the famous Bentley, but Buchanan himself has divided them into three verses.

9. The Dactylic Hexameter, with an Iambo-Elegiac. (See Hexameter, and Mixt verses, No. 5.)

Horrida tempestas cœlum contraxit, et imbres
Nivesque deducunt Jovem: nunc mare, nunc siliæ—Hor.

10. The Alcmanian Dactylic Trimeter, Hypercatalectic, with a Pherecratic Dactylic Trimeter, Acatalectic. (See Hexameter, No. 2, or 3, and the Pherecratic verse.)

Omne hominum genus in terris
Simili surgit ab ortu—Boët.

11. The Alcmanian Dactylic Tetrameter, Acatalectic,

with an Archilochian Dactylic Dimeter, Hypercatalectic. (See Hexameter, No. 4, and No. 1.)

Quam thalamo, tædisque jugalibus
Invida mors rapuit—Auson. Parent. 2.

12. The Alcmanian Dactylic Tetrameter, Acatalectic, with an Iambic Dimeter, Acatalectic. (See Hexameter, No. 4, and the Iambic Dimeter, in Iambics.)

Sunt etenim pennæ volucres mihi,
Quæ celsa conscendant poli—Boët.

13. The Anacreontic Iambic Dimeter, Catalectic, with the Pherecratic Dactylic Trimeter, Acatalectic. (See the Anacreontic and Pherecratic verses.)

Quisquis volet perennem
Cautus ponere sedem—Boët.

14. The Iambic Trimeter, Acatalectic, with the Elegiac Pentameter. (See Iambics, and Pentameter.)

Quamvis fluente dives auri gurgite
Non expleturas cogat avarus opes—Boët.

15. The Iambic Trimeter, Acatalectic, with the Iambic Dimeter, Acatalectic. (See Iambics.)

Ibis Liburnis inter alta navium,
Amice, propugnacula—Hor.

16. The Iambic Trimeter, Acatalectic, with the Archilochian Elegiambic. (See Iambics, and Mixt verses, No. 2.)

Petti, nihil me, sicut antea, juvat
Scribere versiculos, amore percussum gravi—Hor.

17. The Scazon Iambic, with an Iambic Dimeter, Acatalectic. (See the Scazon, and Iambics.)

Verona docti syllabas amat vatis;
Marone felix Mantua est—Martial.

18. The Euripidean Trochaïc Dimeter, Catalectic, with an Iambic Dimeter, Acatalectic. (See Trochaïcs, No. 3, and Iambics.)

Orbis omnes incolæ,
A sole Eoo ad Hesperum—Buchan.

19. The Euripidean Trochaïc Dimeter, Catalectic, with an Archilochian Iambic Trimeter, Catalectic. (See Trochaïcs, No. 3, and Iambics, No. 3.)

Non ebur, neque aureum
Mea renidet in domo lacunar—Hor.

20. The Alcmanian Trochaïc Dimeter, Acatalectic, with a Pherecratic Dactylic Trimeter, Acatalectic. (See Trochaïcs, No. 4, and the Pherecratic verse.)

Quos vides sedere celsos
Solii culmine reges—Boët.

21. The Trochaïc Tetrameter, or Octonarius, Catalectic, with an Iambic Trimeter, Acatalectic. (See Trochaïc, and Iambic verses.)

Ore pulchro, et ore muto ; scire vis quæ sim ? Volo.
Imago Rufi rhetoris Pictavici—Auson. Epig. 51.

22. The Sapphic Pentameter, Acatalectic, with an Iambic Dimeter, Acatalectic. (See Sapphics, and Iambics.)

Gentis humanæ pater atque custos,
Quam sancta majestas tui—Buchan.

23. The Sapphic Pentameter, Acatalectic, with the Glyconic Choriambic Trimeter, Acatalectic. (See the Sapphic, and Glyconic verses.)

Cum polo Phœbus roseis quadrigis
Lucem spargere cœperit—Boët.

24. The Phaleucian Pentameter, Acatalectic, with an Elegiac Pentameter. (See Phaleucian, and Pentameter.)

Quid tantos juvat excitare motus,
Et propriâ fatum sollicitare manu—Boët.

25. The Phaleucian Pentameter, Acatalectic, with an Alcaïc Dactylic Tetrameter, Acatalectic. (See Phaleucian verse, and *Carmen Horatianum.*)

Quamvis se Tyrio superbus ostro
Comeret, et niveis lapillis—Boët.

26. The Phaleucian Pentameter, Acatalectic, with a Sapphic Pentameter, Acatalectic. (See Phaleucian, and Sapphic.)

Hic portus placidâ manens quiete,
Hoc patens unum miseris asylum—Boët.

27. The Aristophanian Choriambic Dimeter, Acatalectic, with an Alcaïc Epichoriambic Tetrameter, Acatalectic. (See Choriambics, No. 1, and 3.)

Lydia, dic per omnes
Te deos oro, Sybarin cur piroperes amando—Hor.

28. The Glyconic Choriambic Trimeter, Acatalectic, with the Asclepiadic Choriambic Tetrameter, Acatalectic. (See the Glyconic, and Asclepiadic verses.)

Sic te diva potens Cypri,
Sic fratres Helenæ lucida sidera—Hor.

29. The Asclepiadic Choriambic Tetrameter, Acatalectic, with the Pherecratic Dactylic Trimeter, Acatalectic. (See the Asclepiadic, and Pherecratic.)

Si quantas rapidis flatibus incitus
Pontus versat arenas—Boët.

30. The Asclepiadic Choriambic Tetrameter, Acatalectic, with an Iambic Dimeter, Acatalectic. (See Asclepiadic and Iambic verses.)

Eheu, quæ miseros tramite devios
Abducit ignorantia !—Boët.

31. The Dactylic-Trochaïc Septenarius, with an Archilochian Iambic Trimeter, Catalectic. (See Mixt verses, No. 1, and Iambics, No. 2.)

Solvitur acris hiems gratâ vice veris et Favoní,
Trahuntque siccas machinæ carinas—Hor.

32. The Trochaïc-Dactylic, with an Iambic-Dactylic. (See Mixt verses, No. 8, and 9.)

Si quis Arcturi sidera nescit
Propinqua summo cardine labi—Boët.

II. Of the *Carmen Dicolon Tristrophon.*

1. Two Aristophanian Anapestic Tetrameters, Acatalectic, and an Adonic Dimeter, Acatalectic. (See Anapestic verse, and Adonic.)

Tu quoque in ævum, Crispe, futurum
Mœsti venies commemoratus
Munere threni—Auson.

2. Two Alcmanian Trochaïc Dimeters, Acatalectic, and a Euripidean Trochaïc Dimeter, Catalectic. (See Trochaïcs, No. 4, and No. 3.)

Incolæ terrarum ab ortu
Solis ultimum ad cubile,
Eia Domino psallite—Buchan.

3. Two Small Ionic Trimeters, Acatalectic, and then a Small Ionic Tetrameter, Acatalectic. (See Ionics, No. 3.)

Miserarum est, neque amori dare ludum,
Neque dulci mala vino lavere ; aut ex-
animari metuentes patruæ verbera linguæ—Hor.

The celebrated and learned Bentley, following Mar. Victorinus, has arranged the foregoing lines, in his edition, in such a manner that the first two lines become tetrameters, and the third a dimeter, although he considered the ode as *monocolon*, and to be measured by *decapodiæ*. (See Ionics.)

Miserarum est, neque amori dare ludum, neque dulci
Mala vino lavere ; aut exanimari metuentes
Patruæ verbera linguæ.

They have likewise been arranged (as if a *Carmen Tricolon Tetrastrophon*) in four verses ; *viz.* two Small Ionic Trimeters, Acatalectic ; a Small Ionic Trimeter, Catalectic ; and an Adonic ; thus

Miserarum est neque amori dare ludum,
Neque dulci mala vino lavere, aut ex-
ănĭmārī mĕtŭēntēs pătrŭǣ—
Verbera linguæ.

Note, The third line consists of two small Ionics and an Anapest.—Indeed, scarcely does any composition, entitled exclusively to the denomination *dicolon tristrophon*, seem to exist in any classical author.

III. Of the *Carmen Dicolon Tetrastrophon.*

1. Three Anacreontic Trochaïc Dimeters, Acatalectic, and a Choriambic-Trochaïc Quinarius. (See Trochaïcs, No. 5, and Mixt verses, No. 7.)

Age cuncta nuptiali
Redimita vere tellus,
Celebra toros heriles:
Omne nemus cum fluviis, omne canat profundum—Claud.

2. Three Sapphic Pentameters, and an Adonic Dimeter. (See Sapphic verse, and Adonic.)

Quid brevi fortes jaculamur ævo
Multa? quid terras alio calentes
Sole mutamus? patriæ quis exsul
Se quoque fugit?—Hor.

3. Three Glyconic Choriambic Trimeters, Acatalectic, and a Pherecratic Dactylic Trimeter, Acatalectic. (See the Glyconic verse, and Pherecratic.)

Dianæ sumus in fide
Puellæ, et pueri integri:
Dianam pueri integri,
Puellæque canamus—Catull.

4. Three Asclepiadic Choriambics, and a Glyconic Choriambic. (See Asclepiadic, and Glyconic verse.)

Inclusam Danaën turris ahenea,
Robustæque fores, et vigilum canum
Tristes excubiæ munierant satis
Nocturnis ab adulteris—Hor.

IV. Of the *Carmen Dicolon Pentastrophon.*

This is very uncommon. There is only one kind, composed of four Glyconic Choriambic Trimeters, Acatalectic, to which is subjoined a Pherecratic Dactylic Trimeter, Acatalectic. (See Glyconic, and Pherecratic.)

Collis O Heliconii
Cultor, Uraniæ genus,
Qui rapis teneram ad virum
Virginem, O Hymenæe Hymen,
Hymen, O Hymenæe—Catull.

V. Of the *Carmen Tricolon Tristrophon.*

1. A Heroic Dactylic; an Archilochian Dactylic Dime-

ter, Hypercatalectic; and an Iambic Dimeter, Acatalectic. (See Hexameter, and No. 1; and Iambic verse.)

Te Regem Dominumque canam, dum lucida volvet
Lucidus astra polus,
Et unicum colam Deum—Buchan. Ps. 145.

2. A Hexameter; an Iambic Dimeter; and an Archilochian Dactylic. (Same as the last, but in a different order.)

Pectore te grato Dominumque Deumque fatebor,
Coram superbis regibus,
Et tua facta canam—Buchan. Ps. 138.

By others this is considered as a *Carmen Dicolon Distrophon*, such as the thirteenth Epode of Horace, in imitation of which, Buchanan wrote this psalm. This epode may be likewise divided in the same manner;

Horrida tempestas cœlum contraxit; et imbres
Nivesque deducunt Jovem:
Nunc mare, nunc siluæ—Ep. 13.

As a *Carmen Dicolon Distrophon*, it is thus divided;

Horrida tempestas cœlum contraxit; et imbres
Nivesque deducunt Jovem. Nunc mare, nunc siluæ.

The first is a Heroic Hexameter; the second an Archilochian Iambic Elegiac; as in the edition of D. Heinsius, printed 1718. (See Mixt verses, No. 5, and *Carmen Dicolon Distrophon*, No. 9.)

3. An Iambic Trimeter, Acatalectic; an Archilochian Dactylic Dimeter, Hypercatalectic, (or Dactylic Penthemimer;) with an Iambic Dimeter, Acatalectic. (See Iambics, and Hexameter, No. 1.)

Petti, nihil me, sicut antea, juvat
Scribere versiculos,
Amore percussum gravi—Hor.

According to others, this epode belongs to the *Carmen Dicolon Distrophon*. (See Mixt verses, No. 2, and *Carmen Dicolon Distrophon*, No. 16.)

In the same manner, O. 4. lib. 1, (see also Mixt verses, No. 1,) is arranged as a *Carmen Tricolon Tristrophon*, the first verse being an Alcmanian Dactylic Tetrameter; the second, a Trochaïc Ithyphallic Dimeter, Brachycatalectic; and the third, an Archilochian Iambic Trimeter, Catalectic. (See Iambics, No. 2; and *Carmen Dicolon Distrophon*, 31.)

Solvitur acris hyems grata vice
Veris et Favoni:
Trahuntque siccas machinæ carinas.

4. A Glyconic Choriambic Trimeter; an Asclepiadic Choriambic Tetrameter; and an Alcaïc Choriambic Pentameter. (See Glyconic, Asclepiadic, and Choriambics, No. 2.)

Per quinquennia jam decem,
Ni fallor, fuimus; septimus insuper
Anno cardo rotat, dum fruimur Sole volubili—Prudent.

VI. Of the *Carmen Tricolon Tetrastrophon.*

1. Two Alcaïc Dactylic Tetrameters, Hypercatalectic, (that is Great Alcaïcs;) an Archilochian Iambic Dimeter, Hypercatalectic; and an Alcaïc Dactylic Tetrameter, Acatalectic, (or Small Alcaïc.) (See *Carmen Horatianum*, and Iambics.)

Æquam memento rebus in arduis
Servare mentem, non secus ac bonis
Ab insolenti temperatam
Lætitiâ: moriture Delli—Hor.

2. Two Asclepiadic Choriambic Tetrameters; a Pherecratic Dactylic Trimeter; and a Glyconic Choriambic Trimeter. (See Asclepiadic, Pherecratic, and Glyconic.)

Primâ nocte domum claude, neque in vias
Sub cantu querulæ despice tibiæ:
Et te sæpe vocanti
Duram, difficilis mane—Hor.

There is likewise a third sort, formed by a certain arrangement of Ode 12. lib. 3. of Horace; for which see the *Carmen Dicolon Tristrophon*, No. 3.

I SHALL conclude this system of Prosody with the method of scanning the different *Metra Horatiana*, all of which, along with some slight variations observable in them, have already been fully particularized.—Should any one wish for a comprehensive view of the different kinds of verse used in their compositions by most of the Latin poets of any celebrity, either ancient or modern, he will find it in the works of the learned and accurate Ruddiman, to whose industry and talents I have been particularly indebted, in regard to the present subject.

Horace uses twenty kinds of verse, and chiefly in combinations, as will appear in the following

SYNOPSIS.

(1) Lib. I. 1. III. 30. IV. 8, are Asclepiadic Tetrameters, Acatalectic. (See the Asclepiadic verse.)

(2) Lib. I. 2, 10, 12, 20, 22, 25, 30, 32, 38. Lib. II. 2, 4, 6, 8, 10, 16. Lib. III. 8, 11, 14, 18, 20, 22, 27. Lib. IV. 2, 6, 11, and *Carmen Seculare*, are *Dicola Tetrastropha*, No. 2;

consisting of three Sapphic Hendecasyllabics, and an Adonic Dimeter.

(3) Lib. I. 3, 13, 19, 36. III. 9, 15, 19, 24, 25, 28. IV. 1, 3, belong to the *Dicola Distropha*, No. 28; and consist of a Glyconic Choriambic Trimeter, and an Asclepiadic Choriambic Tetrameter, both Acatalectic.

(4) Lib. I. 4, belongs to the *Dicola Distropha*, No. 31; and consists of the Dactylic-Trochaïc Septenarius, with an Archilochian Iambic Trimeter, Catalectic.

(5) Lib. I. 5, 14, 21, 23. III. 7, 13., IV. 13, belong to the *Tricola Tetrastropha*, No. 2; consisting of two Asclepiadic Choriambic Tetrameters, a Pherecratic Dactylic Tripodia, and a Glyconic Choriambic Trimeter.

(6) Lib. I. 6, 15, 24, 33. II. 12. III. 10, 16. IV. 5, 12, belong to the *Dicola Tetrastropha*, No. 4; and consist of three Asclepiadic Choriambics, and a Glyconic Choriambic.

(7) Lib. I. 7, 28, and Epode 12, belong to the *Dicola Distropha*, No. 4; and consist of a Dactylic Hexameter, with an Alcmanian Tetrameter, Acatalectic. (See Hexameter, and No. 5.)

(8) Lib. I. 8, is a *Dicolon Distrophon*, No. 27; consisting of an Aristophanian Choriambic Dimeter, Acatalectic, with an Alcaïc Epichoriambic Tetrameter, Acatalectic.

(9) Lib. I. 9, 16, 17, 26, 27, 29, 31, 34, 35, 37. Lib. II. 1, 3, 5, 7, 9, 11, 13, 14, 15, 17, 19, 20. Lib. III. 1, 2, 3, 4, 5, 6, 17, 21, 23, 26, 29. IV. 4, 9, 14, 15, belong to the *Tricola Tetrastropha*, No. 1; consisting of two Great Alcaïcs; an Archilochian Iambic Dimeter, Hypercatalectic; and a small Alcaïc. This, from the number of odes written in it, appears to have been Horace's favourite strain, and is, therefore, named the *Carmen Horatianum*.

(10) Lib. I. 11, 18. IV. 10, are *Monocola*, (See Choriambics, No. 2,) and consist of Alcaïc Choriambic Pentameters, Acatalectic.

(11) Lib. II. 18, is a *Dicolon Distrophon*, No. 19; consisting of the Euripidean Trochaïc Dimeter, Catalectic, and the Archilochian Iambic Trimeter, Catalectic. (See Trochaïcs, No. 3; and Iambics, No. 3.)

(12) Lib. III. 12, is either *Dicolon Tristrophon*, or *Tricolon Tetrastrophon*. (See No. 3, of the former; see also Ionics, No. 3.)

(13) Lib. IV. 7, is a *Dicolon Distrophon*, No. 2; consisting of a Dactylic Hexameter, with an Archilochian Dactylic Penthemimer.

(14) Epod. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, are *Dicola Distropha*, No. 15; consisting of an Iambic Trimeter, and Dimeter, both Acatalectic.

(15) Epod. 11, is either *Dicolon Distrophon*, No. 16; consisting of an Iambic Trimeter, Acatalectic, and an Archilochian Elegiambic; or it is a *Tricolon Tristrophon*, No. 3; consisting of an Iambic Trimeter, Acatalectic; and Archilochian Dactylic Penthemimer; and an Iambic Dimeter, Acatalectic.

(16) Epod. 13, is either *Dicolon Distrophon*, No. 9; consisting of a Dactylic Hexameter, and an Iambo-Elegiac; or *Tricolon Tristrophon*, No. 2; consisting of a Hexameter; an Iambic Dimeter, Acatalectic; and an Archilochian Dactylic Penthemimer.

(17) Epod. 14, 15, are *Dicola Distropha*, No. 6; consisting of a Dactylic Hexameter, and an Iambic Dimeter, Acatalectic.

(18) Epod. 16, is a *Dicolon Distrophon*, No. 7; consisting of a Dactylic Hexameter, with an Iambic Trimeter, Acatalectic.

(19) Epod. 17, 18, are *Monocola;* consisting wholly of Iambic Trimeters, Acatalectic. (See Iambics.)

(20) Satires, Epistles, and *De Arte Poeticâ*, are all *Monocola*, consisting of the Dactylic Hexameter. (See Hexameter.)

FINIS.

⁂ Page 413, line 25, *read* non.
477, line 36, read *musarum*.

ALERE FLAMMAM.

RICHARD TAYLOR, PRINTER,
SHOE-LANE.

LIBRARY
JAN
12
1987
UNIVERSITY OF TORONTO

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

PA
2087
G73
1823
c.1
ROBA