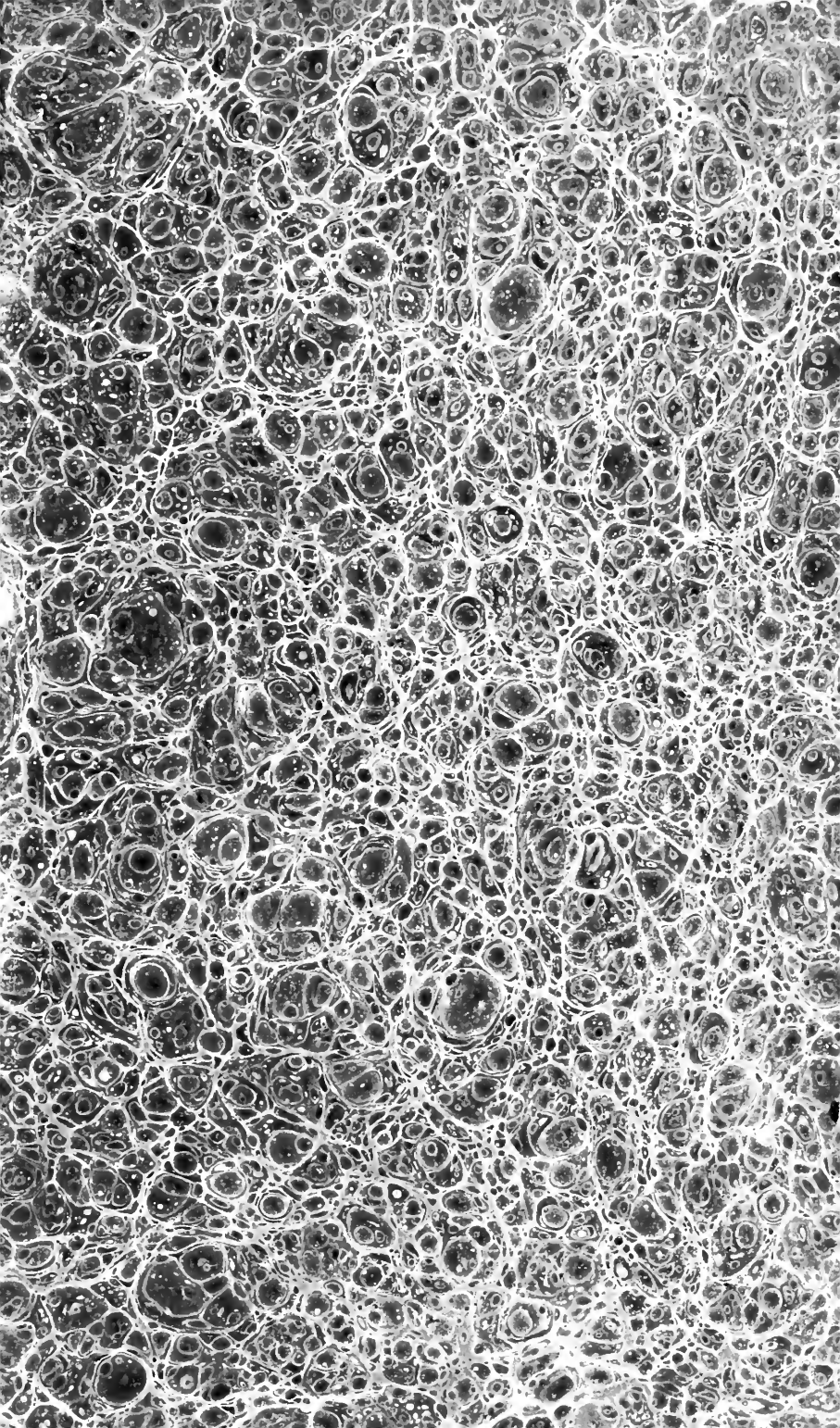


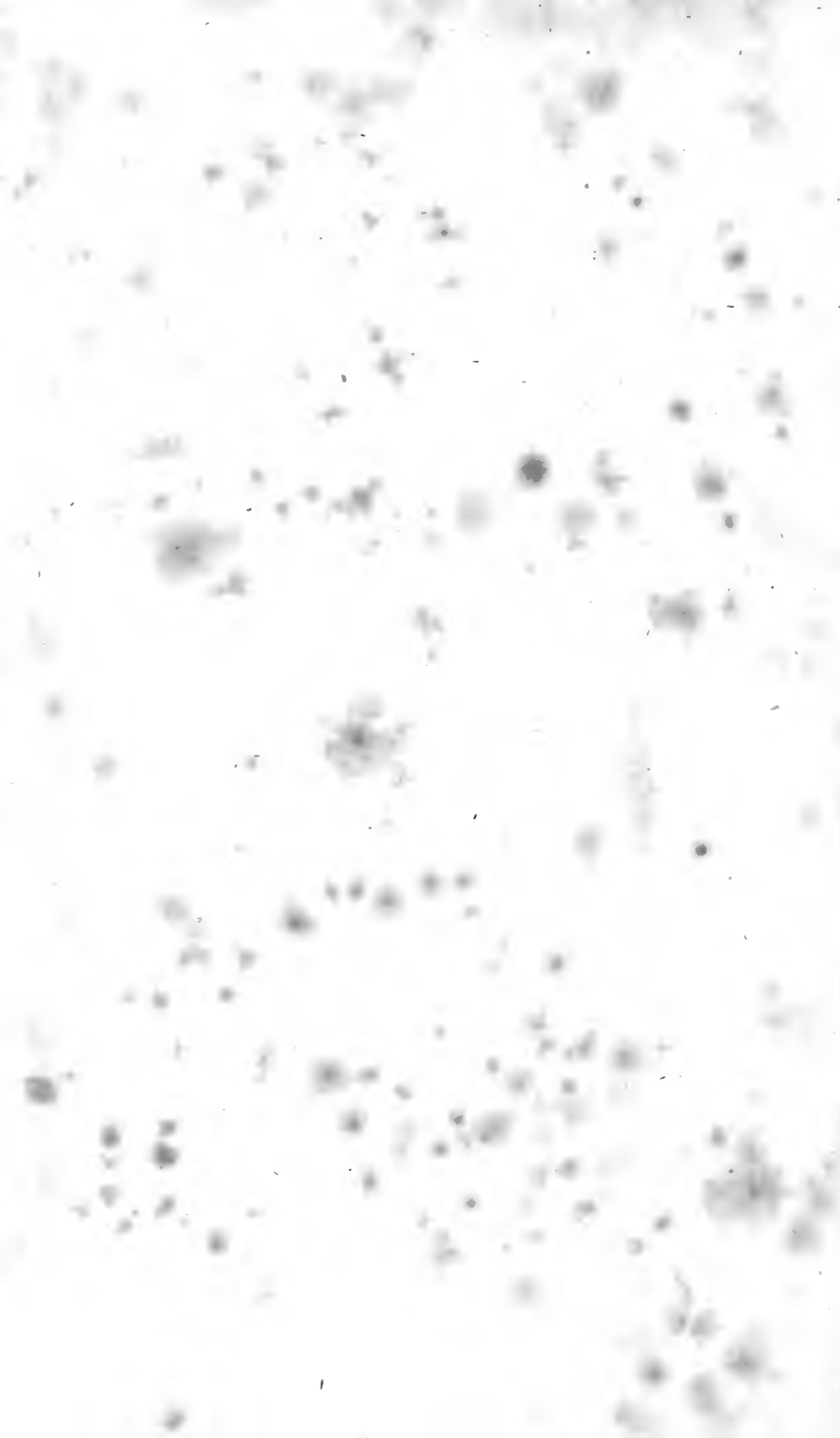
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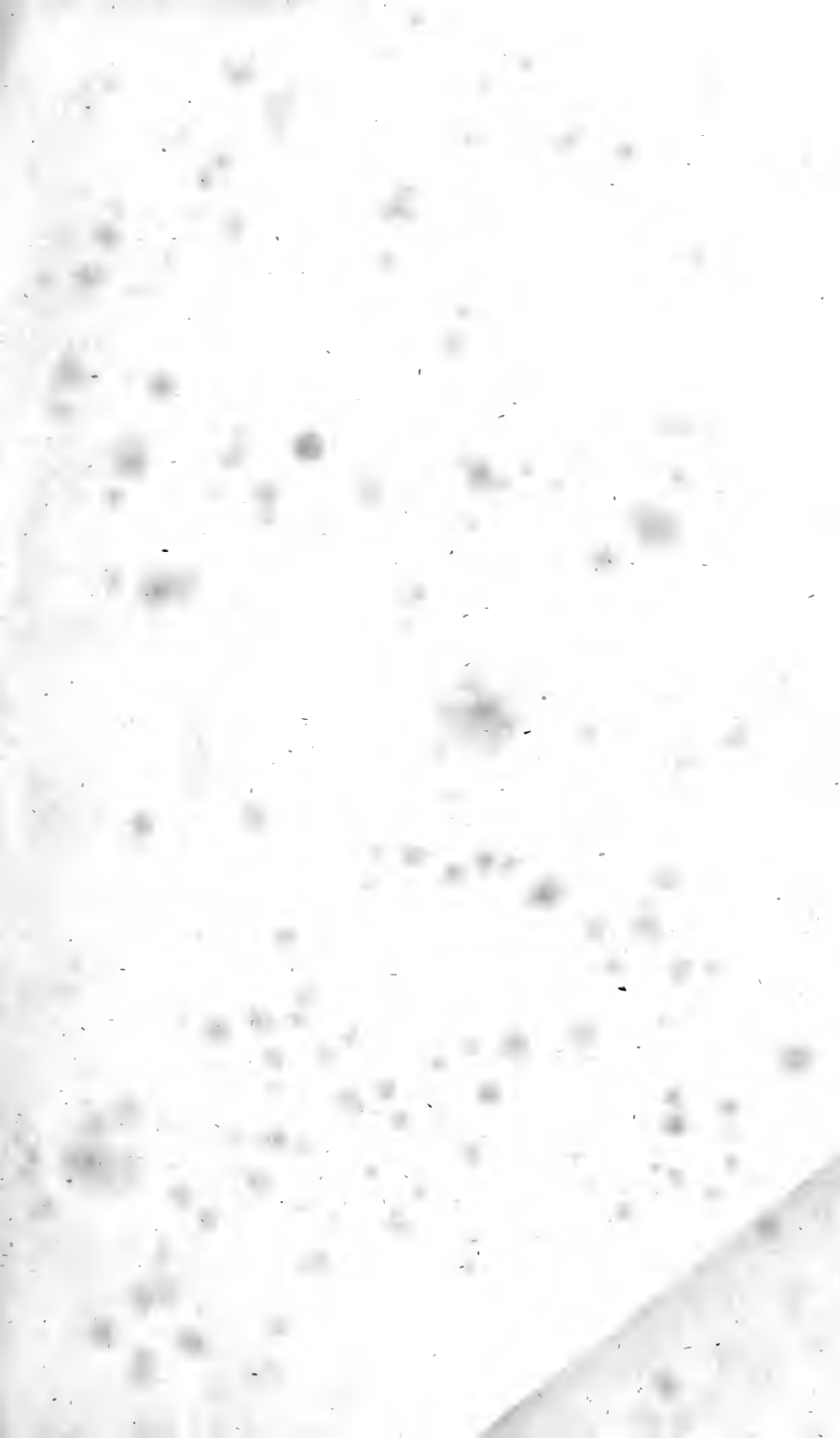
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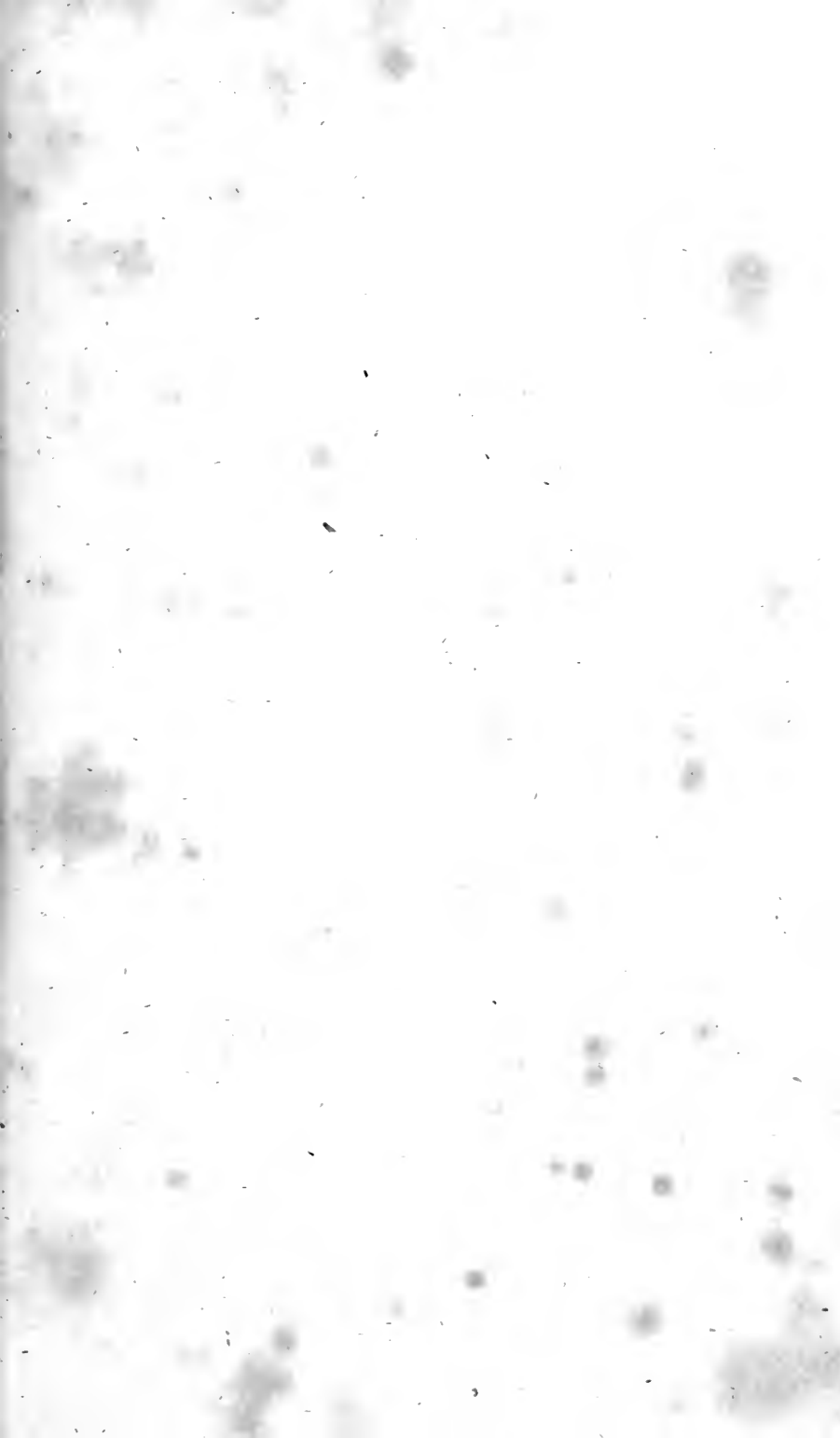
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A
NEW METHOD
OF LEARNING WITH FACILITY THE
LATIN TONGUE,

Containing the Rules of
GENDERS, | SYNTAX,
DECLENSIONS, | QUANTITY, and
PRETERITES, | LATIN ACCENTS,

Digested in the clearest and concisest Order.

Enlarged with a variety of solid Remarks, necessary not only for a perfect Knowledge of the LATIN TONGUE, but likewise for understanding the best Authors: extracted from the ablest Writers on this Language.—With

A TREATISE ON LATIN POETRY.

TRANSLATED, AND IMPROVED, FROM THE FRENCH OF THE
MESSIEURS DE PORT-ROYAL,
BY T. NUGENT, LL. D.

A NEW EDITION, carefully Revised and Corrected.
TO WHICH ARE ADDED,
AN INDEX OF WORDS AND A TABLE OF MATTERS.

IN TWO VOLUMES.

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BOOK V.

S Y N T A X.

General distribution of the whole Syntax.

CONSTRUCTION, by the Greeks called Syntax, is nothing more than a fit composition and arrangement of the parts of speech.

It is divided into simple or regular, and figurative or irregular.

The regular is that which follows the natural order, and resembles greatly the manner of speaking in vulgar languages.

The irregular or figurative is that which recedes from this common usage, in order to follow some particular turns and forms of speaking, which have been studied by authors, for the sake of conciseness and elegance.

Construction is divided into two sorts, one of concord, and the other of government.

The syntax of concord is when the parts agree among themselves in some thing, and is of four sorts.

1. That of the substantive with the adjective; *deus sanctus.*

2. That of the relative with the antecedent; *deus qui est.*

3. That of the nominative with the verb; *ego amo.*

And these concords ought to be attentively considered in discourse; for there is no adjective that hath not its substantive, nor relative that hath not its antecedent, nor verb that hath not its nominative, either expressed or understood.

4. To these three concords we add another, which is that of the accusative with the infinitive; *me amare: supplicem esse victori.* But in Greekish phrases, the nominative is frequently joined to the infinitive.

The syntax of government is when one part of speech governs another: which is done, either according to the force of some preposition expressed or understood, or according to the property and nature of each case.

1. The genitive of itself always denotes the possessor, or that one thing is said of another, as *liber Petri*, Peter's book: *vulnus Achillis*, the wound of Achilles, whether it be taken actively for the wound which he made, or passively for that which he received. Wherefore this case is always governed by another substantive, though frequently understood; which has occasioned a multitude of false or useless rules, as hereafter we shall make appear. We are only to

observe that in Greekish phrases, this case may be governed also by the preposition *ix*. *Plenus vini* (subaud. *ix*) as in French we say, *plein de vin*.

2. The dative always denotes that to which the thing or action refers. For which reason there is neither noun nor verb to which it may not be joined in this sense. *Affinis regi; communis omnibus; est mihi; peto tibi, sibi sapit*. Sometimes there are even two datives; *do tibi pignori, &c.*

3. The accusative either denotes the subject into which the action of the verb passeth, *amat patrem*; or agrees with the infinitive, as above, No. 4. or is governed by some preposition expressed or understood, as after the verbs of teaching, moving, in the questions of time and measure, and others. Neither is there ever an accusative which does not depend on one of these three things.

4. The ablative, according to Sanctius, ought rather to be called the case of the preposition, because it is always governed by a preposition expressed or understood, as we shall demonstrate in the questions *UBI, QUA, and UNDE*, in the comparatives, in the verbs passive and others, and also in the ablatives which are called absolute.

5. As to the vocative, it is never governed by any thing, but only signifies the person to whom we speak, or with whom we converse; for which reason it agrees sometimes with the verb in the second person, as *Domine, miserere mei*.

These fundamental rules, being short and easy, may without any difficulty be retained, and give us a general idea of the whole syntax, which may likewise serve for all languages, in which the distinction of these six cases is in some measure necessary. And this alone is almost sufficient for an introduction to those who begin with the reading of Latin books, or with a translation, provided care be taken to ground them thoroughly therein, according to the explication we propose to give in the particular rules, wherein we shall conform as much as possible to the order above-mentioned.

I only beg of the reader to remember what has been often mentioned, that the smaller type is not intended for children; and therefore this syntax may be considered as very short in regard to them, since it contains only 36 rules that are easy to retain: and as very copious in regard to persons of riper age, because it points out not only the things themselves, but likewise the reasons on which each is founded.

THE
R U L E S
OF
S Y N T A X.

RULE I.

Of the Adjective and Substantive.

The adjective must always be made to agree in gender, number, and case, with its substantive.

E X A M P L E S.

THE ADJECTIVE, whether noun, pronoun, or participle, hath always its substantive expressed or understood, with which it agrees in gender, number and case, as *vir bonus*, a good man. *Ille philosophus*, that philosopher. *Parva sæpe scintilla contemta magnum excitat incendium*, a small spark neglected oftentimes stirs up a great fire. *Amicus certus in re incertâ cernitur*, a true friend is known in adversity. *Stellæ inerrantes*, the fixed stars.

A N N O T A T I O N.

Sometimes the substantive is understood. *Paucis te volo* (supple *verbis*) I want to speak a word to you. *Brevi veniet* (supple *tempore*,) he'll come quickly. *Triste lupus stabulis*, Virg. Ecl. 3. (supple *negotium*, thing,) the wolf is a vexatious thing to the sheep-folds. For the word *negotium* was antiently taken for *res*. See the figure of Ellipsis at the end of the remarks after syntax.

When the adjective is put with two substantives, it should naturally agree with that which is the principal: as *Semiramis puer credula est*, Just. *Puteoli Dicæarchia dicti*. *Porcus femina natus*.

And yet the adjective frequently agrees with the latter. *Gens universa Veneti appellati*, Liv. *Non omnis error stultitia dicenda est*, Cic.

—*Numquam æquè ac modò paupertas mihi onus visum est et miserum et grave, Ter. Ludi fuere Megalesia appellata, Liv.*

The same substantive may admit of different adjectives; *Ut neque privatum rem maritimam, neque publicam gerere possimus, Cic. Ad malam domesticam disciplinam accesserunt etiam poëtae, Id. Sequitur ut de unâ reliquâ parte honestatis dicendum sit.*

As for the adjectives, *qualis, quantus*, and such like, see the annotation to the next rule.

RULE II.

Of the Relative and Antecedent.

The relative qui, quæ, quod, generally agrees in gender and number with the antecedent.

EXAMPLES.

The relative *qui, quæ, quod*, ought generally to be considered as between two cases of the same substantive expressed or understood. And then it agrees with the antecedent in gender and number, and with the word that follows also in case, as with its substantive by the preceding rule. *Bellum tantum, quo bello omnes premebantur, Pompéius confécit, Cic.* Pompey put an end to this war, which was burdensome to the several nations. *Ultra eum locum, quo in loco Germáni considerant, Cæsar;* beyond that place where the Germans were encamped. *Non dejéci te ex loco, quem in locum prohibui ne venires, Cic.* I did not turn you out of a place, which I hindered you from coming into. *Diem instare, quo die frumentum militibus metiri oporteret, Cæs.* that the day was drawing near, on which the corn was to be measured out to the soldiers.

ANNOTATION.

Cæsar seems to have particularly affected this manner of expressing himself, because he was fond of perspicuity; and we ought always to imitate him when there is any danger of ambiguity. *Leodamantem Cleophili discipulum, qui Cleophilus, &c. Apul.* If he had not repeated *qui Cleophilus*, the *qui* might have referred to Leodamas as well as to Cleophilus.

The following case understood.

Except on this account we generally leave out the following case, because it is sufficiently expressed by the relative itself, which always supplies its place and represents it, as: *cognosces ex iis litteris, quas liberto tuo dedi, Cic.* instead of *ex litteris, quas litteras*, you will know by the letters which I gave your freedman.

man. *Odi sapientem qui sibi non sapit*; as if it were *qui sapiens*, &c. I hate the wise man who is not wise for himself; and a great many others.

The preceding case understood.

Sometimes we understand the antecedent likewise, and this in a twofold manner.

EITHER BY PUTTING the substantive after the relative, and of course in the same case as this relative, according to what we have above observed, as *nemini credo, qui dives blanditur pauperi*, instead of *nemini diviti, qui dives*, &c.

And thus we account for these elegant turns of expression; *populo ut placerent, quas fecisset fabulas*, Ter. for *ut fabulæ quas fabulas fecisset*, &c. *Quibus de rebus ad me scripsisti, quoniam ipse venio, coram videbimus*, Cic. *Illi scripta quibus comedia prisca viris est*, Hor. *Quas credis esse has, non sunt veræ nuptiæ*. Ter. for *hæ nuptiæ non sunt veræ; quas has nuptias credis esse veras*, says Sanctius. *Quam ille triplicem putavit esse rationem, in quinque partes distribui debere reperitur*, Cic. And such like forms of speaking, which become still more clear and more elegant, by adding a demonstrative pronoun to the second member; as *Quam quisque nôrit artem, in hæc se exerceat*, Cic. *Ad Cæsarem quam misi epistolam, ejus exemplum fugit me tum tibi mittere*, Id.

OR BY PUTTING the substantive before the relative, but in such a manner as it shall supply only the place of the following word, on which account it agrees therewith in case; but this is seldom used except by poets, as *Urbem quam statuo vestra est*, Virg. for *ea urbs, quam urbem statuo*, &c. *Eunuchum quem dedisti nobis, quas turbas dedit*, Ter. for *ille eunuchus, quem eunuchum dedisti nobis*, &c. *Naucreatem quem convenire volui, in navi non erat*, Plaut. Which has puzzled a great many commentators.

And it is by this rule we are to explain a great many difficult passages, as that of the Adelphi. *Si id te mordet, sumtum filii quem faciunt*. For *id* supposeth *negotium*, and is there for *sumtus*: that is, *Si id negotium te mordet, nempe sumtus, quem sumtum filii faciunt*. Where we see likewise that there is an apposition understood of *id negotium* with *sumtus*.

The preceding and the following case both understood.

It oftentimes happens that there is no substantive put either before or after the relative; though it must always be understood, both as antecedent and subsequent. *Est qui nec spernit: sunt quos juvat collegisse*, Hor. instead of saying *homo est, qui homo non spernit: sunt homines, quos homines juvat*, &c. *Sunt quibus in satyrâ videor nimis acer*, Id. for *sunt homines, quibus hominibus*, &c.

————— *En dextra fidésque,*

Quem secum patrios aiunt portare penatés, Æn. 4.

that is to say, *En dextra fidésque hominis, quem hominem aiunt*, &c. *Scribo ad vos cum habeo qui ferat*, &c. Cic. *Qualis esset natura montis, qui cognoscerent misit*, Cæs. and the like.

The

The relative betwixt two nouns of different genders.

When we said that the relative was considered as betwixt two cases of the same noun, this is to be understood in the natural construction, for in the figurative the contrary sometimes happeneth.

Thus because when the relative is followed by a substantive differing in gender or number from the antecedent, the relative may agree with either the one or the other, whether one of them be a proper name or not; if it agrees with the former, it shall follow the analogy of the Latin construction, and be placed as it were between the two cases of the same noun; as *Propius à terrâ Jovis stella fertur, quæ (Jovis stella) Phaëthon dicitur*, Cic. and in like manner, *Nacti portum qui appellatur Nymphæum*, Cæs. *Herculi sacrificium fecit in loco, quem Pyram appellant*, Liv. *Darius ad eum locum, quem Amanicas Pylas vocant, pervenit*, Curt. *Tum etiam eloquentem constat fuisse Scipionem Nasicam, qui est Coreulum appellatus*, Cic.

But if it agrees with the latter, which seems more elegant and more usual, it shall follow the Greek construction, and then it will not be placed between the two cases of the same noun; as *Animal providum et sagax quem vocamus hominem*, Cic. *Pompeius, quod imperii Romani decus et ornamentum fuit*, Id. *Quamobrem, hoc quidem constat ut opinor, bonis inter bonos quasi necessariam benevolentiam esse, qui est amicitiae fons à naturâ constitutus*, Id. *Ad eum locum quæ appellatur Pharsalia, applicuit*, Cæs. *Globus quem in templo hoc medium vides, quæ terra dicitur*, Cic. *Concilia cætusque hominum jure sociali, quæ civitates appellantur*, Id. *Carcer ille qui est à Dionysio factus Syracusis, quæ Latumicæ vocantur*, Id. *Gladiatores, quam sibi ille maximam manum fore putavit, in potestate vestrâ continebuntur*, Id. Which should be considered as an Hellenism, whercof we shall treat at the end of the figures.

The relative agreeing with a gender or number understood.

Sometimes we make the relative agree with a gender or a number understood, and not with the antecedent expressed. *Daret ut catenis fatale monstrum, quæ generosius perire quærens*, &c. Hor. Where the relative *quæ* is in the feminine, because it refers to Cleopatra of whom he is speaking, and not to the gender of *monstrum*, which is neuter. *Si tempus est ullum jure hominis necandi, quæ multa sunt*, Cic. where he makes the reference to *tempora*. *Soli virtute præditi, quod est proprium divitiarum, contenti sunt*, Cic.

And sometimes it agrees even with the substantive derived from the sense of the preceding period, *Inter alia prodigia etiam carne pluit, quem imbrem*, &c. Liv. See the figure Syllepsis in the remarks.

Of those Nouns which are called relatives of quantity or quality.

Tantus, quantus; talis, qualis; tot, quot, have only a relation in the sense, the same as *pater* and *filius*; and therefore are mere adjectives, which belong rather to the preceding rule than to this.

Yet these nouns sometimes follow the nature of the relative, and therefore conform likewise to the construction thereof. As, *In hoc autem maximo crudelissimoque bello, quale bellum nulla unquam barbaria cum sua gente gessit, quo in bello lex hæc fuit à Lentulo constituta*, Cic. Catil. 3. where *quale bellum* is the same as if he had said *quod tale bellum*; and is the same construction as if he had afterwards said *quo in bello*, repeating the antecedent in both places, according to what hath been already observed.

Except in this case, these nouns follow simply the nature of the other adjectives, agreeing with their substantive, which is generally that which followeth, as *Dixi de te quæ potui tantâ contentione, quantum est forum, tanto clamore consensûque populi ut, &c.*

Though Horace sometimes, in imitation of the Greeks, makes it agree with the antecedent:

Sed incitat me pectus, et mammæ putres

Equina quales ubera, Epod. Od. 8.

instead of *qualia sunt ubera equina*. And there is no doubt, adds Vossius, but he might have also said with propriety, *Mammæ quantæ ubera equina*. However this is not to be imitated.

RULE III.

Of the Case which the Verb requires before it.

1. *Every verb hath a nominative case before it.*
2. *Except it be of the infinitive mood, and then it is preceded by an accusative.*

EXAMPLES.

1. Every verb of a finite mood, requireth before it a nominative of the same number as itself, either expressed or understood. *Petrus flet*, Peter weepeth. *Tu doces, nos discimus*, thou teachest, we learn. *Obsequium amicos, veritas odium parit*, Ter. compliance begets friends, and truth enemies. *Non te hoc pudet?* are not you ashamed of this? and in all these examples the nominative is expressed.

But when we say: *legit*, he reads: *audimus*, we hear: *aiunt, ferunt*, it is said, or they say: *pluit*, it rains:

rains: the nominative is understood; namely, *ille*, *nos*, *homines*, and *pluvia*, or *cælum*, or *Deus*.

Oftentimes an infinitive or a whole period supplieth the place of the nominative. *Scire tuum nihil est*, your knowledge is nothing. *Ingénuas didicisse artes emóllit mores*, Ovid. to learn the liberal arts, polishes the manners. *Deprehéndi míserum est*, it is a sad thing to be caught. *Docto et erudíto hómini vívere est cogítare*, Cic. to think is the life of a man of learning.

ANNOTATION.

In the first and second person they do not generally express the nominative, except it be to denote some difference of action or affection. *Tu ludis, ego studeo*. *Tu nilum servas, ego laudo ruris ameni rivos*, Hor. Or to signify some emphasis or particular force. *Tu audes ista loqui? Cantando tu illum?* supple, *vicisti*, Virg. Because it is always easy to understand it, as there can be no other than *ego* and *tu*.

OF THE INFINITIVE.

2. The infinitive requireth before it an accusative, which is resolved by *quòd*, *ut*, *ne*, or *quin*, and generally rendered by the particle *that*. *Scio Petrum flere*, id est, *quòd Petrus flet*, I know that Peter weeps. *Volo vos bene sperare et confidere*, i. e. *ut bene sperétis* and *confidátis*, I am willing that you should hope and confide. *Prohibuerunt eum exire*, i. e. *ne exíret*, they hindered him from going out. *Non dábitat Christum id dixisse*, i. e. *quin díxerit*: he does not doubt that Christ said this.

ANNOTATION.

1. When a verb is in the infinitive after another verb, it is generally the same construction as this here, because we must understand its accusative, and particularly one or other of these pronouns, *me*, *se*, *illum*: *statui proficisci*, for *me proficisci*: *negat velle*, for *se velle*: which appears plainly from the antients having often used it thus. *Híc vocem loquentis me audire visus sum*, Plaut. *Quæ sese optavit parere híc divítias*, Ter. *Omnes homines qui sese præstare student cæteris animantibus*, Sal.

2. In Greek the infinitive may agree with the nominative, which the Latins have sometimes imitated, as Ovid, *Seu pius Æneas eripuisse ferunt*, for *pium Æneam*. And the like.

3. There are some who intirely reject the *quòd* by which we resolve the accusative before the infinitive, insisting that it ought never

never to be put for the Greek *ἔτι*. But we shall take farther notice of this, in the remarks, and in the chapter of adverbs.

4. The particle *ut* is used only after verbs of asking, fearing, commanding, or those which express desire and affection: as *jubeo, volo, curo, laboro*; or which signify some event, as *fit, evenit, contingit, &c.*

OBSERVATIONS IN REGARD TO THE NEXT RULE.

We see naturally enough that two singulars are equivalent to a plural, and therefore that two substantives in the singular require the adjective, or the noun which is joined to them by apposition, in the plural; as *Július & Octávius imperatores fortíssimi*, Julius and Octavius, most valiant emperors. *Remus et Rómulus fratres*, Remus and Romulus, brothers. Hence the verb must be put in the plural after two nominatives singular. *Ecclésiæ duo sydéra Augustínus & Hierónymus hæreses debellárant*, St. Austin and St. Jerome, two stars of the Church, overthrew heresies.

But if the two singulars are of different genders, or of different person, then you are to observe the following rule.

RULE IV.

Of the difference of Genders and Persons.

1. *When substantives of different genders or persons are joined, the noblest is to be preferred to that which is least so.*
2. *But the reference is often made to the latter substantive; or things without life have the adjective in the neuter.*

EXAMPLES.

1. When two substantives of different genders or different persons meet, then the adjective or the relative being in the plural, agrees with the noblest gender, and the verb (being also in the plural) agrees with the noblest person.

The first person is more noble than the second, and the second than the third. *Ego túque sumus Christiáni*, you and I are Christians. *Tu patérque vultis*, you and your father are willing.

The

The masculine is more noble than the other two genders. *Tu, sororque boni estis*, (speaking of a boy) you and your sister are good. *Pater & mater mortui*, Ter. my father and mother are dead. *Decem ingenui decemque virgines ad id sacrificium adhibiti*; Liv. they pitched upon ten free-born youths, and on ten young maids to perform this sacrifice.

But if there happens to be a difference in the substantives, in regard to the number, still the adjective must be made to agree with the noblest gender, putting it always in the plural; as *Suscepisti omnis grave Athenarum & Cratippi, ad quos cum profectus sis*, &c. Cic. you undertook great matters in going to Athens, and under the care of the philosopher Cratippus.

2. Oftentimes the reference is made to the latter substantive, either in regard to the verb, or to the adjective, or to the gender, or to the number, or even to the person; as *Ego & Cicero meus flagitabit*, Cic. my son Cicero and I will ask. *Senatus & et C. Fabricius perfugam Pyrrho dedit*, Cic. The senate and Fabricius delivered up the traitor into the hands of Pyrrhus. *Utrum vos an Carthaginenses principes orbis terrarum videantur*, Liv. whether you or the Carthaginians appear masters of the world. *Legatos, sortisque expectandas*, Liv. that it was proper to wait for the return of the ambassadors, and the answer of the oracle. *Toti sit provincia cognitum, tibi omnium quibus praeis, salutem, liberos, famam, fortunas esse charissimas*, Cic. let it be known over the whole province that the lives, the children, the honour, and property of those over whom you preside, are most dear to you. *Sociis & rege recepto*, Virg. having recovered our comrades and our king.

When the substantives are things without life, the adjective is frequently put in the neuter, unless we chuse to make it agree with the latter, in the manner as above; as *Divitiæ, decus, & gloria in oculis sita sunt*; Sal. riches, honour, and glory, are things exposed to public view.

Sometimes, however, inanimate things conform to
the

the general rule, of referring to the noblest gender. *Agros villasque intactos sinebat*, Tac. he spared the lands and houses.

ANNO TATION.

Whether the feminine ought to be preferred to the neuter. X

Here a question arises, whether the feminine, supposing it be not the last, ought to be preferred to the neuter gender, just as the masculine is generally preferred to the other two. Grammarians are divided upon this point. Linacer and Alvarez say not, and that we ought to prefer the neuter to the feminine. Vossius is of the same way of thinking in his lesser grammar, though he has established the contrary in his larger work *de Arte Grammaticâ*, when he treats of construction.

The surest way of proceeding in this matter, is to distinguish betwixt things animate and inanimate. For in things animate, one would think that we ought rather to follow the feminine, and to say for instance, *Uxor & mancipium salvæ: ancilla et jumenta repertæ*, according to the opinion of Vossius. Though as Linacer and Alvarez observe, it is oftentimes more proper to make use of a periphrasis, and to say for example, *Lucretia castissima fuit, quâ virtute ejus etiam mancipium floruit*, and not *Lucretia & ejus mancipium fuerunt castæ*.

In regard to things inanimate, generally speaking, the adjective ought either to agree with the latter substantive, or to be put in the neuter gender. Yet it would not be an error to do otherwise, and to prefer the feminine to the neuter, since in Lucretius we find, *Leges et plebis-scita coactæ*, as Priscian himself acknowledges. Cicero likewise at the end of his 2d book of *Nat. Quid de vitibus oliveis que dicam, quarum uberrimi fructus*, &c.

Of the reason of these governments, with some particular remarks on the construction of inanimate things.

The reason of these governments depends on the knowledge of the figures, of which we shall treat hereafter.

When the verb or the adjective is put in the plural, it is commonly a Syllepsis, where the construction is regulated by the sense, and not by the words. If we refer to the latter only, it is a Zeugma. But if we put it in the neuter, it is an Ellipsis, because we understand *NEGOTIA, things*. Thus, *Decus & gloria in oculis sita sunt*, Sal. that is, *sunt negotia sita*, are things exposed to public view.

And this figure may also take place, when only one of the things is inanimate. *Delectabatur cereo funali & tibicine, quæ privatus sibi sumpserat*, Cic. Though we may express it otherwise, by referring it to the noblest gender. As

Jane, fac æternos pacem, pacisque ministros.

Propter summam & doctoris auctoritatem & urbis, quorum alter te scientiâ augere potest, altera exemplis. Cic.

But they used this construction also, in speaking of the passions and movements of the soul; as *Labor et voluptas dissimillima*, Liv.

Ira

Ira et avaritia imperio potentiora, Id. Huic ab adolescentiâ bella intestina, cædes, rapinæ, discordia civilis, grata fuere, Sal. in Catil.

And sometimes in the construction of animate things, as in Solinus, *Polypus & chamaeleon glabra sunt.* In Lucret. book 3. *Sic anima atque animus, quamvis integra, recens in corpus eunt.* And in Livy, *Gens cui natura corpora animosque magis magna quàm firma dedit.* And sometimes even in referring to a thing that includes a masculine and a neuter, they are made to agree with the neuter, as *Ibi capta armatorum duo millia quadringenti, Liv.* And what is most extraordinary, is their doing it even when the masculine is nearest, as *Tria millia quadringenti cæsa, Liv.*

Whether we ought always to name ourselves the first in Latin, and in what manner we ought to do it in French.

In Latin we ought always to follow the order and dignity of the persons in speaking, so that we should say *ego et tu*, and not *tu & ego*. Yet there are examples of the contrary, for Livy hath, *pater & ego fratresque mei, pro vobis arma tulimus, lib. 7. Dec. 4.* Which shews that Nebrissensis had not such mighty reason for finding fault with this phrase of Scripture, *Pater tuus & ego dolentes quærebamus te, Luc. 2.*

But in French it would be uncivil to do so, or to say *moi & vous*, I and you; for we ought always to say *vous & moi*, you and I; *lui & moi*, he and I; the natural modesty of this language not permitting the French to name themselves the first. Hence nobody will do it even in Latin, or say for instance, *ego tuque*, for fear of appearing uncivil. And it is true that in prudence we ought to avoid it, if we foresee that persons deserving of respect are likely to be offended at it, though there is no reason.

This should be extended even to the titles and superscriptions of letters, where the custom of the Romans was, that he who spoke, always placed himself the first, though he was equal or even inferior in station. *Curius Ciceroni, S. D. Cicero Cæsari imperatori, S. D. &c.* Which Budeus, Erasmus, and other literati of the last century were not afraid to imitate, in writing even to princes, sovereigns, and crowned heads.

RULE V.

Of Verbs that have the same case after as before them.

1. *Every verb that denotes the union or connexion of words, hath the same case before as after it, as Deus est æternus.*
2. *Scit nos esse malos.*
3. *Licet esse bonis, licet esse bonos.*

EXAMPLES.

Verbs that denote only the union and connexion of words,

words, or the relation of terms to each other, make no alteration in the government; for which reason they require the same case after as before them, as in the preceding rules. *Deus est ætérnus*, God is eternal. *Amántium iræ amóris redintegrátio est*. The falling out of lovers is the renewal of love. *Óbvius fit ei Clódius*, Clodius went out to meet him. *Septem dicúntur fuisse uno témpore. qui sapiéntes & haberéntur & vocaréntur*, Cic. it is said that there were seven men at one time, who were entitled and esteemed as wise men. *Ut hoc latrocínium pótiùs quàm bellum nominarétur*, Cic. that it should be called rather a pyratival depredation than a war. *Cur ergo póeta salútor?* Hor. why then am I called a poet?

Verbs neuter have sometimes the same force: *Terra manet inmóbilis*, the earth remains immoveable. *Petrus rédiit irátus*, Peter returned in a passion. *Vénio in Senátum frequens*, I go often to the senate house. And the like.

If after these verbs there comes a genitive, still there is the same case after as before them, but the same noun is also understood. *Hic liber est Petri*, this is Peter's book; that is, *Hic liber, est liber Petri*.

2. The infinitives of all these verbs require likewise an accusative after them, when there is one before them. *Deus scit nos esse malos*, God knows that we are wicked, because *malos* refers to *nos*. *Clúpio me esse cleméntem*, I desire to be merciful. But in this there is no manner of difficulty.

3. The difficulty is, when these infinitives, such as, *esse, dici, habéri, fieri*, and the like, have not their natural accusative before them. Because if, for example, there is a dative before, either expressed or understood, we may put one also after. *Licet esse bonis*, or *licet nobis esse bonis*, it is lawful for us to be good. And if we understand an accusative before, as the analogy of the Latin tongue requireth, we may say likewise, *licet esse bonos*, that is, *nos esse bonos*; just as Cicero said, *Quibus abundéntem licet esse misérrimum*, amidst the plenty of which one may be very miserable. *Médios esse jam non licébit*, it will be no longer allowed us to remain neuter.

But

But if you say, *licet nobis esse bonos*; the strength of the phrase will be still, *licet nobis nos esse bonos*. In like manner, *Cúpio dici doctum*, that is, *me dici doctum*. And *Cúpio dici doctus*, that is, *ego doctus*; I am desirous of being called a learned man.

A N N O T A T I O N.

Hence we may here take notice of three very different forms of speaking: *Licet esse bonis*, *licet esse bonos*, (or else *licet nobis esse bonis*, and *licet nos esse bonos*, which are the same as the foregoing) and *licet nobis esse bonos*. In like manner *Cupio dici doctus*, and *cupio dici doctum*, where we see that in the former government the noun following the infinitive refers to the case of the first verb, and agrees with it, as here, *doctus* with *ego*. *Non tibi vacat esse quieto*: *quieto* with *tibi*, &c. which is quite a Greek phrase, because the Greek language hath this in particular, that having made a case go before, it generally draws what follows after it: hence in Horace we find, *Patiens vocari Cæsaris ultor*, instead of *patiens te vocari ultorem*, and in another place, *Uxor invicti Jovis esse nescis*, instead of *te esse uxorem*; and Lucan, *Tutumque putavit jam bonus esse Socer*. And Ovid, *Acceptum refero versibus esse nocens*; and Virgil, even without expressing the infinitive, *sensit medios delapsus in hostes*, instead of *se esse delapsum*.

Whereas in these other phrases, in which an accusative is made to follow; *Licet esse beatos*. *Expedit vobis esse bonos*. *Utor amico cupienti fieri probum*. *Si civi Romano licet esse Gaditunum*, Cic. *Quibus licet esse fortunatissimos*, Cæs.; this accusative refers to the infinitive, and to the accusative which is understood before it (though it is not always necessary to express it, as Valla pretends) and not to the other verb. And this last expression would be more natural to the Latin tongue, if custom had not introduced the other, perhaps to avoid obscurity, as when I say, *Cupio fieri doctus*, there can be no ambiguity; but when I say *Cupio fieri doctum*, it is dubious whether I mean *me* or *alium*; unless I expressly mark the accusative before, as *Me fieri doctum*, and then this whole phrase *me fieri doctum*, supplies the case or the government of the preceding verb: *Cupio hoc, nempe me fieri doctum*. And as often as there are two different meanings in a sentence, that is, two different members, the second of which is put by one of these infinitives, there can never be more than one accusative along with it. *Fuit magni animi, non esse supplicem victori*, Cic. *Quò tibi Tulle, fieri tribunum*, Hor. *Mihi videtur, ad beatè vivendum satis posse virtutem*. Which ought always to be resolved by the article *hoc*, as Scaliger observeth; *Hoc (nempe, non esse supplicem victori) fuit magni animi*. And in like manner the rest.

R U L E VI.

Of Two Substantives of the same or of different sense.

1. *When two substantives are joined, and signify the*

the same thing, they are put in the same case, as urbs Roma.

2. *But if they have a different meaning, as amor virtútis, then the second is put in the genitive.*

EXAMPLES.

When there are two substantives that refer to the same thing, they are put in the same case, *urbs Roma*, the city of Rome; as much as to say Rome the city, and this is what they call apposition.

Sometimes the gender and number are different, though the case be alike. *Tulliola deliciæ nostræ*, Tulliola my whole delight. *Urbs Athénæ*, the city of Athens. *Q. Horténsius, lumen & ornámentum reipúblicæ*, Cic. Hortensius, the glory and ornament of the republic.

ANNOTATION.

If in the apposition, the substantive, which is the first and chief in the order of nature, signifies an animate thing, the adjective or verb will agree with it. *Cùm duo fulmina nostri imperii Cn. & Pub. Scipiones extincti occidissent*, Cic. *Tullia deliciæ nostræ tuum munusculum flagitat*, Cic. *Passer deliciæ meæ puellæ, quicum ludere, quem sinu tenere solet*, Catul. *Primum signum aries Marti assignatus est*.

But if the first substantive signifies an inanimate thing, the adjective or substantive will agree with the latter. *Tungri civitas Gallicæ fontem habet insignem. Flumen Rhenus, qui agrum Helveticum à Germanis dividit*.

If the verb hath two substantives, one before and another after it, generally speaking it will agree with the principal. *Omnia Cæsar erat*, Luc. *Sanguis erat lacrymæ*, Id. *Gaudia principum nostri sunt doloris*, Ovid. Yet it is not always so: *Vestes quas geritis sordida lana fuit*, Ovid. *Quæ loca, Numidia appellatur*, Sall. *Tui Consulatus fuit initium ludi Compitalitii*, Cic. There are even some passages in which it would be an error to follow this 3d rule, as *Magnæ divitiæ sunt lege naturæ composita paupertas*, Sen. We should not say *est*. *Contentum suis rebus esse, magnæ sunt certissimæque divitiæ*, Cic. For which reason we must be directed by the use of authors.

GOVERNMENT OF THE GENITIVE.

2. When there are two substantives that signify different things, that is, one of which is said of the other, the second must be put in the genitive, *Amor virtútis*, the love of virtue. *Splendor lucis*, the brightness of the light; and this case is never governed but by

by another noun substantive, though the noun that governs it is very often understood, as we shall shew hereafter.

Now this genitive may still govern another that signifies a different thing. *Magnam partem laudis hujus rei ad Libonem esse venturam*, Cic. that a great share of the glory of this enterprise would fall to Libo. Sometimes a single noun governs two different genitives. *Quæ sit hominum querela frontis tuæ*, Cic. how greatly people complain of your impudence.

A N N O T A T I O N.

Of the different senses in which the genitive is taken

Even when the substantives belong to the same thing, the second is frequently put in the genitive; *Regnum Galliæ*, the kingdom of France. *Res cibi* for *cibus*, Phædr. meat. *Oppidum Antiochiæ*, Cic. The town of Antioch. *Arbor fici*, Cic. *Vitium iræ*, Hor. *Nomen Mercurii est mihi*. Plaut. Which is an imitation of the Greeks, and very common in the French language.

We might also mark down here the different senses in which the genitive is taken, in order to shew the great extent of this government. For beside the examples above given, where it denotes the relation of the proper name to the common, or of the individual to the species, it further denotes the relations

Of the whole to its part, as *caput hominis*; *vortex montis*.

Of the part to the whole, as *homo crassi capitis*.

Of the subject to the accident, or to the attribute; *facundia Ulyssis*; *felicitas rerum*; *color rosæ*.

Of the accident to the subject; *puer optimæ indolis*.

Of the efficient cause to the effect; *Venus Praxitelis*; *oratio Ciceronis*.

Of the effect to the cause; *Creator mundi*.

Of the final cause to the effect; *pestis soporis*; *apparatus triumphis*; Cic.

Of the matter to the compound; *vas auri*.

Of the object to the acts of the mind: *cogitatio belli*; *officii deliberatio*; *contemptus mortis*.

Of one of the things which has a relation to the other; *mater Socratis*.

Of the possessor to the thing possessed; *pecus Melibæi*; *divitiæ Crassi*.

Of time; *spatium horæ*; *iter bidui*; *tempus spatii*.

Of what is done in time; *tempus belli*; *hora cænæ*.

Of place; *incolæ hujus urbis*; *vinum majoris cadi*.

Of that which is contained; *cadus vini*; *navis auri aut paleæ*, Cic.

In all these governments if some action be marked, the genitive may be taken, either actively or passively, or in both senses together. Actively, *providentia Dei*, the providence of God by which

which he conducts us. Passively, *timor Dei*, the fear of God, by which we fear him. *Præstantia animantium*, Cic. the advantage which we have over brute beasts. *Patris pudor*, Ter. the respect I have for my father; the shame I should have to offend him. In both senses, *amor Dei*, the love of God, whether it be that by which he loves us, or that by which we love him. *Victoria Germanorum*, the German victory, whether it be that which they obtained, or that which was obtained over them.

But in all these examples we see the substantive, by which the genitive is governed. There are other occasions where it is understood, as we shall make appear in each rule, and in the remarks when we come to the figure of Ellipsis.

Further, the adjectives and pronouns, especially if they be of the neuter gender, oftentimes supply the place of the substantive, and elegantly govern a genitive. *Ad id loci. Quid rei est? Abs te nihil literarum*, Cic. instead of *nullæ litteræ*. *Dedit in sumptum dimidium minæ*, Ter. *Tantum habet fidei*, Juv. &c. Though we are always to understand *negotium*, as we shall observe hereafter.

That the same noun agreeing with the possessive, governs also a genitive.

Sometimes it is an elegance for the same noun agreeing with the possessive, to govern also a genitive, either of a proper name, or of any other, whether this refers to the same person, or to another, as *Imperium tuum Apollinis*, Plaut.

Herilem filium ejus duxisse audio uxorem, Ter.

Dico meâ unius operâ rempublicam esse liberatam, Cic. *Solius enim meum peccatum corrigi non potest*, Cic. *Noster duorum eventus ostendet utra gens bello sit melior*, Livy.

In like manner, *Tuum hominis simplicis pectus vidimus*, Cic. *Literis tuis primorum mensium nihil commovebar*, Id. *Quantum meum studium extiterit dignitatis tuæ*, Id. *Nostra propugnatio ac defensio dignitatis tuæ*, Id.

Et pater ipse suo superûm jam signat honore, Æn. 6.

That is, *suo superûm honore*.

Postquàm arma Dei ad Vulcania ventum est, Æn. 12.

— *Nocturnaque orgia Bacchi*, Æn. 4.

Paternum amicum me assimilabo virginis, Ter. Phorm.

And an infinite number of other examples are to be found, all contrary to the rule of L. Valla, and which shews the little foundation he had to censure the ancient interpreter, in the epistle to the Corinthians, for using this Greekish expression, *Salutatio meâ manu Pauli*.

These nouns joined to possessives, may likewise govern the genitive of the participle itself, especially in poetry.

Cùm mea nemo

Scripta legat vulgo recitare timentis, Hor.

But in prose, Vossius thinks that the expression, by the relative, is better on these occasions; as in Cicero, *Sed omnia sunt meâ culpâ commissa, quî ab iis me amari putabam, quî invidabant. Vestrâ, qui dixistis,*

dixistis, hoc maximè interest. And this turn of expression may be used even when there is no participle, as *Id meâ minimè refert, qui sum natu maximus*, Ter. *Vehementer interest vestrâ, qui patres estis*, Plin. lib. 4. epist. Which is sometimes more clear and elegant. See the advertisement to the 11th rule.

All verbal nouns heretofore governed the case of their verb.

It is further to be observed that the verbal noun may likewise govern the case of its verb instead of the genitive; for as we still say *reditio domum*, Cæs. like *redeo domum*. *Traditio alteri*, Cic. like *tradere alteri*: and as Cicero also saith *Scientiam quid agatur, memoriamque quid à quoque dictum sit*: so heretofore they said *Spec-tatio rem, or spectatio rei. Curatio rem, or curatio rei. Quid tibi hanc curatio est rem?* Plaut. *Quid tibi ludos spectatio est?* Id. And hence it is that the gerunds and supines, which are only nouns substantive, govern also the case of their verb, as we shall shew in the remarks.

RULE VII.

Of some Particles that require a genitive.

Tunc, ubi, sat, instar, eò, postrídie, ergo, and prídie, require a genitive.

EXAMPLES.

Several adverbs govern a genitive.

Those of time. *Tunc témporis*, at that time. *Postrídie absolutiónis*, the day after absolution. *Prídie hujus diéi*, the day before. But observe that we say also *prídie nonas*, the day before the nones: and such like, where the accusative is governed by *ante*, understood.

Those of place. *Ubi terrárum*, in what part of the earth. *Unde géntium*, from what nation. *Nusquam géntium*, no where. *Longè géntium*, far from hence. *Eò consuetúdinis addúcta res est*, the thing became so customary. *Huc malórum ventum est*, they came to such a pitch of misery.

Those of quantity. *Sat fautórum*, partisans enough. *Affatim matéria*, plenty of matter. *Amplius liberórum*, more children.

We say also *Instar montis*, like a mountain. *Illius ergo*, for his sake. And such like.

ANNOTATION.

The reason why the genitive is put after these particles, is because they are taken as nouns substantive: for *instar* is a noun which signifies resemblance; as *exemplar*. *Quantum instar in illo est*, Virg. *Parvum*

Parvum instar, Liv. See the Heteroclites, p. 167. *Ergo* comes from the Greek ablative ἔργῳ. *Pridie* and *postridie* come from the ablative *die*: and the others are also taken as substantives. *Tunc temporis*: just as in French we should say, *lors du siege de la Rochelle*. And the like.

In regard to adverbs of quantity, it may be said that if they come from a noun adjective, they always retain its nature, and suppose *negotium* for their substantive, *multum cibi*, that is, *multum negotium cibi*. And then *negotium cibi* will be put only for *cibus*: just as Phædrus has made use of *res cibi*, merely to signify *food*. Otherwise it will be an imitation of the Greeks, by understanding their preposition, *parum vini*, that is, *ex vini*, as in French we say, *un peu de vin*. But we shall examine this more particularly in the remarks, where we treat of the Adverbs.

RULE VIII.

Of Nouns of Property, Blame, or Praise.

Nouns signifying property, blame, or praise, are put either in the ablative or in the genitive.

EXAMPLES.

The noun implying property, blame or shame, as well as praise, is put in the genitive or in the ablative. *Puer ingenui vultus*, a boy of a comely countenance. *Vir maximi animi*, a man of very great courage. *Homo præstanti prudentiâ*, a man of excellent wisdom. *Eunuchus nomine Photinus*, Hir. an eunuch named Photinus. *Mulier ætate integrâ*, Ter. a woman in the flower of life.

ANNOTATION.

When there is a genitive, it is no more than the construction of two substantives: for *Vir maximi animi*, is *vir* governing *animi*. When there is an ablative, it is governed by a preposition understood: for *Mulier ætate integrâ*, implies *in ætate integrâ*. *Photinus nomine*, implies *ex nomine*. For which reason the ancients made use of the preposition also; for as in Terence we read, *Homo antiquâ virtute ac fide*: so in Plautus we find, *Amicus fidus*, and *cum antiquâ fide*: and in another place, *Microtrôgus nomine ex vero vocor*. And in almost all the modern languages the preposition is added; thus in French, *Un homme de grande sagesse*, a man of great wisdom, as much as to say, *De præstanti prudentiâ*: where it is observable that the French prepositions inform us almost in every government where they are to be understood in Latin.

Cicero has sometimes joined these two governments of the genitive and the ablative. *Lentulum eximiâ spe, summâ virtutis adolescentem*. And we shall hereafter see, that whatever governs one of these cases, generally speaking governs also the other.

RULE IX.

Of Nouns Adjectives derived from Verbs.

1. *The adjectives called verbal, govern a genitive, as tenax iræ.*
2. *To which we must join those which signify an affection of the mind, as conscius sceleris :*
3. *And some others which govern a genitive in imitation of the Greek.*

EXAMPLES.

A great many adjectives require a genitive after them.

1. Those derived from verbs, as *tenax iræ*, whose anger is lasting. *Amans virtutis*, a lover of virtue. *Fugax vitii*, who shuns vice. *Patiens laboris*, who endures labour. *Avidus novitatis*, greedy of novelty. *Appetens alieni*, covetous of what belongs to others. *Religionum colentes*, who have a regard for religion.

2. Those which denote some care, affection, desire, knowledge, ignorance, guilt, or such like things which relate to the mind or to consciousness: as *Consciuss sceleris*, Cic. conscious of guilt. *Anxius gloriæ*, Liv. anxious after glory. *Securus damni*, who fears no hurt. *Timidus procellæ*, afraid of a storm. *Peritus musicæ*, skilled in music. *Musicorum perstudiösus*, Cic. who is very fond of music. *Rudis omnium rerum*, Cic. ignorant in every thing. *Mihi verò fatigatiönis hesternæ etiam nunc saücio da veniam*, Apul. excuse a person who is still fatigued after yesterday's labour. *Insolens infamiæ*, Cic. unaccustomed to receive affronts.

3. There are many others which in imitation of the Greek govern a genitive, especially in poetry. *Lassus viarum*, tired of the journey. *Felix ac libera legum*, Luc. happy and exempt from laws. *Vini somnigque benignus*, who has drunk heartily and slept soundly. *Miror te purgatum illius morbi*, Hor. I am surprised at your being cured of that distemper. *Pauper argenti*, Hor. poor in cash, and the like, which must be learnt by the use of authors. But you should take care not to employ any of these phrases, till you have seen them in pure authors. For there are a multitude of

them not only in Tacitus (without mentioning the poets), but likewise in Sallust and Livy, which ought not to be imitated.

A N N O T A T I O N.

Difference between the participle and the verbal noun.

The participle always denotes some time; but the noun verbal denotes no time. Thus *Amans virtutem*, a man who actually loves virtue; and *amans virtutis*, he who is a lover of virtue; that is who habitually loves it, so that *amans* is then the same as *amator*. Thus the participle generally becomes a noun by taking the genitive, when the verb hath no supine from whence may be formed another noun in OR, as *indigenus pecuniæ*, and the like, though it may also become a noun without that, and even in the preter tense, as in Sallust, *Alieni appetens, profusus sui*, for *profusor*, &c. Hence we frequently say *studentes* for *studiosi* or *scholastici*: *medentes* for *medici*:

————— *Nihil artes posse medentum.*

And the like.

Cause of the government of these verbal nouns.

And hereby the cause of this government is obvious, since it is nothing more than the government of two substantives, for *Amans virtutis*, is put instead of *Amator virtutis*: which happens also to other adjectives; *Amicus patris*. *Veritatis amicissimus*. Cic. *Affinis regis*. *Domini similis es*, Ter. *Catilinæ similes*, Cic. *Æqualis, par, affinis, cognatus, propinquus ejus*, just as we say *Frater ejus*.

As to the others which we have here hinted at, they take the genitive rather in imitation of the Greeks, who in putting this case here understand *ἐκ*, of: *ἐνεκα, causâ*, or *χαριτι, gratiâ*; for *timidus procellæ*, is as much as to say, *causâ procellæ*; and the rest in the like manner.

Of the active verbals in BUNDUS.

The verbal nouns in BUNDUS govern an accusative, as well as the verb from which they are derived; hence we say, *Populabundus agros, vitabundus castra*; just as we say *populari agros, vitare castra*, and the rest in the same manner. For which reason Scioppius will have it that they are participles, though with very little foundation, since they do not follow the analogy of the others: and the reason of participles bearing that name, is not because they govern the case of the verb, for this is common also to the verbal substantives; but because being nouns, they include some time in their signification, as the verb does.

R U L E X.

Of affective Verbs.

1. *Affective verbs require a genitive after them, as miserere fratris; hic animi pendet.*

2. *But*

2. *But miseror takes an accusative.*

3. *And some others have moreover an ablative.*

EXAMPLES.

We place this rule here, because of the relation which these verbs have to the nouns of the preceding rule.

1. The pathetic or affective verbs, that is, which express some passion or affection of the soul, some care or disposition of the mind, or some such thing, require after them a genitive. *Miserére fratris*, have pity on my brother. *Hic ánimi pendet*, this man is in doubt, or suspense. *Sátage rerum tuárum*, mind your own affairs. *Veréri alicújus*, Ter. to stand in awe of some person. *Lætári malórum*, Virg. to rejoice at misfortunes.

2. Nevertheless *miseror, áris*, governs an accusative. *Miserári fortúnam alicújus*, to pity a person's misery.

3. There are also some more verbs of this sort, which take after them not only a genitive, but likewise an ablative. *Discrúciór ánimi* or *ánimo*, I am troubled in mind. *Ánimi se angébat*, Ter. he tormented himself inwardly. *Angor ánimo*, I am troubled in mind, Cic. *Ánimi pendeo*, Cic. *Ánimis pendémus*, Id. we are in doubt. *Desípere mentis*, Plaut. *Desípere ánimo*, (more usual) to doat. *Falli ánimo*, Lucr. *Falli ánimo*, (more usual) to be mistaken, to be deceived. Heretofore they used also to say *Fastidíre alicújus*, Plaut. to slight a person; but now it more frequently governs an accusative.

ANNOTATION.

Hereto we may refer the verbs of desire, of admiration, of repelling, taking care, neglecting, ceasing, delivering, partaking, and others which we meet with in the genitive, from an imitation of the Greeks, who use this government on a thousand occasions, because of their prepositions which govern this case, and which they frequently suppose without expressing them.

But since we have no such prepositions in Latin, to account for this government: if there be a genitive, we may understand another general noun that governs it. *Discrúciór animi*, supple, *dolorc*,

lore, curâ, or cogitatione, mente, &c. as Plautus has expressed it, *Nullam mentem animi habeo*. If there be an ablative, we understand *in, de, ab*: as much as to say, *Discrucior in animo; pendemus ab animis, &c.*

As to the others, *Miserére fratris*, we may understand *fratris causâ*: have pity and compassion for my brother.

RULE XI.

Of *sum, refert, and interest.*

1. *Sum, refert, and interest, signifying possession, property, or duty, require a genitive.*
2. *But refert and interest, instead of the genitive of the pronoun possessive, have mea, tua, sua, cuja, nostra, vestra.*
3. *On the contrary EST takes the nominative neuter of those very pronouns, as meum est, tuum est, &c.*

EXAMPLES.

1. The verb *sum*, with these two *refert* and *interest*, signifying duty, possession, or property, require a genitive, *Sum ejus opiniónis*, I am of that opinion. *Nulíus sum consilii*, Ter. I am at a loss what to determine. *Tu non es Christi*, you are not a disciple of Christ. *Est veri Christiáni contempsisse divítias*, it is the duty of a true Christian to despise riches. *Tantæ molis erat Románam condere gentem*, Virg. of such importance was it to lay the foundation of the Roman nation. *Omnium refert*, it is every body's concern. *Interest reipúblicæ*, it concerns the commonwealth.

2. *Refert* and *interest*, besides the genitive of the pronouns possessive, take these cases. *Nostrá refert*, it behoves us. *Et tuá & meá máximè interest te rectè valere*, Cic. your health is of great consequence both to yourself and to me. *Hoc illórum magis quàm suá retulisse videtur*, Sal. this seems to have concerned them more than him. *Cujá interest*, Cic. who is chiefly concerned in it.

3. *Est* on the contrary, instead of the genitive, takes the nominative neuter of those very pronouns. *Meum est hoc facere*: it is my business to do this. *Nostrum est pati*, it belongs to us to suffer. *Si memória fortè defé-*

defecerit, tuum est ut suggeras, if my memory should fail me, it is your business to put me in mind. *Cujum pecus (sup. est) an Melibæi?* Virg. whose flock is this? is it *Melibæus's*?

A N N O T A T I O N.

The two governments of the genitive and the pronoun are sometimes elegantly used, in nouns of price. *Illud meâ magni interest*. And in proper names, *non meâ Cæsaris interest*. But in regard to the rest, though we may say likewise, *Interest tuâ oratoris, refert meâ militis*; yet it is better to make use of the relative, as in Terence, *Id meâ minimè refert qui sum natu maximus*. See above, p. 17.

Now when we put a genitive here, another noun is always understood. *Sum ejus opiutionis*, sup. *vir, philosophus, doctor*. *Non est regis*, sup. *officium*: and the like.

As to *refert* and *interest*, Sanctius and Scioppius, after Scaliger and Donatus, will have it that these cases, *meu, tua, sua*, are neuter accusatives, and therefore that *mea interest*, is as much as to say, *est inter mea negotia*. And in regard to *REFERT*, they pretend that to say *mea refert*, is much the same as when we say, *hoc rem tuam minimè refert*, where it intirely retains the force of the verb active.

On the contrary Vossius, after L. Valla, Saturnius, and Priscian, says that these are feminine ablatives, which Priscian resolves by *in*; *interest* or *refert meâ* for *in re meâ*: just as we say *in re meâ est* in the same sense; *that concerns me*. For Sanctius's assertion, that it is not good Latin to say, *hoc est in re meâ*, has more boldness than truth, since beside the passage of Plautus, *Utrumve veniat, nec ne, nihil in re est meâ*, Terence has, *Si in re est utrique ut fiant, accessi jube*, in Andr. Act 3. Sc. 3. It is true others read *in rem*: but thus it is quoted by Linacer, and marked in the manuscripts which Rivius and Vossius made use of.

But one would think that this question may be solved by these words, which we find in the ablative in the following verses:

Vos me indotalis modò

Patrocinari fortasse arbitramini:

Etiam dotatis soleo. C. Quid nostrâ? Ph. Nihil.

Ter. in Phor.

where the verse would be good for nothing, unless *nostrâ* was in the ablative. Which is further illustrated by this verse of Plautus, who with *meâ* understands *gratiâ*.

Meâ istuc nihil refert, tuâ refert gratiâ.

And therefore *meâ refert*, *meâ interest*, is, properly speaking, *meâ causâ*, or *meâ gratiâ*, for *meâ de causâ*, *meâ de gratiâ*.

From whence it is easy to collect the reason of the government of the genitive: for when we say, *Refert naturæ hominum, &c. Interest Ciceronis, civium, reip.* &c. we have only to understand *causâ* or *gratiâ*; just as the Greeks frequently understand $\chi\acute{\alpha}\rho\iota\tau\iota$ or $\epsilon\upsilon\epsilon\chi\epsilon$. And then it will be the same as, *Interest Ciceronis gratiâ, Refert civium causâ*; and in like manner the rest.

As for *meum, tuum, suum*, and the others, it is obvious that these are adjectives, to which we must suppose a substantive, as *officium, negotium, &c.*

RULE XII.

Natural signification of the Dative.

1. *The dative always signifies acquisition, or relation. Hence it is put after the following verbs,*
2. *Sum,* 3. *and its compounds :*
4. *Médeor, occúrro, fáveo, stúdeo, grátulor,*
5. *Also after verbs of excelling :*
6. *Of assisting, except juvo,*
7. *And of commanding, except júbeo.*

EXAMPLES.

1. The dative, as the very name sheweth, which comes from *dare* to give, always signifies something acquired or attributed, either to advantage or disadvantage ; or else it implies some relation, either in the objects, or in the intention, being the end as it were to which a thing is referred. Hence there is scarce a passage in which it does not bear this sense, as well after nouns as after verbs, to express not only the person, but likewise the thing to which this relation or attribution is made.

After nouns. *Tu illi amicus*, you are his friend. *Affinis regi*, related to the king. *Contérminus Gálliae*, bordering upon France. *Par virtúti orátio*, Cic. a speech equal to virtue. *Simília prodigiis*, Virg. like to prodigies. *Autor consíliis*, one who gives the first counsel. *Cónsciús facínori*, Cic. an accomplice. *Su-pérstes dignitáti*, who survived his dignity. And the rest in the same manner, especially those which signify conveniency, inconveniency, favour, pleasure, trust, and the like.

After verbs : *Tibi soli amas*, you love for yourself only. *Hoc mihi non sapit*, this does not please me. *Tibi peto*, I ask for you. *Non ómnibus dórmió*, I do not sleep for all, or in regard for all. *Métuo exercítui*, I am afraid for the army. *Assuéscere labóri*, to be inured to toil. *Mihi peccat, si quid peccat*, Ter. if he commits any faults, it is for me he commits them. *Neque istic, neque álibi tibi usquam erit in me mora*. Ter.

you will always find me ready to obey you, both in this, and in every thing else. *Huic cervixque comæque trahuntur per terram*, Virg. his neck and hair drag along the ground. *Pennas pavoni quæ deciderant sustulit*. Phædr. took up the feathers which fell from the peacock. The same with verbs of

Obeying. *Obedire, parere, morem gerere alicui*, to obey a person. *Auscultare parenti*, to listen to the commands of his father. *Non parébo dolóri meo, non iracundiæ sérviam*, Cic. I will not indulge my grief, I will not be a slave to my passion.

Resisting. *Obstat, repúgnat volúptas sanitáti*: pleasure is-prejudicial to health.

Profiting. *Providére rebus suis*, to take care of his affairs. *Consúlite vobis, prospícite pátriæ*, Cic. take care of yourselves, consider your country.

Hurting. *Nocet mihi cibus*, food disagrees with me. *Mentis quasi lumínibus ófficit altitúdo fortúnæ*, Cic. excess of good fortune darkens the understanding. *Invidére alicui*, Cic. to envy a person.

It is the same in regard to impersonals. *Mihi libet, placet*, it pleases me. *Tibi licet*, it is lawful for you. *Nobis decet*, Ter. it becomes us. *Quid refert intra naturæ fines vivénti*, Hor. what does it signify to a person that lives within the bounds prescribed by nature; and in like manner the rest. But all this is easily understood.

There are some other verbs which might occasion greater difficulty to beginners, for which reason I have made particular mention of them, though they might be comprehended in the general rule.

2. SUM. *Est mihi liber*, I have a book; as much as to say, a book belongs to me. *Est mihi iter in Lemnum*. I am going to Lemnos. *Causa fuit pater his*, Hor. my father was the cause of all this.

To this may be referred such expressions as these. *Radix vescéndo est decócta*, Plin. this root is good to eat, when it is boiled. *Quæ restinguéndo igni forent*, Liv. which might serve for extinguishing the fire. But then the dative seems to be governed by some adjective understood, as *aptus, idóneus, par*, or such like, since they are often expressed.

3. The compounds of SUM. *Adesse patri*, to assist his father. *Adesse sacro*, to hear mass. *Deesse officio*, to be deficient in his duty. *Præesse exercitui*, to command an army.

4. Some particular verbs. *Medetur animo virtus*, virtue cures the mind. *Occurrere alicui*, to go to meet a person. *Favere nobilitati*, to favour the nobility. *Velle aut cupere alicui*, Cic. to wish well to a person, to have his interest at heart. *Studere lectioni*, to study his lesson. *Studere eloquentiæ*, to study eloquence. Though we say likewise, *Studere aliquid*, meaning to desire, Ter. Cic. Hor. *Gratulor tibi*, I congratulate you, I rejoice at your success.

5. Verbs of excelling, *Præstat, excellit virtus divitiis*, virtue is preferable to riches. *Anteferre pacem bello*, to prefer peace to war. *Antecellit sensibus gloria cælestis*, the glory of heaven is beyond all perception of the senses. *Præsidere populo*, to preside over the people.

6. Those of helping. *Opitulari, auxiliari, subvenire alicui*, to help or to assist a person. *Succurrere miseris*, to relieve the miserable.

Except JUVO, which takes an accusative by the general rule. *Juvare aliquem*, to help a person.

7. Those of commanding. *Præcipio, impero, præscribo tibi*, I command you.

But JUBEO is never put with a dative in Cicero, nor in any other author of pure latinity. The natural and usual construction of this verb, is to join it with an infinitive, either single, or preceded by its accusative. *Literæ tuæ rectè sperare jubent*, Cic. your letters command us to have good hopes. *Jubeo te bene sperare*, Cic. I desire you to have good hopes. As for *juvat*, see rule 15th.

A N N O T A T I O N.

We must therefore take notice that it would by no means be good Latin to say, *Jubeo te ut bene speres*, or *ut hoc facias*. For if *jubeo* occurs sometimes with the accusative of the person only, this accusative is constantly governed by an infinitive understood as in Cic. *Et hercle, ut me jubet Acastus, confido te jam ut volumus valere*, where we are to understand *ut me jubet facere*. *Literæ non quæ te aliquid juberent*, Cic. sup. *facere*. *Excepere patres ne postea eosdem tribunos juberent*, Liv. sup. *esse*. *Jubeo Chremetem*, Ter. sup. *salvere*.

But

But though *jubeo* does not take the accusative of the person, yet it receives some particular accusatives of the thing, as *quid, hoc, illud, id, aliquid, nihil, pauca, multa, unum, duo, tantum, quantum*; and the like. *Lex jubet ea quæ facienda sunt, Cic. Renuis tu quod jubet alter, Hor.*

We are also to observe that authors of less purity have put this verb with the dative. *Ubi Britannico jussit exurgere, Tacit. Hispanis Gallisque jubet, Claud.*

Some extraordinary constructions with the dative.

To this rule we must refer a multitude of nouns, which of their own nature should seem rather to require a genitive, as in Plautus, *Vino modò cupidæ estis*; in Ovid, *participem studiis*: or an ablative with the preposition; as in Cic. *alienus causæ*; in Quintil. *diversus huic*; though we say rather, *alienus à causâ, diversus ab hoc, &c.*

It is likewise by this rule that *par* and *similis* govern a dative, not only when they make a comparison between persons, as when Horace says, *Tydidem superis parem*; or between things, one of which may be referred to the other, as *par virtuti oratio, Cic.*: but likewise between a thing and a person, or another thing to which it cannot be referred, as in the civil law, *in pari causâ cæteris servis habendus est*. And Horace hath likewise, *Quum magnis parva mineris—falce recisurum simili te, lib. 1. Stat. 3.* since you threaten to punish small faults with the same punishment as great ones; that is, with a punishment like that which great faults deserve. And this is very usual in Greek:

Ὁὐ γὰρ μέλει χες τὰς ἴσας πληγὰς ἐμοί. Aristoph.

Non enim participásti pares plagas mihi.

To this we must refer a great many verbs, which seem rather to require an accusative; as *cætera quæ huic vitæ comitantur, Cic. Pergin' precari pessimo, Plaut. Curare rebus alienis, Id. Voluptati mæror sequitur, Plaut. Homini servos suos—Domitos oportet habere oculos, Plaut. for hominem servum habere oportet, &c. Si hoc fratri cedetur, Plaut. Ut messem hanc nobis adjuvent, Id.*

There are likewise a great many which usually require rather an accusative or an ablative with the preposition, that occur also with a dative; as in Livy, *incidere portis, for in portas. Et magno bel-lare parenti, Stat. for cum magno parente. Longè mea discrepat istis, —et vox et ratio, Hor. for ab istis discrepat. Nec sic enitar tragico differre colori, Id.* And an infinite number of others which are more common in Greek than in Latin.

It is by the same rule that we put this case likewise after verbs passive, *Neque cernitur ulli, Virg. for ab ullo. Cui non dictus Hylas puer? Id. By whom has not he been praised? Ego audita tibi putabam, Cic. Honesta bonis viris, non occulta quærentur, Cic. Nunquam enim præstantibus in Rep. gubernandâ viris laudata est in unâ sententiâ perpetua permansio, Cic. and such like. See the annotation to the 30th rule.*

To this likewise we must refer the prayer of the liturgy, *miserere nobis*. But in order to know whether in the purest language, *miseror*, or *miseresco*, have been joined with a dative, as well as *facio*, *allatro*,

clatro, interest, and some others; see lower down the list of different governments.

We must likewise take notice, that *Non esse solvendo*, is a dative in which *æri alieno* is understood; hence according to Budeus, it is a mistake of the transcriber in Livy to say, *Nec solvendo ære alieno Resp. erat*, where we should read *æri alieno*, just as this author says in another place, *Qui oneri ferendo essent*: and the like.

RULE XIII.

Of Verbs which take Two Datives.

You must join two datives to sum, habeo, do, verto, and some others.

EXAMPLES.

There are some verbs, which require two datives, one of the person to whom the thing happens; and the other of the end, or the intention to which the thing refers. Such are *sum, habeo, do, verto, tribuo, duco, relinquo, puto*, and some others. *Est illi lucro, voluptati, honori, infamiae, &c.* This is a pleasure, an advantage, an honour, a disgrace to him, and the like. *Do, relinquo tibi pignori*, I give, or I leave this in pledge with you. *Utrum studio id sibi habet, an laudi putat*, Ter. does he take a pleasure in this, or does he think it an honour that, &c.

Jam sibi tum curcis malè temperat unda carinis, Virg. The sea begins to rage against the ships.

ANNO TATION.

We frequently omit the dative of the person after those verbs, and there remains only the dative of the thing. *Exemplo est Regulus, Cic. Ea res questioni diu fuit*, Cic.

To this we may likewise refer the following examples. *Est mihi nomen Petro. Cui nunc cognomen Iūlo*. Though we say also by apposition, *cui cognomen Iūlus*; or with the genitive, *cognomen Iūli*, as *flumen Rheni*. And according to some, *cognomen Iūlum*, taking it as an adjective, otherwise it would be a mistake to say for example, *est mihi nomen Petrum*.

RULE XIV.

Of the Accusative which the Verb governs after it.

1. *Verbs active always govern an accusative of the thing after them.*
2. *And sometimes verbs neuter govern this accusative likewise.*

EXAM-

E X A M P L E S.

1. Verbs active, and such as are of an active signification, always have after them, either expressed or understood, an accusative of the thing, or more properly speaking, of the subject to which their action passeth. *Virtus sibi glóriam parit*, virtue begets glory. *Venerári áliquem ut Deum*, to worship a person as a God. *Et me déstinat aræ*, Virg. he designs to sacrifice me upon the altar.

2. Verbs neuter have oftentimes this accusative. For in the first place they may always govern the accusative of the name of their original, as *Vivere vitam*, *gaudére gáudium*, Ter. to live, to rejoice. *Lúdere ludum*, to play. *Servíre servitútem*, Cic. to be reduced to slavery. *E'adem peccáre semper*, sup. *peccáta*, always to commit the same faults.

Secondly, they may govern the accusative of nouns, whose signification borders upon their own. *Ire viam*, to walk. *Sitíre humánum sánguinem*, to thirst after human blood. *Olet unguénta*, Ter. he smells of perfumes. *Sonat horréndum*, Virg. he makes a terrible noise. *Multa cavére alicuí*, sup. *mala*, to preserve a person from a great many misfortunes.

Thirdly, they may govern all sorts of accusatives, when they are taken in a metaphorical sense. *Ambuláre mária*, & *terras navigáre*, Cic. to walk upon the sea, and to sail upon land. *Ardébat Alexin*, he was passionately fond of Alexis. *Vinéta crepat mera*, Hor. he talks of nothing but vineyards.

A N N O T A T I O N.

The reason why these verbs, called neuter, govern thus the accusative, is because properly speaking they are then verbs active.

Now this case of the accusative is almost the only government that belongs to the verb itself, all the rest depend on something understood: hence it ought to be generally supposed after all verbs, though it be not expressed, as it particularly happens to those whose action is confined within themselves; as *terra movit*. *Tum prora avertit*, Virg. *Nox celo præcipitat: volventibus annis*, where we are to understand *se*, which is suppressed merely because the sense is sufficiently determined by the verb only.

The like also happens to some other verbs, which in common use are understood by every body; as *nubere alicuí*, sup. *se*, or *vultum*; for *nubere* properly signifies *velare*, being taken from *nubes*,

because the new-married women used to veil themselves and to cover their faces. And it is in this same signification that Virgil says, *Arsurásque comas obnubit amictu*. See the list of the Verbs and of the Ellipses.

Even the infinitive sometimes supplies the place of the accusative. *Odituum vociferari* for *clamorem tuum*. *Amat cœnare*, for *cœnam*: or even an intire period, *Cupio videri doctum*, where *videri doctum* supplies the place of the accusative. *Quod te purges, hujus non faciam, &c.*

But we must likewise take notice, that there are a great many verbs which receive an accusative after them, which accusative is governed rather by a preposition understood, as in Ter. *Hæc dum dubitas*. And in Cic. *Illud non dubito*: that is properly *circa illud*.

In the same manner verbs of motion compounded with *IN*: *Negat ullam pestem majorem, vitam hominum invasisse, quàm eorum opinionem qui ista distraxerint*, Cic. Off. 3. That is to say, *invasisse in vitam*, as he has said in another place, *in multas pecunias invasit*.

RULE XV.

Of Verbs that govern the person in the Accusative.

In these verbs, decet, deléctat, fugit, fallit, pudet, præterit, and juvat, the thing is governed in the nominative case, and the person in the accusative.

EXAMPLES.

This rule is only an explanation of the foregoing, which shews us that in these seven verbs the thing is put in the nominative, and the person in the accusative.

Hæc res me decet, this thing becomes me. *Piétas pium deléctat*, piety entertains the religious man. *Istud me præterit, fugit*, that escaped me, I did not know it. *Non te fallit*, you are not ignorant. *Id me juvat*, I take pleasure in that. *Non te hæc pudent?* Ter. are not you ashamed of these things?

ANNO TATION.

In order thoroughly to understand in what manner this rule is only an appendix to that of the verbs active, we must observe that the verb active, making its action pass into a thing, or person, as to its subject, always takes it in the accusative. Hence we may find several other verbs, which have the person also in the accusative, as *vox eum deficit*, Cic. his voice failed him.

But *latet*, though generally joined to these, has only the dative in Cicero. *Nihil moliris quod mihi latere valeat. Ubi nobis hæc auctoritas tamdiu tanta latuit*. And if we read in the oration pro Sylla, *Lex populum Rom. latuit*, this must be a mistake of the transcriber, who seeing *Pop. Rom.* put the accusative for the dative. It is true that

that in other authors we find it with an accusative. *Sed res Annibalem non diu latuit*, Just. *Nec latuere doli fratrem Junonis*, Virg. Though this is rather a Greek than a Latin phrase, owing to this, that λαθάνω, as an active, governs an accusative: whereas in Latin *lateo*, signifying a permanent action, it would be no more permitted to say *latet me*, than *patet me*, if the custom had not been borrowed of the Greeks.

On the contrary *deceat* sometimes governs the dative. *Locum ditio-riorem quàm victoribus decebat*, Sal. *Decet principi terrarum populo*, Liv. *Imò Hercle ita nobis deceat*, Ter. It even seems that this manner of speaking should be more natural, as it is more conformable to modern languages; and that the other, though more usual in Latin, is only an ellipsis of the infinitive understood. For the ancients, says Donatus, adding the infinitive *facere*, used to say *nos deceat facere*; but omitting the infinitive, they said *nobis deceat*. Yet Cicero never uses it but with the accusative. For in regard to the passage which Linacer quotes from him, in his fourth book, and Robert Stephen in his Thesaurus, viz. *Quandoque id deceat prudentiæ tuæ*, de Orat. it is very probably a mistake, because we find in the third de Oratore, *Scire quid quandoque deceat, prudentiæ*; but *prudentiæ* is there a genitive, and signifies, *est prudentiæ*, or *est proprium prudentiæ*.

R U L E X V I.

Of Five Verbs that take the person in the Accusative, and the thing in the Genitive.

These five verbs miseret, pœnitet, pudet, piget, tædet, govern the person in the accusative, and the thing in the genitive, as hujus me piget; tui non te pudet.

E X A M P L E S.

This rule has a great relation to the foregoing, since these verbs likewise govern the person in the accusative the same as the precedent. But there is this further to observe, that they govern the thing in the genitive; as *Miseret me hómínis*, I have pity on the man. *Pœnitet me fratris*, I am sorry for my brother. *Tui non te pudet?* are not you ashamed of yourself? *Hujus facti me piget*, I am sorry for having done this. *Piget me tálíum*, I am tired of such doings. *Tædet me harum ineptiarum*, I am tired of these follies. And in like manner their derivatives, as *miserésco*; *Arcádii quæso miserésците regis*, Virg. have pity, I pray you, on this poor Arcadian king.

A N N O T A T I O N.

Those verbs which are called impersonals, have nevertheless their

their nominative. *Non te hæc pudet?* Ter. *Quem neque pudet quicquam*, Id. and the like. Hence in the examples above given, the nominative is always understood, and ought to be taken from the verb itself. For, according to Priscian, *pœnitet me fratris*, is the same as, *pœna fratris habet me*, or *pœnitet me*. Where it appears that the genitive *fratris* is governed by *pœna*, as the French say *j'ai honte DE mon frère*, which is the same signification, as if we were to say word for word from the Latin, *la honte de mon frère me fait peine*.

RULE XVII.

Of Verbs of remembering and forgetting.

Verbs of remembering and forgetting govern either a genitive or an accusative.

EXAMPLES.

Verbs of remembering and forgetting govern either a genitive or an accusative. *Mémîni malôrum meôrum*, or else *mala mea*, I remember my misfortunes. *Oblitus géneris sui*, or *genus suum*, who has forgot his birth. *Venit enim mihi Platónis in mentem*, Cic. I remember Plato. *Memîneram Paulum*, Cic. I remembered Paul. *Nec me meminisse pigébit Elisæ*, nor shall I be displeas'd to remember Dido.

ANNOTATION.

1. Vossius in his lesser grammar, says that verbs of memory and oblivion do indeed govern the genitive, either of things, or of persons: but as for the accusative, they take it only in regard to things, and not to persons; and therefore we cannot say *Memîni Ciceronem*, but only, as he adds, *Ciceronis*, I remember Cicero. Nevertheless it is easy to prove the contrary by Cicero himself. *Memîneram Paulum, videram Caium*, lib. de Amicit. *Memîni Cinnam, vidi Syllam, modò Cæsarem*, Phil. 5. *Quem hominem probè commeminisse aiebat*, 1. de Orat. *Balbus fuit Lanuvius, quem meminisse tu non potes*; de Fin. *Antipater ille, quem tu probè meministi*, 3. de Orat. *Rupilius quem ego memini*, Off. 1. And in his book of Old Age, speaking of Ennius, *Quem quidem probè meminisse potestis, anno eivus undevigesimo post ejus mortem, hi Coss. facti sunt*.
Numero memini, si verba tenerem, Virg. Ecl. ult.

And when we say *Memîni de Cicerone*, it is in a different sense: for *Memînisse alicujus*, is to retain the remembrance of a person; whereas *Memînisse de aliquo*, is to make mention of him.

2. Nouns of remembering and forgetting govern only a genitive. They may be referred to the ninth rule, of adjectives which signify things belonging to the mind. *Inmemor injuriæ*. *Memor accepti beneficii*, &c.

3. Now in the government of this genitive, another noun, which governs it, is still understood. *Venit in mentem illius diei*;

sup. *recordatio*. *Memini malorum*, sup. *memoriam*. But when we say *mala mea*, it is in the simple government of verbs active, and therefore belongs properly to this place. Thus when Terence says, *satagit rerum suarum*, Heaut. he thinks of his affairs, the meaning is, *agit sat rerum suarum*. Just as Plautus in his *Bacch.* says, *Nunc agitas tulè sat tuarum rerum*. Where *sat* supplies the place of an accusative derived by syncope from *satis*, which is an old noun, like *magis* and *potis*, as we shall observe in the remarks on the Adverbs, n. 2.

RULE XVIII.

Of two Verbs coming together.

When two verbs come together, without ut or ne, the second must be put in the infinitive.

EXAMPLES.

When two verbs follow one another, without one of these conjunctions *ut* or *ne* expressed or understood, the second is always put in the infinitive. *Nescis incare homines*, Ter. you don't know how to intice men. *Docemur disputare, non vivere*, we are taught to dispute, but not to live. *Cernere erat*, Virg. for *licèbat*, one might see. *Cupit ambulare*, he desires to walk.

If the conjunction *ut* or *ne* is understood, the verb must be in the subjunctive. *Fac sciam*, sup. *ut*, act so that I may know. *Cave sentiant*, sup. *ne*, for *ut ne*, take care that they do not hear of it.

ANNOTATION.

1. We likewise place this rule here, because in this construction the infinitive oftentimes supplies the place of the accusative. For, *amat ludere*, for example, is the same as *amat lusum*. *Nescis incare*, the same as *Nescis hoc*, or *illud*, as we have above observed, rule 14.

2. Nouns adjective which retain the signification of the verbs, retain likewise this government. For as we say *Cupio discere*, we say also *Cupidus discere*. *Nescis incare*; *nescius incare*: and even with the infinitive passive. *Dignus amari*. *Apta regi*. But then the infinitive passive supplies the place of the dative or the ablative: so that *apta regi*, is the same as *apta regimini*: *dignus amari*, as *dignus amore*; and the infinitive active supplies the place of the genitive, as *Cupidus discere*, for *discendi* or *disciplinae*; whereby we see likewise that the infinitive must be considered as a noun verbal and indeclinable.

Sometimes we likewise understand the former verb, by putting only the infinitive, *Méne incepto desistere victam?* Virg. sup. *oportet* or *debet*: and sometimes we understand the infinitive itself. *Scit Latinè*, sup. *loqui*. *Discit fidibus*, sup. *canere*. And especially we must

must often understand the substantive verb. . . *Spero me integritatis laudem consecutum*, Cic. that is, *me esse consecutum*.

After verbs of motion we generally put the supine in UM, instead of the infinitive, *Mea Glycerium, cur te is perditum?* Ter. *Ucubitus discessimus*, Cic. as we went to bed.

RULE XIX.

Of Prepositions which govern the Accusative.

The following prepositions govern the accusative:

ad, apud, contra, adversum, adversus, per, circum, circa, erga, extra, juxta, cis, citra, pone, penes, inter, intra, propter, ob, post, ante, præter, supra, secus, secundum, trans, ultra, infra.

EXAMPLES.

We make mention here of the prepositions, because most of the following governments are either mixed with or depend on them. Those which govern an accusative we reduce to five and twenty.

1. AD; near to, upon, towards, to, before, until, as far as, according to. *Habet hortos ad Tiberim*, he has gardens upon the river Tiber. *Ad urbem venit*, he came to town. *Ad judicem dicere*, to speak before the judge. *Ad decem annos*, ten years hence. *Ad usum hominum*, for the use of man. *Ad præscriptum omnia gerere*, to do every thing according to orders.

2. ADVERSUM OR ADVERsus, against, opposite to, towards. *Adversus civum*, Plin. against the hill. *Adversum patrem*, against my father. *Pietas adversus deos*, Cic. reverence of the gods. *De illa adversus hunc loqui*, Ter. to speak to him of her.

3. ANTE, before. *Ante pedes*, before the feet. *Ante horam octavam*, before eight o'clock.

4. APUD, with, at, before, near. *Apud patrem*, at my father's. *Apud judicem dicere*, to plead before the judge. *Apud te plurimum valet ista ratio*, this reason weighs very much with you.

5. CIRCA, near, about. *Circa forum*, near the forum. *Circa eum mensem*, about that month.

6. CIRCUM, about, near. *Circum littora*, near the shore.

7. CIS and CITRA, on this side. *Citra flumen*, on this side the river. *Cis Euphrátem*, on this side the Euphrates.

8. CONTRA, against, contrary to, opposite. *Contra autoritátem*, against authority. *Contra spem*, contrary to hope. *Carthágo Itáliam contra*, Virg. Carthage over against Italy.

9. ERGA, towards. *Cháritas erga próximum*, charity towards our neighbour.

10. EXTRA, without, besides, except. *Extra urbem*, without the city. *Extra modum*, beyond measure. *Extra fámulos*, except the servants.

11. INFRA, under, below, beneath. *Infra se*, beneath himself.

12. INTER, among. *Inter cæteros*, among the rest. *Inter arénam*, among the sand.

13. INTRA, within. *Intra párietes*, within the walls.

14. JUXTA, near, over against. *Juxta viam*, near the road. *Juxta ripam*, near the bank.

15. OB, for, before. *Ob emolumentum*, for profit. *Ob amórem*, for love. *Ob óculos*, before his eyes.

16. PENES, in the power, in the disposal, in possession. *Isthæc penes vos psáltria est*, Ter. that singer is at your house. *Omnia adsunt bona, quem penes est virtus*, Plaut. he that is possessed of virtue, possesseth all that is good. *Penes te es?* Hor. are you in your senses?

17. PER, by, during, thro'. *Per diem*, during day time. *Per ancillam*, by my servant. *Per campos*, through the fields.

18. PONE; behind. *Ponè ædem*, behind the temple.

19. POST; after, since, within, behind. *Post finem*, after the end. *Post legem hanc constitutam*, since this law has been enacted. *Post sexénnium*, within six years. *Post tergum*, behind the back.

20. PRÆTER; except, besides, near, before. *Omnes præter eum*, all except him. *Præter mœnia flúere*, to run near the walls: *Præter óculos*, before his eyes.

21. PROPTER; for, because of, in consideration of, for the sake of, near. *Propter honestátem*, for honour or reputation. *Propter vos*, for your sake, on your

account. *Propter patrem cubantes*, Cic. lying near their father.

22. SECUS, or SECUNDUM; near, along side. *Secus fluvios*, Plin. (or as others read *secundum*) near the rivers. *Conductus est cæcus secus viam stare*, Quintil. a blind man was hired to stand near the river side. *Secundum philosophos*, according to the philosophers. *Secundum fratrem illis plurimum tribuebat*, next to his brother, he paid the greatest deference to them. *Secundum ripam*, along the bank side.

23. SUPRA, above. *Supra leges*, above the laws.

24. TRANS, over, on the other side. *Trans maria*, over the seas.

25. ULTRA, beyond. *Ultra Tiberim*, beyond the Tiber, on the other side the Tiber.

A N N O T A T I O N.

We generally join the accusative to these prepositions, *prope*, *circiter*, *usque*, *versus*: yet Sanctius sheweth that these are only adverbs.

For when we say, *Prope muros*; *prope seditionem ventum est*, and such like, we understand *ad*, which forms the government. Otherwise we should say that *propior* and *propius*; *proximus* and *proximè* are likewise prepositions, since we find *proximus te*, Plaut. *Propius urbem*, *propior montem*, Sal. *Rex proximè formam latrocinii*, Liv. The same must be said of *pridie* and *postridie*, since we say *pridie nonas*; *postridie calendas*, where we understand *post* and *ante*. The same must also be said of *procul*, since we say *Procul urbem*: *procul muros*, where we understand *ad*, as *procul mari*, *oceano*, *procul dubio*, where we understand *ab*, and Cicero most frequently expresses it, *procul à nobis*. And *prope* in the like manner is joined with the ablative by putting *A* or *ab*, *prope à Siciliâ*, Cic. *Prope à muris habemus hostem*. *Prope ab origine*, &c. Which shews that it is not *prope* which governs either case, so much as the preposition expressed or understood.

It is the same in regard to *circiter*: for though we say, *Circiter calendas*, Cicero also hath, *Circiter ad calendas*. In like manner we say, *Dies circiter quindecim* (sup. *per*) *iter fecerunt*, Cæs. *Decem circiter millia* (sup. *ad*) Liv. *Loca hæc circiter* (sup. *ad*) Plin. Thus we see that this adverb always supposeth a preposition, whether it be taken for place, for number, or for time. And then in this last sense it may be referred to Rule 26. lower down.

USQUE is as often joined with another preposition, as without. For as we say *usque Romam*; *usque sudorem*, we say likewise *usque ante calendas*, *usque extra solitudinem*. *Ab ovo usque ad mala*; *usque in flumen*; *usque ad summam senectutem*. *Trans Alpes usque*. *Usque*
*
sub

sub osculum noctis; and the like, or even with an ablative, *Siculo ab usque Pachino*, Virg. *Usque à pueritiâ*, Ter. *Usque ab avo, atque atavo progeniem vestram referens*, Ter. *Ex Æthiopiâ est usque hæc*, Id. Hence, as Silvius observeth, all these phrases include the same signification, *usque palatium, ad palatium, usque ad palatium, ad palatium usque, ad usque palatium*; and all the following include another, *à palatio, usque à palatio, ab usque palatio*.

Now *usque*, when by itself, properly signifieth no more than *still, or till now*. *Usque laborat*, she is still in labour. *Usquene valuisti?* *Animus usque antehac attentus*, Ter. and such like.

VERSUS or VERSUM are no more than adverbs, which plainly appears even from *adversus* and *adversum*: and though we find in Cicero *Brunlusium versus*, we find also *Ad Alpes versus, in forum versus; sursum versus*, and the like.

Sanctius rejects *secus* also, and says that this phrase of Scripture, *Secus decursus aquarum*, is not Latin: and Charisius, lib. 1. title of analogy, having mentioned that *secus* is an adverb which signifies *aliter*, from whence comes *secius ἀλλοιότῆτος*, he adds, *Cæterum id quod vulgus usurpat; secus illum sedi, hoc est secundum illum; & novum & sordidum est*. Nevertheless Vossius acknowledges this preposition, and says that *secundum* and *secus* seem even to be derived from the same root, namely *secundus*; shewing that it has been not only adopted by Pliny and Quintilian, whom we have quoted, but likewise by Sempronius Asellio in his history, *Non possent stationes facere secus hoc*. But he grants that those who study the purity of the language, do not make use of it. For which reason Scioppius censures Maffei for using it so frequently in his history of the Indies, as he observes some other mistakes in this agreeable author, contrary to the purity of the language. From whence appearth, continues the same Scioppius, the error of those, who having been accustomed to authors of the latter ages, undertake to write in Latin, without taking sufficient care to acquire an exact knowledge of the laws of grammar.

RULE XX.

Of Prepositions which govern the Ablative.

These prepositions, coram, a, ab, abs, cum, absque, de, ex, e, pro, præ, clam, palam, tenus, sine, govern the ablative.

EXAMPLES.

The prepositions governing the ablative are reduced to twelve.

1. A, AB, ABS (which are the same), since, after, by, because of, in the behalf. *A fronte*, before. *A pueritiâ*, from one's childhood. *A morte Cæsaris*, since the death of Cæsar. *A civibus*, in the behalf of the citizens. *A frigore*, because of the cold, against the cold. *Ab aliquo perire*, to be killed by some body.

†

2. ABS-

2. **ABSQUE**; without. *Absque te*, without thee.

3. **CLAM** *Præceptore*, unknown to the master. Formerly it governed the accusative. *Clam patrem*, Ter. unknown to my father. And in the same manner *clánculum*.

4. **CORAM** *ipso*, before him, in his presence.

5. **CUM** *cupiditate*, with desire, with passion.

6. **DE**, of, for, because of, concerning. *De hominibus*, of men. *De quorum número*, of whose number. *Multis de causis*, for many reasons. *De raudésulo Numeriano*, *multum te amo*, Cic. I am very much obliged to you for that little money. *A'diù te heri de filiâ*, Ter. I called on you yesterday to talk about your daughter. *De lanificio, néminem timeo*, as to the spinning, I am afraid of nobody. *Non est bonum somnus de prándio*, Plaut. it is not good to sleep after dinner.

7. **E** or **EX**, out of, from. *E flammâ*, out of the fire. *Ex Deo*, from God, according to God.

8. **PALAM** *ómnibus*, before all the world.

9. **PRÆ**, in comparison, because of, before. *Præ nobis*, in comparison to us. *Præ multitudíne*, because of the multitude. *Præ óculis*, before his eyes.

10. **PRO**, for, according, instead of, by, because of, in consideration, for the sake. *Pro cápite*, for his life. *Pro mérito*, according to his merit. *Pro illo*, instead of him, in his place. *Pro fóribus*, before the door. *Pro nostrâ amicitíâ te rogo*, I beseech you for friendship sake, out of regard or consideration to our friendship.

11. **SINE** *póndere*, without weight. *Sine amóre*, without affection.

12. **TENUS**, as far as, up to. *Cápulo tenus*, up to the hilt.

This preposition is always put after the case it governs. And if the noun be in the plural, it is generally put in the genitive. *Lumbórum tenus*, Cic. up to the loins. *Cumárum tenus illi rumóres caluérunt*. Cœl. ad Cic. these reports were spread as far as Cuma. *Aúrium tenus*, Quintil. up to the ears. Though Ovid hath also in the ablative, *pectóribus tenus*, up to the stomach.

A N N O T A T I O N.

Between these three prepositions *a*, *ab*, or *abs*, there is only this difference, that *a* is put before words beginning with a consonant, *A Pompeio*, *à milite*: and *ab* or *abs* before a vowel, or before a consonant difficult to pronounce, as *ab ancillâ*; *ab rege*; *ab Jove*; *ab lege*; *ab Syllâ*; *abs Tullio*; *abs quolibet*.

Absque, in comic poets, is taken for *sine*. *Absque eo foret*. Ter. But in prose we do not find it in that signification. Hence it is better Latin to say *Sine dubio*, without doubt, than *Absque dubio*.

R U L E X X I.

Of Prepositions which govern the Accusative and the Ablative.
Sub, super, in, subter, govern two cases, but with different significations.

E X A M P L E S.

The above four prepositions generally require

1. The ablative, when there is no motion signified from one place to another. 2. The accusative, when a motion is signified. 3. They also govern very frequently the case of the preposition for which they are put, and into which they may be resolved.

S U B.

1. *Sub nómine pacis bellum latet*, under the name of peace, war is concealed. *Quo deinde sub ipso, ecce volat calcémque terit*, Virg. upon which he runs, and treads close to his heels. Where *sub* governs the ablative, because this motion does not signify a change from one place to another.

2. *Postésque sub ipsos nitúntur grádibus*, Virg. they mount by steps up to the door. Where *sub* governs the accusative, because it signifies a change from one place to another.

3. *Sub horam pugne*, instead of *circa*, about the hour of battle. *Sub noctem cura recúrrit*, Virg. anxiety returns towards night.

S U P E R.

1. *Super fronde viridi*, upon the green leaf.

2. *Super Garamántas & Indos, próferet impérium*, Virg. he will extend his empire beyond the inhabitants of the interior Libya and the Indians.

3. *Super hac re*, instead of *de*, concerning this matter. *Super ripas flúminis effúsus*, Liv. instead of *secúndum*,

dum, stretched along the banks of the river. *Super cœnam occisus*, instead of *inter*, killed while he was at supper.

IN.

1. *Deambulâre in foro*, to walk in the market. *Fundo volûntur in imo*, they go to the bottom. With the ablative, because the motion is not made from one place to another, but in the same place.

2. — *Exôlvere posset*—*In mare se Xanthus*, Virg. might discharge itself into the sea. Where the accusative is put, because it signifies a change of place.

3. *Eustáthius in Homérum*, instead of *super*, Eustathius in his comment upon Homer. *In hanc senténtiam multa dixit*, he said many things to this purpose. *In horam*, instead of *ad*, for an hour. *Amor in pátriam*, instead of *erga*, the love of one's country. *In præsens & in futúrum*, Liv. for *ad* or *quoad*, for the present and the future.

SUBTER.

1. *Ferre libet subter densâ testúidine casus*, Virg. they are pleased to withstand all the efforts of the enemy under a thick penthouse. *Campi qui subter mœnia*, Stat. the fields under the ramparts.

2. *Augústi subter fastigia tecti, Ænéam duxit*, Virg. she conducted Æneas into a magnificent palace.

ANNOTATION.

We find likewise that IN hath an accusative where there is no motion, as Manutius, Sanctius, and Vossius, have observed after Gellius, Priscian, and others: *numero mihi in mentem fuit*, Plaut. *Esse in magnum honorem*, Ter. to be greatly honoured. *Esse in amicitiam ditionémque populi Romani*, Cic. *Cum vestros portus in prædonum fuisse potestatem sciatis*, Cic. *Res esse in vadimonium cœpit*, Id. *In potestatem habere*, Cæs. and Sal. *In tabulas perscribere*, Cic. *Ligneæ soleæ in pedes indutæ*, Id.

It is also found with an ablative, where motion is signified, *Venit in senatu*, Cic. *Cum divertissem à Cumis in Vestiano*, Cic. *In conspectu meo audet venire*, Phædr. *Venit in regione*, Manil. apud Scalig. *Quà in Cœlio monte itur*, Varro.

And hence it is without doubt that we find several verbs which govern both the accusative and the ablative with *in*; *incidere in æs*, Liv. *incidere in ære*, Cic. Plin. & others, contrary to Valla's opinion. *Abdere se in tenebris*, Cic. *in domum*, Cic. *in occultum*, Cæs. *in præsentia omittere*, Cic. *in præsens tempus & in aliud omittere*, Hor. *in equum Trojanum includere*, Cic. *in fabulas inclusa*, Id. *in dialogos includere*, Id. *in tectorio arioli includam*, Id. *imaginem includit in clypeo*, Id.

SUBTER governs either the accusative or the ablative in the same signification; *Plato iram in pectore, cupiditatem subter præcordia locavit*, Cic. Plato placed anger in the breast, and voluptuous desires in the entrails; *Subter pineta Galesi. Et subter captos arma sedere duces*. This shews that there was hardly any certain rule for the government of those four prepositions among the ancients. The reader may consult Linacer upon this article, of which he treats at large.

It is also to be observed that we meet with *super*, as well as *in* and *ex*, with the genitive in some authors, which is only an imitation of the Greeks, *super pecuniæ, tutelæque suæ*, Paul. Jurisc. *Descriptio ex duodecim cælestium signorum*, Vitruv.

CLAM, as we have observed, heretofore governed likewise an accusative, *Clam patrem, clam uxorem*; but now it hath only an ablative. Plautus has used it also with the dative, where it serves as an adverb. *Hoc fieri quàm magni referat mihi clam est*; that is, *mihi occultum est*.

That almost every government may be resolved by the prepositions.

We may further observe in this place, that the use of prepositions is so generally diffused through all languages, that there is scarce a government, phrase, or expression, but depends upon, or may be reduced to them, as may be easily shewn in every part of syntax.

In partitives; *Pauci de nostris cadunt*, Cæs.

In verbs of accusing; *Accusare de negligentia*, Cic.

In every other government of the genitive; *Fulgur ab auro*, Lucr. for *auri*. *Crepuit à Glycerio ostium*, Ter. for *Glycerii ostium*.

In the government of the dative; *Bonus ad cætera*, Liv. *Homo ad nullam partem utilis*, Cic. Which likewise shews very plainly that the dative denotes no more than the relation of attribution, since *utilis alicui rei*, is the same as *utilis ad aliquam rem*.

In the comparative; *Immanior ante alios omnes*, Virg.

In the superlative; *Acerrimum autem ex omnibus sensibus, esse sensum videndi*, Cic. *Ante alios pulcherrimus omnes*, Virg.

In nouns of plenty or want; *Liber à delictis*, Cic.

In several particular verbs; *Celare de aliquo*. *Commonefacere de aliquâ re*. *Ad properationem meam quiddam interest*, Cic. *In id solum student*, Quint.

In questions of place, even in names of cities; *Navis in Caietâ, paratu est nobis*, Cic. See lower down, rule 25.

In questions of time; *In tempore ad eum veni*; *de nocte vigilare*; *regitare per tres annos*. See rule 26.

In nouns of price; *Si mercatus esset ad eam summam quam volueram*, Cic.

With gerunds; *In judicando*; *pro vapulando*; *ab absolvendum*.

With participles; *Pro derelicto habere*, Cic. and others in the same manner.

RULE

RULE XXII.

Of Verbs compounded with a Preposition.

1. *A verb compounded with a preposition hath the case belonging to the preposition.*
2. *And oftentimes the preposition is repeated.*

EXAMPLES.

1. The preposition preserves its force even in composition, so that the verbs with which it is compounded, take the case which belongs to the preposition, as *Adire oppida*, to go to the cities. *Abire oppido*, to go out of town. *Circumequitare mœnia*, to ride round the town walls. *Amovere animum stúdio puerili*, to divert his mind from puerile amusements. *Expellere pectore*, to banish from the heart. *Excédere muros*, to go out of the walls, as coming from *extra*: or *excédere terrá*, to go out of the country, as coming from *ex*.

2. But frequently the preposition is repeated; as *Nihil non considerátum exibat ex ore*, Cic. he said not one word but what was maturely considered. *Qui ad nos intempestivè ádeunt, molésti sæpe sunt*, those who come to us at an unseasonable time, are frequently troublesome. *A sole absis*, Cic. don't keep the sun from me.

RULE XXIII.

Of Verbs that govern the Accusative with *ad*.

A'ttinet, spectat, and pertinet, require an accusative with the preposition ad.

EXAMPLES.

These three impersonal verbs take an accusative with the preposition *ad*; as *A'ttinet ad dignitátém*, this concerns your dignity. *Id ad te pertinet*, this belongs to you. *Hoc ad illum spectat*, this belongs to him. *Quid ad nos áttinet?* what is this to us? *Totum ejus consílium ad bellum mihi spectáre vidétur*, it seems that his whole thought is turned towards war.

RULE XXIV.

Of Verbs which take two Accusatives, or that have different governments.

1. *Verbs of warning,*
2. *Asking,*
3. *And cloath-*

cloathing, 4. *With* celo, 5. *And* dóceo, oftentimes govern the thing and the person in the accusative ; or in some other manner depend on the preposition.

6. Interdico governs the thing in the ablative.

EXAMPLES.

We include in this rule the verbs of different governments, and particularly those which take two accusatives, or which in some other manner depend on the preposition.

1. Verbs of warning with two accusatives. *Móneo te hanc rem*, I give you notice of this affair. *Istud me admonétes*, Cic. giving me notice of that.

The thing in the ablative with the preposition. *Móneo te de hac re*, I give you notice of that. *Oro te ut Teréntiam moneátis de testaménto*, Cic. I beg you will inform Terentia of the will.

The thing in the genitive. *Commonére áliquem miseriarum suarum*, to remind a person of his miseries. *Grammáticos sui officii commonémus*, Plin. we put the grammarians in mind of their duty.

2. Verbs of asking, with two accusatives. *Te hoc beneficium rogo*, I beg this favour of you. *Pacem te poscimus omnes*, Virg. we all sue for peace. *Popósci áliquem eorum qui áderant causam disseréndi*, Cic. I begged that some members of the company would propose the subject of debate.

The person in the ablative with the preposition. *Hoc à me poscit, flágitat*, he asks, or begs that of me. *Sciscitári, percontári ab áliquo*, to ask a person.

PETO is more usual in the latter form, and is seldom found with two accusatives. *Peto à te veniam*, I ask your pardon. We say also *peto tibi*, I ask for you. *Missionem militibus pétete*, to ask a discharge for soldiers. But then it is the dative of acquiring, or of the person.

3. Verbs of cloathing with two accusatives. In the Vulgate Bible, *Induit eum stolam glóriæ*, he clad him in a robe of glory. *Quídlibet indútus*, Hor. dressed any how.

The

The person in the accusative, and the thing in the ablative, *Induo te veste*, I put this garment on you.

The person in the dative, and the thing in the accusative. *Induo tibi vestem*, I put this garment on you. *Exuere vestem alicui*, to undress a person.

4. CELO with two accusatives. *Celo te hanc rem*, I conceal this thing from you. *Ea ne me celet consuefeci filium*, Ter. I have accustomed my son to conceal nothing of all this from me.

The thing in the ablative with the preposition. *Celo te de hac re*, I will not tell you that.

The person in the dative. *Celare aliquid alicui*, to conceal a thing from a person.

5. Verbs of teaching, with two accusatives. *Dóceo te grammaticam*, I teach you grammar. *Quæ te leges præceptaque fórtia belli—Erúdit*, Stat. who taught you the laws and generous maxims of war.

The thing in the ablative with the preposition. *Qui de suo advéntu nos dóceant*, Cic. who may let us know of their coming.

6. INTERDICO governs the thing in the ablative. *Interdico tibi domo meá*, I forbid you my house. *Interdico tibi aquá & igni*, I forbid you the use of fire and water.

ANNO TATION.

Sanctius maintains that no verb can of itself govern two accusatives of different things at the same time, and that what we see here is only an imitation of the Greeks, who put this case almost every where, by supposing their prepositions $\alpha\lambda\lambda\alpha$, or $\pi\epsilon\gamma\iota$, as we should say, *circa*, *per*, *ob*, *secundum*, *propter*, *ad* or *quod ad*. For *doceo te grammaticam*, implies *secundum*, or *quod ad grammaticam*, and in the same manner the rest. Hence the passive of these verbs always retains the accusative which depends on the preposition. *Doceor grammaticam*; *eruditus Græcas literas*, Cic. *Galeam induitur*, Virg. *Inutile ferrum cingitur*, Id. *Rogari sententiam*, Cic.

In like manner we must explain the following passages by the preposition. *Magnam partem in his occupati sunt*, Cic. *Nostram vicem ultus est ipse sese*, Cic. *Multa gemens ignominiam plagasque superbi victoris*, Virg. *Quod te per genitorem oro*, Id. *Qui purgor bilem*, Hor. *Nunc id prodeco*, Ter. that is to say, *ob id*, or *propter id*, according to Donatus.

To this we must also refer what the grammarians have distinguished by the name of synecdoche, and may be called the accusative governed by a preposition understood. *Omnia Mercurio similis vocémque*, &c. Virg. *Expleri mentem nequit*, Id. *Nodóque sinus collecta*

lecta fluentes, Id. Which is the same as, *Oculos suffusa nitentes*, says Servius. *Cressa genus Pholoë*, Virg. *Clarigenus*, Tac. *Mical auribus & tremis artus*, Virg. *Flores inscripti nomina regum*, Id. *Eludo te annulum*, Plaut. Which occurs much oftener among the poets, though with the word *cætera* this figure has been used upon all occasions. *Cætera prudens & attentus*, Cic. *Verum cætera egregium*, Liv. *Lætum cætera*, Hor. *Argentum quod habes condonamus te*, Ter. in Phorm. *Habeo alia multa quæ nunc condonabitur*, Id. in Eunuch, according as Donatus, Politianus, Sanctius, Vossius, Heinsius, and others read it, and as we find it in the MSS. so that we must understand, *secundum quæ, illæ condonabitur*. This seems to have escaped Julius Scaliger, when he finds fault with Erasmus for reading it thus, pretending that it should be *condonabuntur*, contrary to the measure of the verse, and the authority of all copies whatever; and alledging for reason that *condonare aliquem argentum* is not Latin, whereas it is the very example of the Phormio, which Donatus expressly produces, to authorise this passage of the Eunuch.

It is also to be observed that we are not allowed to use indiscriminately the different governments above mentioned. For it would not be right to say, *Consulo te hæreditatem*, for *de hæreditate*. Cicero says, *Amicitie veteris commonefacere*, but never *amicitiam*. Though with the word *res* we say *admoneo, commonefacio te hujus rei*, or *hanc rem*, or *de hac re*. Therefore we must always abide by the practice of the purest authors.

RULE XXV.

Of the Four Questions of Place.

1. The question **UBI** takes the ablative with *in*, or without *in*; and puts the names of towns of the first and second declension, in the genitive.
2. The question **QUO** takes *in* with the accusative, and puts the names of towns in the accusative without *in*.
3. The question **QUA** takes the accusative with *per*, or an ablative without a preposition.
3. The question **UNDE** takes an ablative, with the prepositions *a*, or *ex*; and puts the names of towns in the ablative without the preposition.
4. *Rus* and *domus* are governed in the same manner as the names of towns.

EXAMPLES.

We have here four questions of place under our consideration.

1. **UBI**, which denotes the place where one is.
Ubi est? where is he?

2. **QUO**,

2. QUÒ, which denotes the place whither one goes. *Quò vadit?* where is he going to?

3. QUA, which signifies the place through which a person passeth. *Quà tránsiit?* which way did he go?

4. UNDE, which denotes the place from whence a person comes. *Unde venit?* from whence comes he?

In all these questions we must first of all consider the preposition that belongs to them, and the case it governs.

Secondly, we are to take notice that small places, that is the proper names of towns and villages, and sometimes of islands, are generally put in the case of the preposition, without expressing it, though it be always understood. And the other nouns, whether they signify large places, that is, provinces or kingdoms, or whether they be appellatives, are generally put with the preposition, though the contrary sometimes happeneth.

Thirdly, we must observe that in all questions, these two nouns *rus* and *domus*, are always governed in the same manner, as if they were the proper names of towns.

Fourthly, when we are mentioning these questions, it is not necessary that the question *ubi, quò*, or any other should be expressed, but only that it be understood.

This being premised, it is easy to retain the rules of these four questions.

1. UBI takes the ablative with *in*. *Ambulat in horto*, he walks in the garden. *Vivit in Gallia, in urbe*, he lives in France, in the city.

Or the ablative only, *in* being understood, especially if they be names of small places. *Philippus Neápoli est, & Léntulus Putéolis*, Philip is at Naples, and Lentulus at Pozzuolo. *Degit Carthágine, Parísiiis, Athénis*, he lives at Carthage, at Paris, at Athens. *Sum ruri*, Cic. *Sum rure*, Hor. I am in the country. For heretofore they said *rure* vel *ruri* in the ablative according to Charisius.

We must except those nouns which have the genitive in *Æ* or in *I*, that is, of the first or second declension, as *Romæ natus, Siciliæ sepúltus*, born at Rome, buried in Sicily. *Manére Lugdúni*, to stay at Lyons. *Esse domi*, to be at home. *Quantas ille res domi militiæque*

gesserit, Cic. what great matters he performed both at home and in the field.

2. *Quò* takes *in* with the accusative, because it signifies motion, as *Quò properas?* where are you going so fast? *In eadem B. Virginis*, to St. Mary's church. *In Africam*, to Africa.

In small places it is more usual to put the accusative alone, *in* being understood; as *Ire Parisios*, to go to Paris. *Proficisci Romam*, to go to Rome. *Ire rus*, to go to the country.

3. *Qua* likewise takes the accusative with *per*; *Quà iter fecisti?* which way did you travel? *Per Angliam*, through England.

Or it will have the ablative only without the preposition, especially if they be names of small places; *Romá tránsiit*, he passed through Rome.

4. *Unde*, joins the prepositions *ex* or *è*, or even *à* or *ab* to this same case: as *Revêrsus ex agro, è cubiculo*, being returned from the fields, from the chamber. *Rédeo ex Italiá, ex Siciliá*, I come back from Italy, from Sicily. *Vénio à júdice*, I come from the judge's.

Or it takes an ablative only, if they be names of small places, the preposition being understood; as *Vénit Romá, rure, domo, Lugdúno, Athénis*, he is returned from Rome, from the fields, from home, from Lyons, from Athens.

A N N O T A T I O N.

Most grammarians observe this difference betwixt the names of towns and those of provinces, that the names of towns are put without the preposition in all questions, and the names of provinces with the preposition. Yet this is what the learned are not agreed upon, as may be seen in Sanctius, Scioppius, Vossius, and others; because, say they, the ancients have not always conformed to this practice, and grammarians are indeed the depositaries, but not the supreme lords or sovereigns of language.

Hence it is not only certain that the preposition is the real cause of the government, whether it be expressed or understood; but it is even frequently expressed in the names of small places, as on the contrary it is sometimes understood in [the names of provinces, in all questions, as we shall make appear under the following heads.

The question UBI.

We find the names of towns and small places with the preposition: as *Naves longas in Hispali faciendas curavit*, Cæs. *In Alexandriá*, Cic. *In domo meá*, Plin. Hor. *In domo Cæsaris unus vix fuit*, Cic.

Cic. *Meretrix & mater familias in unâ domo*, Ter. *Navis in Caietâ est parata nobis & Brundusii*, Cic. where he joins the two governments. *Furtum factum in domo ab eo qui domi fuit*, Quintil.

On the contrary, we find the names of provinces in the genitive, like those of small places. *Siciliæ cùm essem*, Cic. *Duos filios suos Ægypti occisos cognovit*, Val. Max. *Romæ Numidiæque facinora ejus commemorat*, Sall. Where he makes no difference between the name of the city and that of the province.

We find likewise the ablative without a preposition, *Natus regione urbis sextâ*, Suet. *Domo me contineo*, Cic. *Nec densâ nascitur humo*, Col. *Sustinet invidia, tristia signa domo*, Ovid. *Hunc ubi deficit abde domo*, Virg.

The question UNDE.

We meet with provinces in the ablative without the preposition. *Ægypto remeans*, Tacit. *Judcâ profecti*, Suet. *Si Pompeius Italiâ cedit*, Cic. *Non rediit Cariâ*, Plaut.

But the names of towns with the preposition, are still more common. *A Brundusio*, Cic. *Ab Alexandriâ*, Cic. *Ab Athenis in Bœotiam ire*, Serv. Sulp. Where he makes no distinction betwixt the name of a town and that of a province, no more than Cicero, when he said, *Ab Epheso in Syriam profectus*, Livy hardly ever puts the names of towns in any question without the preposition. *Ab Româ legiones venisse nuntiatum est. Ab Antio legiones profectæ*. And an infinite number of others, which occur in every page of this author. It appears also from Suetonius, which Linacer and Sanctius have not neglected to observe, that the emperor Augustus, in order to render his style more perspicuous and intelligible, never mentioned a place without making use of the prepositions.

The question QUÆ.

In regard to this question, we are to consider that *quæ* is derived from the ablative feminine, just as *quare* is said for *quâ de re*, according to Vossius; therefore when we say, *quæ transit?* we understand *parte, urbe, regione, provinciâ*, or the like. So that no wonder if we answer indifferently by the same case in all sorts of nouns. *Ibam fortè viâ sacrâ*, Hor. *Totâ ambulat Româ*, Cic. *Totâ Asiâ vagatur*, Cic. *Multæ insidiæ mihi terrâ marique factæ sunt*, Cic. and in all these ablatives *in* is understood.

But if we answer with *per*, it is no extraordinary thing, since we have shewn that there is no government which may not be resolved by the prepositions.

The question QUÒ.

It is particularly in this question that authors indifferently use or omit the prepositions with all sorts of nouns.

Without the preposition they say, *Sardiniam venit*, Cic. *Cùm se Italiam venturum promisisset*, Cæs. *Ægyptum induxit exercitum*, Liv. *Bosphorum confugere*, Cic. *Epirum portanda dedit*, Val. *Proximum civitatem deducere*, Appul. But we must not be surprised at this; for since *quò*, according to Sanctius and Scioppius, is an ancient accusative plural in *o*, the same as *ambo* and *duo*, which is still continued in *quocirca, quousque*, and *quoad*, as when we say,

quò vadis, we understand *in* or *ad*; so we may answer by the accusative only, the preposition being understood.

They likewise use the names of towns with the preposition, *Consilium in Lutetiam Parisiorum transfert*, Cæs. *In Sicyonem afferre pecuniam*, Cic. Though a little before that he said, *Profectus Argis Sicyonem*, 2. Off. *Cursus ad Brundisium*, Id. *In Messanum venire*, Id. *In Arpinum se abdere*, Id. also, *ubi vos delapsi domos, & in rura vestra fueritis*, Liv. *Ad doctas proficisci Athenas*, Propert. &c.

Now in regard to what is said, that *ad* signifies no more than near, and *in* within; and in like manner that *a* signifies near or hard by, and *ex* from within; this is generally true, when we would signify that something is situated, or done near or in a particular place, *habet exercitum ad urbem*; *habet hortos ad Tiberim*. But it is not generally true, when we are speaking of the question *quò*; and we shall find that Livy, and several others, have indifferently used both ways of expressing. And so has Cicero too, when he says, *Te verò nolo, nisi ipse rumor jam raucus erit factus, ad Baias venire*; *erit enim nobis honestius videri venisse in illa loca ploratam potiùs quàm natatum*, lib. 9. epist. 2.

The amount of what may be said in regard to this distinction of the names of towns and provinces, is this, that in all probability those who studied the exact purity of the Latin, while it was a living language, would fain establish it as a rule. Hence it is that upon Atticus's censuring Cicero for saying, *in Piræum*, Cicero alledges in his excuse that he had spoken of it, *non ut de oppido, sed ut de loco* (lib. 7. ep. 3.) Whereby it appears that this rule began to obtain, and that Cicero himself paid a regard to it, (let Scioppius say what he will) as to a thing that might contribute to the perspicuity of the language, by this distinction of the names of towns and provinces, though he has not always conformed to it. And we see something like this in the French tongue, in which the particle *A* denotes the small places, and *EN* the provinces, as *à Rome*, and *en Italie*; *à Paris* and *en France*, &c. For which reason it is always better to stick to this rule, though we cannot condemn a person that would swerve from it, and Quintilian's censure, who calls this a solecism, *Veni de Susis in Alexandriam*, lib. 1. c. 5. has very little foundation:

Therefore Servius on this passage of Virgil:

*Italiam fato profugus, Lavinâque venit
Littora, Æn. 1.*

having taken notice that the rules of grammar required prepositions to be joined to the names of provinces, but none to the names of towns, he adds, *Sciendum tamen usurpatum ab autoribus ut vel addant, vel detrahant præpositiones*. Where it appears that he does not particularly mention the poets, but all authors in general.

PARTICULAR OBSERVATIONS on the question UBI.

Of the Nouns which are put in the genitive in this question.

The reason why some particular names of towns are put in the genitive

genitive in this question, is because with the proper name we always understand the general noun in the ablative with its preposition, and therefore this genitive is governed by the noun understood; as *Est Romæ*, sup. *in urbe*. *Est Lugduni*, sup. *in oppido*. *Est domi*, sup. *in loco*, or *in horto*, or *in ædibus*; for *domus* signified the whole house, whereas *ædes* was in some measure an apartment or part of the house; hence Plautus, to express the whole at length, says, *Insectatur omnes per ædes domi*. Terence has put it also in the ablative; *Si quid opus fuerit, heus, domo me*; sup. *continebo*, I shall be at home, *Phorm. Act. 2. sc. 2*.

Now *domi* was not the only word they put in the genitive; for Cicero says, *Quantas ille res domi militiæque terrâ marique gesserit. Quibuscumque rebus vel belli, vel domi poterunt*: and the like. And Virgil, *Penitus terræ defigitur arbor*, for *in terrâ*. And Ovid, *terræ procumbere*, where we must understand another noun which governs this genitive, as *In solo terræ*, *in tempore belli*, and therefore the latter relates rather to questions of time.

Of Nouns of the first declension in E.

Here a question may arise, whether these nouns ought to be put in the genitive like the rest of this declension. *Neque enim dicitur, negotiatur Mitylenes, sed Mitylenæ*, says Vossius in his grammar, where he seems to reject the genitive in *es* in this question. And Sanctius, whom we have followed, admits of this case only for nouns that make *Æ* or *I* in the genitive; and perhaps we shall find very few authorities of those other nouns, because generally speaking the ancients change them into *A*, in order to decline them according to the Latin termination. Nevertheless we find in Valerius Maximus, book 1. chap. 6. where he speaks of prodigies, *Cærites aquas sanguine mistas fluxisse*, that at Cærite there was a stream of water mixed with blood. Which makes Gronovius in his notes on Livy say, that in the 22d book, chap. 1. we should read, *Cærete aquas sanguine mistas fluxisse*, where the other editions have *Cærete* nevertheless in the ablative. From whence one would think that both expressions might be admitted. Though the best way is to put them in the ablative, or to change those nouns into *A*, and put them in the genitive in *Æ*, *Mitylenæ* rather than *Mitylenes* or *Mitylene*, &c.

Concerning apposition.

Another question is, whether we ought to say, *Antiochiæ natus sum urbis celebris*, by apposition, or *Antiochiæ natus sum urbe celebri*; but the former would be a solecism, says Vossius, whereas the latter may be said, and this phrase may be varied three different ways.

The first, by joining the preposition to the appellative, and putting the proper name in the genitive, as *Albæ constitierunt in urbe opportunâ*, Cic. *In oppido Antiochiæ*, Cic. *In Amstelodami celebri emporio*, Vossius.

The second, by letting the proper name and the appellative be governed in the same case by the preposition; *In Amstelodami celebri emporio*, Voss. *Neapoli in celeberrimo oppido*, Cic.

The third, by understanding the preposition, *Antiochiæ loco nobili*, Cic. *Amstelodami celebri emporio*, Voss.

And if you would know the reason why the apposition is not admitted here in the genitive, for instance, *Amstelodami celebri emporii*, it is because the genitive being never governed but by another noun substantive, when we say *Est Romæ, vivit Amstelodami*, we understand *in urbe, in emporio, or oppido*, as hath been already observed; but if you put *urbis, emporii, or oppidi* in the genitive, you have nothing else to suppose that can govern it. And hence it is that with an adjective you never put the proper name in the genitive, *Est magnæ Romæ*, but in the ablative, *in magnâ Româ, sup. urbe*, in the great city of Rome. Because a thing being called great or small only comparatively to another, we cannot refer *great* to *Rome*, but to the word *city*: for otherwise it would seem to imply that there were two Romes, one great, the other little.

Now that this genitive is governed by a noun understood, and that this construction is right, Scaliger sheweth, because if we can say *oppidum Tarentinum*, surely we may also say, *oppidum Tarenti*; the possessive having always the same force as the genitive from which it is taken; hence in French it is generally rendered by the genitive, *Domus paterna, la maison de mon père*; my father's house.

Concerning Nouns of the third declension.

It is arguing very wrong, as Sanctius, Scioppius, and Vossius observe, to say that nouns of the third declension, and those of the plural number are put in the dative or in the ablative. For what relation is there between the government of place, which always depends on a preposition, and the dative, which is never governed by it, and which, as we have already made appear, denotes only the end, or the person, or the thing, to which another thing is referred and attributed? and though we find *Est Carthagini, Neapoli, ruri*, and the like, these are only old ablatives, which, as hath been already mentioned, were heretofore every one of them terminated in *e* or in *i* in this declension. Therefore those who are more accustomed to the ablative in *e*, ought always to put it here, as Cicero does, *Est Sicyone, sepultus Lacedæmone; Carthagine natus*, and the like. There is only the word *rus*, whose ablative in *i* custom has rendered familiar in this question. And if any one should doubt whether *ruri* be an ablative, he may see in Charisius, lib. 1. that *rus* makes in the ablative *rure* or *ruri*; and that *Ruri agere vitam* in Ter. is an ablative and not a dative. Plautus has used it even in the other questions; *Veniunt ruri rustici*, in Mostel. Act. 5. sc. 1. the peasants come from the country.

OBSERVATIONS ON COMPOUND NOUNS.

Compound nouns entirely conform to the rule of the other proper names, though some grammarians have made a doubt of it. Thus we say, *Novum Comum ducere Colonos*, Suet. *Conventus agere Carthagine novâ. Quo die Theano Sidicino est profectus*, Cic. &c. And therefore we are to say, *Ire Montepessulanum, Portum petere Calatensem*, and the like.

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RULE

RULE XXVI.

Of the Questions of Time, Measure, and Distance.

Time, distance, and measure, may be put either in the accusative, or in the ablative; but the precise term of time is put in the ablative only.

EXAMPLES.

We may here include five things. 1. The space of time: 2. The space of place, or distance: 3. The precise term of time: 4. The precise or exact place: 5. The noun of measure: each of which may be put either in the accusative or the ablative, which are always governed by a preposition expressed or understood, and the preposition is more usually expressed with the accusative. But the precise term of time, namely that which answers the question *quando*, is put oftener in the ablative only.

1. The space or the duration of time, which answers to the question *quámdiu*, or *quamdiúdu*, how long. *Vixit per tres annos*, or *tres annos*, or *vixit tribus annis*, sup. *in*, he has lived three years. *Quem ego hódie toto non vidi die*, Ter. whom I have not seen to-day. *Te annum jam audiéntem Cratíppum*, Cic. sup. *per*, you that have attended Cratippus's lectures a whole year. *Intra annos quatuórdecim tectum non subiérunt*, Cæs. they have been without any cover these fourteen years. *Nonagínta annos natus*, sup. *ante*, he is ninety years old; he has been ninety years in this world.

Hereto we may refer those phrases where they use *ad* or *in*, but it is in a particular sense: *Si ad centésimum annum víxisset*, Cic. if he had lived to be a hundred years old. *In diem vívere*, Cic. to live from hand to mouth.

2. The space or distance of place is more usual in the accusative, as *Locus ab urbe díssitus quátuor miliaria*, a place distant four miles from the town; *Hercyniæ sylvæ latitúdo novem dírum iter expedito patet*, Cæs. the breadth of the Hercynian forest is a nine days' journey; where we must understand *ad*, or *per*, though the preposition is seldom used. But sometimes they put the ablative; as *bídui spátio abest ab eo*, he is at the distance of two days' journey from him.

3. The precise term of time, that is, when we answer the question *quando*, is generally put in the ablative; *Superiõribus diõbus veni in Cumãnum*, Cic. a few days ago I came to Cuma. *Quicquid est biduo sciõmus*, Cic. sup. *in*. Whatever it is, we shall know it in two days.

And in the same manner with *ante*, or *post*; as, *Fit paucis põst annis*, Cic. it happened a few years after. *Dõderam perpãucis antè diebus*, I had given to him a few days before.

Sometimes the accusative is used with *ante* or *post*; *Paucos ante menses*, Suet. a few months before. *Aliquot post annos*, Cic. some years after. Which happens even with some other prepositions. *Ad octãvum calẽdas in Cumãnym veni*, Cic. I arrived at Cuma the eighth day before the calends.

Likewise with the adverb *circiter*. *Nos circiter calẽdas* (sup. *ad*) *in Formiãno erimus*, Cic. we shall be at Formia towards the calends. But with *abhinc* we join indifferently the accusative or the ablative, *Abhinc annos quingẽtos*, Cic. sup. *ante*, five hundred years ago. *Abhinc annis quĩdecim*, Cic. sup. *in*, fifteen years ago. And this adverb in pure authors, always denotes the time past; whereas for the future they make use of *post* or *ad*: *Post sexẽnnium*, or *ad sexẽnnium*, six years hence.

4. The precise place. *Ad tertium lapidem*, Liv. three miles off. *Ad quintum milliãre*, Cic. five miles off. Sometimes they put the ablative only, and suppose *in*. *Cecidit tertio ab urbe lapide*, he fell three miles out of town.

5. The measure. *Muri Babylõnis erant alti pedes ducẽtos, lati quinquagĩnta*, sup. *ad*: The walls of Babylon were two hundred feet high, and fifty broad. *Dic quibus in terris—Trespãteat cœli spãtium non amplius ulnas*, Virg. tell me in what part of the world it is, that the sky is not above the breadth of three yards. But measure may be referred to the distance, of which above.

A N N O T A T I O N.

A particular measure may be put sometimes also in the genitive, but this by supposing a general noun by which the other is govern-

ed, as *Areolæ longæ pedum denum*, Col. sup. *mensurâ*, *spatio*, or *longitudine*. *Pyramides latæ pedum septuaginta quinum*, sup. *latitudine*, Plin. *Altæ centum quinquagenum*, sup. *altitudine*, Plin.

RULE XXVII.

Of the Comparative and of Partitives.

1. Comparative nouns require the ablative case,
2. And partitives the genitive :
3. Hence the superlative degree governs a genitive likewise.

EXAMPLES.

1. The comparative ought always to have the ablative of the noun, with which it forms the comparison, whether it be expressed or understood ; as *Fortior est patre filius*, the son is stronger than the father. *Virtus opibus melior*, virtue is better than riches.

But sometimes this case is not expressed, as when we say *tristior* (sup. *sólito*) somewhat sorrowful, that is a little more sorrowful than usual.

2. All partitive nouns, that is, which signify part of a greater number, govern the genitive ; *Octavus sapientum*, the eighth of the sages. *Unus Gallorum*, one of the French. *Dexter oculorum*, the right eye. And in the same manner, *alius*, *aliquis*, *alter*, *nemo*, *nullus*, *quis*, and the like. *Quis omnium?* which of them all? &c.

3. Hence the superlative governs a genitive likewise, because it is a partitive, as *Philosophorum maximus*, the greatest of philosophers. *Virginum sapientissima*, the wisest of virgins, or among virgins.

In this sense the comparative also governs this same case ; as *Fortior manuum*, the strongest of the two hands : and in like manner the positive, as *Séquimur te sancte deorum*, we follow you, who are the holiest of the gods.

ANNOTATION.

This rule includes two parts, one of the comparative, and the other of the partitive, under which the superlative is comprehended.

Of the Comparative.

In order to understand the government of the comparative, we have only to consider what Sanctius hath observed ; that in all languages, the force of the comparison is generally included in a particle. Thus

Thus we shall see that as in French the particle *QUE*, *than*, performs this office, *PLUS saint QUE*, holier *than*; *PLUS grand QUE*, greater *than*; so the Hebrews (who have no comparative degree) make use of מִן *min*. The Greeks frequently of *H*, the Spaniards of *MAS*, and the Latins of *QUAM*, *præ* or *pro*, as we shall shew hereafter.

Thereby we see that the comparative of itself governs no case, and ought to be considered merely as a noun, which adding some force to the signification of the positive, may be resolved by the same positive and by the adverb *magis*. *Doctior*, that is *magis doctus*, &c.

And this is what has given occasion to those elegant phrases, which the grammarians are at a loss to account for; *Litteris quàm moribus instructor*. *Similior patri quàm matri*. *Fortior est quàm sapientior*; he has more courage than learning. And in Cic. *Per illam, inquam, dexteram non in bellis et in præliis, quàm in promissis et fide firmiorem*, pro Deiot.

But if there be an ablative of comparison, it is always governed by the preposition *præ* or *pro* understood. This preposition is even sometimes expressed, not only after the comparative, as when Appuleius says, *Sed unus præ cæteris et animo fortior et ætate juvenior et corpore validior exurgit alacer*: and in another place, *Unus è curiâ senior præ cæteris*: and Q. Curtius, *Majorem quàm pro flatu sonum edebat*: And Pliny, *Me minoris factum præ illo*: but moreover after other nouns, or even after verbs, as *Præ nobis beatus*, Cic. *Hic ego illum contemsi præ me*, Ter. *Cunctane præ campo Tiberino sordent*, Hor. *Ludum et jocum fuisse dices præut hujus rabies quæ dabit*, Ter. in Eun. and such like. Where it is obvious that the whole force of the comparison is included in those particles.

Hence as it is only the effect of custom, that they are generally suppressed after the comparative, it happens also that they are sometimes suppressed after the other nouns, where they are understood nevertheless; which evidently shews that it is not a thing quite particular to the comparative, as *Nullus est hoc meticulosus æquè*, Plaut. for *præ hoc*. *Alius Lysippo*, Hor. that is, *præ Lysippo*, for *quàm Lysippus*, according to Sanctius. And the same may be said of the rest, concerning which the reader may see what we shall say further in the remarks, chapter of Conjunctions.

It is by this principle we ought also to resolve all those comparisons, which by grammarians are called oblique or improper, when they are between things of a different nature; *Ditior opinione*; *cogitatione citiùs*, &c. always understanding the preposition *pro*, as Cicero, and others sometimes express it: *Plus etiam quàm pro virili parte obligatum puto*, Cic. *Majior quàm pro numero hominum editur pugna*, Liv.

It is likewise by this principle that we ought to answer those who fancy the comparative is sometimes put for the positive, as when we say, *tristior*, *sollicitior*, *audacior*, somewhat sorrowful, somewhat solicitous, somewhat bold. For even in these examples, the comparative hath its natural signification, and supposeth the ablative after it, as *tristior*, sup. *solito*. *Sollicitior*, sup. *æquo*, &c. And if then it seems rather to import diminution than augmentation, this is an effect, not of the comparative, but of the ablative, under-

understood, because if it were joined to another noun, it would have quite a different force, though it continued always the same; as *tristior perditis, sollicitior miseris, &c.*

Difficulties in regard to the Comparative.

When the reason of these governments is once understood, it is easy to solve all the little difficulties of grammarians upon this article. As when they say, that the comparative is not put with the ablative, but with the genitive, when the comparison is between two things only. For since the comparative of itself governs neither the genitive nor the ablative, doubtless it is indifferent to either case on these occasions. Thus Cæsar says: *Ex propositis duobus consiliis, explicatius videbatur, ut, &c.*

It is also an error to say that the comparative never institutes a comparison but between two things only, when it governs the genitive. For notwithstanding that this is perhaps the most usual practice, yet there are a hundred examples to the contrary: as when Cicero says, *Cæterarum rerum præstantior erat*, as quoted by Saturnius; and Horace, *O major juvenum*, in *Arte*: and Pliny, *Animalium fortiora quibus crassior est sanguis*. And Q. Curtius, lib. 9. *In oculis duo majora omnium navigia submersa sunt*: and in the sixth book, *Cleander priores eorum intronitti jubet*: and Plaut. in *Capt.* *Non ego nunc parasitus sum, sed regum rex regalior*. And Pliny, *Adolescentiores apum*. Which is only a partition that may be made between two, or an infinite number of things, if you please.

Therefore Valla, and those who have followed him, are in the wrong to object against these expressions of Scripture. *Major horum est charitas. Minor fratrum, &c. Eo quòd esset honorabilior omnium*, which comes from St. Jerome himself in his translation of Daniel. For these phrases are not only very good Latin, but moreover have the advantage of coming nearer to the Greek, which makes use of a genitive after the comparative.

But it is a different thing, when we find in Pliny, for example; *Omnium triumphorum lauream adepte majorem*: and in an epistle of Lentulus's among those of Cicero; *Naves onerarias, quarum minor nulla erat duùm millium amphorarum*. For *laurea* can make no part with *triumphi*, no more than *navis* with *duo millia*: for which reason it cannot be resolved by *inter*. But it is an ellipsis that supposeth the same word, on which the comparison falls, repeated in the ablative; as *Lauream majorem lauream omnium triumphorum*; *naves quarum nulla minor erat navi duùm millium amphorarum*. And there are likewise examples hereof in the Greek, as *Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζων τῆ Ἰωάννου*. *Joan.* 5. 36. *Ego autem habeo testimonium majus Joannis*; that is, *majus testimonio Joannis*. And in like manner the rest.

It is no less a mistake in the grammarians to pretend that *quisque* is never put but with the superlative, and in L. Valla to assert that we ought to say, *Imbecillima quæque animalia*, or that Lactantius did wrong in saying, *Imbecilliora et timidiora quæque animalia*; since Cicero himself hath, *Quisque gravior homo atque honestior*. And

Quintilian,

Quintilian, *Pedes quique temporibus validiores*. We likewise find *quisque* with the positive, *Invalidus quisque*, Tac. *Bonus quisque liber*, Plin.

It is also a mistaken notion that the particle *quàm*, always requireth the same case before as after it: for we should not chuse to say, *Utor Cæsare æquiore quàm Pompeio*, but *quàm est Pompeius*, as in Cic. *Dixit se apertè munitiorem ad custodiendam vitam suam fore, quàm Africanus fuisset*. True it is that when a nominative precedeth, another nominative ought to follow, *Cicero est doctior quàm Sallustius*; and that if there be an accusative before, you may put an accusative after, *Ut tibi multo majori quàm Africanus fuit, me non multo minorem quàm Lælium adjunctum esse patiari*, Cic. *Ego callidior hominem quàm Phormionem vidi neminem*, Ter. because then the verb is understood twice, as if it were, *Ego neminem vidi callidior, quàm vidi Phormionem*. But with another verb we may likewise say, *Ego callidior vidi neminem, quàm Phormio est*.

THE COMPARATIVE also occurs sometimes with the adverb *magis*; *Magis hoc certo certius*, Plaut. *Hoc magis est dulcius*, Id. *Magis invidiâ quàm pecuniâ locupletior*, Val. Max. *Qui magis optato queat esse beator ævo?* Virg. in *Culice*. Which is become a kind of pleonasmus, as will appear hereafter, when we come to speak of figures. But we do not find it with *per*, except it is derived from a verb, and taken in the same sense as its verb. Thus we shall say with Cicero, *Perquisitus, pervagator*: with Hor. *Perlucidior*, and the like: because we say, *Perquiro, pervagor, perluce*; but we should not say, *Perurbanior, perdifficilior, permelior*, though we say *Perurbanus, perbonus, perdifficilis*; and even in the superlative, *Peroptimus, perdifficillimus, &c.*

Of Prior and Primus.

We must not mind what Donatus, Priscian, Diomedes, L. Valla, Agroëtius, and others assert, that *prior* is said only of two, and *primus* of many. *Cunctis prior Cadmeüs Heros*, Stat. *Prior omnibus Idas prosilit*, Id. *Qui prior aliis est*, Varro apud Aul. Gel. and the like. And the true reason of this is what Julius Scaliger has observed, that on those occasions, the whole multitude is considered as in two divisions, of which the former only makes one part, and the latter another.

Of Plus.

Plus is also a comparative, as we have observed in the declensions, p. 106. and there can be no doubt of it, since it institutes a comparison between things. But in regard to its government there are some who pretend to say that it governs four cases, the nominative, the genitive, the accusative, and the ablative.

And yet if it be joined with the nominative it is no mark of government, but of concord, because it is an adjective. As when Pliny says, *Nec plus tertia pars eximatur mellis*. And Cicero, *Ut hoc nostrum desiderium ne plus sit annum*. And Sanctius, *Nemo uno plus præmium expectato*: which he maintains is good Latin, against the opinion of those who found fault with him for it, and pretended that he should have said *plus uno præmio*.

And

And if it be joined with the ablative, as in Cicero, *Quum plus uno verum esse non possit* : and in another place, *Alterum ceterum non potest, ut plus unam vera sit (opinio.)* In Val. Max. *Uno plus Hetrusci cadunt.* In Cicero, *hoc plus ne rogum facito.* In Livy, *Ab utraque parte sexcentis plus equitibus cecidit,* &c. Then this ablative is governed in the same manner as the other comparatives, by the preposition understood.

Every where else it has no government, no more than *minus* and *amplius*. *Intervalla ferè paulo plus aut minus pedum tricentum,* ad Heren. where the genitive is governed by the name of distance *intervalla*. *Plus virium habet alius alio,* Ter. where the genitive *virium* is governed by *negotium* understood, *Plus negotium virium habet* ; and the ablative *alio*, by the comparative *plus*, *præ* being understood. *Plus quingentos colaphos infregit mihi,* Ter. where the accusative is governed by the verb *infregit*. In the same manner in Cæsar, *Quum ipsi non amplius quingentos equites haberent.*

And then they are taken as adverbs, though to say the truth they are real nouns that are put in the accusative, by virtue of a preposition understood, *Secundum plus aut minus,* or *ad plus aut minus,* &c. the latter coming from the comparative *minor* & *hoc minus*, in the same manner as *amplius*, from *amplior* et *hoc amplius*. *Plus annum obtinere provinciam,* Cic. that is *ad plus tempus quam ad annum,* &c. Hence they are joined extremely well with the nominative and the verb in the plural. *Romani non plus sexcenti ceciderunt,* Liv. that is, *sexcenti, non ad plus negotium.* And thus in Cæsar, *eo die milites sunt minus septingenti desiderati,* 7. B. Gal. *Naves amplius octingentæ uno erant visæ tempore,* Id. lib. 5. See the remarks, chap. of Adverbs and Conjunctions.

Of the Partitive in general.

In every partition, the genitive is governed by what we commonly understand *ex numero*, or by the noun substantive a second time, whether this partition be made with the positive or the comparative, of which we have given examples above, or with the superlative. For *Virginum sapientissima* implies, *Virgo virginum sapientissima*, or *Sapientissima ex numero virginum* : you have examples of both in this passage of Pliny ; *Capræ & Coturnices, animalia ex numero animalium placidissima.*

For which reason when the substantive is of another gender than the genitive plural, we may make the adjective agree with either, *Leo est animalium fortissimum,* or *fortissimus* (though the latter is more usual) for in the former we understand *animal*, with which *fortissimum* agrees ; and in the latter we understand *ex numero*, as if one was to say, *Leo fortissimus ex numero animalium.* Thus Cicero has expressed himself, *Indus qui est fluviorum maximus.* And Pliny, *Boves animalium soli et retrò ambulantes pascuntur* : and in another place, *Hordeum frugum omnium mollissimum est.* See what is said lower down about syllepsis, when we treat of figures.

Of the Superlative in general.

The superlative, as Sanctius sheweth extremely well, does not properly form a comparison, **this** being proper only to the comparative :

parative: and therefore since they resolved to distinguish three degrees in the nouns, it would have been much better to call them degrees of signification than of comparison. As when I say, *Gratæ mihi fuerunt litteræ tuæ*, and *Gratissimæ mihi fuerunt*, there is no more comparison in one than the other, but only an increase of signification in the latter: which does not hinder us from putting the superlative indifferently in the first place, when the subject deserves it. As, for instance, speaking of the mouths of the Nile, it may be very well to say, *Primum ostium magnum*, or I may say, *primum maximum, secundum majus, tertium adhuc majus, &c.* Where it is obvious that the comparative sometimes signifies more than the superlative, because it establishes a comparison with the superlative itself.

In this manner Cicero has expressed himself, *Ego autem hoc sum miserior quàm tu quæ es miserrima*, ad Terent. And in another place, *Persuade tibi te mihi esse charissimum, sed multo fore chariorem, si, &c.* So that though we may say that the superlative signifies the same thing as increase or excess, yet it is a mistake to think that it always expresseth the supreme degree. Thus when Virgil saith:

Danaûm fortissime gentis———Tydide;

he did not mean that Diomedes was more brave than Achilles, or the bravest of his countrymen, but only very brave amongst his countrymen. This is extremely well expressed by the French particle *très* which comes from *trois*, and has the same effect as if one was to say *ter fortis*, just as Virgil says,

O tέρque quaterque beati.

And the Greeks *τριστόλιος* for *δελτιώτατος*, very happy.

And if we put *le plus*, the most, *le plus généreux des Grecs*, the most brave of all the Greeks; *le plus savant des Romains*, the most learned of the Romans, though this may seem to import some sort of comparison, yet it is rather a partition than a real comparison.

Difficulties in regard to the Superlative.

Hereby it appears that nothing hinders the superlative from being very properly joined with a noun universal (though some grammarians affirm the contrary) either out of partition, as *Omni gradu amplissimo dignissimus*, or even in partition, as *Dii isti Segulio malè faciunt homini nequissimo omnium qui sunt, qui fuerunt, qui futuri sunt*, Cic. And in Catullus speaking of Cicero:

Disertissime Romuli nepotum

Quot sunt quotque fuere, Marce Tulli, &c.

The superlative may be likewise put with the exclusive particles, which seem to require a comparative; *Ægyptus aliarum regionum calidissima est*, Macrob. *Cæterorum fugacissimi*, Tac. It is put with *omnis*: as *Omnes tenuissimas particulas atque omnia minima*, Cic. *Homini nequissimo omnium*, Cic.

It is also joined with other particles, which likewise augment their signification, as we have already shewn in regard to *per*, *peroptimus*, &c. It is even joined with *perquam*; *Perquam maximo exercitu*, Curt. We say also, *Dolorem tam maximum*, Cic. *Rei tam maximè*

maximè necessaria tanta injuria, Id. *Longè improbissimus*, Id. *Multo mihi jucundissimus*, Id. *Oratio satis pulcherrima quæ inscribitur pro Q. Ligario*, Pompon. J. C. *Id apprimè rectissimè dicitur*, Cic. de Fin. as Saturnius reads it, as well as Robert Stephen in his *Thesaurus*, Malaspina, and Gruterus's edition: though others read *rectè* instead of *rectissimè*. *Maximè pessima*, Colum. *Maximè humanissimi*, A. Gel. *Ante alios pulcherrimus*, Virg. *Sive hanc aberrationem à dolore delegerim quæ maximè liberalissima, doctoque homine dignissima*, Cic. and the like.

It is used in comparisons or partitions of opposite things, as *Homo non bipedum modò, sed quadrupedum impurissimus*, Cic. Which shews with how little reason L. Valla has censured Macrobius for saying, *Age, Servi, non solum adolescentum qui tibi æquævi sunt, sed senum quoque doctissime*.

It is also made use of in speaking of two things only, *Numitori qui erat stirpe maximus regnum legat*, says Livy, though there were only two sons, he and Amulius. *Utri potissimum consulendum*, Cic. and others of the like sort.

In short we shall find that most of Valla's and Despauter's observations on this subject are false, and owing only to their not having sufficiently considered the nature of things, nor dived into the real causes of the Latin tongue.

RULE XXVIII.

Of the Verbs and Nouns which govern an Ablative, or a Genitive, the Ablative being understood.

1. *Verbs of accusing, absolving, and condemning, require an ablative or a genitive.*
2. *Verbs or nouns that signify plenty or want, govern these same cases:*
3. *As do also several adjectives.*

EXAMPLES.

All these nouns and verbs take an ablative of the most general words; as *Re, actione, pœnâ, causâ, culpâ, crimine*, and the like, which is always governed by a preposition understood: or supposing some of the ablatives, they take another noun in the genitive, which is governed thereby.

1. Those of accusing: *Accusâri criminibus*, to be accused of crimes. *Arcessere majestâtis*, to impeach of high treason.

Those of absolving or acquitting: *Absolvere crimine*, to acquit of a crime. *Absolvere improbitâtis*, to acquit of dishonesty. *Liberâtus culpâ*, discharged from a fault.

Those

Those of condemning: *Condémnat cápitis*, he condemns him to death. *Damnári eódem crímine*, to be condemned for the same crime. *Tenéri repetundárum*, sup. *pecuniárum*, to be convicted of extortion. *Damnári amicum sceleris*, sup. *re*, or *actióne*, to charge a friend with a crime. And the rest in the same manner.

A N N O T A T I O N.

Sometimes the preposition may be expressed; as *Damnatus de vi, de majestate*, Cic. *Accusare de epistolarum negligentia*, Cic. Wherein we must be entirely determined by custom: for we should not say, *Accusatus de scelere* or *de crimine*; but *sceleris*, or *scelere*, *criminis*, or *crimine*: Neither are we indifferently to put all sorts of nouns in the genitive or the ablative, with all sorts of verbs, but we are to consider how the ancients spoke.

Plenty or want.

2. Nouns of plenty take the same cases as the preceding verbs, *Lócuples pecúniæ*, rich in money. *Faecúnda virtútum paupértas*, poverty is fruitful in virtue. *Cumulátus omni laude*, extolled to the sky. *Pródigus aris*, lavish of money. *Compos voti*, who has obtained his wish.

Likewise those of want or privation; *Omnium egénus*, destitute of every thing. *Inánis omni re útili*, void of every thing that is good. *Ratióne destitútus*, void of reason. *Vácuus virtúte ánimus*, a mind devoid of virtue. *Cassus lúminis, vel lúmíne*, deprived of light. *Liber religióne ánimus*, a mind free from all scruple. *Captus óculis, mente, aúribus, &c.* who has lost his sight, his understanding, his hearing, &c. *Conféctus etáte*, worn out with age. *Sol defectus lúmíne*, the sun being eclipsed. *Præditus singulári virtúte*, adorned with singular virtue. Where it is to be observed that all the latter choose rather to have the ablative, because it is their natural construction.

Verbs of plenty or want prefer likewise most generally the ablative.

Those of plenty, as *Abundáre ingénio*, to abound in wit. *Afflúere ómnibus bonis*, to abound with all sorts of blessings. *Disflúere ótio*, to be lost in idleness. *Satiári pánibus*, to have his belly full of bread. *Oneráre probris*, to load with abuse.

Those of want, as *Vacáre pudore*, to be without shame.

shame. *Nudare præsidio*, to deprive of the defence of. *Viduarè urbem civibus*, to unpeople a town, *Exhaurire aquis*, to draw off the water.

There are some however that indifferently admit of either the genitive or the ablative, as *Complere erroris*, to fill with error. *Complere luce*, to fill with light. *Indigere consilii, et consilio*, to want advice.

Some other Adjectives.

3. Some other adjectives also assume the same government, as *Alienus, expers, immūnis, contentus, dignus, indignus, &c.*

Alienum dignitatis or *dignitate*, or even *à dignitate*: Cic. (the two last are most usual) repugnant to dignity. *Contentus libertatis*, Liv. satisfied with his liberty. *Parvo contenta natura*, Cic. nature is satisfied with little. And here the ablative is most usual.

Dignus laudis, or *laude*, most usual; worthy of praise. *Suscipe curam & cogitationem dignissimam tue virtutis*, Balbus ad Cic. form a plan to yourself becoming your dignity. In like manner, *Indignus avorum*, unworthy of those ancestors.

Expers metus or *mētu* (the former most usual) void of fear.

Immūnis belli, Virg. *Immūnis militiæ*, Liv. exempt from military service, and the like.

A N N O T A T I O N.

Here the Latins have borrowed the genitive of the Greeks, who understand their preposition $\epsilon\kappa$, of. Hence almost all vulgar languages, which generally follow the simplest and most natural construction, use a preposition on this occasion; thus the Italians say *Pleno di vino*, as the French say, *Plein de vin*, full of wine. But in order to account for this government in Latin, we may understand a general noun, *copia, negotium, res, &c.* which governs the other in the genitive, so that *Vacuus curarum*, is the same as *vacuus re curarum*, for *vacuus curis*: *dignus laudis*, is for *re laudis*, and the rest in the same manner, just as Phædrus hath *res cibi*, for *cibus*; and Plautus, *res voluptatum*, for *voluptates*.

And then this ablative must likewise be governed by a preposition understood, for *vacuus curis*, is the same as *à curis*. *Laude dignus*, for *de laude*, worthy of praise, &c. Therefore the purest authors frequently use the preposition: *Hæc à custodibus militum vacabant loca*, Cæs. *Locus à frumento copiosus*, Cic. *De nugis referti libri*, Cic. *Liber à delictis*, Id. *Inops à verbis, ab amicis*, Id. Hence *Egeo pecuniis*, is just as if you said, *Egeo de pecuniis*, I have need of.

Of the Noun OPUS.

By this it appears that the noun *opus*, for which so many rules and different observations have been made, may be very well reduced to this rule, if it be the same thing to say, *Ego nummis, & opus est mihi nummis*, where we constantly suppose the *de*.

But upon a nearer enquiry into the matter, we shall find that this noun is never any thing else but the substantive *opus, operis*, work, affair, business; just as the Greeks say ἄδεν ἔργον ἔστω, *nihil opus est*.

So that this noun does not properly import an absolute necessity, but some sort of conveniency, or what one has business with. Even Cicero makes a distinction between *opus* and *necesse*; *legem curiatum consuli ferri opus esse, necesse non esse*, lib. 2. ep. 9. *Illud tertium etiam si opus est, tamen minus est necessarium*, 2. de Orat. Therefore this noun is no more an adjective than *usus*, which is frequently taken in the same sense, and in the same government, as when Virgil says, *Nunc viribus usus*, for *opus*. And it is just as if we were to say, *In viribus opus est*, or *de viribus*, there is need of strength; that is, our whole business consists in strength. Cicero has made use of it in this sense and in this very government, *Pergratum mihi feceris, si eum, si quâ in re opus ei fuerit, juxeris*, where he might have put, *si quâ re (or aliquâ) ei opus fuerit, &c.*

It is in this same meaning that we join *opus* with an adjective, *Sunt quibus unum opus est celebrare urbem carmine*, Hor. Or that we put it with another substantive by apposition; *Dux nobis opus est*, which is the same sense as if it were, *Dux nobis opera est*, our whole affair, or that we have to do, is to look out for a chief leader.

But if it be put in the genitive, then there is nothing extraordinary in it, and this is still a stronger proof of its being a real substantive, *Opus est centum nummorum*, it is a work of a hundred crowns: *Magni laboris & multæ impensæ opus fuit*, Planc. ad Sen. lib. 10. ep. 8. And in this sense Virgil says, *Famam extendere factis, hoc virtutis opus*: and Martial, *Non fuit hoc artis, sed pietatis opus*.

It is also as a substantive, that it frequently serves for a second nominative after the verb: *Si quid opus est, impera*, Plaut. *Itu opus est*; just as we say, *Ita negotium est*, Plaut. *Ita res erat, faciendum fuit*, Ter. And moreover, that it serves for a second accusative after the infinitive, *Dices nummos mihi opus esse*, Cic. *Sulpicii tibi operam intelligo ex tuis literis non multum opus esse*, Cic. and if an infinitive be put after the verb, it is still the same sense, *Quid opus est affirmare?* Cic. *Nunc peropus est loqui*, Ter. Where the infinitive supplies the place of a nominative, as it will supply that of an accusative, if I say, *Negat fuisse opus affirmare, puto peropus esse loqui*.

And if we say, *Opus est consulto*, instead of *consultere*, and the like, we are to understand *in consulto*, where the government must also depend on the preposition. Thus we see that *opus*, in whatever sense it be taken, is never any other than a noun substantive, which comes within the general rules.

It is also observable that we meet with *opus habeo* in Columella, who is a very pure author, just as the Greeks say χρεῖσιν ἔχω. Which is so uncommon in Latin, that Diomedes believed it was wrong to say it.

In regard to *usus*, we might further add, that as the verbal nouns heretofore governed the case of their verb, this here has taken the ablative like *utor* of which it is formed: *Usus viribus*, as *utor viribus*. Which is the more probable, as heretofore it governed the accusative, because *utor* governed it, *Ad eam rem usus est hominem astutum, doctum*, Plaut.

Diomedes takes notice that the ancients said likewise, *Opus est mihi hanc rem*, but he gives no authority for it. And then we must needs suppose an infinitive, as *habere, facere, dicere*, or the like.

RULE XXIX.

OF Nouns of Price, and Verbs of Valuing.

1. *The price of a thing is governed in the ablative.*
2. *Except these genitives, minóris, tanti, quanti, pluris.*
3. *Verbs of valuing also govern these same genitives.*
4. *To which we may add, parvi, nauci, flocci, níhili, mínimi, æqui, boni, magni, multi, and plúrimi.*

EXAMPLES.

1. The price of a thing is governed in the ablative, *Locávit domum suam centum nummis*, he let his house for a hundred crowns. *Licere præsénti pecuniá*, to be valued for ready money. *Multórum sángine ac vulnéribus ea Pænis victória stetit*, that victory was purchased by the blood of many Carthaginians. *Prétio magno stare*, Hor. to cost very dear.

2. The following nouns are governed in the genitive, when they are put without substantives; *tanti, quanti, pluris, máximi, minóris, tantídem, quanticúnque*, &c. *Tanti nulla res est*, there is nothing so dear. *Emit tanti, quanti vóluit*, he bought it for what he pleased. *Non pluris vendo quàm cæteri, étiam minóris*, I do not sell dearer than others, but perhaps cheaper.

3. Verbs of valuing govern also the said genitives, *Máximi facere*, to value greatly. *Pluris habere*, to value more. *Tanti dúcitur*, he is so much esteemed.

4. But they govern likewise the following; *parvi, níhili, plúrimi, hujus, magni, multi, mínimi, nauci, flocci, pili, assis, terúncii, æqui, boni*. *Non facere flocci*, or *flocci habere*, not to value a straw. *Nauci habere*,

the same. *Pili non dūcere*, not to value a rush. *Hujus non æstimāre*, not to value this much (pointing to some trifling thing). *Terūncii non fācere*, not to value it a farthing. *Æqui, boni fācere*, to take in good part.

ANNOTATION.

These very nouns, when joined to a substantive, are put in the ablative; *Redimere minori pretio*; *magno pretio æstimari*; *parvā mercede docere*.

Some are likewise put in the ablative without a substantive, *parvo, vel nihilo consequi*; *magno æstimare*; but then we understand *ære, or pretio*. And when they are in the genitive, we must understand one of these nouns, by which they are governed in that case; for *Minoris emi*, is the same as, *minoris æris pretio emi*. *Tanti duco*, that is to say, *tanti æris pretio*, unless we choose rather to say with Henry Stephen, that it is a Greek expression, *περὶ πολλῆ ποιῆ-μυι*, *magni facio*.

But with the ablative we understand the preposition also; for *nihilo consequi*, is the same construction as when Cicero says, *Pro nihilo putare, pro nihilo ducere*, and so of the rest, *Dum pro argenteis decem, aureus unus valebat*, Liv. *Aliquando una res pro duabus valet*, Sen. &c. But when we say, *Æqui boni facio*, or *consulo*, it means, *Æqui boni animi*, or *hominis officium duco, facio, &c.*

Vossius observes that we cannot say, *Parvi curo*, as we say, *parvi facio*; and that the passage of Terence, produced on this occasion, *Quid me fiat, parvi curas*, is corrupted, since the best copies have *parvi pendas*. Neither do we find, *Majoris ætimo* (instead of which we make use of *pluris*) though we read in Cicero, *Magni putare honores*. And in Terence, *Te semper maximī feci*. Nor can we say, *Plurimi interest, minimi refert*, but *plurimum interest, minimè refert*.

RULE XXX.

Of Verbs passive, and others which require the Ablative with the Preposition *A* or *Ab*.

1. *Verbs passive frequently require the ablative with the preposition à or ab, as Amor à reginâ.*
2. *Verbs of waiting, separating, distance, asking, receiving, delivering, and nouns of difference, have also the same government.*

EXAMPLES.

All the above verbs frequently require an ablative, which is governed by the preposition *à* or *ab*.

1. The passives, as *Amor à reginâ*, I am beloved by the queen. *Tenéri, regi ab aliquo*, to be possessed, to be governed by a person. *Provisum est nobis óptimè à Deo,*

Deo, God has provided extremely well for us. *Oppugnari ab aliquo*, to be attacked by a person.

2. Verbs of waiting, *Omnia à te expèctat*, he expects every thing of you. *Sperat à rege*, he hopes from the king.

Those of separating, and of distance, *Distat à Lutetiâ vicus ille*, that village is distant from Paris. *Distat argumentatio à veritate*, your argument is wide from truth. *Disjungere, segregare se à bonis*, to separate from, to quit the acquaintance of virtuous people. *Distrahere & divellere aliquem ab aliquo*, to part and to tear away one person from another.

Those of asking, *Hoc à te petit, postulat, flâgitat*, he asks this of you, he begs, he prays you.

Those of receiving, *Accipere ab aliquo*, to receive of a person. *Mutuari ab aliquo*, to borrow of somebody. *Discere ab aliquo*, to learn of somebody.

Those of delivering, *Liberare à periculo*, to free from danger. *Redimere à morte*, to redeem from death. *Eximere à malis*, to exempt from misfortune.

Nouns of difference, *Aliud à libertate*, a different thing from liberty. *Res diversæ à propositâ ratione*, things quite different from the subject proposed.

ANNO TATION.

That the verb passive properly speaking governs nothing of itself.

There are a great many other verbs, which have the ablative with the preposition, as *Ordiri à principio*; *mercari à mercatoribus*; *à se aliquid facere*, Cic. *Sæpe à majoribus natu audivi*, Id. *A me hoc illi dabis*, Id. *A me argentum sumito*, Ter. *Otium à senibus ad potandum ut habeam*, Id. And a multitude of others which may be seen in Sanctius, l. 3. c. 4.

There are likewise several, to which *à* or *ab* is understood, as *Cavere malo*, for *à malo*. *Cibo prohibere & tecto*, Cic. *Liberare curâ, infamiâ*, Id. &c.

Hence it appears that this case is not properly governed by the verb passive, nor by the other verbs which have it after them, but only by the preposition: for as Sanctius says, the passive wants nothing but its nominative to make its construction and speech complete. *Amantur boni*, honest people are beloved. If I add *ab omnibus*, it is *ab* that governs this case, to denote from whence comes this love. For *à*, generally speaking, signifies only *à parte*, and may be put every where in this sense, and after all sorts of verbs; while the passives of themselves are indifferent to this government,

vernment. For which reason Metellus writing to Cicero has made use of *per*. *Non existimāram fratrem meum per te oppugnatum iri*, in the same sense as *ab*; as we see by Cicero's answer, who says to him, *Quod scribis non oportuisse fratrem tuum à me oppugnari*, &c. And in the oration *pro domo sua*, he has indifferently made use of both particles, *à* and *per*: *Nisi ab improbis expulsus essem; et per bonos restitutus*. In the same manner as in the 11th epist. of the 3d book, *De mercenariis, nisi jam aliquid factum est per Flaccum, fiet à me*.

Besides there are many occasions on which this *à* or *ab* can neither be put nor understood, *Animus in curas diducitur omnes*, Virg. And sometimes it is even more elegant to give it a dative, as Sylvius observes; *Pacificatio quæ neque senatui, neque populo, neque cuiquam bono probatur*, Cic. *Nulla tuarum audita mihi neque visa sororum*, Virg. *Dilecti tibi poetæ*, Hor. *Formidatam Parthis te principe Roman*, Hor. *Cui lectu potenter erit res*, Hor. Which is still more common among the Greeks, *τῶν ἐμοὶ πεπραγμένων*, Demosth. the feats performed by me. And an infinite number of others of the like sort. See the 12th rule of the datives.

Of the verbs called neuter passives, veneo, vapulo, &c.

We have already made mention of these verbs at the end of the preterites, vol. i. p. 305. where we have shewn that they are real actives. Hence Sanctius observes that it is bad Latin to say *Servi veneunt à mangone*, are sold by him. And the grammarians can give no other authority for it but the answer of Fabricius, who, as Quintilian saith, having publicly given his vote for raising a bad man to the consulate, made answer to those who expressed their surprise, *A civè se spoliari malle quàm ab hoste venire*, Quintil. lib. 2. cap. 1. Which hath the less weight on this occasion, as Cicero quoting this very expression of Fabricius in his second book de Orat. gives it differently, *Malo*, says he, *compilari quàm venire*; than to be carried to be sold. For *veneo* comes only from *venum* and *eo*. And therefore it is no more Latin to say *venire ab aliquo*, than *ire ab aliquo*. However, if we should take it in a different sense from the passive, we may say for instance, *Servi veneunt à Cicerone*, that is, are carried to be sold in the behalf or by the order and command of Cicero: and as Plautus saith, *Ubi sunt qui amant à Lenone?*

Neither is *Vapulare ab aliquo* Latin, according to the same Sanctius, though it has also the authority of Quintilian, who, speaking of a particular witness, says, *Testis in reum rogatus, an ab reo fustibus vapulasset; et innocens inquit*. But Tullus Rufianus, an ancient professor of eloquence, mentioning this same passage concerning this witness, says: *Et testis interrogatus ab reo num fustibus vapulasset? innocens inquit*. Which gives room to suspect, that those passages of Quintilian were corrupted. For *vapulo* properly signifies no more than *ploro*, as we have already observed, vol. i. p. 307. So that this would be said by an ellipsis; *num fustibus expertus ejulasset*.

RULE XXXI.

Of the matter of which any thing is composed.

The matter of which any thing is composed, is put in the ablative with the preposition ex or è, as Vas è gemmis.

EXAMPLES.

The matter of which any thing is composed, is put in the ablative with the preposition *ex* or *è*, as *Vas è gemmis*, a vessel made of diamonds. *Imàgo ex ære*, a brazen image. *Signum ex marmore*, a marble statue. *Pócula ex auro*, golden cups.

ANNOTATION.

Sometimes we meet with the matter in the genitive, as *Nummus argenti*; *crateres argenti*, Pers. Which seems to agree perfectly with the French, *une tasse d'argent*, and is only an imitation of the Greeks, who use this case, with the preposition *ἐκ* understood. Which we might resolve in Latin by a general noun, *ex re*, or *ex materiâ argenti*, pursuant to what we have observed, v. 2. p. 63.

RULE XXXII.

Of those Nouns that are put in the Ablative with a Preposition.

Nouns signifying punishment, part, cause, instrument, manner, or reason of a thing, are put in the ablative.

EXAMPLES.

All the following nouns are put in the ablative after most verbs.

1. The punishment, *plecti cápite*, Cic. to be punished with death. *Punire supplicio*, Cic. to put to death. *Pœná affici*, Cic. to be punished. *Vitia hóminum, damnis, ignomíniis, vînculis, verbéribus, exíliis, morte multántur*, Cic. human vices are punished with fines, ignominy, imprisonment, whipping, exile, and death.

2. A part, *Ut totâ mente atque ómnibus ártibus contremíscam*, Cic. that I be chilled with fear, and tremble every joint of me. *Naso plus vidére, quàm óculis*, to distinguish better by his smell than by his sight.

3. The cause, *Ardet dolóre & irâ*, he is inflamed with grief and anger: that is, grief and anger are the cause of his being inflamed. *Dubitatióne æstuat*, he is in a quandary. *Culpá palléscit*, he is pale through guilt.

guilt. *Licentiâ deterior fit*, he grows worse by being indulged.

4. The instrument, *Perfodere sagittis*, to pierce with arrows. *Lapidibus obrúere*, to overpower with stones. *Ludere pilâ, & duodecim scrupis*, to play at tennis and at draughts.

5. The manner or the reason, *Auctus prædá*, loaded with booty. *Florere laude*, to be greatly praised. *Affari superbâ voce*, to speak haughtily. *Lento gradu procedere*, to walk slowly. *Régio apparátu exceptus*, received with regal magnificence.

A N N O T A T I O N.

In all these nouns we understand the preposition governing the ablative, as sufficiently appears from the vulgar languages in which it is always expressed.

This is manifest even in regard to the instrument: *Percutere baculo*, to strike with a stick. And the Greeks likewise do frequently use the preposition.

But the reason why it is not generally put in Latin, says Sanctius, is because it might occasion ambiguity. For when you say, for example, *tetigi illum cum hastâ*, one might doubt your meaning, whether you touched him and his spear, or whether you only touched him with a spear. Hence the *cum* is generally omitted, and the examples which Sanctius brings to prove the contrary, are suspicious, or imply a different sense, as may be seen in Vossius, *lib. de construct.*

True it is that sometimes we use other prepositions on this occasion, as *Exercere solum sub vomere*, Virg. *Castor trujectus ab ense*, Ovid. *Sempè que de manu cibos & aquam præbere*, Colum. And in the Vulgate Bible we frequently find the preposition *in*, agreeably to the Hebrew phrase; *Règes eos in virgâ ferrâ. Prævaluit David in fundâ & lapidæ. Domine, si percutimus in gladio?* and the like.

In regard to the other nouns of the cause and the manner, they are sometimes used with a preposition also; for as Ovid says, *Felix nato & conjuge*, Cicero says, *Ab omni laude felicior*. And in like manner when we say, *Jove natus*; *genere Afer*; *domo Siculus*, we must always understand *à*, or *ab*. *Elisa mulier domo Phœnix*, in Solinus, that is, *A domo Phœnix*. Just as Cicero has expressed himself with the preposition, *Ab his rebus vacua atque nuda est; laborat ex renibus*. And Terence, *E dolore, præ dolore, præ gaudio, quâ de causâ*, and the like.

R U L E XXXIII.

Of particular Verbs that govern the Ablative, some of which have likewise the Accusative.

1. Pólleo, affícior, dono, sterno, dignor, govern an ablative.
2. Vescor, fungor, fruor, utor, and pótiór,

govern also an ablative, and sometimes an accusative.

EXAMPLES.

1. This rule is only an appendix to the foregoing, where we have seen that several verbs govern an ablative, which might be included in the cause or the manner: *Pollére ópibus*, to have great credit, power, or wealth. *A'ffici gaúdio*, to rejoice. *Donáre civítate*, to grant the freedom of the city. *Stérnere flóribus*, to strew with flowers. *Dignári áliquem amóre*, to esteem a person worthy of his affection. *Qui apud nos hoc nómine dignántur*, Cic. who amongst us are honoured with this name. *Cultu & honóre dignári*, Cic. in a passive sense; to be esteemed worthy of honour and respect.

2. The following govern also the ablative, and sometimes the accusative, being considered as verbs active: *Vesci carne*, and *carnes*, to eat flesh. *Fungi áliquo múnere*, Cæs. to discharge an office. *Functus off'icio*, and *off'icium*, Ter. who has done his duty. *Fungi vice*, Hor. *vicem*, Liv. to do his duty. *Vir bonus útitur mundo*, *non frúitur*, a good man makes use of the things of this world, but does not set his heart upon them. *Ad agrum fruéndum alléctat senéctus*, old age invites us to enjoy the pleasure of the country. *Uti áliquo familiáriter*, Cic. to be very intimate with a person. *Útere ut voles óperam meam*, Plaut. make what use of me you please. *Mea bona utántur sine*, Ter. let them enjoy my estate. And in like manner *abútor*. *Óperam abútitur*, Ter. he loses his labour. *Potíri império*, to enjoy the supreme command, *Potíri gaudio*, Ter. to be extremely merry. *Urbem potitúrus*, Cic. about to become master of the city. *Pátria potítur cómoda*, he enjoys all paternal advantages.

ANNOTATION.

1. We say also *potiri rerum*, *voluptatum*, *urbis*, *regni*, Cic. and other genitives, which are always governed by an ablative understood, as *facultate*, *potentiá*, and the like.

2. There are a great many more verbs which govern the ablative, as *Lætor*, *gaudeo*, *gestio novis rebus*. *Delector*, *oblecto*, and *oblector*, *tristor*, *nitor*, *fraudo*, *fraudare se victu*; *vivere lactucis*,
vicitare

vicitare leguminibus; parietem cruore linire; gloriari victoriâ, Cæs. and an infinite number of others. But we may refer them to the precedent rule of the manner and the cause, or we may say in general that there is a preposition understood; as appears by Cicero's expressing it, *In hoc delector; de lucro vivere; gloriari de divitiis; in hujus vitâ nititur salus civitatis;* and the like. Thus when Lucilius, Ter. Appul. Plaut. say, *Quid me fiet?* And Cic. *Quid Tullia meâ sit factum?* even according to Gruterus's edition, we are to understand *de*, as he expresses it in another place, *Quid de P. Clodio fiat?* And Ter. *Scd de fratre meo quid fiet?* &c.

RULE XXXIV.

Of the Ablative Absolute.

The ablative absolute is put every where by itself, as me consule feci, reginâ venturâ.

EXAMPLES.

We give the name of ablative absolute to that which stands alone, and as it were independent in a sentence. And this ablative is put every where, whether in speaking of two different things or persons, or whether in speaking of one only; as *Me consule id feci*, I did that when I was consul. *Reginâ venturâ, magnum erat in urbe gaudium*, the queen being expected, there was great joy in the city. *Me duce ad hunc voti finem veni*, Ovid, I compassed this design myself, by my own conduct. *Brevitatem secutus sum te magistro*, Cic. I have been more concise after your example.

ANNOTATION.

This same ablative which they call absolute, and seems independent, is governed nevertheless by a preposition understood, for *me consule*, implies *sub me consule*. *Reginâ venturâ*, means, *de reginâ venturâ*, and the rest in the same manner, just as Horace says, *Sub duce qui templis Parthorum signa restat*: Pyrrhus in Cic. *Do volentibus, cum magnis diis*, Offic. 1. and T. Liv. *Cum diis bene juvantibus*: which we should express by this ablative absolute.

Sometimes the preposition *in* is understood, as in Martial.

Temporibusque malis, ausus es esse bonus.

That is, *in temporibus*. And in Cicero, *Quod me in forum vocas, eò vocas unde etiam bonis meis rebus fugiebam*, ad Att. that is, *in bonis rebus*. Ovid has even expressed it,

Mens antiqua tamen fractâ quoque mansit in urnâ.

But to denote what has happened in the course of time, we ought rather to understand *à* or *ab*, with this ablative, *Oppressâ libertate patric, nihil est quod speremus amplius*, Cic. that is, *ab oppressâ libertate*, in the same sense as we say *à cœnâ, à prandio*, after supper, after dinner, and the like; just as Cicero has expressed himself writing to Dolabeila, *Non licet tibi jam à tantis rebus gestis, non tui similem esse*, after such great exploits.

Hereby it appears that it is not true, absolutely speaking, that this ablative cannot be used in a sentence, except when there are two things or two different persons. For if this depends intirely on the preposition, this difference of person has nothing to do with the subject, at least in regard to grammar. Hence it is right to say; *Me duce ad hunc voti finem, me milite veni*, Ovid. *Et lætos fecit se consule factos*, Luc. And Cicero abounds in such examples. *Non potes effugere hujus culpæ pœnam te patrono. Tenebam memoriâ, nobis consulibus. Memineram nobis privatis cætera. Quæ ornamenta in Sexto Claudio esse voluisti te consule. Mihi quidem neque pueris nobis M. Scaurus C. Mario cedere videbatur.* And Cæsar speaks thus of himself; *Dictatore habente comitia Cæsare, consules creantur J. Cæsar & P. Servilius.*

But this way of speaking is common enough, when this ablative denotes a diversity of time and condition, though in the same person. Hereof we shall give more particular examples. *Te vidente vides*, Plaut. *Qui se vidente amicam patiatur suam*, &c. Ter. *Hibericas herbas se solo nequicquam intelligente dicebat*, Quin. lib. 8. *Te volente misisti*, Idem declam. 4. *Quibus occultatis (Tyriis) Sidona devecti sunt*, Curt. lib. 4. c. 4. *Iterùm censente in Trebianis legatam pecuniam transferre concederetur, obtinere non potuit*, Suet. in Tiber. *Absumique etiam se inspectante patitur*, Plin. *Prodente se auctor est M. Varro*, Id. *Horum supra centum viginti millia fuisse, se prodente Ciesias scribit*, Id. *Se audiente locuples auctor scribit Thucydides*, Cic. *Nobis vigilantibus, & multum in posterum providentibus*, Pop. Romano consentiente, *erimus profectò liberi, brevi tempore*, Id. *Moderante Tiberio ne plures quàm quatuor candidatos commendaret*, Tac. Tiberius directing affairs in such a manner, that he promised not to name more than four candidates. And others of the like sort, which may be seen in Sanctius and elsewhere.

This shews that Despauter had no great reason to find fault with this phrase, which Priscian maintains to be good Latin, *Me legente proficio*; and as he believed that no Latin author ever expressed himself in that manner, it proves that he was less versed in the writings of the ancients, than those who came after him.

RULE XXXV.

Of some Particles which govern different cases.

Ecce, and en, govern a nominative or an accusative.

O, heu, proh, govern a nominative, accusative, or vocative.

Hei, and væ, have only a dative.

EXAMPLES.

These two adverbs *ecce, en*, govern either a nominative, or an accusative; as *En Priamus*, Virg. behold Priamus. *En tectum, en tégulas*, Plaut. behold the roof, behold the tiles. *Ecce*

Ecce illa tempēstas, behold that storm. *Ecce miserum hōminem*, behold that wretched man.

The interjections, *O! heu! proh!* govern either the nominative, accusative, or vocative.

O qualis domus! O what a house! *O me pēditum!* wretched me! *O Dave, itāne contēmnor abs te?* O Davus, dost thou despise me thus? -

Heu nīmium felix! O too happy! *Heu pietas, heu prisca fides!* alas, where is the religion and fidelity of former days! *Heu stirpem invīsam!* Virg. O unhappy race!

Proh dolor! O lamentable! *Prō deūm, atque hōminum fidem!* Ter. Cic. ye gods! ye men! *Prō sancte Jupiter!* Cic. O sacred Jupiter!

Hei! and *væ!* are always joined to a dative; *Hei mihi!* ah me! *Væ tibi!* wo to you!

A N N O T A T I O N.

Ecce, and *en*, more usually govern an accusative, when they denote any kind of reproach. *En animum & mentem*, there's a bright genius for you. In sudden things, Cicero frequently useth the dative with *ecce*. *Epistolam cūm à te avidè expectarem, ecce tibi nuncius venit.* But considering it strictly, this *tibi* is only a relative dative, and the meaning is, *behold a messenger who is come to tell me this of you, or concerning you.*

Therefore it is observable, that properly speaking, these adverbs and interjections govern no case. For which reason we have placed this rule after the rest, as a thing that may be omitted, since the following noun constantly depends on the verb which is understood. Thus when Cicero says, *En crimen, en causa*, that is, *en est crimen, en est causa*. When we say, *Ecce illum*, we understand *vide* or *respice*, and the like. Just as in Greek, ἴδε, ἴδε, though taken adverbially for *en* and *ecce*, are real imperatives of the 2. aor. of ἴδω, and ἴδομαι, to see, to know.

It is the same in regard to *O*, when we say, *O præclarum custodem!* we understand *habemus*. *O me miserum!* sup. *sentio*. For that the particle *O* does not govern this case, appears from its being frequently omitted. *Mè miserum*, Ter. as likewise from several passages, where it cannot be even understood, as *Hæccine flagitia! jocularē audaciam!* Ter. where according to Donatus, we must understand only *audio*, or *dicis*.

In regard to the interjections *hei* and *væ*, so far are they from being capable of governing any cases, that they are not so much as significative words, but serve only to express the emotions of the mind, *Hei mihi! væ tibi!* where we always understand *est*, as if *væ* were a noun. Just as in the Vulgate we read, *Væ unum vbiit: veniunt duo væ post hæc, &c.*

RULE XXXVI.

Of the reciprocal Pronouns *sui* and *suus*.

To avoid ambiguity, let the reciprocal pronoun refer to the principal noun only.

EXAMPLES.

We have placed this rule the last, because it appears somewhat more difficult, and supposeth a knowledge of the others. But there is nothing more natural, when once it is rightly considered.

These two pronouns relative *sui* & *suus*, are called reciprocals, because they refer the third person back to itself. As when I say, *Cato se interfecit*, Cato has killed himself; this pronoun *se*, refers Cato to Cato himself. And in like manner, *Ipse se diligit*, he loves himself. *Lóquitur secum*, he talks to himself. *Sui semper similis*, always like himself, &c.

Therefore if we want to refer to the case immediately preceding the verb in the natural order, we make use of the reciprocal to avoid ambiguity; *Cæsar Ariovisto dixit, non sese Gallis, sed Gallos sibi bellum intulisse*, Cæsar told Ariovistus, that it was not he who had declared war against the Gauls, but the Gauls against him: where it appears that *sese* and *sibi* refer to Cæsar, as to the nominative, which immediately precedes the verb in the natural order of construction.

But if there is no danger of ambiguity, we may put indifferently, either a reciprocal, or one of these relatives, *ille*, *ipse*, *hic*, *is*, in the same place, and in the same sense; as *Est verò fortunatus ille, cujus ex salute non minor penè ad omnes, quàm ad illum ventúra sit, lætítia pervenerit*, Cic. Marcellus is happy to find that his preservation is as dear to the whole community, as to himself: where it is obvious that he might have said *ad se*. And in like manner, *Omnes boni, quantum in ipsis fuit, Cæsarem interfecerunt*; all the honest party, as much as in them lay, had a share in Cæsar's death: where he might have said, *quantum in se fuit*.

On the contrary, authors put the reciprocal also, where they might have used the relative, *Medeam prædicant in fugá, fratris sui membra in iis locis quæ se parens persequeretur dissipavisse*, Cic. Medea in her flight is

said to have scattered her brother's limbs wherever her father was in pursuit of her: where he might have said, *quà eam persequeretur*. *Orare jussit, si se ames, hera, jam ut ad sese venias*, Ter. she bid me tell you, that she begs, if you have any love for her, you will come and see her: where he might have said, *Si eam ames, ut ad eam venias*. *Hæc propterea de me dixi, ut mihi Tubero, cum de se eadem dicerem, ignosceret*, Cic. I have said this concerning myself, to the end that Tubero might excuse me, if I said the same of him: *Cum de ipso eadem dicerem*, would have done as well.

A N N O T A T I O N.

It is therefore evident that all the rule we have to observe on this occasion, is to avoid obscurity.

Now in the first and second person there can never be any ambiguity, and therefore we may say in the above-mentioned example: *Ut mihi Tubero, cum de se*, or *cum de illo, eadem dicerem, ignosceret*. We may say, *Cepi columbam in nido suo*, or *in nido ejus*, or *in nido ipsius*. Just as Terence hath, *Timet ne deserat se for eam*, in Andr. she is afraid lest you forsake her; and further on, *Meritam esse ut memor esses sui for ejus*. And Cicero, *Mihi gratias agunt quod se reges meâ sententiâ appellaverim*. *Suis eum certis propriisque criminibus accusabo*. *Non emit à te enim, sed priusquam tu suum sibi venderes, ipse possedit*. And the like.

It is the same upon other occasions, where the only rule is to avoid ambiguity. *Vix tamen sibi de meâ voluntate concessum est*, Cic. Where *sibi* stands expressly for *illi*, as Manutius observeth. Thus we may say, *Supplicium sumpsit de famoso fure cum sociis suis*,⁶ or *sociis ejus*, because the sense is clear: but with the copulative conjunction we should not say, *Sumpsit supplicium de fure et sociis suis*, but only *ejus*; because as *suis* then refers to the nominative of the verb, it would look as if this were said of the companions of the person that punishes. Just as when Cicero saith, *Cererem esse sublata à Verre ex templis suis*; *suis* refers to *Cererem*, as to the case which immediately precedes the verb *esse*. Which might be explained otherwise, *Quod Ceres à Verre sublata sit ex templis suis*; because *suis* would always refer to *Ceres*, the nominative of the verb. But we should not say, *Verres sustulit Cererem ex templis suis*; because *suis* would then refer to *Verres*, as now the nominative of the verb, so that to remove all ambiguity, we should say, *ex templis ejus*.

And so true is this rule, that except in this case we frequently find both the relative and the reciprocal referring to the same person. *Abisari Alexander nuntiare jussit, si gravaretur ad se venire, ipsum ad eum esse venturum*, Curt. where *se* and *ipsum* both refer to Alexander. *In provinciâ pacatissimâ ita se gessit, ut ei pacem esse expediret*, Cic. where *se* and *ei* both refer to Ligarius, in favour of whom he is speaking.

What wonder then is it, if they put the reciprocal, though without any relation to the nominative of the verb, when it can occasion no ambiguity, as Virgil speaking of Dido's nurse, *Namque suam patriâ antiquâ cinis ater habebat*, where *suam* refers to Dido, though *cinis* be the nominative of the verb. Valerius Maximus speaking of Metellus, *Tectum continuè in statum suum restituit*, where *suum* refers to *tectum*, and not to Metellus.

Cicero in his second book of Offices says of Dionysius the tyrant, *Candente carbone sibi adurebat capillum*, where *sibi* refers to Dionysius, because it is the nominative of the verb *adurebat*. And in the fifth book of his Tusculan Questions, mentioning the same subject, he says, *Dionysius filias suas tondere docuit, instituitque ut candentibus juglandium putaminibus barbam sibi et capillum adurerent*; where *sibi* is no longer referred to the nominative of the verb *adurerent*, which are his daughters, but to Dionysius himself, because the sense sheweth there can be no ambiguity, since his daughters have no beard. But if it was only, *Dionysius instituit ut filiarum suarum capillum sibi adurerent*, this might be understood of his daughters' hair, because he has expressed them by the reciprocal *suarum*; and to remove all ambiguity we should say, *Ut capillum ipsi (Dionysio) adurerent*.

But take notice that the ambiguity arises chiefly on these occasions, where there are two third persons, and especially where there happen to be two different verbs, as *Pater jussit filio ut iret in cubiculum suum. Verres rogat Dolabellam ut de sua provinciâ decedat*. For then we must distinguish by the sense, and consider which is the principal person in the sentence, in order generally to refer the reciprocal to its nominative. Thus when Cicero saith, *Tum Pythius piscatores ad se vocavit, et ab his petivit ut ante suos hortos posterâ die piscarentur*, Offic. 1. He ought not to have expressed himself otherwise, because the verb *petivit* has *Pythius* before it for its nominative, to whom these gardens belong, and who is the principal nominative. But if he had meant the fishermen's gardens, he should have said *hortos ipsorum*, to prevent ambiguity: as he said of Milo, *Obviam fit Clodio ante fundum ejus, nempe Clodii*.

In the same manner we say, *Regis est gubernare suos. Hunc sui cives ejecerunt*, because though one would think that this reciprocal does not refer to the nominative of the verb, yet it certainly amounts to this sense, as appears by altering it thus; *Regis officium est ut gubernet cives suos. Hic ejectus est à suis civibus*. For the same reason we say, *Trahit sua quemque voluptas, Virg. Justitia reddit suum cuique. Suo gladio hunc jugulo. Negligere quid de se quisque sentiat est dissoluti, Cic.* Because the meaning is, *Dissolutus negligit quid de se à quoque dicatur. Suo gladio hic jugulatur. Quisque à voluptate sua trahitur. Quisque à justitiâ accipit suum*.

Therefore whenever there is a periphrasis, or a perplexed meaning with the reciprocal, it ought always to be reduced to its natural order, to see which is the nominative of the verb that it refers to, as in Cicero's Offices, *Ex quo, quia suum cujusque fit quod cuique obtingit, id quisque teneat*. We must reduce this, and say, *Quia ex eo tempore prædium cujusque fit suum prædium, id quisque teneat, &c.* Where

we see, that *suum* constantly refers to the nominative of the verb, which is *teneat*. And the rest in the same manner.

The reciprocal generally goes before *quisque*: as may be seen in the preceding examples, and in this: *Num ista societas talis est, ut nihil suum cujusque sit*, Cic. Though Virgil has expressed it otherwise: *Quisque suos patimur manes*. Which is rare.

With *inter* we say: *Contendunt docti inter se*, and *contentio est doctorum inter se*, or *inter ipsos*. *Damonem & Pythiam ferunt hoc animo inter se fuisse*. *Inter se omnes partes corporis quodam lepore consentiunt*. *Una spes est salutis, istorum inter istos dissensio*, Cic. and the like.

 B O O K VI.

PARTICULAR REMARKS

on all the Parts of Speech.

AFTER having exhibited a general idea of construction in the introduction to the syntax, and shewn the application thereof in the particular rules, I propose giving some other remarks on the several words of which speech is composed; and I flatter myself that even such as have made some progress in the Latin tongue, will meet here with a variety of agreeable and useful observations, as well for discovering the real foundation of the language, as for understanding the different authors, and writing with elegance and purity. I shall only advise those who are desirous of attaining the real principles of language in a higher degree of perfection, to see what has been said on this subject in the general and rational grammar,* where, if I am not mistaken, even the most curious will find abundant matter of entertainment.

SECTION I.

REMARKS ON THE NOUNS.

CHAPTER I.

Of Nouns Common, Doubtful, and Epicene.

 1. *Of Common Nouns.*

THERE are a great many nouns, whose signification agreeth with both sexes, though they never occur in construction with an adjective feminine. Such is *homo*; for we should not say, *hominem malam*, as Charisius observes; and it is a mistake, according to Vossius, in the transcriber of Plautus, to read *Hominis miseræ misereri*, where the best manuscripts have *Hominis miserè miseri*.

* This work was translated a few years ago by the same hand as the rest of the grammatical pieces of Messieurs de Port Royal, and printed for J. Nourse (now F. WINGRAVE) in the Strand.

And

And if Sulpicius in his letter to Cicero, says of his daughter Tullia, *Homo nata est*, this does not prove that it is of the feminine gender, since in Terence a woman says, *Virum me natam vellem*: and it is in the same signification that Plautus likewise says, *Fures estis ambæ*, that is, *vos ambæ femine fures estis*. For *fur* of itself is never joined with an adjective feminine.

But we shall divide these nouns into two classes, first those which Vossius believes to be common in their signification only, and next those which are common likewise in their construction.

II. Nouns common in their signification only.

ADVENA always masculine in construction. And in like manner,

TRANSVENA and CONVENA (from whence cometh *Convener*, the inhabitants of Comings in Gascony) for as the Æolics terminated in A, the masculines of the first declension in ας, as *ἑυβοια Ζεὺς*; for *ἑυβοίης*, the Latins, ever fond of imitating them, have frequently given the same gender to this same termination; and hence it is that we have such a number of nouns masculine in A.

AGRICOLA, likewise CELICOLA and RURNICOLA.

ALIENIGENA, in the same manner INDIGENA, and such like.

ASSECLA, a follower, or attendant; and in like manner several nouns which of their nature are adjectives.

AURICA.

CAMPLUS; though the Greeks say *ἡ κάμπος*, which has led several into a mistake. See the genders, vol. i. p. 57.

CLIENS, masc. we say CLIENTA in the feminine; *Jam clientas reperi*, Plaut.

Honestæ purpuræ clientæ, Hor.

COCLES, EQUES.

EXUL; therefore we should not say *vaga exul*, but *vaga & exul*; nor *ejectam caulom reducere*, but *ejectam in exilium reducere*.

FUR. See the beginning of this chap.

HOMICIDA, and the like.

PARRICIDA, and the like.

HOMO. See the beginning of this chap.

But *nemo* is sometimes feminine, *Vicinam neminem amo magis*, Plaut.

because this noun is become in some measure an adjective, and frequently taken for *nullus*, as in Cicero, *Facio plus omnium hominum neminem*. The difference is, that *nemo* is properly said only of men, whereas *nullus* is said of every thing. Where we are to observe nevertheless, that not only Virgil has said, *Divum nemo*, but even Cicero himself, *Nemo nec homo, nec Deus*.

INDEX, though its signification is feminine, *Orationis indicem vocem*, Cic.

JUVENIS indeed is common in its signification, *Cornelia juvenis est, & adhuc parere potest*, Plin. but it is always masc. in its construction. Therefore in this verse of Catullus we should read betwixt two commas *Cernitis, inupta, juvenes*, that is, *vos inupta, cernitis juvenes*, as Vossius observes, contrary to the opinion of Alvarez.

HOSPES, common in its signification, *Hospite cymba*, Stat. but masc. in construction. In the feminine we say *hospita*. *Servitia Dionis hospita*, Cic.

INTERPRES. *Interprete lingua*, Hor.

LANISTA. LIXA. LATRO.

OBSES. *Sententiam obsidem perpetua in Remp. Voluntatis*, Cic.

OPIFEX. *Apes opifices*, Varro.

PEDES. PINCERNA. PRESUL.

PRINCEPS. *Principes famina*, Plin.

PUGIL. *Si qua est habitior lauis, pugilem esse aiunt*, Ter.

RABELA.

SENEK. *Tua amica senex*, Varro in Priscian.

And if any one should pretend to say that these nouns are common in construction, because they sometimes denote two sexes, or two kinds, and are joined to a substantive feminine; the same reason would prove that *testis* is likewise of the neuter gender, because Horace says, *Testis Metaurum flumen*; and that *pecus*, *pecoris*, is of the feminine, since it denotes both kinds, though it is not Latin to say of a sheep, *Lanigera pecoris*.

†

III.

III. *Nouns Common that are put in both Genders.*

There are other nouns that are put in both genders, the greatest part of which are as follow.

- ADOLESCENS. *Optimæ adolescenti facere injuriam*, Ter.
- AFFINIS. *Affinis tua*, Cic.
- ANTISTES. *Perita antistes*, Val. Max. Though we read also *antistita*, Plaut. Cic.
- AUTOR. *Autor optima*, Ovid. It is more usual in the masc. And Terullian has made use of *auctrix*, for the fem. But Servius observeth that the nouns in TOR, form their feminine in TRIX, only when they are derived from a verb, as from *lego*, cometh *lector*, which makes *lectrix*; whereas the others under a single termination, are generally common, *senator*, *balneator*, &c. To which he adds, that *autor*, coming from *autoritas*, is common, but when coming from *augeo*, we say *auctor divitiarum*, and *auctrix patrimonii*.
- AUGUR. *Augur cassa futuri*, Stat. But more usually in the masc.
- BOS. *Abstractæque boves*, Virg. It is even more usually in the fem. except when we intend to express particularly the males.
- CANIS. *Visæque canes ululare per umbram*, Virg. as quoted by Seneca, though others read *visi canes*. But this noun is more usual in the feminine, when it denotes the rage and fury of this animal, because it more properly belongs to the female.
- CIVIS. *Civis Romana*, Cic.
- COMES. *Comitem suam destituit*, Ovid. But it is more usual in the masc.
- CONJUX. *Antiquus conjux*, Virg. *Regia conjux*, Id.
- CONVIVA. *Conveni omnes convivas meas*, Pompon.
- CUSTOS. *Custos vestra*, Plaut.
- DUX. *Quâ fidunt duce nocturnâ Phœnices in alto*, Cic. Acad. 2.
- HÆRES. *Si sua hæres abstineat se bonis*, Tryphon.
- HOSTIS. *Studiorum perniciosissima hostis*, Quintil.
- INFANS. *Infantem suam reportavit*, Quint.
- JUDEX. *Sumus tam sævâ judice sotes*, Luc. But it is more usual in the masc.
- MILES. *Novâ miles eram*, Ovid. But more frequently in the masc.
- MUNICEPS. *Municipem suam*, Plin.
- PARENS. *Alma parens*, Virg. Though Charisius takes notice that anciently it was only masc. and that Medea, in Pacuvius, looking for her mother, said, *Ut mihi potestatem dvis inquirendi mei parentis*.
- PATRUELIS. *Si mihi patruelis nulla manet*, Pers.
- SUS. *Amica luto sus*, Hor. *Immundi sues*, Virg.
- TESTIS. *Inductâ teste in senatum*, Sueton. But oftener in the masc.
- VATES. *Tuque, ô sanctissima vates*, Virg.
- VINDEX. *Tu saltem debita vindex huc ades*, Stat. But more usual in the masculine:

But we are to observe that some of the above nouns seem to be rather adjectives, as *adolescens*, *affinis*; with which, strictly speaking, *homo* and *mulier* are understood; though this makes no difference in regard to practice, since it is sufficient to know that they have been used by the ancients in both genders.

We must also take notice that there are some particular words in ecclesiastic writers, in the use of which these writers are to be our guides, because in this respect we cannot build upon profane authority. Such is the word *martyr*, which is frequently fem. in the Fathers, though in profane authors it is only masc.

IV. *Of Doubtful Nouns.*

We must likewise recall to mind what has been said in the introduction to genders, vol. i. p. 1, concerning the difference between the Common and the Doubtful; and that a doubtful noun having in

one part of the sentence been put in one gender, may in another part be put in another. Thus we find in Ovid :

*Est specus exesi structurâ pumicis asper,
Non homini facilis, non adeunda feræ.*

Where we see that *specus* is joined with *asper* in the first verse, as masculine ; and with *adeunda* in the second, as feminine. Yet this seems to be a kind of licence, more excusable in poets than in orators.

V. Of *Epicenes*.

We have already mentioned these nouns in the first rule of genders, vol. i. p. 5, and in the last, p. 55. The word *EPICENE* is of Greek derivation, and cannot be rendered by a single term in Latin ; so that it is speaking with impropriety to call these nouns, either *communia*, or *promiscua*. For as the ancients called κοινόν, *commune*, that noun which includes within itself the two genders ; so they have given the name of ἐπίκοινων, that is *supercommune*, to that noun which had something more than the common in this respect, that it included both kinds under one gender.

And at first they made use of this term only to express the names either of such animals as were least known to them, or whose males were not so easy to distinguish from the females. Hence Varro takes notice, that anciently *columba* was epicene, and included the male as well as the female ; but when pigeons were grown more tame, the male was called *columbus*, and the female *columba*. Festus observes that Numa's laws had *agnum feminam*, for *agnam*. And this confusion of genders has still continued in a great many nouns, though their kind is sufficiently distinguished, as *vulpes* and *felis*, feminine ; *elephas*, masculine, &c.

But what is still more remarkable, that which the ancients distinguished, as *puerus*, and *puera*, has sometimes reverted to the same gender ; the word *puer*, a child, agreeing as well with girls as boys, and having been heretofore common, as Charisius takes notice, and likewise Priscian, book 6, and 9. *Sancta puer Saturni filia regina*, Liv. in Odys. *Prima incedit Cereris Proserpina, puer*, Næv. 2 bell. Pun. So that this noun being at length become epicene, a father might call his daughters *pueros meos*, my children (if custom had so determined), as well as *liberos*, which occurs in this sense in the civil law, and of which Gellius has expressly treated in the 12th chapter of his 2d book, where he says moreover, that the ancients used the word *liberos* in the plural, when speaking of a man who had only one son, or one daughter. In like manner to express a female we may very well say *egregium catulum*, a fine kitten, without there being any necessity to put *egregiam*, unless we want to express particularly its sex ; the epicene noun generally following the gender of its termination, and including indeterminately both kinds under this gender, and this termination.

But when they wanted to express the particular sex, they added *masculus* or *femina*, as appears from Columella, and others, *Pavo masculus*, *pavo femina*, &c. ; or else they understood them, as when Plautus said, *Elephas gravida*, that is, *gravida femina*, it being

being impossible that *gravida* should refer to *elephas* masculine, but by understanding some other word between them.

It is by this rule, according to Sanctius, and even to Quintilian, that we ought to explain these passages of Virgil, *Timidi damæ, talpæ oculis capti*, where in all probability the reason of his departing from the gender of the termination, was that he supposed the word *masculi*, to refer to the most worthy: concerning which the reader may likewise see what hath been said in the list of the Epicenes, vol. i. p. 56 and 57.

Sometimes they referred to the masculine according to the termination, though speaking of females, as we read in Pliny, *Polypi pariunt ova tantâ fecunditate, ut multitudinem ovorum occisi non recipiant cavo capitis, quo prægnantes tulere*, where *occisi* refers to *Polypi*, though it is understood of females. Which is still more extraordinary among the Greeks, who do not mind the termination, as when Aristotle saith, *οἱ ὄρνιθες τίκλουσιν*, *hi aves pariunt*, and as he said in another place *ὁ λέων* to signify a lioness, and Homer *τὸν αἶγα* for a she-goat, *τὲς οἴας* for sheep, and the like. This may be referred to the figure of Syllepsis, of which hereafter.

Now it is very ridiculous, says Sanctius, to imagine that the word *epicene* belongs only to birds or quadrupeds. It is applicable also to insects and fishes, and even to man, as we have shown in the word *puer*, and is further proved by all those nouns which are common in their signification only. And this is sufficiently expressed by the explication of the word, and the above given etymology of it.

CHAPTER II.

Remarks on some particular Cases.

I. Of the VOCATIVE.

THE vocative, among the Attics, was always the same as the nominative. Hence these two cases are almost always the same in Latin, and for this same reason they are frequently joined in a sentence, as *Nate meæ vires, mea magna potentia solus*. Virg. *Salve primus omnium parens patriæ appellatione, primus in togâ triumphum, linguæque lauream merite*. Pliny speaking of Cicero. And hereby we see, says Sanctius, that we may express ourselves these ways, *Defende me amice mi, or defende me amicus meus*. See the declensions, vol. i. p. 65, and the remarks on the pronouns which are to follow, chap. i. n. 5.

II. Of the DATIVE and the ABLATIVE.

In Greek the ablative is the same as the dative, hence they have always a great affinity even in Latin. Therefore as the Greeks say *τῷ Ἀντίᾳ*, and the Dorians also, *τῷ Ἀγχίῳ*, *τᾷ ἐπιτομᾷ*, *τᾷ μουσᾷ*, or *ΜΟΥΣΑΙ*, the Latins first made *huic Anchisai, huic epitomai, huic musai* (which is the same as *musæ*) and only dropping the *i*, *hóc Anchisá, hác musá, hác epitomá, &c.* Just as the Æolians

Æolians say τῷ Ἀινίῃ, τὰ μέσσα, τῷ λόγῳ, &c. without *i*. Concerning which you may see what hath been said in the Declensions, vol. i. p. 100, 122, 125.

But what is more remarkable, the Latins have been such imitators of the Æolies, that heretofore they dropped even this *i* or this *e* in the dative as well as in the ablative, in the first declension, and in the others they made these two cases always alike. Hence it is, says Scioppius, that we find in Propertius,

Si placet insultet Lygdame morte mea,

for *morti meæ*. Likewise, *Pilæque feminea turpiter apta manu for manu*, Id. Hence also it is, that taking *me* for *mi*, formed by contraction from *mihî*, and likewise *te* for *tibi*, according to the remark of Dônatus and Festus, we find that Terence says, *Nimis me indulgeo. Te indulgebant*, &c. Hence it is, in fine, that we meet with, *In colli tudentes pabula læta*, Lucr. *Serta procul capiti tantum delapsa jacebant*, Virg. for *tantum capite*, or *à capite*. *Scriberis vario Mæoni carminis alite*, Hor. for *aliti*. For Servius saith it is the same expression as *cernitur ulli*. *Cum temerè anguineo creditur ore manus*, Propert. for *ori*. *Cum capite hoc Stygiæ jam peterentur aquæ*, Id. for *capiti huic*. *Ut mihi non ullo pondere terra foret*, Id. for *ulli ponderi*: in the same sense as Lucretius says,

Ut sua cuique homini nullo sunt pondere membra,

Nec caput est oneri collo:

where it is obvious that *sunt pondere* and *est oneri*, are in the same construction.

— *Aciesque Latinæ*

Concurrunt, hæret pede pes, densusque viro vir, Virg.

where *pede* stands for *pedi*, even according to Linæcer. *Quod haud scio an timens suo corpore posse accidere*, Cicero. And we meet with a great many more, which show, in my opinion, that this principle cannot easily be doubted of. But this remark extends a great deal further, as we shall make appear hereafter, when we come to speak of the pronouns.

CHAPTER III.

Remarks on Numeral Nouns.

I. Of AMBO and DUO.

AMBO and duo are used in the accusative masculine as well as *ambos* and *duos*, according to Charisius. Which is an imitation of the Greeks, who say, τὲς δύο: τὲς ἄμφω.

Si duo præterea tales Idæa tulisset

Terra viros. Virg.

Verùm ubi ductores acie revocaveris amba. Id.

according to the reading not only of Charisius, but also of Servius, who produces several other authorities besides: and this accusative was in the ancient copies of Cicero, as Vossius observeth, who attributes the change to the ignorance of the correctors.

The

The neuter is in Cicero quoted by Accius, *Video sepulchra duo duorum corporum*, in Oratore: where Scioppius, Gruterus, and others, read *dua*. And indeed Quintilian observeth, that they used to say, *dua pondo*, and *trepondo*, and that Messala maintained it was right.

We meet also with *duo* in the accusative feminine, as Scipio Gentilis quotes it, *Tritavia similiter numerata facit personas triginta duo*, Pauli I. C. And Contius cites it from Scevola in the genitive, *Duo millium aureorum*, for *duorum*. But this is rare, whereas the accusative is very common; but we shall show hereafter, that there were a great many more plural nouns of this termination in *o*.

II. Of the other Numeral Nouns.

It is to be observed that though we say, *quindecim*, *sedecim* and the like numbers lower than these, yet in the writings of the ancients we meet more usually with *decem & septem*, *decem & octo*, *decem & novem*, than *septemdecim*, *octodecim*, *novemdecim*, which are almost the only ones in modern use.

Priscian tells us that we should say, *decimus & tertius*, with the conjunction, putting the greater number the first, or *tertius decimus*, without the conjunction, putting the greater number the last; *decimus & quartus*, or *quartus-decimus*, and the rest in the like manner as far as twenty, though we find also *decimus-tertius*, *decimus-quartus*, &c. in very good authors. But as this might have been owing to the mistakes of transcribers who expressed according to their own fancy what they found written in ciphers, it seems to be the safest way to adhere to Priscian's doctrine. *Sententia septima-decima*, is in Cicero. *Nono-decimo anno*, in Ter. and the like in others. We say likewise, *duodeviginti*, for 18, *undeviginti*, for 19. And according to Linacer we may say likewise, *duodetriginta*, for 28, *undequadraginta*, for 39, *undequinquagesimo die*, as in Cicero, and such like.

From twenty to one hundred, if you put a conjunction between the two numbers, the smallest must be placed first, *unus & viginti*, *duo & triginta*, &c. If you do not use the conjunction, you say, *viginti unus*, *viginti duo*, &c. Above a hundred, you always follow the natural order, either without or with the conjunction, *centum unus*, or *centum & unus*, *mille unus*, or *mille & unus*, &c.

But to reckon a thousand, you are to follow the rule of numbers under a hundred. *Sex & viginti millia*, or *viginti sex millia*.

And this rule is observed in the ordinal number; *vicesimus primus*, or *primus et vicesimus*: in the distributive, *viceni singuli*, or *singuli et viceni*: in numeral adverbs, *vicies semel*, or *semel et vices*, &c.

Mille is indeclinable in the singular, though according to Macrobius, formerly they said *mille*, *millis*. In the plural it is declined, *millia*, *ium*, *ibus*. We say indifferently in the singular, *mille homines*, or *mille hominum*: but in the plural we prefer *millia hominum* with the genitive, though it is not true that the other expression was erroneous, as Valla and Linacer imagined.

Tot millia gentes—*Arma ferunt Italæ*, Virg.

Duodecim

Duodecim millia pedites, Liv. *Tritici modios quinque millia*, Cic. *Trecentis millibus mulieribus*, Just. For *millia* is also an adjective, as we shall show hereafter in the chapter of Sesterces; which seems to have escaped those grammarians.

CHAPTER IV.

Of the Motion, or Variation of Adjectives.

THE motion or variation of adjectives may be considered two different ways, either according to the genders, or according to comparison.

I. *Of the Variation according to the Genders.*

Some adjectives have only one termination for the three genders, as *par*, *concor*. And in this number we ought to include *infans*, since we read in Horace, *Infantes statuas*; in Ovid, *Infantia guttura*; and in Valerius Maximus, *Infans puer*.

The others have two terminations, IS and E for the positive degree: OR and US for the comparative. But anciently the termination OR served in this degree for the three genders. *Bellum Punicum posterior*, Plaut.

We find likewise *potis* and *pote*, in all genders.

Qui potis est? inquis: quod amantem injuria talis

Cogit amare magis, sed bene velle minus, Catul.

Where it is obvious that he put *potis* for *pote*, *δυνατός*: as on the contrary he has put *pote* for *potis* in this other verse:

————— *Quantum qui pote plurimum perire.*

And for want of knowing this remark, a great many passages of the ancients have been corrupted; though we do not deny but *pote* is more usual in the neuter. See the 3d chapter of Irregular Verbs, and the first chapter of Adverbs, which are to follow.

There are likewise some that have two different terminations; as *Hic acer*, *hæc acris*, *hoc acre*; or else *hic et hæc acris*, *et hoc acre*; and the same you may say of *saluber*, *alacer*, and others: *alaceris*, says Aseonius, *sive alacer*, *utrumque enim dicimus*. From thence comes *pauper*, in the feminine in Terence, as Dónatus reads it.

Potius quàm in patriâ honestè pauper vivere, in Andr.

Though in Plautus we find, *paupera hæc res est*.

Celer hath for the feminine *celeris*, in Ovid, and for the neuter *celere*, in Ter. in *Phorm*. But *celeris* is also masc. in Cato. Hence as from *celer* comes *celerrimus*, in the superlative, so from *celeris* came *celerissimus*, in Ennius.

Under the adjectives of a single termination we ought likewise to comprehend *Dives*, *hebes*, *sospes*, *teres*, *memor*, *uber*, and some others, though they are not so usual in the neuter. But in Ovid we find, *divitis ingenii*; in Virgil, *teres flagellum*, *memoris ævi*, *pauperis ingenii*, and the like.

The names of countries in AS heretofore were terminated in *is*,
so

so that they said, according to Priscian, *Hic et hæc Arpinatis, et hoc Arpinate*. But because they have changed their termination, they have likewise changed their gender: the termination AS being as well for the neuter as for the other two. *Ad iter Arpinas flexus*, Cic. *Bellum Privernas*, Liv. *Bellum Capenas*, Id. and it would be a mistake, if we believe Vossius, to say, *bellum Capenate*; though Priscian was of opinion that they said, *Hic et hæc Arpinas et hoc Arpinate*; and though Donatus laid it down as a rule that we should say, *Cujate, nostrate, vestratae mancipium*, instead of *cujas, nostras*, &c.

Substantives sometimes become adjectives, and then they receive the variation of the adjectives, as in Virg. *Arcadium magistrum, Laticemque Lyæum*, for *Arcadicum, Lyæum: populum latè regem*, for *regnantem*, and the like. It is false reasoning, to conclude with Sanctius that it is as impossible a substantive should become an adjective, or an adjective become a substantive, as that a substance should be changed into accident. As if we did not see examples to the contrary in all languages, in French, for instance, *chayrin, colère*; the names of colours, *blanc, rouge*, and others, which are sometimes adjectives, and sometimes substantives: and as if it were not a thing merely accidental and indifferent to all sorts of nouns, their being taken to express an accident or a substance.

Even the substantives continuing substantives, have sometimes their variation, as *rex, regina; tibicen, tibicina; coluber, colubra*, &c.

II. Of the Comparison of Nouns.

We have already spoken of the comparatives in the abridgment of this new method, and in the Syntax, rule 27, p. 55, and following.

As the comparative particularly expresseth the quality of the thing, it is plain it cannot agree with nouns substantive. But if we say, *Neronior*, then it is to denote cruelty, and it is an adjective; just as Plautus saith, *Pœnior*, to signify great subtlety and cunning.

Therefore when we read in the aforesaid Plautus, *Meritissimo ejus quæ volet faciemus*; and in Varro, *Villæ pessimo publico ædificatæ*: and in Livy, *pessimo publico aliquid facere*, these are only adjectives, which suppose their substantive by an ellipsis, two or more adjectives agreeing extremely well with the same substantive, as we have shown in the Syntax, rule 1.

It does not agree even with every adjective that expresseth quality, and therefore much less does it agree with others which express none. Thus we see that *Opimus, claudus, canorus, egenus, balbus, almus*, and others, have no degrees of comparison, because custom has settled it otherwise.

To the superlatives in LIMUS, by us mentioned, some add, *agillimus, gracillimus*; and Valla joins also, *docillimus*. But Vossius rejects it, as not founded on authority. Charisius on the contrary, in the chapter of adverbs, says, that of *agilis* and *docilis*, are formed *agilissimus* and *docilissimus*, from whence come *agilissime* and *docilissime*.

As

As to *imbecillimus*, it is true we find it in Seneca, not in the book of consolation to Marcia, where the best copies have *corpus imbecillum*, but in the 85th letter. *Quantulum autem sapienti damus si imbecillimus fortior est?* But *imbecillissimus* occurs also in Celsus, who is a very pure author.

III. Of Defectives, or those which are deprived of some degree of comparison.

Of adjectives, some are

Without the positive, as *prior* and *primus*. To these are added, *deterior deterrimus*, and *potior potissimus*. But one cometh from *deter*, and the other from *potis*. *Uterior* and *ultimus*, may come from *ulter*. *Ocior* and *ocissimus*, come from the Greek, ὀκύτες, which makes ὀκίωτες, in the comparative: and hence it appeareth that *ocior* ought to be written with an *i*, and not with a *y*.

Without the comparative, *nuper* and *nuperrimus*; *novus*, *novissimus*; the last. *Sacer* and *sacerrimus*; *invitus* and *invitissimus*. And in like manner, *Diversus*, *falsus*, *fidus*, *persuasus*, *invisus*, *consultus*, *meritus*, *apricus*, *bellus*, *invictus*, *inclytus*, and some others perhaps, though not so many as people imagine.

Without the superlative, *adolescens*, *adolescentior*; *juvenis*, *ior*; *senex*, *ior*. Likewise, *ingens*, *atur*, *dexter*, *sinister*. For *dextimus* and *sinistimus* are no more than simple positives. *Supinus* forms also *supinior*, in Mart. We meet with *infinitior* and *divitior*, in Cicero, Plautus, and Ovid.

Anterior, hath neither positive nor superlative, no more than *licentior*. But *habitor*, which we read in Terence hath both; *Equum strigosum et malè habitum; sed equitem ejus uberrimum et habitissimum viderunt*, Gell.

IV. Superlatives that are compared.

From the superlative are likewise formed other degrees of comparison; *Cum adolescentulis postremissimis*, Apul. *Proximus* for *vicinus*, forms *proximior*, Seneca; and some others in the same manner.

V. Adjectives that are not compared.

Those of countries, as *Romanus*, *Spartiatà*. Possessives, *Patrius*, *Evandrius*. Numerals, *primus*, *decimus*. Those of matter, *aureus*. Of time, *hesternus*. Those in DUS, *amandus*, *errabundus*. In PLEX, *duplex*; except *simplex*, and *multiplex*. In IMUS, *legitimus*: IVUS, *fugitivus*. Those from *gero* and *fero*, *armiger*, *frugifer*. Likewise *almus*, *balbus*, *canorus*, *canus*, *cicur*, *claudus*, *degener*, *dispar*, *egenus*, *magnanimus*, *mediocris*, *memor*, *mirus*, *vetulus*, *unicus*, and perhaps a few others. But *crispus*, *opimus*, and *silvester*, which Vossius ranks in this number, have their comparative. The first we find more than once in Pliny; *Crispiores jubæ leonum*, lib. 8. c. 16. *Crispioris elegantie materies*, l. 13. c. 9. The second is in Gellius, *Membra opimiora*, fatter, l. 5. c. 14. And the third also in Pliny, *Sylvestriora omnia*, lib. 16. c. 27. But in regard to those that have none, we make use of *magis*, to supply the comparative, and of *maximè* for the superlative.

To

To these the grammarians add all the nouns in US, that have a vowel before US: and indeed it happens that they form neither comparative nor superlative, lest they should occasion too great a concurrence of vowels: yet there are several that are compared, of which we take the following list.

List of Nouns that are compared, though they have a vowel before US.

- Arduus and arduissimus, *Cato*.
 Assiduos, *Varr.* Assiduissimus, *Cic.*
 Egregiissimus, *Pacuo*.
 Egregius, is even put for egregius in *Juvenal*, as *Priscian* observes.
 Egregius cenat, meliusque miserri-
 mus horum.
 Exiguus, *Ulpian*.
 Exiguissimus, *Ovid*, *Plin*.
 Idoneus, is in *Tertull.* Id neior, in *Petrus Damianus*; and in all the writers of the latter ages.
 Industrior, *Plautus*.
 Injurius, *Plautus*. Nihil amore injurius est, as *Douza* reads it, that is, injurius, or injuriosus.
 Innoxius, or innoxius, *Cato*.
 Necessary, is also a comparative in the writers of the latter ages. Quibus utique necessarius quâ Deus, & quidem melior, quo necessarius, latere non debuit, *Tertull.* lib. 1. contra *Marcion*. This author has used the same expression in other places. *Saint Ambrose* and others have also spoke thus. And in the *Vulgate*, Quæ videntur membra corporis inferiora esse, necessariora sunt, *S. Paul.* 1 *Cor.* 12. Piissimus, is in *Seneca*, 2. *Curt Quintilian*, *Livy*, *Pliny*, *Apuleius*, *St. Jerome*, and others; though *Cicero* condemns it in his 13. *Phil.* Tu verò, says he, ne pios quidem, sed piissimos quæris; & quod verbum, omnino nullum in lingua Latina est, id propter tuam divinam pietatem novum inducis.
 Perpetuor and perpetuissimus, *Prisc.* ex *Catone*.
 Strenuor, *Plaut.* *Lucil*.
 Strenuissimus, *Sallust*.
 Tenuor, *Cic*.
 Tenuissimus, *Id*.
 Vacuissimus, *Ovid*.

We might mention others in *Plautus*, but it is to be observed, that this author hath frequently affected to coin a number of these words according to his fancy, which by no means are to be admitted, as *verberabilissimus*, to signify one that very richly deserves to be beaten: *Parissimus*, very equal: *spissigradissimus*, *exclusissimus*, &c.

He does the same with the comparatives. *Confessor*, *tacitius*: with the pronouns, *ipsissimus*: with the substantives, *meritissimum* for *maximum meritum*, and the like. Which is not to be imitated but with great care and judgment.

CHAPTER V.

Of Diminutives.

AFTER having treated of nouns which augment the signification, we must mention a word or two about those which diminish it, and are therefore called diminutives.

Diminutives are generally terminated in LUS, LA, LUM; as *filiolus*, *adolescentulus*, *pagella*, *oscillum*, a little mouth, or little image which the ancients hung up in honour of Saturn for their sins, or a kind of play amongst them. *Sigillum*, *pullus*, *flosculus*, *homunculus*, &c.

There

There are moreover some that terminate in *io*, as *senex, senccio; pusus, pusio*. Others in *EUS*; *equus, equulus, equuleus*.

Greek nouns are also terminated in *ISCUS, Syrus, Syricus; mas, mariscus, &c.*

ASTER. This termination is likewise diminutive according to Scaliger. Sanctius on the contrary maintains that it augments the signification, but in derision; *theologaster*, a great theologian, a great doctor, said ironically. And if we find in Terence, *parasitaster parvulus*, in Adelph.: he says that *parvulus* only denotes the age, and makes nothing against his assertion. Vossius says, that of these nouns some mark diminution, as *surdaster, recalvaster*, and in like manner *philosophaster, poetaster, &c.* Others denote imitation, as *Antonaster*; and others signify neither, as *apiaster*, or *apiastrum*, taken from *apes*, a kind of herb of which bees are fond.

The diminutives form also other diminutives of themselves; as *puer, puerulus*, or *puellus*, and from thence *puellulus*. *Cistula*, a little basket, *cistella*, and from thence *cistellula*, in Plautus.

Hence it appears how greatly Valla was mistaken in asserting that no diminution could be added to diminutives, as if we did not find in Terence, *pisciculos minutos*; in Cicero, *minutis interrogatiunculis*; and in another place, *pisciculi parvi*; in Cæsar, *naviculam parvam*; in Valerius Maximus, *cum parvulis filioliis*, and others of the same sort.

SECTION II.

REMARKS ON THE PRONOUNS.

CHAPTER I.

Of the Number of Pronouns, and the Signification and Declension of some in particular.

I. *The nature of a Pronoun.*

THE Pronouns are no more than real nouns, says Sanctius, that have nothing in particular but their manner of declining. For to say that they are substituted in the room of the nouns, there is nothing particular in that, since even one noun may be taken for another.

Be that as it may, grammarians are very much divided about the number of pronouns. Some reckon *uter, qualis, quantus, &c.* others, *alius, omnis, totus*, and the like, and others also include *ambo, duo*; and others add some more. For the sake of ease and brevity, I thought it sufficient to mark eight with the relative, in the abridgment of this new method.

II. *Difference in the signification of Pronouns.*

We have already taken notice of some difference between **ILLE** and **ISTE** in the abridgment of this book. Cornelius Fronto also teacheth,

teacheth, that *HIC* and *ISTE*, are said of a person who is near us; *ILLE* of one who is at a distance, but not out of sight; and *IS* of one who is absent. And it amounts almost to the same, when *Saturnius* asserts that *hic* is for the first person, *istic* for the second, and *illic* for the third. We have thought proper to mention these differences, though they have not been always observed by authors.

HIC and *ILLE* differ also in general, inasmuch as *hic* refers to the nearest, and *ille* to the remotest; which ought always to be observed, when there is any danger of ambiguity. But except on such occasion, authors have slighted this difference.

Quocunque aspicio, nihil est nisi pontus et æther,

Fluctibus hic tumidus, nubibus ille minax, Ovid.

And *Cicero*, *Quid est quòd negligenter scribamus adversaria? quid est quòd diligenter scribamus tabulas? quâ de causâ? Quia hæc sunt menstrua, illæ æternæ; hæc delentur statim, illæ servantur sanctæ; hæc parvi temporis memoriam, illæ perpetuæ existimationis fidem et religionem amplectuntur; hæc sunt dejecta, illæ in ordinem confectæ.*

The difference they make between *QUI* and *QUIS*, is of no service. For *Pierius* observeth that in ancient copies we find indifferently, *Nec quis sim quæris Alexi*, or *nec qui sim*, *Virg. Eclog. 2.*

That which they make betwixt *OMNIS* or *QUISQUE* and *UTERQUE*, is not always true, no more than that which they suppose between *ALTER* and *ALIUS*. For *omnis* and *quisque* are said likewise of two.

Ecce autem similia omnia, omnes congruunt;

Unum cognôris, omnes nôris, Ter. in Phorm.

where he is speaking of *Antipho* and *Phædria*. And *Quintilian*, *An cùm duo fures pecuniam abstulerunt, separatim quadruplum quisque in duplum debeat.*

We meet also with *ALIUS*, where mention is made only of two: *Duas leges promulgavit; unam quæ mercedes habitationum annuas conductoribus donavit; aliam tabularum novarum, Cæs. 3. bel. civil.* And on the contrary we find *ALTER*, for *alius*, in *Phædrus* and others.

What they say likewise of *UTER* and *QUIS*, that the former is applicable to two only, and the latter to many, and therefore that one is joined to the comparative, and the other to the superlative; is not general. *Quanquam præstat honestas incolumitati; tamen UTRI POTISSIMUM consulendum sit deliberetur, Cic.* He does not say *utri potiùs*, but *utri potissimum*. *QUIS* may also be used, when speaking of two only. *Duo celeberrimi duces, quis eorum prior vicisset, Liv.*

UTER is never said but of two; but its adverb *UTRUM* is used interrogatively in regard to divers things: *Utrum impudentius à sociis abstulit, an turpius meretrici dedit, an improbius populo Rom. ademit, an audaciùs tabulas publicas commutavit? Cic. in Verr.*

ALIQUIS and *QUIDAM* are frequently put for one another; though speaking with propriety, *quiddam* implies a determinate thing, whereas *aliquid* is said indeterminately, as much as to say *aliud quid*.

III. Concerning the Cases, and the Declension of Pronouns.

Pronouns, as we have shewn in the abridgment of this grammar, have their vocative. But since the contrary is maintained by many, we must produce on this occasion some examples.

Esto nunc sol testis, & Hæc mihi terra, precanti, Virg.

IPSE meas æther, accipe summè preces, Ovid.

O nox ILLA, quæ penè æternas huic urbi tenebras attulisti, Cic. There is only *EGO* that has none, because as this case particularly expresses the person to whom we speak, the first person cannot speak to himself: and *SUI*, by reason it hath no nominative, on which the vocative always dependeth.

MIS and *TIS* are ancient genitives for *mei* and *tui*, though Alvarez would fain have it that they are datives plural. Proofs thereof may be seen in Voss. *lib. 4. de Anal. cap. 4.*

ILLE. Anciently they said *ollus* or *olle*, for *ille*, whence also cometh *olli* for *illi* in Virgil and others.

IPSE. They used likewise to say *ipsus* for *ipse*, though the neuter *ipsud* is condemned as a barbarous term by Diomedes. *Hæc* was heretofore said in the neuter as well as in the feminine, just as *quæ* is used for both genders in the plural. But of *hæc* they made *hæcce*, just as we say *hicce* in the singular; and afterwards by apocope they said *hæc*, which we find even in the feminine, *Periere hæc oppido ædes, Plaut.* *Hæc illæ erant itiones, Ter. in Phorm.* as quoted by Donatus, or *hæccine*, according as Heinsius reads it.

IS formerly made *im* in the accusative (as Charisius has observed) like *sitis, sitim*.

Boni im miserantur; illunc irident mali, Plaut.

They used also *ibus* instead of *iis* in the dative and ablative plural.

———— *Ibus dinumerem stipendium, Plaut.*

EA made *ææ* in the genitive for *ejus*: and *cabus* in the dative and ablative plural for *iis*.

IV. Of the nature of the Relative.

The pronoun relative, *qui, quæ, quod*, has this in common with all the rest, that it is put in the place of a noun. But it hath this in particular to itself, that it should always be considered as betwixt two cases of the noun substantive which it represents, as we have shewn in the Syntax, rule 2. And that it serves as a connexion to make an incidental proposition form part of another which may be called the principal. In regard to which we refer the reader to what hath been said in the General and Rational Grammar, part 2. c. 9.

V. Of QUI or QUIS.

QUI we find in Plautus, even in an interrogative sense. *Qui cœnâ poscit? Ecqui poscit prandio? qui me alter est audacior homo? In Amphit. Qua* is acknowledged in the fem. even by Donatus; and Scioppius proves it from Propertius, *Fortunata meo si qua est celebrata libello*, though it seems to be put for *aliqua*, and therefore it is rejected by Vossius. But *qua* in its natural signification, may likewise

likewise bear this meaning; *si qua est*, if there is any, &c. The neuter *quid* occurs in Plautus, *quid tibi nomen est?* In Amph.

QUIS was heretofore of all genders: *Quis illæc est mulier quæ ipsa se misereatur*, Plaut. *Quisquam illarum, nostrarum quisquam*, Plaut. *Scortum exoletum ne quis in proscænio sedeat*, Id. And it is the same as *potis, magis, satis, nimis*, which of their nature are adjectives and of all genders, though custom has made them pass for adverbs.

The ancients declined *qui* and *quis* without changing the *q*, either in the genitive or the dative. Hence in order to distinguish them the more easily, they said *quovius* and *quovi*, because *qui* would have been the same as the nominative: and we find a great many more examples of it in the ancient copies of Virgil and Cicero:

Quoi non dictus Hylas puer? 3. Georg.

as Pierius observes: *Quoi tu (video enim quid sentias) me comitem putas debere esse*, ad Att. lib. 8. ep. 8. *Quoi tali in re libenter me ad pedes abjecissem*, ep. 9.

Hence it cometh that dropping the *i*, as we have already observed in the second chap. of the Remarks on the Nouns, they said *quo* in the dative as well as in the ablative, according to Scioppius, *si quo usui esse exercitui possit*, Liv. *Ut id agam quo missus hic sum*, Plaut. for *quoi negotio*. *Est certus locus, certa lex, certum tribunal, quo hæ reserventur*, Cic. *Quo mihi fortunæ, si non conceditur uti?* Hor. for *cui usui*. And the like.

The accusative was *quem, quom, or quum*, of which at length they made *cum*, taking the *C* for *Q*. as well as in the genitive and dative. Which is for all genders, as coming from *quis*, of all genders.

And this has produced those elegant phrases, wherein Tully useth this *cum* as a connexion, after all nouns and words expressive of time. *Ex eo tempore cum me pro vestrà incolumitate devovi*, for *ad quom*, or *cum tempus*, instead of *ad quod tempus*. In like manner *tempus cum*; *hic dies sextus cum*; *jam multos annos est cum*; *jam ab illo tempore cum*; *paucis post diebus cum*; *multi anni sunt cum*; *nunc tempus est cum*; *dies nondum decem intercesserant cum*; *illa tempora cum*; *nuper cum*; *triginta dies erant ipsi cum*, &c. *fuit tempus cum*, or *fuit cum*; *prope adest cum*; *nunc illud est cum*; *nondum cum*; *tantum veneram cum*, &c.

Qui in the ablative is of all genders, and comes from their having heretofore been used to say in the dative *qui* (or *quovi*) for *cui*. *Patera quæ rex potitare solitus*, Plaut. for *in quâ*. *Restem volo emere quæ me faciam pensilem*, Id. *Quæ cum partiri curas*, &c.

Abs quivis homine, cum est opus; beneficium accipere gaudeas, Terence. And in another place

Nam in prologis scribundis operam abutitur:
Non quæ argumentum narret, sed quæ malevoli
Veteris poëtæ maledictis respondeat.

For *qui* is not a nominative in this passage, since Donatus thought it stood for *ut*: but it would have been better to say it stood for *quo* or *quo negotio*, and that it is an ablative signifying the manner. Just as Terence has again expressed himself in another place:

Hanc

Hanc fidem sibi me obsecravit, quæ se sciret non deserturum, ut darem, Id. Where *quæ* stands for *quo modo*. She begged I would give her my word, whereby she might be sure that I would not forsake her.

It is likewise by this principle that we so frequently repeat, *quæ igitur convenit, Cic. Quæ fieri potest for quomodo, &c.* This *quæ* occurs even in the ablative plural, *ut anates, aut coturnices dantur quæ cum lusitent, Plaut. Cap. A. 5. sc. 4.* And Duza believes it is a barbarism to say *quibuscum*, though we meet with it frequently in Cicero, and in other writers. *Quibus ortus sis, non quibuscum vivas considera, Philip. 2. Ad eorum approbationem quibuscum vivimus, Off. 1.*

The plural of *quis* was heretofore *QUES*, according to Festus and Charis. from whence also cometh the dative and ablative *quibus*, just as *puppis* makes *puppibus*, whereas of *qui* is formed *queis* or *quis*, as from *illi* cometh *illis*.

The accusative plural neuter was not only *quæ*, but likewise *qua* and *quo*. *QUA* has still continued in *quapropter*, that is, *propter qua*, or *quæ*, sup. *tempora vel negotia*.

QUO was therefore an accusative plural, the same as *ambo* and *duo*, of which mention has been made in the chapter of numeral nouns; and it has continued still in *quocirca, quousque, &c.* that is, *circa quo*, or *usque quo*, for *ad quo*, or *ad quæ*, sup. *tempora vel negotia*, or the like. *Prope arcam fuciunda umbracula, quo succedant homines in æstu, tempore meridiano, Varr. for ad quæ. Dolia quo vinaceas condat decem, Cato, for in quæ.*

They used also to say *eo* in the accusative plural. *Eo redactum*, that is, *ad eo* (for *ea*) *negotia. Ad eo res rediit, Ter. for ad ea loca*, the affair is brought to that pitch.

Illo was likewise used in the same sense; *Nam ubi illo adveni, Plaut. that is, ad illo, for ad illa loca.*

But *quo* was put for all genders, just as we have above observed of *duo*—*Dignissimi quo cruciatus confluent, Plaut. for ad quos. Sulcant fossas quo aqua pluvia delabatur, Varr. for per quas.* It even seemeth that as the ablative *quæ* served for all genders and numbers, so *quo* has been used for the singular and the plural: *Providendum quo se recipiant, ne frigidus locus sit, Varr. for ad quem locum. Me ad eam partem esse venturum, quo te maximè velle arbitraber, Cic. for in quam. Nosti hunc fundum, quo ut venimus, Cic. Nullum portum, quo classes decurrerent, Hirt. Hominem beatum, quo illæ perveniunt divitiæ, Pompon. Unless we choose to say with Scioppius, that it cometh then from the dative, *quoi*, for *cui*, instead of *ad quem*; as *It clamor cælo, for ad cælum.**

VI. Of Meus and Suus.

The vocative singular, *mi*, is an apocope for *mie* (the same as *Virgili* for *Virgilie*; see the Declensions, vol. 1. p. 65.) which came from the old nominative *mius*, according to Caper and Diomedes.

The writers of the latter ages have used *meus* also in the vocative, not only as an hellenism. when the nominative is taken for the
vocative,

vocative, according to what we have already mentioned, chap. 2, as *Deus meus, ut quid dereliquisti me?* but moreover by joining it with a real vocative distinct from the nominative, as in Sidonius, Salvianus, Victor Uticensis, and others, *domine meus*, and the like: which is not to be imitated. For it is true we find that the nominative may be put for the vocative, as Livy has said in the vocative *Populus Albanus*; Horace, *Popilius sanguis*; Persius, *Patricius sanguis*; and Virgil also,

Projice tela manu, sanguis meus, Æn. 6.

But it will not be an easy matter to find, that when the adjective and the substantive have each its particular terminations for these two cases, they ever took, while the purity of the language subsisted, the termination peculiar to one case, to join it with the proper and specific termination of the other. Otherwise, how came they to invent different terminations? Thus Plautus says in the vocative in the very same verse, *meus ocellus*, and *anime mi*.

Da meus ocellus, da mea rosa, da anime mi, Asin. act. 3. sc. 3. But he no where says *mi ocellus*, nor *anime meus*. And it is thus likewise that Augustus writing to his nephew, as quoted by Gellius, says, *Ave mi Cai, meus ocellus jucundissimus*. Where we find that in the second member he did not choose to say *mi ocellus*, but *meus ocellus*, like Plautus. And when we find in Pliny, *Salve primus lauream merite*; and in Virgil, *Nate mea magna potentia solus*, it is because *primus* and *solus* have no other vocative than that in US.

Mi was frequent in all genders, *Mi sidus*, Apul. *Mi conjux*, Id. And S. Jerome, *Testor, mi Paulla*, JESUM.

Mi is sometimes also a vocative plural formed by contraction for *mei*. *Mi homines*, Plaut. *o mi hospites*, Petron.

This contraction is likewise usual in *Suus*, as *sis* for *seis*, *sos* for *suos*, *sas* for *suas*, &c. In regard to which we are however to observe that the ancient passages are sometimes corrupted, and that we should understand *sam* for *eam*, and *sos* for *eos*. And this mistake has proceeded from their having taken F for E in the capital letters, and afterwards *s* for *f* in the small ones.

VII. Pronouns in C, or those compounded of En and Ecce.

The pronouns ending in C are not declined but in those cases where they keep the C: as *istic, istæc, or istuc. Istunc, istanc, &c.*

Those that are compounded of *en* or *ecce*, are very usual in the accusative. *Eccum, eccam, eccos, eccas; ellum, ellam, ellos, ellas.* And in like manner, *eccillum, eccistam*, which we find in Plautus.

Their nominative also occurs sometimes, though more rarely, — *Heracle ab se eccæ exit*, Plautus.

CHAPTER II.

Remarks on the Construction of Pronouns.

I. *Of the Construction of IPSE.*

WE have already spoken of the construction of reciprocals in the Syntax, rule 36, for which reason we shall only touch on what is most remarkable in regard to the rest.

The pronoun *ipse*, *ipsa*, *ipsum*, is of all persons, and generally joined with the primitives, *Ego ipse*, *tu ipse*, *ille ipse*.

But whereas the Latin writers of modern date generally put both these pronouns in the same case, saying, for example, *Mihi ipsi placeo*; *te ipsum laudas*; *sibi ipsi nocuit*; on the contrary, in the purity of the language, *ipse* is always the nominative of the verb, let the other pronoun be in whatever case it will; *Mihi ipse placeo*; *te ipse laudas*; *sibi ipse nocuit*; *me ipse consolor*, Cic. *Resp. per eos regebatur quibus se ipsa commiserat*, Id.

True it is that in the 1st ep. of the 7th book we find in almost all the printed editions, *Reliquas partes diei tu consumebas iis delectationibus, quas tibi ipsi ad arbitrium tuum compararas*. Which Manutius does not altogether condemn. But in this very passage Lambinus and Gruterus read *tibi ipse*, and this last reading, as Manutius confesseth, is confirmed by the MSS.

Ipse by another peculiar elegance expresseth likewise the precise thing or time. *Triginta dies erant ipsi, cum dabam has litteras*, Cic. *Cum ibi decem ipsos dies fuisset*, Id. *Quin nunc ipsum non dubito rem tantam abjicere*, Id. *Nunc ipsum ea lego, ea scribo, ut si qui mecum sunt, difficultus otium ferant, quam ego labore*, Id. And hence it is that Plautus was not afraid to make a superlative of it. *Ergo ne ipsus ne es? Ipsissimus, abi hinc ab oculis*, in *Trinum*.

II. *Of the Construction of IDEM.*

Vossius and Tursellin before him, have observed that this phrase, *Idem cum illo*, is not Latin, though Erasmus, Joseph Scaliger, and some other able writers have made use of it.

The ancients used to say, *Idem qui, idem ac, atque, et, ut*. *Peripatetici idem erant qui Academici*. Cic. *Animus erga te idem ac fuit*, Ter. *Unum & idem videtur esse atque id quod, &c.* Cic. *Eadem sit utilitas uniuscujusque & universorum*, Id. *In eadem sunt injustitiâ, ut si in suam rem aliena convertant*. It is true that Gellius hath, *Ejusdem cum eo musæ vir*; of the same profession as himself; but in this he is singular, and should not be imitated; besides we may say that he speaks of two different persons. So that even if it was right to say, *Virgilius est ejusdem musæ cum Homero*, this would be no proof, continues Vossius, that we might say, *Vates Andinus* (*Andes* was the village where Virgil was born) *idem cum Virgilio*.

Idem, in imitation of the Greeks, is put likewise with the dative.

Invitum qui servat, idem facit occidenti. Hor.

III.

III. *Of the Construction of the Possessives meus, tuus, &c. and of the Genitives mei, tui, &c.*

The possessive, generally speaking, signifies the same thing as the genitive of the noun from whence it is formed; thus *domus paterna* is the same as *domus patris*. On some occasions the genitive is more usual than the adjective, *Hominum mores*, rather than *humani*; *Hominum genus*, rather than *humanum*, &c.

Now the genitive in itself may be taken either actively or passively, pursuant to what we have already observed, p. 16. and consequently so may the possessive: therefore *meus, tuus, suus, noster, vester*, shall of their own nature have the same sense and force as the genitives *mei, tui, sui, nostri, vestri*, of which they are formed. But one thing we are to observe, that those genitives are never put with other substantives, not even understood, when there is the least danger of ambiguity: so that if you say, *Est mei præceptoris*, then *mei* is an adjective coming from *meus*, and not from *ego*; genit. *mei*. It belongs to my master, and not to me who am a master.

This does not hinder however but these genitives may be taken both actively and passively, contrary to the general rule laid down by grammarians, who pretend that *mei, tui, &c.* are always taken in the passive sense; and the possessives, *meus, tuus*, always in the active sense; for instance, they say that *amor meus*, is always taken actively, that is, for the love which I bear towards another person; and *amor mei* passively, for the love which another bears towards me, and whereby I am beloved.

But not to mention that these terms *active* and *passive* are insufficient to determine these expressions, since there are several of them in which we can hardly conceive either action or passion, as we shall see in the following examples; it is beyond all doubt that Latin authors have frequently made use of these genitives or these adjectives, indifferently one for the other; as we find even in Cicero, who has put the genitive where he might have used the adjective, when he says, *Uterque pro sui dignitate et pro rerum magnitudine. Ut sui et Metrodori memoria colatur, nihil malo quam me mei similem esse, illos sui. Quis non intelligat tuâ salute contineri suam, et ex unius tui vitam pendere omnium? Ita se ipse consumptione et senio allevat sui. Imitantes effectorem et genitorem sui. Quintus misit filium non solum sui deprecatorum, sed etiam accusatorem mei.* And Terence, *Tetigine tui quicquam?* &c.

On the contrary we find that authors have put the possessive *meus, tuus, suus*, where they might have used the genitive *mei, tui, sui*, as *Ego quæ tuâ causâ feci*, Cic. where he might have said, *tui causâ*. *Pro amicitia tuâ jure doleo*, Phil. 10. For the friendship I have for you. *Invidia meæ levandæ causâ*, Cic. The envy which others bear towards me. *Utilitatibus tuis possum carere: te valere tuâ causâ primum volo, tum meâ mi Tiro*: where he might have put, *Tui causâ et mei causâ*. *Nam neque negligentia tuâ, neque odio id fecit tuo*, Ter. He did not do it either out of any slight, or hatred towards you; where *tuâ* and *tuo* are in the active sense.

And therefore the true reason why we are not allowed to say, *Hic liber est mei*, or *mēi interest*, but *liber est meus*, and *meā interest*, (sup. *causā*) is not because one is more passive than the other, but to avoid ambiguity, for we could not tell whether it is *mei patris*, or *fili*, or another, or whether it be *mei ipsius*. Which rock has been always avoided, by making it a rule never to put the primitive genitives, where we must understand a substantive that may occasion the least ambiguity. But when there is no such danger, it may be used indifferently. Therefore since there is another noun, there is no longer any danger of being mistaken, *Hic liber est mei solius*. *Tui unius*, or *tuā unius interest*. *Ex tuo ipsius animo conjecturam feceris de meo*, Cic. *Inopis te nunc miserescat mei*, Ter. *Miserere mei peccatoris*, &c. In regard to which we refer to what has been further said in the Annotation to the 11th rule, p. 24.

SECTION III.

REMARKS ON THE VERBS.

CHAP. I.

Of the nature and signification of Verbs.

SCALIGER dividing all things in general, in *permanentes et fluentes*, into that which is permanent, and that which is transient; and affirming that the nature of the noun is to signify that which is permanent, and the nature of the verb to denote that which is transient, he allows but of two sorts of verbs, active and passive, which are both reduced to the verb substantive, *SUM, ES, EST*; *quod est*, says he, *utriusque radix et fundamentum*. Sanctius maintains the same thing, which he proves by this argument, that between action and passion there can be no medium. *Omnis motus aut actio aut passio est*, say the philosophers.

The reasoning of these authors, as we have made appear in the general and rational grammar, c. 12. proceeds from their not having sufficiently comprehended the true nature of the verb, which consists in *denoting an affirmation*. For there are words that are not verbs, which denote actions and passions, and even things that are transient, as *cursus, fluens*: and there are verbs that signify neither actions nor passions, nor things that are transient, as *existit, quiescit, friget, albet, claret*, &c.

Therefore, pursuing a more natural and easier method, we may divide the verbs into substantives and adjectives. Verbs substantive are those which barely denote the affirmation, as *sum, fio*. Verbs adjective are those which besides the affirmation common to all verbs include also a peculiar signification of their own; as *amo*, which is the same as *sum umans*; *curro, sum currens*, &c.

Verbs adjective are, either active, or passive, or neuter; concerning which we refer the reader to the general and rational grammar,

grammar, c. 17. But one thing we are particularly to observe, that there are two sorts of verbs neuter: one which signify no sort of action, as *albet, sedet, viret, adest, quiescit, &c.* And the others which signify actions, but such as, generally speaking, do not pass from the agent to any other thing, as *prandere, coenare, ambulare*: for which reason the grammarians call them *intransitive*. Yet the latter sometimes become *transitive*, and then they are not distinguished from actives, and they govern the subject or object to which their action passeth in the accusative, as we have observed in the 14th rule. And of these we shall give several examples in the following list:

I. List of Verbs Absolute and Active.

or Intransitive, and Transitive.

Memoria cladis nondum aboleverat, <i>Liv. was not yet effaced.</i>	Abolere nomina, <i>Suet. to efface them.</i>
Abstinere maledictis, <i>Cic.</i>	Abstinere manus, <i>Id.</i>
Abhorre ab re aliquâ, <i>Cic.</i>	Abhorre aliquem, <i>Id.</i>
Assuescere labori, <i>Cic.</i>	Assuescere bella animis, <i>Virg.</i>
Cachinnare risu tremulo, <i>Lucret.</i>	Cachinnat exitium meum, <i>Appul.</i>
Celerare, <i>absolutely, Cic.</i>	Celerare fugam, gradum, <i>Virg.</i>
<i>Likewise</i> Accelerare, <i>Cic.</i>	Accelerare iter, <i>Cæsar.</i>
Clamare cœpit, <i>Cic.</i>	Morientem nomine clamat, <i>Virg.</i>
Ut si inclamâro, advoles, <i>Cic.</i>	Comitem suum inclamare, <i>Cic.</i>
Coïre in unum, <i>Virg.</i>	Coïre societatem, <i>Cic.</i>
Concionari de re aliquâ, <i>Cic.</i>	Concionari aliquid, <i>Liv.</i>
Constitit Romæ, <i>Cic.</i>	Consistere vitam, <i>Luc. for constituere.</i>
Delirare, <i>absolutely, Cic.</i>	Quicquid delirant reges, <i>Hor.</i>
Desperare ab aliquo, <i>Cic.</i>	Desperare vitam, salutem, <i>Cic.</i>
Desinas, <i>Ter.</i>	Desinere artem, <i>Cic.</i>
Differre nominibus, <i>Cic.</i>	Differre tempus, <i>Cic. Hor.</i>
Disputare de re aliquâ, <i>Cic.</i>	Disputare aliquid, <i>Id.</i>
Dubitare de fide, <i>Cic.</i>	Dubitare aliquid, <i>Cic. Virg.</i>
Durare in ædibus, <i>Plaut.</i>	Durare imperiosius æquor, <i>Hor.</i>
Ejulo, <i>absolutely, Cic.</i>	Ejulabam fortunas meas, <i>Appul.</i>
Emergere regno, <i>Cic.</i>	Serpens se emergit, <i>Cic.</i>
Eructare, <i>simply, Colum.</i>	Eructare cædem bonorum, <i>Cic.</i>
Erumpebat vis, <i>Cic.</i>	Erumperè stomachum in aliquem, <i>Cic.</i>
Exire domo, <i>Cic.</i>	Exire tela, vim, <i>Virg. for vitare.</i>
Exhalant vapore altaria, <i>Lucret.</i>	Exhalare crapulam, <i>Cic.</i>
Festina lentè, <i>Adagium.</i>	Festinare iras, <i>Hor. Fugam, Virg.</i>
Flere de morte alicujus, <i>Ovid.</i>	Funera alicujus flere, <i>Ovid.</i>
Garrere alicui in aurem, <i>Mart.</i>	Garrere libellos, <i>Hor.</i>
Gemit turtur, <i>Virg.</i>	Gemere plagam acceptam, <i>Cic.</i>
Hyemat mare, <i>Hor. rages.</i>	Hyemare aquas, <i>Plin. to cool them.</i>
Illucescet illa dies, <i>Cic.</i>	Dii illuxere diem, <i>Plaut.</i>
Incipit ver, <i>Cic.</i>	Incipere facinus, <i>Plaut.</i>
Inolescit arbor, <i>Virg.</i>	Natura inolevit nobis amorem nostri, <i>Gell.</i>
Insanire et furere, <i>Cic.</i>	Insanire errorem, <i>Hor. Insaniam, Plaut.</i>
Instant operi, <i>Virg.</i>	Instare currum, <i>Plaut.</i>
Insuescere alicui rei, <i>Tac.</i>	Insuevit pater optimus hoc me, <i>Hor.</i>
Jurare in verba, <i>Cic. Cæs.</i>	Jurare morbum, Jovem, <i>Cic. Maria, Virg.</i>
Lætari et triumphas, <i>Cic.</i>	Utrumque lætor, <i>Cic.</i>
Latrare et mordere possunt, <i>Cic.</i>	Latrare aliquem, <i>Hor.</i>
Luna luce lucret alienâ, <i>Cic.</i>	Lucere facem alicui, <i>Plaut.</i>
Manere in officio, <i>Cic.</i>	Manere aliquem, <i>Hor. Virg. to wait for him.</i>

Morari sub dio, *Hor.*
 Mussitare, *absolutely, Liv.*
 Nocet emta dolore voluptas, *Hor.*

Offendere in arrogantiam, *Cic.*
 Pascentes agni, *Virg.*
 Penetrat ad aures, *Ovid.*
 Pergere, *simply, Cic. Ter.*
 Perseverare in errore, *Cic.*
 Plaudere sibi, *Hor. Cic.*
 Pergere et properare, *Cic.*

Querebatur cum Deo quòd parum longè
 viveret, *Cic.*
 Remisit pestilentia, *Liv.*
 Requiescere in sellâ, *Cic.*
 Resultant colles, *Virg.*
 Ridere intempèstivè, *Quint.*

Ruit urbs, nox, dies, *Virg.*
 Rutilant arma, *Virg. do shine.*
 Sapit ei palatus, *Cic.*
 Spirant auræ, *Virg.*
 Sistere, *simply, Cic.*
In the same manner Subsistere.
 Sonat graviter, *Virg.*
 Sufficit animus malis, *Ovid.*
 Superabat pecunia, *Cic.*
 Supersedeas hoc labore, *Cic.*
 Suppeditant ad victum, *Cic.*
 Transmittere, *in an absolute sense, Suet.*
 Tardare et commorari, *Cic.*
 Tinniunt aures sonitu, *Catul.*
 Trepidat corde, *Cic.*
 Variat fortuna, *Liv.*
 Vergebat locus ab oppido, *Cæs.*
And in like manner its compounds, Rivulos evergunt, invergunt vina, Virg.
Hence we say likewise in the passive, Vergimur in senium, Stat.
 Vertat bene, res, *Plaut. Virg.*
 Minitari et vociferari palam, *Cic.*
 Vrit calore, *Cic.*

Nihil purpuram moror, *Plaut.*
 Mussitabit timorem, *Appul.*
 Nocere aliquem, *Plaut. Nihil nocere,*
Cic.

Offendere aliquid, *Cic. to hit against.*
 Pascere capellas, *Virg.*
 Penetrare Atlantem, *Plin.*
 Pergere reliqua, *Cic.*
 Perseverare aliquid, *Cic.*
 Plaudere aliquem, *Stat.*
 Hoc opus, hoc studium parvi propere-
 mus et ampli, *Hor.*
 Queritur crudelitatem regis, *Justin.*
 Suum factum, *Cæs.*
 Remittere animum, *Cic.*
 Requiescunt suos cursus, *Virg.*
 Resultant sonum, *Appul.*
 Ridere risum, hominem, &c. *Cic. Hor.*
Virg.

Ruerem cæteros, *Ter.*
 Rutilant capillos cinere, *Val. Max.*
 Si recta saperet Antonius, *Cic.*
 Spirant naribus ignem, *Virg.*
 Sistere gradum, *Virg.*
 Romanum subsistere non poterant, *Liv.*
 Nec vox hominem sonat, *Virg.*
 Sufficere animos, *Virg.*
 Superare aliquem, *Cic.*
 Aliqua supersedenda, *Auctor ad Her.*
 Suppeditare cibos, *Cic.*
 Transmittere maria, *Cic.*
 Tardare imperium, *Cæs. Negotium, Cic.*
 Ecquid Dolabella tinniat, *Cic.*
 Mirantur ac trepidant præsentia, *App.*
 Variare vicem, *Cic.*
 Venenum vergere, *Lucr. Verser.*
 Vertere terram aratro, *Hor.*
 Vociferans talia, *Virg. aliquid, Cic.*
 Urere aliquem *and* aliquid, *Cic.*

II. List of Verbs Active which are taken in an absolute sense.

There are also a great many verbs active that are taken as it were intransitively, and passively, or rather which reflect their action back upon themselves, the reciprocal pronoun *se* being understood; as

AVERTO. v. Verto.
AUGEO. Auxerat potentia, *Tac. Auxit morbus, is increased.*
CAPEO. Quid est quod illi caperat frons severitudine? *Plaut. for caperatur et rugis contrahitur.*
CONVERTO. v. Verto.
CRUCIO. Ut miseræ sunt matres, cruciantque, *Plaut.*
DECOQUO. Quibus (Pop. Rom.) inertia Cæsarem quasi consenuit atque decoxit, *Florus.*

EXPEDIO. Nequiter expeditit Parasitatio, *Plaut.*
EXUDO. Exudat inutilis humor, *Virg. for exudat se, says Servius.*
GESTO. Aretinum Clementem in eadem vel etiam in majore gratiâ habuit, quoad novissimè simul gestanti, conspecto delatore ejus: vis, inquit, hunc nequissimum servum cras audiamus? *Suet. in Dom. Where simul gestanti, imports, Being carried in the same litter.*

HABEO.

- HABEO.** Quis hic habet? *Plaut. for se habet, or habitat. Video jam quò invidia transeat, ubi sit habitura, Cic. Where it will fix its residence, Man.*
- INGEMINO.** Ingeminant curæ: clamor ingeminat, *Virg.*
- INSINUO.** Insinuat pavor, *Virg.* Prudentia est ut penitus insinuet in causam, ut sit curâ et cogitatione intentus, *Cic.*
- LAVO.** Lavanti regi nunciatum est, *Liv.* Lavamus et tondemus ex consuetudine, *Quintil.*
- LENIO.** Dum hæ consulescunt turbæ, atque iræ leniunt, *Ter.*
- MOVEO.** Terra movit, *Suet. And in like manner PROMOVEO, Macrob.*
- MUTO.** Mortis metu mutabunt, *Sal. for mutabuntur. Which has puzzled several, who not understanding this passage, would fain alter the reading. But Tacitus has expressed himself in the same sense, Vannius diuturnitate in superbiam mutans. And Tertulian frequently useth the word in the same signification. It is the same in regard to DEMUTO. Aquâ paululum demutavit liber, Appul.*
- PASCO.** We say, Juventa pascit, & pascitur, in the same meaning, says *Consentius.*
- PRÆCIPITO.** Fibrenus statim præcipitat in Lirim. *Cic.*
- QUASSO.** Lætum siliquâ quassante legumen, *Virg.* Vox activa ac significatio passiva est, says *Ramus.* Subducunt lembum capitibus quassantibus, *Plaut.*
- RUGO.** Vide palliolum ut rugat, *Plaut.*
- SEDO.** Postquam tempestas sedavit, *Cn. Velleius, cpud Gell.*
- TONDEO.** Candidior postquam tondenti barba cadebat, *Virg.* Incanaque menta Cinyphii tondent hirci, *Virg. i. e. tondentur.*
- TURBO.** Et septemgemi turbant trepida ostia Nili, *Virg.*
- VARIO.** Variant undæ, *Prop. for variantur.*
- VEHO.** Adolescentia per medias laudes quasi quadrigis vehens, *Cic.* Triton natantibus invehens belluis; *Cic. i. e. qui invehitur.*
- VERTO.** Libertatem aliorum in suam vertisse servitutum conquerebantur, *Liv.* Vertens annus, *Cic. in somnio, for conversus. Quod tum in morem verterat, Tacit.* Which was become an established custom.
- And in like manner AVERTO. Tum prora avertit et undis dat latus, Virg.*
- CONVERTO.** Regium imperium in superbiam, dominationemque convertit, *Sall. in Catil.*
- VESTIO.** Sic et in proximo soror civitas vestiebat, *Tertull. dressed herself in the same manner. Parcius pasco, levius vestio, App.*
- VOLVO.** Olim volventibus annis, *Virg.*
- VOLUTO.** Genibusque volutans, *Id.*

What evinceth that we ought to understand the accusative *me, se,* or such like after these verbs, is their being sometimes expressed. *Callidus assentator ne se insinuet cavendum est, Cic.* And if any one should insist that they are then intirely passive, I desire to know of him, says *Vossius,* how those verbs can be called passive, which cannot admit of a passive construction, since we are not permitted to say, at least in a passive sense, *Ingeminat ab iis clamor. Terra à ventis movet, &c.*

Now this remark, as well as most of those here touched upon, is as necessary for understanding Greek as Latin, which we have sufficiently shewn in the New Method of learning the Greek tongue.

III. List of Verbs Passive taken actively.

There are likewise a great many verbs passive, which are sometimes taken in an active sense, being invested with the nature of verbs common, or deponent.

- AFFECTOR, for AFFECTO.** Affectatus est regnum, *Var.*
- AVERTOR, for AVERTO.** Quàm surdâ miseris avertitur aure, *Boët.*
- BELLOR, for BELLO.** Pictis bellantur Amazones armis, *Virg.*
- CENSOR, for CENSEO.** Martia censa est hanc inter comites suas, *Ovid.* Voluisti magnum agri modum censeri, *Cic. pro Flacc.* Censuræ est mancipia Amyntæ, *Ibid.*

- COMMUNICOR, for COMMUNICO. Cum quibus spem integram communicati non sint, *Liv.*
- COMPERIOR, for COMPERTO, *Sal.*
- CONSILIOR, for CONSILIO, as. Consilietur amicis, *Hor.* Let him advise his friends.
- COPULOR, for COPULO, according to *Priscian* and *Nonius*. Adeunt, consistunt, copulantur dextras, *Plaut.*
- ERUMPOR, for ERUMPO. Cum vis Exagitata foras erumpitur, *Lucr.* And in like manner PERRUMPOR.
- FABRICOR, for FABRICO. Capitoli fastigium necessitas fabricata est, *Cic.*
- FLECTUOR, for FLECTUO. Utrius populi victoriam mallet, fluctuatus animo fuerat, *Liv.*
- JURATUS SUM, for JURAVI, *Cic.*
- MULTOR, for MULTO. Rebellantes multatus est pœnâ, *Suet.*
- MUNEROR, for MUNERO. Alexio me opiparè muneratus est, *Cic.* See *Gellius* and *Diom.*
In like manner, REMUNEROR, for REMUNERO.
- MURMUROR, for MURMURO, *Appul.*
- NUTRICOR, for NUTRICO, or NUTRIO. Mundus omnia nutricatur et continet, *Cic.*
- PERAGROR, for PERAGRO. Peragratus est regionem, *Vel'eius.*
- PERLINOR, for PERLINO. Ab imis unguibus sese totam ad usque summos capillos perlita, *Appul.*
- PIGNEROR, for PIGNERO, *Gell. Non.*
- PRÆVERTOR, for PRÆVERTO, *Plaut. Liv. Cur. Tac.* But in the preterite we say only PRÆVERTI.
- PUNIOR, for PUNIO, *Cic.* Punitus es inimicum, *pro Mil.*
- QUIRITOR, for QUIRITO, *Varr.*
- RUMINOR, for RUMINO, *Varr.*
- SACRIFICOR, for SACRIFICO, *Gell. Varr. Non.*
- SATUROR, for SATURO. Nec dum antiquum saturata dolorem, *Virg.* for cum nondum saturavisset.
- SPECTOR, for SPĒCTO. Spectatus est suem, *Varr.*
- SUPPEDITOR, for SUPPEDITO. Quod mihi suppeditatus es, gratissimum est, *Cic.*
- USURPOR, for USURPO. Mulier usurpata duplex cubile, *Cic.*

The reader may see several others in *Vossius*, and still more in *Nonius*, but which are very little, if at all in use.

IV. List of Deponents, which are taken passively.

On the other hand there are a great many deponents, which are taken passively, and then if they occur in a passive sense in *Cicero*, or in some considerable author, they may be called common, since they have both significations. But if they are not to be found except in very ancient authors, they ought rather to bear the name of deponents, since in the most frequent use they have lost one of their significations.

- ABOMINOR. Ante omnia abominari semimares, *Liv.* speaking of monsters. Sævitiâque eorum abominaretur ab omnibus. *Verritus Flaccus apud Prisc.*
- ADIPISCOR. Amitti magis quàm adipisci, *Fab. Mar.* Non ætate, verùm ingenio adipiscitur sapientia, *Plaut.*
- ADMIROR. Turpe est piopter venustatem vestimentorum admirari, *Canulius ad Prisc.*
- ADORIOR. Ab his Gallos adortos, *Aurel. apud Prisc.*
- ADULOR. Adulati erant ab amicis, et adhortati, *Cass. apud Prisc.*
Ne adulari nos sinamus, *Cic.* But we say also adulo. See the next List.
- AGGREDIOR. Ut à te fictis aggrederer denis, *Cic.*
Aggressus labor, *Terent. Maur.*
- AMPLEXOR. Ego me non sinam amplectier, *Lucil.*
Animam nostro amplexam in pectore, *Petron.*
- ANTESTOR. Impubes non potest antestari, *Liv. teste Prisciano.*
- ARBITROR. Arbitrata quæstio, *Gell.*
Ex scriptis eorum qui veri arbitrantur, *Cælius apud Prisc.*
- ASPERNOR. Qui est pauper, aspernatur, *Cic. ad Nepot.*
- ASSECTOR. Assectari se omnes cupiunt, *Enn.*

- ASSEQUOR.** Nihil horum investigari, nihil assequi poterit, *Cic.*
- AUGUROR.** Certæque res augurantur, *L. Cæs.*
Virgil has likewise made use of the active. Si quid veri mens augurat.
- BLANDIOR.** Blanditus labor, *Verrius.*
- CAVILLOR.** Lepido sermone cavillatus, *passively, Appul.*
- COHORTOR.** See **HORTOR.**
- COMITOR.** Uno comitatus Achate, *Virg.* Jam salutantur, jam comitantur, *Just.*
- COMPECTOR.** Quo uno maledicto scelera omnia complexa esse videantur, *Cic.*
Cupio eum tam invidiosâ fortunâ complecti, *Cic. for comprehendi, according to Priscian.*
- CONSEQUOR and CONSECTOR.** Quæ vix ab omnibus consequi possunt, *Orbil. apud Prisc.*
A populo lapidibus consecrari, *Laver. apud eundem. See sector, lower down.*
- CONSOLOR.** Cùm animum vestrum erga me video, vehementer consolor, *Q. Metell. apud Gell.*
Consolabar ob ea quæ timui, *Asin. Poll. apud Prisc.*
- CONSPICOR.** Paupertas hæc non ita nutrita ut nunc conspicatur, *Varr. apud Prisc.*
Patrem non vult priùs conspicari, *Plaut.*
- CRIMINOR.** Criminor defendere res Syllanas, *Cic. They charge me with. Criminatus Asinus, Appul.*
- DEMOLIOR and IMMOLIOR.** Nusquam demolitur, nusquam exoneratur pecunia, *Cur. apud Prisc.*
Immolitum & inædificatum est in loca publica, *Liv.*
- DETESTOR.** Bellæque matribus detestata, *Hor.*
In honestissimo cœtu detestari, *App.*
- DIGNOR.** Cultu quodam & honore dignari, *Cic. Virg. to be thought worthy of.*
- DOMINOR.** O domus antiqua! Heu quàm dispari dominare domino! *Cic. 1. Offic. But it bears an active sense in this passage of Virgil. Urbs antiqua ruit multos dominata per annos, as Vossius observeth, though R. Stephen and Alvarez were of a contrary opinion.*
- ENITOR.** Enixus puer, *Sev. Sulp. just born.*
- EXPERTOR.** Virtus experta atque perspecta, *Cic.*
Experienda ratio, *P. Nigid.*
- FARI.** Fasti dies sunt in quibus justatur, *i. e. dicitur, Suet.*
- FATEOR.** Hunc excipere qui publicus esse fateatur, *Cic.*
- FRUSTROR.** Frustratus à spe & devictus, *Fenest.*
Frustramur, irridemur, *Laver. apud Prisc.*
- GLORIOR.** Beata vita glorianda & prædicanda est, *Cic.*
- HORTOR.** Hortatus est in convivio à scorto, *Cic. where others read exoratus. But in Ausonius we find, Exhortatque somno, ut eum mitteret soporem, &c. And Gellius informs us that they said, hortor te, & hortor abs te, lib. 15. cap. 13. Consulem indicunt sententiam expromere, quâ hortaretur Clodius despondere Dominio, Tacit.*
- IMITOR.** Si natura non feret ut quædam imitari possint, *Cic.*
Imitata & effecta simulacra, *Cic.*
- IMMOLIOR.** See **MOLIOR.**
- INSIDIOR.** In legatis insidiandis, vel in servis sollicitandis, *Cic.*
- INTERPRETOR.** In testamentis voluntates testantium interpretantur, *Paul. Jurisc. S. Austin and S. Jerome often take it in this sense. Ita illud somnium interpretatum est, Cic. for which reason Gell. lib. 15. c. 13. looks upon it as common.*
- MACHINOR.** Machinata fames, *Sall. apud Prisc.*
- MEDITOR.** Meditata sunt mihi omnia incommoda, *Ter.*
Et quæ meditata & præparata inferuntur, *Cic.*
Tractantur lenocinia, adulteria meditantur, *Minut. Felix.*
- METIOR.** Orbe si sol amplior, an pedis unius latitudine metiatur, *Arnob.*
- MODEROR.** Omnes virtutes mediocritate esse moderatas, *Cic.*
- MODULOR.** Lingua modesta & modulata, *Gell.*
- MOLIOR.** Pompa moliebatur, *App.*
Immolitum & inædificatum est in loca publica, *Liv.*
- NANCISCOR.** Nactâ libertate, *App.*
- OBLIVISCOR.** Nunc oblita mihi tot carmina, *Virg.*
Consuetudo scribendi quæ oblivisci non potest, *Schol. Juven. in Sat. 7.*
- ORDIOR.** Ordita lectio, *Diom.* Cùm fuerint orsa fundamenta, *Colum.* Bonæ res à raro initio exorsæ, *Visel. apud Prisc.* But
- OSCOLOR.** Which most grammarians give as an example of the verb common, is not perhaps to be found in good authors, except in the active sense, as *Vossius observeth. Those who use it other-*

- otherwise, may however defend themselves by the testimony of Victorinus, Priscian, Cleonius, and other ancient grammarians, who would hardly have ranked it in this number, unless they had found some authority for it, though as they have not produced any, the best way is to avoid it. Yet they used to say anciently, osculo, as we shall see in the next list, from whence might come the passive osculor.
- PACTOR.** Filia pacta alicui, Tac. *Plin. Liv. promised in marriage.*
- PERCONTOR.** Percontatum pretium, Appul.
- PERICLITOR.** Periclitari omnium jura, si similitudines accipiantur, Cic. *were in danger.*
Non est sæpius in uno homine salus periclitanda Reip. *In Catil.*
- POLLICOR.** Ut aliis statuæ polliceantur, Metell. Numid.
- POPULOR.** Qui nunc populati atque vexati, Cic. *But we say likewise populo. See the next list.*
- POTIOR.** Ne potiretur mali, Ter. *in Phor. instead of Ne à malo opprimeretur, according to Guillem. lest some disaster should befall her.*
Potiri hostium, Plaut. *to be taken by the enemy.*
Potiri heroum, Id. *to be subject to them, according to Palmerius.*
- PREDOR.**
- PRECOR.** Deus precandus est mihi, Auson.
- SECTOR.** Qui vellet se à cane sectari, Varr. *In the same manner CONSECUTOR. See CONSEQUOR above.*
- STIPULOR.** According to Priscian is taken in an active and passive signification, and is even joined in both senses with an adjective governed by the preposition. For Stipulor à te, is taken for interrogo te, and interrogor à te: just as we say, Quæro à te in an active sense; I ask you. Minæ quas à te est stipulatus Pseudolus, Plaut. *in an active sense.* Ni dolo stipulatus sis, Plaut. *in a passive sense.* Cicero hath likewise, stipulata pecunia, in a passive sense.
- TESTOR.** Hæc quæ testata sunt & illustria, Cic.
- TUEOR.** Quidd à rusticis Romani alebantur & tuebantur, Varro.
- TUOR.** Tutus ab hostibus, Cic. Tutus à calore & frigore, Cic. Tuendam habere ædem, Cic.
- VENEROR.** Cursusque dabit venerata secundos, Virg.
- VEREOR.** This is among the verbs common in Gellius, lib. 15. c. 13. where he says that both vereor te, and vereor abs te are used.
- ULCISOR.** Quidquid ulcisci nequitur, Sall.
- UTOR.** Supellex quæ non utitur, Gell. Illa ætas magis ad hæc utenda est idonea, Ter. *In like manner, ABUTOR. Abusis jam omnibus locis, 2. Hort.*

Several other verbs of the like nature may be seen in Priscian and Vossius, whereby it appeareth, says he, that there are more verbs common than one would imagine; though we ought not to make a separate class of them distinct from the deponents, because in common practice most of them have dropped one of their significations; and even among the deponents themselves we do not make two different classes, one for those that have an active signification, as *precor*, I pray, *futeor*, I confess; the other for those which are passive, as *pascor*, I am fed, *nascor*, I am born.

But what is most remarkable in these verbs deponent or common, is their participle of the preterite tense, which generally occurs in both significations, whereas the tenses of the verb are less usual.

Examples hereof may be seen in this very chapter, and we shall give some more in the remarks on the participles.

V. List of Deponents that are terminated in O and in OR.

There are likewise a great many deponents, which in the same signification, are terminated in O. But most of them

occur only in very ancient authors. There are some few indeed that have been adopted by other writers, as the following list will shew.

- ADULO**, *Cic. Ex veteri poetâ, Val. Mar.* **ADULOR**, *Cic. & alii*, more usual.
- ALTERCO**, for **ALTERCOR**. *Scio cum patre altercâsti dudum, Ter.*
- ASSENTIO**, and **ASSENTIOR**, were in use, according to *Gellius, Nonius, and Diomed-s.* The former occurs the oftenest in MSS. and the latter in printed editions, says *Vossius*.
- AMPECTO**, for **AMPECTOR**. Like-wise **AMPEXO**, and **AMPEXOR**, according to *Priscian*. And in *Cic. Autoritatem censorum amplexato, Pro Clu.*
- AUCUPO**, for **AUCUPOR**. *Aucupare ex insidiis quid agatur, Plaut.* **AUCUPANS**, is in *Cic.*
- AUGURO**, for **AUGUROR**. *Præsentit animus & augurat, Cic.*
- AUSPICO**, for **AUSPICOR**, *Prisc. Non. Fesl.*
- CACHINNO**, *Lucr. for CACHINNO, Cic.*
- COMITO**, for **COMITOR**. *Stygias comitavit ad undas, Ovid.*
- CUNCTO**, *Plaut.* **CUNCTOR**, *Cic.*
- DEPASCO**. *Si hodie roscidas herbas depaveriat, Plin.*
- DEPASCOR**. *Belluæ depascuntur sata, Id. Febris depascitur artus, Virg. Frondes depastus amaras, Claud.*
- DIGNO**, for **DIGNOR**, *Prisc. Diom.*
- EJULO**, for **EJULOR**, *Prisc.*
- ELUCUBRO**, and **ELUCUBROR**. *Epistola quam eram elucubratus, Cic. Quicquid istud est quod elucubravimus, Colum.*
- EXPERGISCO**, for **EXPERGISCOR**. *Philoxenus, Hyginus, Dontheus, Isaac Vossius.*
- FABRICO**, and **FABRICOR**, *Cic.*
- FRUSTRO**, for **FRUSTROR**. *Non frustrabo vos milites, Cæs.*
- FRUTICO**, *Colum. Plin. for FRUTICOR, which Cicero makes use of.*
- IMITO**, for **IMITOR**, *Varr. apud Non.*
- IMPERTIO**, and **IMPERTIOR**, *Cic.*
- INSIDIO**, for **INSIDIOR**, in the *Civil Law*.
- JURGO**, for **JURGOR**, *Cic. apud Non. ex xii. Tabul.*
- LACRYMO**, *Ter. Ovid. for LACRYMOR, Cic.*
- LÆTO**, for **LÆTOR**, *Prisc.*
- LARGIO**, for **LARGIOR**, *Prisc. ex Sal. Non.*
- LUDIFICO**, for **LUDIFICOR**, *Plaut.*
- LUXURIO**, *Non. ex Virg. LUXURIOR, Colum. Plin.*
- MEDICO**. *Medicare semina, Virg. But MEDICOR is taken both actively and passively: medicatæ fruges, Virg.*
- MEREO**, for **MEREOR**, *Cic.* *Quid enim mereas, Cic.* *Merui, Virg. Cic.*
- METO**, *as, Virg. in Culice.*
- METOR**, *ARIS, more usual.* *Metari castra, Liv. Sallust. to set out a camp, to encamp. But we find also, castra metata, Liv. in a passive sense.*
- MISERO**, and **MISEROR**. *And in the same manner MISEREO, and MISEREO, from whence cometh, MISERET, and MISERETUR, with MISERESCO, and COMMISERESCO, Miserescimus ultro, Virg.* *Per fidem Myrmidonum, commiserescite, Non. ex Enn.*
- MODERO**, for **MODEROR**, *Non. Docet moderare animo, Plaut.*
- MOLIO**, for **MOLIOR**, *Prisc. and in the same manner DEMOLIO. Demolivit tectum, Varr.*
- MUNERO**, for **MUNEROR**, *Non.*
- OPINO**, for **OPINOR**, *Prisc. and Non. ex Plaut. & Cæcil.*
- OPITULO**, for **OPITULOR**, *Non.*
- OSCULO**, for **OSCULOR**. *Laudor quòd osculavi privignæ caput, Titin. opud Non.*
- PALFO**, for **PALPOR**, *Juv.*
- PARTIO**, for **PARTIOR**, *Non. ex Plaut. & aliis.*
- PATIO**, for **PATIOR**, *Næv.*
- POLLICEO**, for **POLLICEOR**. *Ne dares, ne polliceres, Varr. opud Non.*
- POPULO**, for **POPULOR**. *FOFICÆ farris acervum cum populant, Vig.*
- PRÆLIO**, for **PRÆLIOR**, *Enn.*
- RECIPROCO**, *Liv. RECIPROCOR, Cic.*
- REMINISCO**, for **REMINISCOR**, *S. Aust.*
- REVERTO**, for **REVERTOR**. *Si Romam revertisset, Cic. who uses it only in the tenses of the preterite.*
- RIXO**, for **RIXOR**, *Varr.*
- RUMINO**. *Ruminat herbas, Virg. RUMINOR, Colum.*
- STIPULO** is not to be found in ancient writers; but only **STIPULOR**, *Voss. See the preceding list.*
- VAGO**, for **VAGOR**. *Lib. vagat per auras, Prud.*
- VELIFICO**,

VELIFICO, *Plin.* Hence cometh, velificatus Athos; but Cicero always puts velificur in the active sense.

URINO, and OR, *Plin.* to dive.

VENERO, for VENEROR, *Plaut.* Ut venerem Lucinam.

VOCIFERO. Si hoc vociferare velim quam dignum sit, &c. *Cic. in Verr.*

VOCIFEROR. Quid vociferabare decem millia talenta Sabinio esse promissa? *Cic.*

We might collect some more from the ancient grammarians; but in regard to practice, care must be taken to imitate the best authors.

CHAPTER II.

Of the difference of Tenses and Moods.

I. Of Tenses.

IT will be of use to observe the different force, and natural signification of each tense. For besides that considerable difficulties may sometimes arise in regard to this article, and that even the most learned among the Romans, as Gellius calls them, were heretofore divided in opinion whether *surreptum erit*, was to be understood of the time past or to come, since we find in the same author, that one of the questions proposed, was whether *scripserim*, *legerim*, *venerim*, were of the preterite or future tense, or of both; it is beyond all doubt that on many occasions, we do not sufficiently understand the force of the expression, nor can we tell why we use particular modes of speaking, nor the method of explaining them, unless we are thoroughly acquainted with the nature of these things.

But in order to do this with perspicuity, we cannot, I think, follow a more natural division of the tenses of verbs, than that which we have given in the rudiments. For in the nature of things there are only three tenses, *the present, the past, and the future*; but the inflexion of a verb may, either simply express one of these three tenses, or mark two of them together in regard to two different things; and thus the tenses of the verbs may be called, either SIMPLE or COMPOUNDED in the sense: concerning which the reader may see the general and rational grammar, ch. 14.

We are further to observe for the Latin termination, that heretofore the futures of the two last conjugations were terminated also in BO; as *expedibo*, in Plautus, *Aperibo*, *dormibo*, *repetibitur*: *reddebitur*, *reddetur*, and others. But Scioppius maintains that the third terminated in *ebo*, and not in *ibo*, like the fourth, and that we ought to read, *reddebo*, *reddebitur*, as *fugebo* for *fugiam*, *fidebo* for *fidam*, &c.

II. Of Moods.

In the rudiments I reduced the moods to four, for the reasons expressed in that place, and in the advertisement to the reader; in regard to which you may see the General and Rational Grammar, ch. 15. and 16. I shall only add that this should not be esteemed

a novelty, since Palemon, a more ancient writer than Quintilian, admits of no more.

Sanctius and after him Scioppius, go a great deal further; for they cut them off intirely, as well as Ramus, and allow of no other moods or manners of the verb than those which are derived from adverbs, whose chief office is to determine the signification of the verb, as *bene, malè, multùm, fortiter, parum, &c.*

This is what induced them to make another distinction of the tenses, dividing every one of them into *prima & secunda*, and saying for example, *Præsens primum AMO; Præsens secundum AMEM: Imperfectum primum AMABAM: Imperfectum secundum AMAREM, &c.* And as for the future they put three, making the imperative pass for the third. This is not without foundation, because, as we shall see hereafter, the tenses of the subjunctive and of the indicative are oftentimes indiscriminately taken for one another. Yet as this disposition does not make the matter at all shorter, and one way or other, we must still be acquainted with so many different tenses, I have thought proper to conform as much as possible to the ordinary method, because in regard to matters once established, we should make no alteration without great reason and necessity.

III. *Of the Subjunctive.*

The subjunctive always expresseth a signification dependent on and as it were connected with something; hence in every tense it partaketh in some measure of the future.

In the present; as *Si æquè in posterum me ames. De quâ utinam aliquando tecum loquar, Cic.* And Quintilian has taken notice, that when Virgil saith, *Hoc Ithacus velit*, this *velit* denoted the time future. Hence it is frequently the same thing to say, *Si amem, or si amabo; si legas, or si leges.* And perhaps it is in consequence hereof that some ecclesiastic authors have now and then put one for the other, *taceam* for *tacebo; indulgeam* for *indulgebo.* Sidon. *Adimpleam* for *adimplebo; mandem* for *mandabo,* Greg. Tur. unless we have a mind to say that then the futures of the two first conjugations have made an exchange, and form their termination in *am*, as the others in *bo*; but we meet with no examples hereof among the ancients.

But the imperfect of this mood, over and above its proper signification, sometimes denotes also the present and future, and therefore it hath three different significations. That of the time present. *Cùm Titius studia multùm amaret*, since he loved. That of the time past, *Cùm studia magis amaret quàm nunc facit.* That of the future, *Operam dedisses quam debebas, magis te amarem posthac.*

The perfect in *RIM* is also taken for the future. *Ne mora sit si innuerim quin pugnus continuò in malâ hæreat,* Ter. *Jussu tuo, imperator, extra ordinem nunquam pugnaverim, non si certam victoriam videam,* Liv. *Aufugerim potius quàm redeam,* Ter. *Videor sperare posse si te viderim, & ea quæ premant & ea quæ impendeant me faciliè transiturum,* Cic. if I can see you, or when I shall be able to see you, the same as *si te videro.* And therefore we may say, *Romæ si cras fuerim,* for *fueero*, the same as *Romæ si heri fuerim.* But the future,

future in RO is always compounded (as we have already observed) of the past and the future; so that we cannot say, *Romæ si heri fuero*.

To these Sanctius further addeth the plu-perfect, pretending that it partaketh likewise of the future: as *Nonnulli etiam Cæsari nuntiabant, quum castru moveri, aut signa ferri jussisset, non fore dicto audientes*, I. B. Gall. *Juravit se illum statim interfecturum, nisi iusjurandum sibi dedisset se patrem missum esse facturum*, Cic.

Verùm anceps fuerat belli fortuna; fuisset, Virg.

Besides the usual terminations, the subjunctive had heretofore another in IM. *Ausim, faxim*, as we likewise meet with *Duim, perduim, creduim*, in comic writers. Others add moreover the termination in XO, as *faxo, axo*, and the like. But of these we shall take proper notice hereafter in the chapter of Defective Verbs.

IV. That we may oftentimes put the Indicative or the Subjunctive indifferently one for the other.

The best authors have very indifferently made use of the indicative or the subjunctive, one for the other. We shall give here the following examples taken mostly from Budeus and Scioppius, who can supply the reader with a great many more.

For the present.

Quin ta agis ut velis? *Plaut. for ut vis.*

Loquere quid tibi est? & quid nostram velis operam? *Id.*

Nunc dicam cujus jussu venio, & quamobrem venerim, *Id. he might have said*, et quamobrem veni, or cujus jussu veniam, &c.

Debentis velle quæ velimus, *Plaut. for volumus.*

Quid est quod tu scis? *Id.*

And in another place, quid est id quod scias? Video quam rem agis, *Id.*

Scio quam rem agat, *Id.*

Quid est negotiū quod tu tam subito ab-as? *for abis, Id.*

Si est bellum civile, quid nobis faciendum sit ignoro, *Cic. for si sit.*

For the imperfect.

Non dici potest quāvis cupida eram huc redeundi, *Ter. for essem.*

Autoritas tanta planè me movebat, nisi tu oppesisses non minorem tuam, *Cic. for moveret.*

Nam P. Decius eūm se devoveret, & equo admisso in mediani aciem iruebat; aliquid de voluptatibus cogitabat; *Id. for irrueret.*

Scævola quotidie simulatque luceret, faciebat omnibus sui conveniendi potestatem, *Cic. for lucebat.*

For the perfect.

Obsecro te ut mihi ignoscas, quod animi impos, vini vitio fecerim, *Plaut. for feci.*

Chrysalus mihi nec rectè loquitur quia tibi aurum reddidi, & quia te non defraudaverim, *Id.*

Me habere honorem ejus ingenio dicet, eūm me adiit, *Id. for adierit.*

Tu humanissimè fecisti, qui me certiorum feceris, *Cic.*

Stultè feci, qui hunc amisi, *Plaut.*

Abi, atque illa si jam laverit, mihi renuntia, *Ter. for lavit.*

Non potest dici, quāvis indignum facinus fecisti, *Plaut. for feceris.*

Quem enim receptum in gratiam summo studio defendeim, hunc afflictum violare non debet, *Cic. for defendi.*

For the plu-perfect.

Expectationem non parvam attuleras eūm scripseras, *for scripisses, Id.*

Cætera quæ ad te Vibullius scripsisset, erant in his litteris quas tu ad Lentulum misisses, *Cic. for miserat.*

Qui fuisset egentissimus in re sua, erat ut sit insolens in aliena, *Cic. for fuerat.* Verùm anceps pugnae fuerat fortunâ; fuisset, *Virg. perhaps it will be said that the issue of the engagement had been doubtful? be it so.* Where fuerot implies the same as fuisset which followeth.

For the future.

Venerem veneremur, ut nos adjuverit hodie, *Plaut. for adjuvet.*

Illuc sursum ascendero, inde optimè dispellam virum, *Id. for ascendam.*

Ne

Ne tu linguam comprimes posthac, e- Te rogo ut advoles, respiraro si te vi-
tiam illud quod scies, nesciveris, Id. dero, Cic. for respirabo.
for nescies.

This seems to favour the opinion of Ramus and Sanctius, who would not admit of the diversity of moods, though with the conjunctions there are certain differences to observe, as we shall shew hereafter.

V. Of the Imperative.

The imperative, as we have above observed, is often taken for a third future; which is undoubtedly owing to an imitation of the Hebrews, who call it the first future, and the common future they call the second. And indeed we can command only in regard to the time to come, as the grammarian Appollonius observeth, *lib. de Synt. cap. 30.* Hence it is that the author of the rules by questions attributed to S. Basil, establishes this as a principle for the right understanding of the sacred Scripture, as when the Vulgate says, *Fiant filii ejus orphani*, Ps. 108. for *fient*.

We find also that the future is frequently used for the imperative, not only in the case of divine precepts, *Non occides, non furaberis*, &c. but likewise in profane authors, *Tu hæc silebis*, Cic. *Ciceronem puerum curabis & amabis*. Id. for *cura & ama*. *Sed valebis, meaque negotii videbis, meque ante brumam expectabis*, Id. ad Trebat. for *vale; cura; expecta*: and the like.

Hence also it comes that Sanctius laughs at those who distinguish betwixt *ama* and *amato*, as if one related to the time present, and the other to the future, and as if they were not often joined in the same sense and in the same passages:

Aut si es dura, nega: sin es non dura, venito, Propert.

Et potum pastus age Tityre, & inter agendum

Occursare capro (cornu ferit ille) caveto, Virg.

And in the Georgics, after saying, *Nudus ara, sere nudus*, he adds, *Primus humum fodito*, &c.

The plural persons in NTO, are scarce ever used except in the enacting of laws, *Sunto, cavento*, &c. *Ad divos adeunto castè*, Cic. 3. de Leg.

And those in MINOR which I have entirely left out, are not perhaps to be found in any good author.

But if any one should ask how there can be an imperative in the verb passive, since what comes to us from others does not seem to depend upon us, so as to be an object of our command; we answer that undoubtedly it is because the disposition and cause thereof is frequently in our power: thus we say, *Amator ab hero; docetor à præceptore*; that is, act so as to make your master love you: suffer yourself to be taught something. And in like manner the rest.

VI. Of the Infinitive.

The infinitive, as we shall shew hereafter in the chapter of impersonals, n. 1. is properly that which ought to be called impersonal, because it hath neither number nor person. But Sanctius, after Consentius, pretends that it is also indefinite in regard

regard to tenses; and A. Gellius seems to be of the same way of thinking, because, said he, as we say *volo legere*, we say likewise *vohi legere*. For which reason Sanctius would not even have it to be made a distinct mood, and we may say that it is not one in fact, but only virtually and in power, inasmuch as it may be resolved by all the other moods.

This may serve to explain several passages whose construction seemeth extraordinary, and is therefore referred to an *enallage*, which is not at all necessary among the figures, as hereafter we shall shew. Therefore when we read in Terence, *Cras mihi argentum dare se dixit*: Sanctius saith that *dare* is not there for *daturum*, and that it only supposeth for itself, because *dare* may be a future, being undetermined and of itself indifferent to all tenses. And it is the same as when Virgil says:

*Progeniem sed enim Trojano à sanguine duci
Audierat, Tyrias olim quæ verteret arces.*

Where *duci* denotes a real future, because of itself it is indifferent to all the tenses. In like manner in Cic. *Qui brevi tempore sibi succedi putarent*. Who believed that they were to be soon succeeded: where he means the future. And according to this author it is thus we ought to explain an infinite number of passages, where we see the infinitive put sometimes for one tense, sometimes for another; as *Eo die multa verba fecimus, maximèque visi sumus senatum commovere*, Cic. where *commovere* signifieth the time past. *Sed ego idem qui in illo sermone nostro, qui est expositus in Bruto, multum tribuerim Latinis, recorder longè omnibus unum anteferre Demosthenem*, Cic. where *anteferre* is the same as *antetulisse*. *Hoc me memini dicere*, Cic. that I did say. *Ego illam virginem formâ bonâ memini me videre*, Ter. for *me vidisse*, I remember to have seen.

*Dictus et Amphion Thebanæ conditor arcis
Saxa movere sono testudinis, & prece blandâ
Ducere quò vellet*——Hor. *movere* for *movisse*.

Cætera spero proluxa esse, Cic. where *esse* signifies the future. Again, *Spero amicitiam nostram non egere testibus*, Id. I hope our friendship will not have occasion for witnesses. *Nec ille intermisit affirmare sine morâ venire*, Id. *Magna me spes tenet, judices, bene mihi evenire, quòd mittar ad mortem*, Id. And the like. For though we do not deny but in joining different verbs together, there may be an assemblage and comparison of different tenses, and of one action in regard to another; yet it seems to be often the case that this distinction of tenses is not sufficiently clear, and that the two verbs mark but one precisely, to which of course we ought to attribute the action expressed by the infinitive. At least this is Sanctius's opinion, which seems to be authorised by the preceding examples, and those which we shall further add. For

Thereby we see likewise what error it is to believe with Agræcius and L. Valla, that we cannot join *memini* with the preterite of the infinitive, and that we ought to say, *memini me facere*, and not *fecisse*, for this reason, they say, that as *memini* sufficiently includeth the signification of the preterite, it is superfluous to join

another

another preterite to it; because *fecisse* supposeth all the tenses, as well as *facere*; and we find that Cicero and others have frequently used the like expressions. *Meministi me ita distribuisse causam*, Cic. *Tibi me permisuisse meminì*, Id. *Memini me non sumpsisse quem accusarem, sed recepisse quem defenderem*, 3. in Verr. *Memini summos fuisse in nostrá civitate viros*, 1. de leg. and an infinite number of others.

But this does not happen only to *memini*; it seems on several other occasions that this tense in *ISSE* is put indeterminately for all the rest. As when Virgil says:

— *Magnum si pectore possit*

Excussisse Deum. Where Servius observeth that it stands for *excutere*. And Horace:

Fratrésque tendentes opaco

Pelion imposuisse Olympo.

And Val. Max. *Sed abunde erit ex iis duo exempla retulisse*. It will be sufficient to give two examples thereof; which imports the future. And Seneca, *Intra coloniam meam me continui, alioquin potuissem cum audisse in illo atrio, in quo duos grandes prætextatos ait secum declamare solitos*. In Præf. Controv. and Gellius, *Vel unus, hercle, hic versus, Plauti esse hanc fabulam, satis potest fidei fecisse*. And in another place, *Caleni, ubi id audiverunt, edixerunt, ne quis in balneis lavisse vellet, cum magistratus Romanus ibi esset*. And the like.

However, this is no reason why in common use we should not rather make use of *amare*, for example, for the present, and *amavisse* for the preterite, as we have given it in the rudiments.

Vossius pretends further that *amare* will not stand for the imperfect, as hath been the general opinion of grammarians, because, according to him, when I say, for instance, *Gaudeo quòd amas*, it may be explained by *gaudeo te amare*: whereas when I say, *gaudeo quòd jam tum amabas*, it is not explained by *te jam tum amare*, but *amavisse*: and therefore the latter expresseth the three differences of the preterite. But Vossius's principle is false, and the example he produces, does not prove that the thing is general. For when Cicero in his letter to Varro, said, for instance, *Vidi enim (nam tu aberas) nostros inimicos cupere bellum*, &c. it is obvious that *cupere* is there an imperfect, and that it should be resolved by *quòd tum cupiebant*, since it denotes the same difference of time as *aberas* which he has expressed. In like manner in Virgil,

— *Sæpe ego longos*

Cantando puerum meminì me condere soles.

If we should want to resolve it, we must say; *memini quòd cum puer eram, condebam longos soles cantando*. And therefore, *quòd amabas*, may be explained by *te amare*, as in the examples taken from Cicero and Virgil; or by *te amavisse*, as in that of Vossius. Which shews still further that all the tenses of the infinitive are frequently very indeterminate.

VII. Of FORE.

Grammarians say very right that the infinitive hath no future; but they except *sum*, which they think has *fore*.

Yet *sum*, properly speaking, has no more future than the rest. For *fore* does not come from *sum*, but from *fuō*, which in the infinitive made *fore* or *fire* by syncope for *fuere*: so that it may be taken indifferently for all tenses, as well as *esse*, *amare*, *legere*, and the other infinitives, as we have been just now mentioning. *Commissum cum equitatu praelium fore videbat*, Cæs. *Ex quâ conficitur ut certas animo res teneat auditor, quibus dictis peroratum fore intelligat*, Cic. *Quanto robore animi is semper extitit, qui vitam sibi integram fore difficile dictu est*, Id.

Hence we find with how little foundation Valla said, that *fore* could not be joined with another future, as *fore venturum*, *faciendum fore*, &c. since *fore* is no more a real future than *esse*. And indeed we very often meet with the contrary in authors. *Deinde addis, si quid secus, te ad me fore venturum*, Cic. *Deorum immortalium causâ libenter facturos fore*, Liv. *Nihil horum vos visuros fore*, Cic. *Lepidê dissimulat fore hoc futurum*, Plaut. and in the passive, *Credite universam vim juventutis, hodierno Catilinæ supplicio conficiendam fore*, Cic. *Aut sub pellibus habendos milites fore*, Liv.

We have already given instances of the preterite above; and therefore *fore* may be joined to all tenses.

But we are carefully to observe, that this verb always includes something of the future, the same as $\mu\epsilon\lambda\lambda\omega$ in Greek, so that as they have not a sufficient number of tenses for the infinitive in Latin, they frequently make use of this verb to mark the future, when they are obliged to distinguish different tenses; as *Scriptis ad me Cæsar perhumaniter, nondum te sibi satis esse familiarem, sed certè fore*, Cic. *Sequitur illud, ut te existimare velim, mihi magne curæ fore, atque esse jam*. And therefore I did not think proper to strike it out of the rudiments designed for children, being willing to conform as much as possible to the established custom.

VIII. Manner of expressing the Future of the Infinitive in the other Verbs.

The participles in *RUS* serve likewise to express the future of the infinitive, whether they be joined with *esse* or with *fuisse*, as *Amaturum esse*, to be about to love; *Amaturum fuisse*, to have been about to love. But the latter tense seems to partake of the preterite and future both together. And the same is done in regard to the passive, *Amandum esse*, or *amandum fuisse*.

These futures are declined, and agree like adjectives with their substantive; *Verè mihi hoc videor esse dicturus*, Cic. *Ut perspicuum sit omnibus nunquam Lampsacenos in eum locum progressuros fuisse*, Cic.

But anciently they were not declined, as may be seen in A. Gellius, lib. 1. c. 7. For they said, for instance, *Credo inimicos meos hoc dicturum*, C. Gracch. *Hanc sibi rem præsidio sperant futurum*, Cic. act. 5. in Verrem: according to the reading which A. Gellius maintaineth by the authority of Tiro, Cicero's freedman. *Hostium copias ibi occupatas futurum*, Quadrig. *Est quoddam speremus deos bonis bene facturum*, Id. *Si res divinæ ritè factæ essent, omnia ex sententiâ processurum*, Valerius Antias. *Illi polliciti sese facturum*

facturum omnia, Cato. Ad summam perniciem rempublicam perventurum esse, Silla. Non putavi hoc eam facturum, Laber.

Etiamsi habet Casina gladium ? habet, sed duos,

Quibus, altero te occisurum ait, altero villicum, Plaut.

And such like passages, which those *Qui violant bonos libros,* says A. Gellius, would fain correct, while others, superficially acquainted with the grounds of the Latin tongue, have attributed to the figure of syllepsis, but without any reason. For it is owing only to the antiquity of the language, which considered these words, not as nouns, but as verbs, and as tenses of the infinitive, which has neither gender nor number; and this they did in imitation of the Greeks, with whom the infinitive hath all the different tenses, and the future among the rest, *ποιήσῃσι, ἔσονται,* &c. And we must not mind whether this hath the termination of a noun or any other, since it depends intirely upon use. So that we must resolve *futurum* like *fore*, and *dicturum* like *dicere*; *Credo inimicos meos hoc dicere*, I believe that my enemies do say this; *Credo eos hoc dicturum*, I believe they will say this. *Hanc sibi rem sperant præsidio futurum*, as if it were, *sperant præsidio fore*, &c.

IX. Another manner of supplying the Future of the Infinitive, especially when the Verbs have no Supine.

But if the verb hath no supine from whence a participle can be formed, we may with great elegance make use of *fore*, or of the participle *futurum*, by adding *ut* to it; which happens particularly after the verbs *spero*, *puto*, *suspicio*, *dico*, *affirmo*, and such like. *Spero fore ut contingat id nobis, Cic.*

But when to *futurum* we join the preterite *fuisse*, this is likewise one of those phrases which partake of the time past and the future, and contribute not a little to embellish the sentence. *Videmur enim quieti fuisse nisi essemus lacessiti, Cic.*

And both these turns of expression are so elegant, that they are frequently used in verbs, even when the other future might be formed by the participle. *Nisi eo ipso tempore quidam nuncii de Cæsaris victoriâ essent allati, existimabant plerique futurum fuisse ut oppidum caperetur, Cæs.* instead of *existimabant oppidum capiendum fore. Valdè suspicio fore ut infringatur hominum improbitas, Cic.*

X. That the Infinitive hath frequently the force of a Noun Substantive.

The infinitive by the ancients was called *nomen verbi*; and whensoever it drops the affirmation peculiar to the verb, it becomes a noun, as we have observed in the General and Rational Grammar. This noun being indeclinable, is always of the neuter gender, but it stands for different cases.

For the nominative. *Vivere ipsum, turpe est nobis, Cic.*

————— *Nam ambos curare, propemodum*

Reposcere illum est quem dedisti, Ter.

That is, *τὸ curare est reposcere.*

For the vocative. *O vivere nostrum!*

For the genitive. *Tempus est nobis de illâ vitâ agere*, for *agendî Tempus jam abhinc abire*; Cic. *Consilium capit omnem à se equitatum dimittere*, or *dimittendî*, or *dimissionis*.

For the dative. *Ætas mollis & apta regi*, for *apta regimini*, or *rectioni*, taken passively.

For the accusative. *Scripsit se cupere*, for *suam cupiditatem*. *Da mihi bibere*, for *da potum*. *Habco dicere*, for *dicendum*. *Amat ludere*, for *ludum*.

For the ablative. *Dignus amari, puniri*, for *amore, pœnâ*.

The infinitive is moreover frequently governed by a preposition understood, which may be resolved even by the conjunction *quòd* or *quia*, as

Gratulor ingenium non latuisse tuum, Ovid.

Instead of *ob non latuisse*, that is, *quia non latuerit*. And in like manner in Terence.

Quod plerique omnes faciunt adolescentuli,

Ut animum ad aliquod studium adjungant, aut equos

Alere, aut canes ad venandum, aut ad philosophos.

That is, *ad alere*; just as he says, *ad aliquod studium, aut ad philosophos*. And Cic. *Si equites deductos molestè feret, accipiam equidem dolorem, mihi illum irasci: sed multò majorem, non esse talem qualèm putâssem*; that is, *Ob illum irasci, ob non esse talem*.

But this happeneth particularly when the infinitive is joined to an adjective after the manner of the Greeks, which is a common thing in Horace; either in the active or passive; *Durus componere versus*, for *ad componendum*. *Celer irasci*, for *ad irascendum*. *Indocilis pauperiem pati*, for *ad patiendum*, and the like: though the infinitive happening also to come after some adjectives, supplieth the place of another government. See the annotation to rule 18. p. 34.

It is likewise to this government of the preposition that we must refer the infinitive, when it happens to come after verbs of motion, as in the Vulgate; *Non veni solvere legem, sed adimplere*; that is, *non ad solvere*, or *ad solutionem*, &c. And though some have pretended to find fault with this scriptural expression, yet it is very common in Latin authors. As

It visere eam, Ter.

Non ego te frangere persequar, Hor.

Non nos aut ferro Libycos populare penates

Venimus, aut raptas ad littora vertere prædas, Virg.

But they who have condemned these expressions did not know perhaps that even when the supine is put, as *eo visum*, the force of the government is in the preposition, *eo ad visum*, as we shall shew hereafter; and therefore that it is the same as *ad videre*; *videre* and *visum*, being then only nouns substantives, and synonymous terms. This shews what it is rightly to understand the real foundation and principles of construction and government.

CHAPTER III.

Of Irregular Verbs.

WE have already touched upon this subject in the Rudiments; but here we intend to treat of it more at large, and to shew from whence this irregularity arises, and wherein it consists, by which means we shall find that it is not so great as people imagine.

I. Of SUM and its Compounds.

The ancients, says Varro, S. de L. L. used to conjugate *Esum*, *es, est; esumus, estis, esunt*, in the same manner as *eram, as, at; ero, is, it, &c.* Hence it is that Cicero in his third book of laws hath put *esunto* for *sunto*. *Ast quando duellum gravius, discordiæ civium, esunto ne amplius sex menses, si senatus creverit.* For thus Vossius insists upon reading this passage, which has puzzled such a number of learned men.

For according to him, *esum* comes from the Greek future ἔσομαι, from whence, rejecting the diphthong, they formed at first *esom*, then *esum*, and at length *sum*. But Julius Scaliger and Caninius derive it from ἐμί. Which will not appear so extraordinary to those who have attended to the changing of letters, of which we intend to subjoin a particular treatise; though some have attempted to ridicule the opinion of those two learned men on this subject. For it is easy to shew that I final is sometimes lost, as from μέλι, is formed *mel*. 2. That the diphthong ει frequently loseth its subjunctive, as Αἰνείας, *Æneas*. 3. That the *s* is sometimes added not only for the rough breathing, as ἔπω, *sequor; ἤμισυ, semi*; but likewise for the smooth, as ἐί, *si*; ἔγω, *sero*; ἐρύω, *servo*. 4. That the ε is oftentimes changed into υ, as Βρυνήσιον, *Brundusium*, from whence we may conclude, that of ἐμί they formed at first ἐιμί, afterwards ἐμι, σεμι, and at length *sum*. Neither can it be said that this conjecture is ill founded, since we give authority for the change of these several letters; and since this analogy occurreth also in the other persons. For *es* comes from εἶς, in the second person, which we meet with above fifteen times in Homer, as *est* cometh from εἶςι, and *sunt* from ἐντι, according to the Dorians, for εἶσι.

Be that as it will, it may be likewise formed of ἔσομαι, since it is not at all extraordinary to see the futures form other verbs of themselves, as from ἄγω, fut. ἄξω, is formed ἄξω, *I do*, from whence cometh ἄξε, ἄξέτω, *fic*. From οἶω, fut. οἶσω, is also formed οἶσω, *fero*, whence also comes the imperfect οἶσον, the imperative οἶτε, &c. For there is no more absurdity to see the present formed of this Greek future, than the imperfect *eram*, which is manifestly derived from thence as well as the future *ero*, by changing S into R, which is very common, as hereafter we shall shew.

But heretofore it was usual for them to say likewise *escit* for *erit*, from whence cometh *escunt*, in a passage of the twelve tables

quoted by Cicero in his second book of laws. *QUOI AURO DENTES VINCTI ESCUNT.* And in Gellius, who quotes it from the same place; *SI MORBUS ÆVITASVE VITIUM ESCIT*, lib. 20. cap. 1. as Vossius and H. Stephen read it, though others read *esit*. But *escit* occurreth also in Lucret. lib. 1.

Ergo rerum inter summam, minimámque, quid escit.

Where the verse would be faulty were we to read *esit*, which has the first short, as well as *erit*.

The preterite *fui* and the participle *futurus*, come from the old verb *fuo*, taken from the Greek *φύω*. Even Virgil himself has made use of it, *Tros Rutulúsve fuat*, &c. From thence also cometh *forem* for *essem*, formed of *fuerem* or *furem*, as likewise *fore* for *fure*, or *fúere*, as we have already observed, chap. 2. num. 7.

The subjunctive, *Sim, is, it*, is a syncope for *Siem, es, et*, which followed the analogy of the other subjunctives in *EM*, as *Amem, es, et*. Which Cicero confirmeth in his book *de Oratore*, *Siet*, says he, *plenum est : sit, imminutum*. And this old subjunctive is also very common in Terence, and in the other comic writers.

This verb hath neither gerund nor supine. The participle present ought to be *ens*, which we find in some manuscript copies of Appuleius, and which Cæsar had inserted in his books of Analogy, according to Priscian. But now it is hardly ever used except by philosophers, though from thence are formed *Absens, præsens, potens*, which are rather nouns adjectives than participles, because in their signification they express no time.

These nouns come from *Adsum, præsum, possum*, which are conjugated like their simple, as are all the other compounds. But *PROSUM* takes a D, when it follows a vowel, for the conveniency of the sound. *Prodes, prodest*, &c.

And *POSSUM*, coming from *potis* or *pote*, and from *sum*, as appeareth in Plautus.

Animadvertite, si potis sum hoc inter vos componere, in *Curcul*.

Tute homo, & alteri sapienter potis es consulere & tibi, in *Milite*.

It retaineth the T wherever it followeth a vowel: and to soften the sound it changeth this T into S, when another S followeth. For the ancients used to say, *potessem, potesse*, where we say, *possem, posse*. But *potis* as well as *pote*, occur in all genders. *Ergone sine Dei voluntate quicquam potis est fieri?* Arnob. *Sed quantum fieri potest*, Id. *Qui fieri potis est ut?* Id. In regard to which the reader may see what we have already observed, chap. 4th. no. 1.

Polestur, occurreth in Plautus, Lucretius, Pacuvius, Ennius, and others. But there is no ground for attributing it to Virgil *Æn.* 8. where we ought to read

————— *Liquidove potest electro.*

and not *poestur*, because the first syllable is long in *electro*, as it comes from *η*; which is confirmed by Vossius and Politianus, from the authority of excellent MSS. as may be seen in Vossius, book 3. of Analogy, chap. 36.

II. Of Edo, Queo, and Fio.

What hath been said in the Rudiments, is almost sufficient for the

the other irregulars. I shall only add a word or two in regard to some of them.

EDO formeth in the infinitive *esse* or *edere*. The former is in Cicero, *Claudius mergi pullos in aquam jussit, ut biberent, quia esse nollent.* 2. de Nat. *Quid attinuit relinquere hanc urbem, quasi bona comesse Romæ non liceret?* Orat. pro Flacco.

Of *est* is formed *estur*, just as of *potest*, *potestur*. And this word we find not only in Plautus, but also in Ovid.

Estur, ut occultâ vitiata teredine navis,

Equoreos scopulos ut cavat unda salis, 1. de Ponto El. 1.

Edim, was heretofore said for *edam*, which Nonius proves from several passages. Just as we find also *duint* for *dent*, and *perduint* for *perdant*, in comic writers.

Hence Horace says in his 3 Epode.

Edit cicutis allium nocentius.

And Plautus in Aulul.

—— *Quid tu, multum curas,*

Utrum crudum, an coctum edim, nisi tu mihi es tutor?

QUEO, follows the fourth conjugation. *Si non QUIBO impetrare,* Plaut. *Licere ut QUIRET convenire amantibus,* Id. *Trahere, exhaustire me, quod QUIREM ab se domo,* Id.

It occurreth also in the passive, as *quitus* and *queuntur*, in Attius; *queatur*, in Lucr. *Quitus* is in Appul. And in Ter.

—— *Forma in tenebris nosci non QUITA est,* in Hecyr.

We likewise make use of *nequeor*. *Nequeor comprehendi; cognosci,* &c. as Festus proveth. *Ut nequitur comprimi!* Plaut. *Reddi nequitur,* Appul.

FIO, heretofore made *fi*, in the preterite, according to Priscian. And in the imperative it made *fi* and *fite*, Plaut. in *Curcul.*

PH. *Sequere hac, Palinure, me ad fores, fi mi obsequens.*

PA. *Ita faciam.* PH. *Agite, bibite, festivæ fores, potate, fite mihi volentes propriæ.*

The former is also in Horace, lib. 2. Sat. 5. where we must read, according to Vossius, —— *Fi cognitor ipse*, though others read, *sis cognitor*. And this perfectly sheweth, what we have already observed when speaking of the preterites, that *fio* is a substantive verb, as well as *Sum*.

The infinitive was *firi*, just as from *audio* cometh *audiri*: but because the ancients marked the *i* long by *ei*, *feiri*, or *feirei*, they have transposed it to *fieri*; in like manner *fierem* for *feirem*, or *firem*, as *audirem*, &c.

III. Of Fero, and Eo, with their Compounds.

FERO, is irregular only as it drops the vowel after the R in some particular tenses, as in the present *fers*, *fert*, instead of *feris*, *ferit*, &c. which Priscian believes to have been designed to distinguish it from *ferio*, *feris*, *ferit*.

In the imperative it hath also *fer* instead of *fere*. In the subjunctive *ferrem*, for *fererem*, &c. In the other tenses it is regular: the imperfect, *ferebam*, *us*, like *legebam*: fut. *feram*, *es*, like *legam*, *leges*, &c.

It borrows its preterite of *tollo*, or *tolo*, *tetuli*; (as *fallo*, *fefelli*,) from whence is formed *tuli*. But *tollo* seems to come from the old verb $\tau\epsilon\lambda\tilde{\omega}$, *fero*, or $\tau\epsilon\lambda\acute{\omega}$, from whence also cometh the supine *latum* for *tclatum*, unless we chuse simply to say, that *tolo* made *tetuli*, *tolatum*, or *tulatum*, from whence afterwards hath been formed *latum*. Vossius.

Eo, ought to make *eis*, *eit*, &c. and in the infinitive, *eire*. But first of all they contracted it into *eis*, *eit*, then dropping the prepositive *e*, they made it *is*, *it*; the *i* long and the diphthong *ei* having been generally put one for the other, as we have often observed.

Its compounds have most commonly *IBO* in the future like itself; *transibo*, *præteribo*; but some of them have it in *IAM* (like *audiam*) *transiam*, *præteriam*: *inietur ratio*, Cic. &c.

Of those compounds some have their passive, though the simple verb hath none, except it be in the third person plural. For we find *adeor*, *ambior*, *incor*, *obéor*, *subeor*, &c. And in like manner, *Itur ad me*, Ter.

Ambio, is regularly conjugated like *audio*, but we sometimes meet also with *ambibam*, in Livy and elsewhere, just as heretofore they said *audibam* for *audiebam*, as we have elsewhere observed.

Circuméo, sometimes drops the *m*: so that we say, *circumis* or *circuis*, *circumire* or *circuire*, &c.

IV. Of *Volo*, and its Compounds.

VOLO ought to make *volis*, *volit*, &c. like *lego*, *legis*, *it*, but first of all they have syncopated it into *vis*, *volt*, *voltis*, &c. (which we still find in ancient writers) and afterwards into *vult* and *vultis*, by changing *o* into *u*, which is very common.

Its subjunctive takes an *E* in the first syllable *velim*, instead of *volim*, as well as the infinitive *velle*; which they retain throughout all their tenses, except such as are formed of the preterite, which retain the *o* of the indicative, *volui*, *voluisssem*, *voluisse*, &c.

Nolo, comes from *ne* for *non*, and from *volo*: hence we still meet with *nevis*, *nevult*, for *nonvis*, *nonvult*. The imperative *noli*, we find in Cicero; and *nolito* in Lucilius.

Malo comes from *magis*, and *volo*; hence they used heretofore to say *mavelim* and *mavellem*, of which hath been formed *malim* and *mallem*.

CHAPTER IV.

Of Defective Verbs.

WE have likewise made mention of these verbs in the Rudiments, where we gave only those tenses which are most generally received. But as they occur likewise in other tenses besides those usually marked by grammarians, I have determined here to enter into a more particular account of them, by reason that divers passages have been corrupted, for want of observing what tenses of these verbs were current among the best writers.

I. Of

I. Of ODI, MEMINI, and others which are thought to have only the Preterite, and the tenses depending thereon.

ODI. Heretofore odio was also used; hence we find in Appul. *Orationis variæ species sunt; imperandi, narrandi, monendi, irascendi, odiendi*. And in Petronius, according to Vossius and others, we should read *odientes*, where the usual reading is *audientes*, which is nonsense. The ancient interpreter useth this verb very frequently, both in the Old and in the New Testament, as *odiet, odient, odivi, odivit, odite, odientes*, &c. In the Vulgate, Prov. c. 1. we find *Usquequo imprudentes odibunt scientiam?*

The passive occurreth also in some authors, as *oditur*, in Tertull. *odiaris*, in Seneca, as hath been observed by Gruterus, H. Stephen, and Vossius. *Necesse est aut imiteris, aut odiaris*.

The preterite was *odi* and *osus*, just as *soleo* made *solui*, and *solitus sum*.

Inimicos semper osa sum obtuerier, Plant.

Hunc non probabat, osusque eum morum causâ fuit, Gell.

Whence we have still remaining the compounds *exosus*, *perosus*.

CÆPI, as we have observed in the Preterites, vol. 1. p. 210. comes from the old verb *cæpio*.

Necque ego insanio, necque pugnas, necque lites cæpio, Plaut.

From thence cometh *cæpiam*, in the same author, and in Cato, according to Festus. *Cæperet* is in Terence.

— *Nonne sex totis mensibus*

Præus olfecissem quàm ille quicquam cæperet?

Vossius insists that it makes CÆPTUS also in the preterite. But CÆPTUS is passive, as may be seen in Tully, *Celeriter ad majores causas adhiberi cæptus est*, de Clar. Orat. *Minor haberi est cæptus postea*, Ibid. And there can be no manner of doubt of this, for otherwise, as we say, *hoc cæpisti*, we might also say, *hoc cæptus es*, you have begun this, which every body knows to be wrong.

MEMINI comes from *meno*, as *cæpi* from *cæpio*. And this preterite is formed by reduplication, as *fefelli* from *fallo*, *pepigi* from *pago*, &c.

From this *meno* cometh also *mentio*, formed of the supine *mentum*, which the ancients made use of instead of *commentum*, according to Festus.

Thence also came *meniscor*, from whence we have still remaining *comminisco* and *reminiscor*. And Vossius from thence also deriveth *moneo*, changing the *o* into *e*, as in *bonus* instead of *benus*: *forceps* instead of *ferriceps*, and others of which we shall take notice in the Treatise of Letters.

Now *meno* properly signifieth to have something in one's mind, from the Greek μένος: but Vossius thinks that they likewise said *memino*, whence comes *meminens* in Priscian, Donatus, Plautus, Ausonius, and frequently in Silonius Apollinaris.

Hereto we may add *novi*, which cometh from *Nosco*, and is thought to have the signification of the present for no other reason than as we often make use of the present in narrations, it is generally rendered in the signification of this tense.

II. Of FARI, and other Defective Verbs of the same signification.

Hereto we may add four or five defective verbs of the same signification, *fari, inquam, aio, inquit, cedo*.

FOR is scarcely uscd, saith Diomedes, though we meet with *effor*; but we say *faris* and *fatur*, in the same manner as *daris* and *datur*, though there is no such word as *dor*, and yet *addor* and *red-dor* are in usc.

Fans occurreth in Plautus :

Cùm interim tu meum ingenium fans non didicisti atque infans.

INQUITO is obsolete, according to Diomedes and other ancients. But Priscian pretends it is used, though the passage he produces out of Cicero is corrupted. *Aucupari verba oportebit, inquit, 2. de Orat.* where according to Lambinus, Vossius, and others, we should read *in quo*.

It may be defended by the following passage of Catul. Epig. 10. as Muretus reads it :

———— *Volo ad Scrapin*

Ferri mane : mane inquit puella.

Inquam seems to be only a preterimperfect for *inquirebam* :

Inquimus is in Horace ;

Communi sensu planè caret, inquimus, lib. 1. Sat. 3.

Inquitis is in Arnobius. *Inquirebant* and *inquisti* occur frequently in Cic. as likewise *inquires* and *inquiet*. *Inque* is in Plautus and Terence ; *inquito*, in Plautus.

The tenses belonging to AIO may be seen in the Rudiments. The imperative, of which some have doubted, as Diomedes observeth, is proved by Nevius, *vel aï, vel nega*.

Aibant is in Attius for *aiebant*, just as we say in the second person *aïs* for *aïis*.

Priscian says it hath not the first person of the preterite, and him we have followed in the 69th rule, vol. i. p. 291. Yet Probus gives us *ai, aisti, ait, &c.* Tertullian makes use of the plural. *Atque ita omnes aierunt, fiet voluntas domini, lib. de Fuga.* *Aiat* is in Cic. *Quasi ego curem, quid ille aiat aut neget, 2. de Fin.* And the participle *aïens* : *Negantia aientibus contraria, in Top.*

INFIT cometh from *infito*, which Varro made use of, according to Priscian. And therefore as from *capit* is formed *incipit*, in like manner from *fit* is derived *infit*, which signifieth the same as *incipit*. We say likewise *desit*, from whence comes *desiet, desiat, desieri*.

Infit is usually rendered by *he saith*, like *ait*. But as we have just now shewn, and as Festus also explains this word, it signifies the same as *incipit*.

Homo ad prætorem plorabundus devenit,

Infit ibi postulare, plorans, ejulans, Plaut.

———— *Ita furier infit, Virg.*

But this mistake was doubtless occasioned by the infinitive of the other verb being frequently understood ; *Ibi infit, annum se tertium & nona-*

& *nonagesimum agere*, sup. *loqui* or *fari*. Which is further confirmed by the glossaries of Philoxenus, *infir*, ἀγγεῖ λέγειν.

CEDO properly signifieth no more than to give way or to permit. But it often happeneth that by process of time words are diverted into a different sense from their original meaning, as Agricola in his notes on Seneca hath learnedly observed. This appears further in *præsto*, in *amabo*, in *liceo*, *vapulo*, and *teneo*, of which we took notice when speaking of the Preterites, vol. 1. p. 305. and in others. For as when a person was called, he answered *præsto*, or *sto præ*, here I am; so when they intended to signify that a thing was at hand and quite ready, they said *præsto est*, taking this word as an adverb. Again, because when a person offered to do a thing, or asked leave of another, the answer was always, *cedo*, that is, *I give you leave, I permit you*, either to do, to say, or to give, &c. therefore they begin likewise to say, *Cedo manum*, give me the hand; *Cedo canterium*, lend me your horse, or barely *cedo*, give me, tell me.

Of *cedo* they have formed by syncope *cette* for *cedite*.

Cette manus vestras, measque accipite: Enn. apud Non.

III. Of FAXO, AUSIM, FOREM, and QUÆSO.

We must also mention a word or two in regard to these four other defective verbs.

FAXO seemeth to come from *facio*. For as the Greeks said ἀγω, ἄξω: τίλω, or τίκω, τίξω: so the Latins said *facio, facto, faxo. Ago, acto, axo*. From whence comes *adaxint*, in Plautus; and *axitiosi*, that is *fuctiosi*, according to Festus, several met together in order to perform or undertake a thing.

They used also to say *jacio, jacto*, from whence came *jaxo*: and *injicio, injecto*, from whence was formed *injexo*.

Ubi quadruplator quempiam injexit manum,

Tantidem ille illi rursus injiciat manum, Plaut.

Others nevertheless are of opinion that *faxo, axo, injexo*, &c. are tenses of the future perfect, that is of the subjunctive, for *fecero, egero, injecero*. And this verb we find also in Virgil,

———— *Ego fœdera faxo Firma manu*, Æn. 12.

FAXIM in like manner seems to have been used for *facerim* (for the preterites heretofore retained the vowel of the present tense) or *fecerim*. And indeed, the sense agrees therewith: *tibi lubens bene faxim*, Ter.: so of *egerim* they made *assim*, or *axim*, which is in Attius. And in Plautus we find

Utinam me Divi adaxint ad suspendium, In Aulul.

Faximus occurreth also in Plautus, as likewise *faxem* for *fecissem*. But *faxint* is frequently met with in Cic. *Dii faxint*: and the like. And *faxit* is in his 2. book of laws, *qui servus faxit*, &c.

Now as we say *faxim* for *fecerim*, so we say *AUSIM* for *ausurim*, that is, *ausus fuerim*.

De grege non ausim quicquam deponere tecum, Virg.

I dare not wager any part of the flock.

Ausim vel tenui vitem committere sulco, Id.

FOREM is only a syncope for *fúerem*, and *fore* for *fúere*, from the old verb *fuo*, as hath been also observed, p. 116.

QUÆSO, according to Vossius, is only an ancient word for *quæro*, just as they used to say *asa* for *ara*, the *s* being frequently put for *r*, as we shall shew in the Treatise of Letters. Hence it is that Ennius saith, *quæsentibus, quæsendum*, for *quærentibus, quærendum*. And indeed, to ask or to beg a thing, is properly to look for it, both being expressive of desire: so that the preterite *quæsi* properly cometh from this old verb, pursuant to the analogy above observed, p. 116.

CHAPTER V.

Of Verbs called Impersonal, and of their nature.

VERBS impersonal are ranked in the number of defectives by Phocas, Donatus, and Sergius, which obliges us to say something of them on this occasion. We shall therefore examine two points, 1. What is meant by a verb impersonal. 2. Whether these verbs have not more tenses than they are allowed by grammarians.

I. *What is meant by a Verb Impersonal, and that in reality there is no other but the Infinitive.*

Julius Scaliger, and Sanctius, allowed of no other impersonals but the infinitive, and Consentius Romanus was long before of the same opinion. Their reason is because in all verbs whatsoever the infinitive is always without number and person; whereas the other verbs called impersonals, are not without persons, having at least the third always, and frequently being susceptible of others. This opinion is founded on reason itself, by which we are debarred from pronouncing any sentence, or forming any kind of speech that is not compounded of a noun and a verb.

The better to understand this, and to show more distinctly the nature of those verbs called impersonals, we are to remember what hath been said above, chap. 1. That there are three sorts of verbs adjectives, namely actives or transitives; neuters, or intransitives; and passives.

Therefore if these verbs are transitives, and signify an action which passeth into a subject, they have generally their nominative taken from without themselves, which nominative formeth this action: as *hoc me juvat*, this pleaseth me; *illud te decet*, that becometh thee.

If they are absolute and intransitives, then their nominative must be either included within themselves; for *libet mihi hoc facere, licet tibi tacere, oportet illud agere*, is the same as if you were to say, *libido est mihi hoc facere, licentia* or *licitum est tibi tacere, opus est illud agere*: or the infinitive which follows this verb, will be, as it were, its nominative; so that *licet tibi tacere*, is the same as, *τὸ tacere licet tibi*, or *est res licita tibi*: *libet mihi hoc facere*, that is, *τὸ*

τὸ facere hanc rem libet mihi, that is, the doing of this action pleaseth me: *oportet illud agere*, that is, the doing of this action is necessary. Nor does it signify at all, though we sometimes are in want of Latin nouns to resolve these phrases, for the thing is always in the sense, and subsists of itself.

But if these verbs are passives, as *statur*, *curritur*, *concurritur*, *sic vivitur*, *regnatum est*, *amatum est*; they ought then to be resolved by the verb substantive, *est* or *fit*, and the verbal noun derived from themselves: *fit statio*, *cursum* or *concursum fit*, *sic vita est*, or *sic vita fit*, *regnum fuit*, *amor fuit*, &c.

Hereby we see, properly speaking, that these verbs are no more impersonals than the others, but only defectives, and deprived (at least generally speaking) of the two first persons.

Therefore what we ought most to observe in this sort of verbs, is that when I say *amo*, I include an intire proposition in a single word, making the verb comprize the subject, the affirmation, and the attribute, so that this word *amo* is equivalent to *ego sum amans*: just as when we say, *puget*, *itur*, *statur*, &c. we include in those words an intire proposition, the verb containing in itself the subject, the affirmation, and the attribute, which ought to be resolved, as we have shown above. Concerning which the reader may likewise see what has been said in the General Grammar, c. 18.

Thus we see that what even in French we call impersonal, is not such. For when we say, *on court*, *on marche*, *on parle*, &c.; this *on*, as Mons. de Vaugelas judiciously observeth in his Remarks on the French Tongue, comes from the word *homme*: which appeareth from the Italian poets, who say *huòm teme*, for *huomo*, people fear; and from the Germans and other northern nations, who render the French particle *on* by the word *man*, which in their language signifies the same as *homme*. And even from the Greek language, which frequently useth *τις* in the same sense; as *τῆτο δὲ τις ἀποκρίναίτ' ἂν ἢ μάλ' ἢ εἰκότως*. We might make this answer very justly. So that it is the same thing to say in French, *on dit* or *l'on dit*, as *homme dit*, or *l'homme dit*, by an indefinite term, which may indifferently agree with either.

And we may further remark in regard to those expressions, that the Latin is passive, *dicitur*, where we must understand *hoc* or *illud*; and the French active, *l'on dit*, which implies *l'homme dit*. The reason hereof, and which few have ever observed, is because as the Latin always affects to use passive expressions, the French tongue on the contrary chuseth to render them by active ones.

Now these passive impersonals are not always taken in a general and indeterminate signification, as Diomedes imagined (which is peculiar only to the infinitive), since Cicero saith: *Nunciatum est nobis à Varrone eum Româ venisse*, Varro has told us, &c. And Seneca, *Insanitur à patre*. And others in the same manner.

But we must observe, that though these verbs be deprived of some persons, this is not so much owing to the verb, as to the defect in the thing, which may be applied to it, according as Scaliger hath remarked. Hence if we more frequently say *decet*, *puget*, &c. it

it is because the things joined in this sense are always put in the third person; which does not however hinder Statius from saying, *Si non dedecui tua jussa*. And Plautus, *Ita nunc pudeo, atque ita paveo*. And Ennius, *Miserere mei anis*. And Plautus again, *Adolescens loquere nisi piges*, &c. Which was heretofore more frequent than at present: for it seemeth that they said also *pœniteo*, instead of *pœnitet me*, since we find in Justin, *Primi pœnitere cœperunt*, instead of *primos pœnitere cœpit*: and in Apuleius, *Quum cœperis serò pœnitere*, instead of *cùm cœperit te serò pœnitere*.

II. *That the Verbs called Impersonals are not deprived of all the Persons we imagine, even in the most elegant languages.*

The first mistake on this head is of those who fancy these verbs have not the third person plural, whereas it is otherwise, *Parvum parva decent*, Hor. *Quæ adsolent, quæque oportent signa*, Ter. *Non te hæc pudent?* Id. *Quàm se aliena deceant*, Cic. *Hæc facta ab illo oportebant*, Ter. *Semper metuet quem sæva pudebunt*, Luc.

The same we observe in the passives. *Quo in genere multa peccantur*, Cic. *Noctes vigilantur amaræ*, Ovid. *In cæteris gentibus quæ regnantur*, Tacit. *Sacris piscibus hæc natantur undæ*, Mart.

It is moreover false that impersonals are to be found only in the indicative, as Diomedes and some other ancients imagined. For not to mention that Varro gives them all the moods, we find a sufficient number of authorities: *oporteto* was in Numa's laws, according to Scaliger: *oportuerit* is from Cæcilius in Priscian. Cicero says, *Nec velle experiri quàm se aliena deceant*, Offic. 1. And Aul. Gell. *Verbisque ejus defatigari pertæduissent*.

And in like manner in the passive. *Cùm malè pugnatum esset*, Cic. *Cùm jam horis amplius sex continenter pugnaretur*; Cæs.

Ponite jam gladios hebetes, pugnetur acutis, Ovid.

The infinitive is in Terence, in Hec. act. 3. sc. 1.

Trepidari sentio, cursari sursum prorsum.

And in Cicero, *Hic maneri diutius non potest*.

In regard to *licet*, *piget*, *placet*, and others which have a double preterite, we have made mention of them in the Rules of the Preterites, vol. i. p. 306.

A N N O T A T I O N.

We might also take occasion here to speak of derivative and compound verbs; but as this seemed more particularly to relate to the conjugations, we placed them at the end of the Rules of Preterites, vol. i. p. 309, and the following.

SECTION IV.

Remarks on the GERUNDS, SUPINES, and PARTICIPLES.

CHAPTER I.

Remarks on the Gerunds.

I. *What the ancient and modern grammarians thought of Gerunds.*

THERE is no one article, on which the grammarians have started more questions, and have been puzzled to answer them, than the gerunds. Sanctius, Scioppius, and Vossius, will have it that they are verbal nouns, adjectives, or even participles.

Certain it is that they are not verbs, and that they do not make a mood apart, as some grammarians have fancied. In the first place because they do not mark a judgment of the mind, nor an affirmation, which is the property of the verb. And in the second place, because they have cases, and verbs have not. Thus we say for example, in the nominative, *dicendum est*; in the genitive, *dicendi causâ*; in the dative, *dicendo apta*; in the accusative, *ad dicendum*; the ablative, *dicendo consequi*.

They are therefore verbal nouns, and generally retain the government of their verbs; *causâ videndi Romam*; Virg. *Utendum est etate*; Ovid. *Canes paucos et acres habendum*; Varro. But we must inquire what sort of verbal nouns they are, and what is the cause of this government.

They who pretend that these nouns are adjectives, and consider that as such they must needs have their substantives, are obliged to say, that as we see many verbs govern their original noun, as *vivere vitam, pugnare pugnam*; so those gerunds being in the neuter, suppose for a substantive the infinitive of their verb itself, which is then taken as a noun verbal. For the infinitive was called by the ancients, *nomen verbi*. So that when we say for instance, *pugnandum est*, they would have us understand *τὸ pugnare*, and that *pugnandum est pugnare* is the same construction as *pugnanda est pugna*. But if we say, *pugnandum est pugnam*, they still would have us understand *pugnare*, and that its construction is double, namely that of the substantive and of the adjective, *pugnandum est pugnare*: and that of the verbal noun governing the case of its verb, *pugnare* (for *pugnatio*) *pugnam*, like *tactio hanc rem*.

And it is by this means they account for these expressions which seem so extraordinary, *tempus videndi lunæ, tempus legendi librorum*, and the like; for, say they, *videndi* will always suppose *τὸ videre*, as if it were *tempus visionis*: and *videre* as substantive will govern *lunæ*, as if it were *tempus videndæ visionis lunæ*. And this is the opinion I had followed after Sanctius, Scioppius, and Vossius, in the preceding editions.

But

But all things considered, this turn of expression and this supposition do not seem to be necessary, as we have already observed in the General Grammar. For in the first place what they say, that the infinitive is understood as a verbal noun which governeth the genitive, or even the accusative, is without probability, since there is no foundation to say that a word is understood when we have never seen it expressed, and when we even cannot express it without an absurdity, as it would be to say, *legendum est legere, tempus est videndi videre, pugnandum est pugnare, &c.*

2. Were the gerund *legendum* a noun adjective, it would not be different from the participle *legendus, a, um*; and there would not have been sufficient reason to invent this new sort of words.

3. Since they say that this infinitive, in the quality of a verbal noun, governs the case that followeth, it is as easy for us to say that *legendum* being only a noun substantive derived from the verb, shall produce this same effect by itself, without there being occasion to understand any thing.

II. That the Gerunds are Nouns Substantive, and what is the real cause of their Government.

Therefore I say, that the gerund is a verbal noun substantive, derived from the adjective or participle of the same termination, but which frequently addeth, to the signification of the action of the verb, a kind of necessity and duty, as if one were to say *the action that is to be done*, which the word gerund taken from *gerere*, to do, seems to have been intended to signify; hence *pugnandum est*, is the same as *pugnare oportet*, we must fight, it is time to fight. Nevertheless as words do not always preserve the full strength which they had at their first invention, so this gerund frequently loseth that of *duty*, and preserves only that of the action of its verb, as *cantando rumpitur anguis*.

Now this assertion, that the gerund is a substantive, ought not to appear strange, since nothing is more common in all languages, than to see the neuter of the adjectives changed into a substantive, when it is taken absolutely; as τὸ ἀγαθόν, *bonum*, goodness, and the like.

This being premised, it is a very easy matter to account for all those expressions that are formed by the gerund, for when we say, for instance, *pugnandum est, legendum est*, it is as if it were *pugna est, lectio est*: with this addition of duty or necessity, or proximity of action, which we said was properly and peculiarly included in the gerund.

And if we say *legendum est libros*, it is the same government as *lectio libros*, just as Plautus saith, *tactio hanc rem*. And Cæsar *reditio domum*, &c. See above, p. 80.

And if we say *tempus est videndi lunæ*, it is the same as *tempus visionis lunæ*, nothing being more common than to see a noun governed in the genitive, and governing another in the same case; as *Consules designatos maximâ orbitate reipublicæ virorum tulium*, Cic. ad Planc. *Hujus rei magnam partem laudis atque existimationis ad Libonem perventuram*, Cæs. And this is the way of accounting for all

all these phrases. *Fuit exemplorum legendi potestas*, Cic. *Antonio facultas detur agrorum suis latronibus condonandi*, Id. *Dolebis tandem Stoïcos nostros Epicureis irridendi sui facultatem dedisse*, Id. *Reliquorum siderum quæ causa collocandi fuerit*, Id. *Omnium rerum una est definitio comprehendendi*, Id. *Aut eorum quæ secundum naturam sunt adipiscendi*, Id. *Nominandi tibi istorum magis erit quàm uideundi copia*, Plaut. *Venerunt purgandi sui causâ*, Cæs. and the like.

Hereby likewise it appeareth why, speaking of a woman as well as of a man, we say, *cupidus sum videndi tui*, and not *videndæ*, because as we have already mentioned in the remark on the pronouns, these genitives, *mei, tui, sui, nostri, vestri*, not admitting of adjectives, it is as if it were *cupidus sum visionis tui ipsius*; and it is the same construction as *tempus videndi lunæ*. Thus Terence, speaking of a young girl, hath these words: *Ego ejus videndi cupidus, rectâ sequor*. And in another passage, *ut neque ejus sit amittendi, neque retinendi copia*.

And Ovid, *Et spem placandi dântque adimúntque tui*.

Again, *Optim placandi spem mihi tolle tui*.

So that it is a mistake, when in Acontius's letter to Cydippe, this same poet is made to say,

Sit modò placandæ copia magna tui,

whereas we should read *placandi*.

We see further why it is better Latin to say with the participle *amandi sunt boni*, and the like, than *amandum est bonos*: because the verbal nouns substantives have rarely preserved the government of their verbs in the purity of the language; though there are some instances of it.

Hence also it appeareth, why it is frequently indifferent, to put the supine or the infinitive, or even the verbal noun in *io*, (notwithstanding that Valla is of a different opinion) in the place of the gerund, agreeably to what we shall observe in the next chapter, as *audiendo jucunda*, *auditu jucunda*, *audire jucunda*, *auditione jucunda*. Because it is very natural to put a substantive of the same signification for another derived from the same verb. And thus Cicero hath made use of it, when he says, *Si qui incunte ætate, venandi aut pilæ studiosi fuerint*, &c. *if there should be any one that had a passion, when they were young, either for hunting, or for tennis*; where we see that *venandi*, being in the same government as *pilæ*, nothing is more natural than to take it for a noun substantive, like *pila*, and to say it is there instead of *venationis*; and in all probability Cicero would not have used it thus, unless he had this notion of it.

This is likewise the reason why interpreters frequently render into one language by the gerund, that which in the other is expressed in the verbal noun or by the infinitive, as in St. Paul *εις υπακοήν πίστεως*, where the ancient interpreter has put *ad obediendum fidei*, for the obedience of faith, that is, to preach obedience which comes from faith. Again, *ὁ κηρύσσων μὴ κλέπειν*, *qui prædicat non furandum*, thou who preachest, that we must not steal, that it is a crime to steal.

And thus we ought to explain several turns of expression which seem

seem very intricate in Latin authors, as when Livy saith: *Neque immemor ejus quod initio consulatus imbiberat, reconciliandi animos plebis*. Not having forgot the vigorous resolution he had taken at the beginning of his consulate, of reconciling the senate to the people: for *immemor ejus reconciliandi*, is there for *ejus reconciliationis*. And *reconciliationis animos*, is like *tactio hanc rem*.

III. Whether the Gerunds are taken actively or passively.

But it is further easy to answer this way the question which is put, whether those gerunds are taken actively or passively. For when they supply the place of the infinitive of the verb or of another verbal substantive, if this infinitive or other verbal noun, by which they may be resolved, is active, they will be likewise actives: and if it be passive, they will be passives. Thus when Virgil saith: *Quis talia fando temperet à lacrymis: fando*, being there for *fari*, in *fando*, or in *fari talia*, it must be active. Whereas when he says, *Fando aliquid si fortè tuas pervenit ad aures*, there it is for *dum dicitur*, and consequently passive.

And when we read in Cicero, *Hic locus ad agendum amplissimus, ad dicendum ornatissimus*. *Agendum* and *dicendum*, being there for *actio*, and *dictio*, that is, *ut actio habeatur*, they seem passive. But sometimes there is so very little difference between the action and the passion, that one need only to look at them with very little obliquity, to take them in either sense, which is of no sort of consequence, and does not deserve to be a matter of dispute.

The principle we have here established, contributes also to the easy clearing up of several difficult passages, as—*Uritque videndo fœmina*, Virg. that is, *in videri* or *in visu ipsius*, for *dum videtur*. Just as in Lucretius,

Anulus in digito subter tenuatur habendo,
for *dum habetur*.

Thus when we find in Sallust, where he speaks of Jugurtha; *cùm ipse ad imperandum Tisidium vocaretur*, which hath puzzled a great many learned men; that is, *ad imperari*, or *ut ei imperaretur*, as Servius, and after him Manutius, Alciatus, Gentilis, and Sanctius explain it. And it is without foundation that some have attempted to amend the text. and to read *ad imperatorem*. Even Cicero himself has made use of this expression, and explained it in his letter to Petus, *Nunc ades ad imperandum, vel parendum potius, sic enim antiqui loquebantur*. For this meaneth, *ad imperari*, or, *ut tibi imperetur & tu pareas*. Where Cicero adding that this is an ancient phrase, sheweth plainly that the use of the gerunds was heretofore different from what it has been since, and that their nature is not what we imagine it to be.

CHAPTER II.

Remarks on the Supines.

I. *That the Supines are likewise Nouns Substantive.*

THE supines as well as the gerunds, are likewise verbal nouns substantive. And Priscian himself acknowledges it; though other grammarians, of a more ancient date, were so greatly puzzled about this matter, that some of them, as we find in Charisius, insisted that they were adverbs.

As we have demonstrated in the foregoing chapter, that the gerund is a noun substantive taken from the neuter of the participle in *dus*: so the supine is another substantive, which may be likewise formed from the neuter of the participle in *us*. *Veniendum est*, gerund; you must come. *Ventum fuit*, supine; they came.

The difference is that the gerund is more regular in its declension, having a genitive, *amandi*, of loving, and constantly following the second declension: whereas the supine is more irregular, having no genitive, and being referable to the second declension for the nominative in *um*, *auditum*; and to the fourth for the other cases, *auditui*, *auditu*, &c.

Nor ought we to be surprised at this, since it hath been shewn, when treating of the heteroclites, that the same noun happens frequently to change termination and declension: and further, that the greatest part of the nouns in *us* were likewise changed into *um*. Thus they said, *Pannum*, *panni*, and *pannus*, Non. *Prætextum*, *i*; and *prætextus*, *ûs*, Sen. Suet. *Portum*, *i*, Plin. and *portus*, *ûs*, Hor. *Currum*, *i*, Liv. and *currus*, *ûs*, Cic. *Effectum*, *i*, Plaut. and *effectus*, *ûs*, Cic. *Eventum*, *i*, Lucret. and *eventus*, *ûs*, Cic. who likewise makes frequent use of the plural *eventa*.

But what is more deserving, I think, of our observation, the supines have been thus called, because they are words that have waxed old, or turns of expression that have been neglected during the purity of the language. Therefore when they began to distinguish in the elegant custom of speaking, the supines from the other verbal nouns, the termination *UM* was left in the former, and that of *US* was given to the latter. Hence it is that *auditum*, for example, is taken for the supine of the verb *audire*, and *auditus* for its verbal noun, though properly speaking, it is but the same thing. In like manner they have laid aside the ancient termination of the dative in *U* in the oldest word, that is in this supine, and they have given the other more modern, and elegant, to the verbal noun; though in the main it is the same word and the same case, when we say for instance *auditum jucunda*, agreeable to the ear; and *Auditui meo dabis gaudium & lætitiâ*, &c.

Others would have it, that when the termination *UM* is in the nominative, it is not then a supine, but a neuter participle, which they derive from a verb impersonal, as *amatum est* taken from

amatur. But this is of very little signification, since it is not at all extraordinary that the same word should come from many different quarters; as *amare* infinitive active, *amare* imperative passive, and *amare* the second person of the present indicative passive: and the like.

Besides, Priscian and Diomedes allow that *lectum est*, for example, is a real supine: and there are a great many passages much easier to resolve by taking these words for supines, than for participles; as in Livy. *Diù non perlitatum tenuerat dictatorem, ne, &c.* as if it were *Diù non facta perlitatio*, because it had been a long time since they offered up sacrifice. And in another place, *Tentatum domi per dictatorem ut ambo consules crearentur, rem ad interregnum perduxit*; that is, *Tentatio facta domi, rem perduxit, &c.* Where it is plain that *tentatum est* is a real noun or supine, which is the nominative of *perduxit*. And in like manner in Plautus; *Iustam rem & facilem à vobis oratum volo*. Where the word *oratum* ought to be taken substantively, as if it were *orationem*, that governed *iustam rem*, like *tactio hanc rem*, in the same author.

Now this last example makes me imagine that all those nouns by the ancients called indifferently either gerunds, or supines, or participial words, *participalia verba*, had only one gender at first; whence it is that they said also, *Credo inimicos meos hoc dicturum*, and the like, of which we have made mention here above, sect. 3. chap. 2. n. 8. So that we may say with the same appearance of probability, that the participles were formed of these gerunds and supines, as that the latter were derived from the former: not only because this is the common idea which all grammarians, both ancient and modern, give us, always to form the participle in *US* from the supine; but moreover because it appears that they began with putting these nouns in the neuter, and that afterwards, when the language came to be improved, they gave them all the three genders.

We see something of this kind in French, where the participles very often are not declined: for we say, for instance, *J'ai trouvé cette femme lisant l'écriture sainte*, and not *j'ai trouvée*, nor *lisante*. We say likewise, *La peine que m'a donné cette affaire*, and not *donnée*, &c. For which reason we call these participles also gerunds. Concerning which we refer the reader to the General Grammar, chap. 22. But whatever rules may have been given, still on many occasions we are at a stand, where custom has not determined the expression. Just so was it at first in the Latin tongue.

I say therefore that supines are nothing else but verbal nouns substantive, seldom used except in certain cases. Nevertheless we may give them,

The nominative. *Amatum est, ventum fuit, puditum erat.*

The dative. *Horrendum auditu, for auditu. Mirabile visu, for visui, Virg.* Just as he says elsewhere, *Oculis mirabile monstrum. Quod auditu novum est, Val. Max. Ista lepida sunt memoratu*, where others say *memoratu*, Plaut. *collocare nuptui, Colum. &c.*

The accusative. *Amatum esse. Ventum fuisse. Eo spectatum. Venimus huc, lapsis quæsitum oracula rebus, Virg.*

The ablative. *Dictu opus est*, Ter. *Migratu difficilia*, Liv. *Senatus frequens vocatu Drusi*, Cic. *Parvum dictu, sed immensum æstimatione*, Plin. Where it is of no sort of use to Scioppius to say, after Sanctius; *Si dictu supinum est, etiam æstimatione supinum erit*: Since I have shewn that supines are old nouns; so that one might answer those authors with a great deal more reason, *Si æstimatione nomen est, etiam dictu nomen erit*, but a noun that has waxed old, and for that reason is called a supine; custom requiring that we should say rather *dictum, i, o*, than *dictus, us, ui*; whereas *expectatio* has always maintained its ground during the purity of the language. And indeed when Cato saith, *Postremus cubitum eat, primus cubitu surgat*, there is nobody but will allow that *cubitum ire* is a real supine; since the idea all grammarians give us of the supine, is its being put after the verbs of motion; consequently, if *cubitum est* be a supine in this expression, *cubitu* must be one likewise, since these are two cases of the same noun; which is a proof for all the rest.

These supines or old nouns have likewise their plurals sometimes, according to Vossius, as *Supini cubitus oculis conducunt*, Plin. *O nunquam frustrata vocatus hasta meos*, Virg. To which we may also refer the plural *eventa* in Cic. since it comes from the neuter *eventum*. But whether we call this a supine or a verbal noun, is of very little consequence, since we ought never to dispute about words.

What we think more necessary to observe, is that as the supines are substantives, they do not change gender: *Vitam ire perditum*, and not *perditam*, Liv. *Latrocinia sublatum iri*, and not *sublata*, Idem. *Nutricem accersitum iit*, Ter. *Audierat non datum iri filio uxorem suo*, Id. *Vaticinatus est madefactum iri Græciam sanguine*, Cic. and the like. And these are what Sanctius and Scioppius call properly supines, not chusing to acknowledge any other.

But it is also as substantives, that these supines admit of an adjective in the ablative case; as *Magno natu*, Liv. very old. *Ipsa olfactu*, Plin. *Dictu, profatogue ipso*, A. Gell. &c.

Those in the accusative ever include some kind of motion, though it be sometimes concealed, as *Dare nuptam filiam*, to marry his daughter; which denotes a change of family. But if no motion be understood, then it will be rather the accusative of the participle, as *Inventum & adductum curabo*, Ter. For which reason, speaking of a young woman, we ought to change the gender, and say: *Inventam & adductam*, &c.

II. *Whether the Supines are active or passive, and what time is expressed by their circumlocution in ire or iri.*

The supines in *UM* are generally active, though there are some of them passive, as *Mulier quæ ante diem quartum usurpatum isset*, Gell. that is, *ad usurpatum*, or *ad usurpari*, for *usurpata fuisset*.

On the contrary those in *U* are generally passive, though we find some of them also active, as *Forenses uvæ celeres proventu*, Plaut.

The circumlocution in *ire*, of itself expresseth no time, but may be joined with any, *Gaudes cœnatum ire*; *gaudebis cœnatum ire*; *gavisa fuit cœnatum ire*.

That which is made by the infinitive *iri*, frequently includes something of the future, *Brutum ut scribis visum iri à me puto*, Cic. *Dederam equidem Saufeio literas, sed has tibi redditum iri putabam priùs*, Cic. *Et sine operâ tuâ illam deductum iri domum*, Ter. But we are not allowed to use the circumlocution by the infinitive *ire*, says Vossius, unless it be also allowed in the indicative. Hence we ought not to say, *Puto te eum locum intellectum ire*, because we should not say *eo intellectum*: which does not hinder us from saying in the passive, *Puto eum locum intellectum iri*, just as Caesar saith, *Ipsi nihil nocitum iri respondit*, whereby it appears that the passive phrase may be more usual than the active.

III. *What case the Accusative of the Supines governeth, what this Accusative itself is governed by, and of some expressions of this sort difficult to account for.*

The supines, as verbal nouns, govern the case of their verb, *Me ultro accusatum advenit*, Ter. *Scitatum oracula Phœbi mittimus*, Virg. *Grajis servitum matribus ibo*, Id. Which we have already shewn to have been heretofore common to all the nouns, even substantives, derived from verbs: *Quid tibi curatio est hanc rem?* Plaut. *Quid tibi hanc aditio est?* Plaut. *Quid tibi hanc notio est?* Id. Just as we still say, *Reditio domum*, Cæs. *Traditio alteri*, Cic. and the like.

But when these supines are also in the accusative, then they themselves are governed by a preposition understood: for as we say; *Eo Romam*, for *eo ad Romam*, in like manner we say, *Ducitur immolatum*, for *ad immolatum*, or *ad immolationem*. *Eo perditum*, for *eo ad perditum*, or *ad perditionem*. But if we add the case of the verb after *perditum*, *Vitam tuam perditum ire properat*, Liv. then it will be *perditum* that governs *vitam*; just as *perditio*, *tactio*, *curatio*, and others above mentioned, heretofore governed the accusative of their verb. And in like manner, *Justum rem à vobis oratum volo*, of which we have been just now speaking.

Yet it is observable that we meet with some expressions in authors, which seem to disagree with this principle, as that of Cato authorised by A. Gellius; *Contumelia quæ mihi factum itur*; that of Quintilian, *Reus damnatum iri videbatur*; that of Plautus, *Mihi præda videbatur perditum iri*, and the like, which Scioppius and Mariangel think to have been corrupted, contrary to the authority of all MSS. and even of Gellius himself; pretending that since the government depends on the preposition, and the supine governs the case of its verb, we ought to read, *Contumeliam quam mihi factum itur*; *Reum damnatum iri videbatur*; as if it were, say they, *itur ad factum* (or *factionem*) *contumeliam*, and in like manner the rest. To which Vossius makes answer, that then the periphrasis coincides with the meaning of the simple expression, and that *Contumelia quæ mihi factum itur*, is no more than *quæ mihi fit*, and the others in the same manner, because indeed the verb *eo* does not express a local motion in that passage.

But it is not difficult to account for these phrases, without departing from our principle. For when we say, for instance, *Reus damnatum*

damnatum iri videbatur, there is nothing easier than to express it thus; *Reus videbatur iri ad damnatum*, for *ad damnationem*. *Iri* then will make the same construction as *duci*, there being no difficulty to shew that *eo* may be active, and consequently that, on certain occasions, it may have its passive, as *itur*, *iri*, &c. Which is so much the stronger against Scioppius, as he himself proves that we may very well say *eor*, in the first person. Thus when we say, *Contumelia quæ mihi factum itur*, it is obvious that *contumelia* is the nominative of *itur*, and therefore that we may resolve this expression thus, *Contumelia quæ itur ad factum*, (as *ad factionem*) *se* or *sui*: since it is not more strange to say *factio se* or *sui*, than *curatio hanc rem*, or *hujus rei*.

And it is by this very principle we are to account for an expression of Pompey writing to Domitius; *Cohortes quæ ex Piceno venerunt ad me missum facias*. That is, *facias missum* or *missionem cohortes*, in the same construction as *tactio hanc rem*. And in like manner the rest.

IV. Of the Supines in U, what they are governed by, and how they may be rendered by the Infinitive, by the Gerund, or by the verbal Nouns in *io*.

The supines in *U* are either in the dative, as *auditu jucunda* for *auditui*: or in the ablative, and then they are governed by a preposition; as *pulchrum visu*, for *in visu*, or *in videndo*, fine to the eye. Sometimes they are also governed by the preposition *A*, as in Cato, *Primus cubitu surgat, postremus cubitum eat*, de R. R. cap. 5. that is, *primus à cubitu surgat, postremus ad cubitum eat*.

Sometimes instead of this supine in *U*, they put the infinitive only, or the gerund with the preposition, as

————— *Fessis leviora tolli*

Pergama Graiis ————— Hor.

That is, *sublatu*. *Cibus ad coquendum facillimus*, Cic. that is, *coctu*.

And this supine is also expressed by the verbal noun in *io*, contrary to the opinion of L. Valla. For as we find in Quintil. *Lyricorum Horatius ferè solus legi dignus*, for *lectu*: so in Gellius we read, *Dignus sanè Seneca videatur lectione*. And Cicero has expressed himself in the same manner, *in rebus cognitione dignis*. *Gratiunculam inopem nec scriptione magnopere dignam*.

We likewise use the gerund in *do*, instead of this supine, or of a verbal noun in *io*, contrary to the opinion of the same L. Valla, *iidem traducti à disputando ad dicendum inopes reperiuntur*, Cic. for *à disputatu*, or *disputatione*, &c. The reason is, as we have already observed, the gerunds, the supines, and sometimes even the infinitive, being verbal nouns substantive, there can be nothing more natural than to put one noun for another derived from the same original. And hereby we see of what importance it is to understand the real nature of things, in order to prevent mistakes, into which L. Valla hath often fallen.

CHAPTER III.

Remarks on the Participles.

I. *Difference between a Participle and a Noun Adjective.*

ALL participles are adjectives derived from a verb, and express some time. Hence *fretus, præditus, prægnans, galeatus, pileatus*, and the like, are not participles, because they are not derived from verbs; as on the contrary *solens*, in Plautus, cometh from *soleo*, and *iratus* from *irascor*, *mæstus* from *mæreo*; and yet they cannot be looked upon as participles, because they do not express any time. For

When the participle ceaseth to express time, it becometh a mere noun adjective, which happens, 1. When it is taken purely as a substantive, as *sapiens, serpens, sponsa, &c.*

2. When it changeth the government of its verb, as *amans pecuniæ*, and the like, as we have already observed, p. 21.

Sanctius hereto adds that the participle becometh also a noun by composition, as *doctus, indoctus*: and by comparison, as *doctus, doctior, &c.* But Vossius on the contrary maintains, that in Terence, *Inspirante Pamphilo*; in Cicero, *Inscientibus nobis*; these and the like compounds are participles, just as when I say, *Me sperante, me sciente*. It is the same in regard to the participle preterite, as when Horace saith, *Dicam indictum ore alieno*. And as for the comparison, we find in Cicero, *Habeas eos à me commendatissimos*; and in another place, *Tu sic habeto me à causis nunquam districtiorem fuisse*, and a multitude of others, which Vossius maintains to be participles, since they mark time as much as their positive.

II. *Whether every Participle may express every difference of time: and first of the Participle in NS.*

Though the participles seem to be particularly tied down to a certain difference of time according to their termination; yet Sanctius maintaineth that they may be all taken for every difference of time. So that when I say, *Pompeius discedens erat suos adhortatus*, it means, *cùm discederet*, in the present: but when I say *venies judicans*, it is the future, for it means *venies et judicabis*: and the others in the same manner.

Hence it is that in the Vulgate the Greek participles of the preterite and the aorist, are oftentimes rendered into Latin by the participle present, as in St. Luke: *Sunt aliqui hîc stantes*, for *ἵστί τινες τῶν ἐσηκότων*: and in another place, *Postulans pugillarem scripsit*, for *αἰτήσας, cùm postulasset*. And in St. Mark, *Et crucifigentes eum, diviserunt vestimenta ejus*, for *σανρώσαντες αὐτόν*, or as we read it in St. John *ὅτε ἐσαύγωσαν, cùm crucifixissent*. This is an expression, which some have attempted to find fault with in this ancient interpreter, though without foundation, since the
very

very best Latin authors have used it in the same manner; *Offendi adveniens ut volebam collocatam filiam*, Ter. for *cùm advenissem*. *Credo hercle adveniens, nomen commutabit mihi*, Plaut. for *cùm advenierit*. *Hoc ipso Pansâ mihi nuntium perferente, concessos fasces lauratos tenui quoad tenendos putavi*, Cic. Pansa having brought me tidings of it. *Apri inter se dimicant, indurantes attritu arborum costas*, Plin. that is, *postquam induravére*.

— *Fracti bello, fatisque repulsi*

Ductores Danaûm tot jam labentibus annis, Æn. 2.

After such a long space of time; during so long a space of time.

But this participle also denoteth a future just at hand, like the μέλλων of the Greeks—*Et terruit auster euntes*, Virg. that is, *ire conantes*, being ready to go.—*Nec nos via falleret euntes*, Id. for *ire conantes*, or *cùm ibimus*. So in Horace:

Formidare malos fures; incendia, servos,

Ne te compilent fugientes, Sat. 1.

That is, lest they rob you, and afterwards run away. And in the Greek the first future participle is oftentimes rendered by this present in Latin, as in St. Matth. 27. 49. "Αφες ἰδῶμεν εἰ ἐρχέται Ἡλίας, σώσων αὐτόν. *Sine videamus an veniat Elias liberans eum*.

And it often happens that the Latins being without the present of the participle passive, express it by the active. Thus in Virgil, *Genibusque volutans, hærebam*, that is, *κυλιόμενος*, says Diomedes, *volutans me*: and in another place, *Præcipitans traxi mecum*, that is, *καλακρημιζόμενος*, *præcipitans me*. Just as he had made use of *volutantibus annis*; whereas Homer hath, *περιπλομένων ἐνιαυτῶν*.

So much for what they call the participle present, that is, which terminates in *NS*. We must now examine this principle in regard to the rest.

II. Of the Participle in US.

No doubt but the participle in *US* is likewise expressive of every difference. For as *AIME'* in French is of every time, so that all the tenses of the passive voice are formed from thence by circumlocution, *je suis AIME'*, *j'étois AIME'*, *je serai AIME'*, *j'avois été AIME'*, &c.; so in Latin we may say, *AMATUS sum, eram, fui, ero*, &c. using it thus in all times. Examples hereof are frequent. *Ego si cum Antonio locutus fuero*, Cic. *Paratos fore*, Liv. *Utinam aut hic surdus, aut hæc muta facta sit*, Ter. that is, *fiat*, in the present.

Quàm quibus in patriam ventosa per æquora vectis

Pontus & ostriferi fauces tentantur Abydi, 1 Georg.

Where *vectis* is said of those who were actually at sea. *Victis bona spes partibus esto*, Luc. for *vincendis*.

Hence it is that what the Greeks express by the present of the participle passive, is oftentimes rendered into Latin by this participle in *US*, as in St. Paul, *Omnes sunt administrato: ii spiritus missi*, &c. for ἀποσελλόμενα πνεύματα, *qui mittuntur*, and the rest in the same manner.

To this same cause it is owing that this participle in *US* ought oftentimes to be rendered by the present or the future in *duS*. Cicero says of the duty of an orator: *Hujus est in dando consilio de maximis*

maximis rebus explicata sententia, 2. de Orat. it is his business to give his opinion upon affairs of great importance: where it is plain that *explicata* signifies the same thing as *explicanda*. So in Virgil, 1. Æn.

Submersas obrue puppes, that is, *submergendas*, overwhelm them in order to sink them. And Æn. 3.

Diversa exilia & desertas quærere terras

Auguriis agimur Divum:

that is, *deserendas*, according to Sanctius, transient retreats, which we soon must quit, without knowing as yet where we shall be able to settle. Again Æn. 1. speaking of those swans that wanted to swim to land, *aut capere, aut captas jam despectare videntur*: that is, *captendas*, as in Lucan.

——— *Cæsósque duces & funera regum; for cædendos; and the like.*

But the reason why this participle in *US* seemeth rather to mark the time past than the present, is probably because as in narratives one generally is apt to use the present to express things past, in order to represent them in a more lively manner, as when Terence saith: *Ubi te non invenio, ibi ascendo in quemdam excelsum locum, circumspicio nusquam*, in Andr. Hence it has been imagined that as this participle is often used on those occasions, it was in the time past, as well as the thing it signified; whereas the present of the other verbs with which it is commonly joined, plainly declare that it is also in the present, as *Funus interim procedit, sequimur, ad sepulcrum venimus, in ignem imposita est, fletur*, Ter. in Andr. And therefore when this same poet says in another place, *Concessum est, tacitum est, creditum est*, in Adelp. it is also the present (whether we take it as a supine, or as a participle), though for the reason I have mentioned, this participle, even in the times of the Romans, seems to have been oftener considered as of the time past.

Hence it is that Cicero in the oration pronounced before the pontiffs for the recovery of his house, treats his enemies as ignorant fellows, who, endeavouring to obtain sentence of exile against him, had put in the declaration of their request: *VELITIS JURBEATIS UT M. TULLIO AQUA ET IGNI INTERDICTUM SIT*, instead of *interdicatur*, in the present. Whence one would imagine that the latter was more usual. Though we may likewise infer from thence, that the other was not quite contrary to practice: since it is not at all probable that persons of their rank, and whom we cannot suppose to have been strangers to their own language, would ever have made use of it, had it been a thing as exceptionable as Cicero, hurried by his passion, which appears from a torrent of injurious language, endeavours to make it. And it is obvious that *velitis ut interdictum sit*, may as well mark the present, as this phrase of Terence, *Utinam aut hic surdus aut hæc muta facta sit*, for *fiat*, and others which I have quoted. But we must take notice that Cicero's opinion ought not always to pass as an oracle with us, when he undertakes to criticise on the Roman language; no more than the frequent censures he passeth on the Greeks; as 2. Tusc. Quæst. where he pretends to shew that they

they confounded *laborem* and *dolorem*, which were very properly distinguished by the Latins. Whereas the Greeks have not only different words to answer each of those terms; but Cicero himself frequently confounds them in his works, as Budeus proveth in his Commentaries, p. 750. of Robert Stephen's edition. Which makes him say, that even on those occasions Cicero does not always speak according to his mind: *Hujusmodi autem interpretationes interdum calumniosas fuisse magis quam ex sententiâ animi dictas, ex eo conjicere licet, quòd Cicero eas ipse non observavit*, Id. pag. 751.

III. Of the Participle in DUS.

As for the participle in *DUS*, there is no difficulty at all about it, for so seldom does it denote the future, that Alvarez and Saturnius were of opinion it was rather a simple noun than a participle, since it hardly expresseth any time. And though it were not to be excluded from this rank, it is certain nevertheless that oftentimes it only signifieth duty, or what one ought to do: *Gratiam nos quoque inire ab eo defendendâ pace arbitrabamur*. Valla seems to have been sensible of this, since he says that the gerund in *DUS* ought to be taken as a participle present. Linacer is of the same opinion, and Donatus saith that *Mirando tam repentino bono*, is the present for *cùm miror*.

Thus it is that authors have used it on a thousand occasions. *His enim legendis redeo in memoriam mortuorum*, Cic. in reading these things. *Excitanda est memoria ediscendis quamplurimis*, Id. *Volvenda dies en attulit ultro*, instead of *quæ volvitur*, Virg. *Quod in opere faciundo operæ consumis tuæ*, Ter. *Neque verò superstitione tollendâ religio tollitur*, Cic. &c.

IV. Of the Participle in RUS.

The greatest difficulty is therefore about the participle in *RUS*; for though Scioppius, after Sanctius, says the same of this as of the rest, it is nevertheless certain that it particularly denotes the future: which Sanctius does not deny, when it happens to be joined to a present or to a future, as *facturus sum*, or *facturus ero*. For it is a mistake to believe with Valla, that it cannot be joined with the latter, since there is nothing that agreeth better with the future than the future itself. *Demonstraturi erimus*, Cic. *Erit acturus*, Id. *Quo die ad sicam venturus ero*, Id.

Mergite me fluctus cùm rediturus ero, Mart.

Tu procul absenti cura futurus eris, Ovid.

And the like.

But since it is true, according to Sanctius, that it also denotes the future along with the present, we must conclude that it likewise denotes the future with the preterite; and that at the most, it can be considered there only as a comparison, or an assemblage of different tenses, one of which marks a thing as future in regard to another, which is considered as past; just as in Q. Curtius, *Mazeus, si transeuntibus flumen supervenisset, haud dubie oppressurus fuit incompósitos in ripâ*. He would have destroyed them: for if the assemblage of different tenses changeth their nature, there

will

will be as much reason to conclude against Sanctius, that *fuit* there denotes the future, being joined with *oppressurus*, as that *oppressurus* denotes the preterite, because it is joined with *fuit*. Add to this, we find in Gellius, that Nigidius, whom he stiles *the most learned in Rome*, whom Cicero calls *the most learned and the honestest man of his time*, and who was a thorough master of his own language, Nigidius, I say, testifieth, that the verb *sum*, rather takes the tenses of the participles to which it is joined, than the participle takes the tense of the verb *sum*.

But this is only a comparison of different tenses, by which we must explain all such like phrases. *Vos visuros fuisse*, Cic. *Eum magis communem censemus in victoriâ futurum fuisse, quàm incertis in rebus fuisset*, Id. *Sed id erit brevi, nec dubito quin te legente has litteras confecta jam res futura sit*, Id. &c. Otherwise we should be obliged to say, that *Venturo Cæsare Roma trepidabit*, is the same thing as *Veniente Cæsare Roma trepidabit*. Which is not absolutely true, since the latter signifies Cæsar's arrival as present, whereas the other signifies it only as future.

V. Signification of the Participle in Verbs Common and Deponents.

The participles of the verbs common in *NS* and in *RUS*, follow the active signification, as *tuens* and *tuiturus*. Those in *DUS* follow the passive, as *tuendus*; *Cujus possessio quo major est, eo plus requirit ad se tuendam*, Cic. And those in *US* have both, as *tuitus*, who looks at, or who is looked at.

As to the deponents, properly speaking, none but those in *DUS* have the passive signification; *sequendus*, who ought to be followed. *Hæc ego mercanda vitâ puto*, Cic. I think these ought to be purchased even at so dear a price as life. Their preterites, as well as their futures in *RUS*, have generally the active; *secutus*, who followeth; *secuturus*, who is about to follow.

And yet the participles in *US* have very often both significations, as coming from verbs that were heretofore common: this may be seen in the following list, which is only an appendix to that above given, when we were speaking of verbs deponents taken passively, p. 102.

Deponents whose Participle in US is sometimes taken passively.

ADEPTUS. Senectutem ut adipiscantur omnes optant, eandem accusant adeptam, Cic. *as ue read it in Vossius and in all the ancient copies, whereas the late ones have adepti. Which Henry Stephen in the preface to his book de Latinit. falsò suspectâ, condemns as an ignorant mistake.*

Ne cadat, et multas palmas inhonestet adeptas, Ovid.

ADORTUS. Ab his Gallos adortos, Aurel. apud Prisc.

AGGRESSUS. Facillimis quibusque aggressis, Just.

ANTEGRESSUS. We find in Cicero, Causas antegressas, & causas antegressis, lib. de fato.

ARBITRATUS, arbitrata quæstio, Gell.

ASSENSUS. Sapiens multa sequitur probabilia, non comprehensa, non percepta, neque assensa, sed similia veri, Cic.

De religione Bibulo assensum est, Cic.

AUXI-

- AUXILIATUS.** A me auxiliatus si est, *Lucil. apud Prisc.*
- BLANDITUS.** Blanditus labor, *Verr. according to Prisc.*
- COMITATUS.** Uno comitatus Achate, *Virg.*
Quòd ex urbe parùm comitatus exierit, *Cic.*
- COMMENTATUS.** Diu & multis lucubratiunculis commentatâ oratione, *Qu. Cic.*
- COMPLEXUS.** Quo uno maledicto scelerâ omnia complexa esse videantur, *Cic.*
- CONATUS.** Ne literæ interceptæ conata palàm facerent. *Liv.*
- CONFESSUS.** Confessa res & manifesta, *Cic.*
- CONSOLATUS.** Sic consolatis militibus, &c. *Just.*
- CONSECUTUS.** Consecutâ ansâ, *Varr.*
- CUNCTATUS.** Fides cunctata est, *Stat. They suspended their belief.*
- DEPASTUS.** Depastam arborem relinquunt, *Plin.* Depasta altaria liquit, *Virg.*
- DEPRECATUS.** Deprecati belli promissio, *Just.*
- DESPICATUS.** Quæ nos nostramque adulescentiam habent despiciatam, *Ter.*
- DETESTATUS.** Bella matribus detestata, *Hor.*
- DIGNATUS.** Tali honore dignati sunt, *Cic.* Conjugio dignate superbo, *Virg.*
- DILARGITUS.** Dilargitis proscriptorum bonis, *Sall.*
- DIMENSUS.** See MENSUS.
- EBLANDITUS.** Eblanditæ preces, *Plin.*
Eblandita suffragia, *Cic.*
- EFFATUS.** Interpretati Vatum effata incognita, *Cic.*
Agros & templa effata habento, *Id.*
- EMENTITUS.** See MENTITUS.
- EXECRATUS.** Eamus omnis execrata civitas, *Hor. Epod. 16.*
- EXECUTUS.** Executo regis imperio, *Just.*
- EXORSUS.** Sua cuique exorsa laborem, Fortunamque ferent, *Virg.*
- EXPERTUS.** Multa inventa expertaque in hoc sunt bona, *Att.*
- FORTUNAM SÆPIUS CLADE ROMANÂ EXPERTAM,** *Tucit.*
- FABRICATUS.** Manibus fabricata Cycloppum, *Ovid.*
- IMITATUS.** See IMITOR.
- INOPINATUS.** See OPINATUS.
- INTERPRETATUS.** Interpretatum nomen Græcum tenemus, *Cic.*
- INTUTUS.** Intutam urbem, *Liv. ill fortified.*
- LAMENTATUS.** Fata per orbem lamentata diu, *Sil. Ital.*
- MACHINATUS.** *Priscian quotes from Sallust.* Et Lucillum Regis curâ machinata fames fatigabat; which sheews that formerly it was passive.
- MENSUS.** Spatia mensa, quia conficiunt cursus Lunæ, menses vocantur, *Cic.* Dimensus in the same manner. Mirari se diligentiam ejus à quo essent ista dimensa, *Cic.*
- MENTITUS.** Mentita & falsa plenaque erroris, *Cic. also Ementitis auspiciis, Id.*
- MERCATUS.** Trullam unam mercatam à matrefamilias, *Plin.*
- MERITUS.** Quæ Cannis corona merita, *Plin.*
- METATUS.** Metato in agello, *Hor. also immetata jugera, Id.*
- MORATUS.** Sæpe simultates ira morata facit, *Ovid.*
- OBLITUS.** Nunc oblita mihi tot carmina, *Virg.*
- OPINATUS.** Improvisa nec opinata nobis, *Cic.* Likewise its compound, INOPINATUS is never taken in another sense.
- PACTUS.** Ex quo destituit Deos, mercede pactâ Laomedon, *Hor.* Thus we find pacta conventa without a conjunction in *Cic. 2. de Orat.* Et pacti & conventi formula, pro *Cæcil.*
- PARTITUS.** Partitis copiis, *Cæs.*
- POLLICITUS.** Pollicitis dives quilibet esse potest, *Ovid.*
- PROFESSUS.** Solâque deformem culpa professa facit, *Ovid.*
- STIPULATUS.** Stipulata pecunia, *Cic.*
- TESTATUS.** Res ita notas, ita testatas, *Cic.*

It is also observable, that the simple being sometimes taken actively, the compound followeth the passive signification: for *ultus* and *ausus* are actives; whereas *inultus* and *inausus* are passives.

We may likewise take notice on this occasion of a Latin elegance, which is by putting the participle in us oftentimes after the verbs, *curo, cupio, volo, oportet, habeo*, and the like, instead of the infinitive; *Sed est quod vos monitos voluerim*, *Plaut.* *Adolescenti morem gestum oportuit*, *Ter.* *Adversarios servatos magis cupiunt quam perditos*: And the like.

VI. *Some particular remarks on the Participle in DUS.*

We have already observed, that the participle in *DUS* hath always the passive signification, whether it comes from a verb common or deponent, or from a verb passive: yet some pretend to say, that the civilians use it almost in an active signification; *Diminutio ex bonis fieri debet vescendi pupilli causâ*, for *alendi*, Ulpian. But one would think it may rather be inferred from thence, that *vescor* hath changed signification, and that, upon the decline of the Latin tongue, it was taken for *alo*; just as in very old authors it is taken for *utor*, as Nonius observeth.

We have also shewn, that the participle agreeth more elegantly with a substantive expressed, than to put it as a gerund with a substantive after it. Thus we say, *Discendu est lectio*, rather than *discendum est lectionem*. *Princeps vestræ libertatis defendendæ fui*, Cic. rather than *defendendi vestram libertatem*. And the like.

But it is particularly to be observed, that this is elegant only for those verbs which generally govern an accusative after them. For in regard to the rest, as Vivez observeth, it is always better to continue in the construction of the gerund: for example, we should not say, *Veni huc tui serviendi causâ*; or *ad carendam voluptatem*; but *tui observandi*, or *tibi serviendi causâ*; *ad carendum voluptate*, and the like. And if we do say, *Justitiæ fruendæ causâ*, Cic. *Beata vita glorianda & prædicanda est*, Id. and the like: this is because *fruor*, *glorior*, and the rest, used to govern an accusative. And there is no doubt but as formerly most verbs, not only deponents, but moreover neuters or absolutes, did govern this case, as we have above demonstrated; one might use these expressions oftener than we do at present, and without committing a mistake; as when Celsus saith, *Abstinendus est æger*. But we ought ever to conform to the practice of good writers, and not to make use of these uncommon expressions but with great caution and good authority.

Now it is proper to take notice, that instead of joining the ablative to the preposition *à* or *ab* after these participles, it is much more elegant to use the dative. *Non paranda nobis solùm, sed fruenda etiam sapientia est*, Cic. and not *à nobis*. *Tibi ipsi pro te erit causa dicenda*, Id. not *à te ipso*: Though we find some with the ablative, *quid tandem à Socrate & Platone faciendum putes?* Cic. *Neque enim hæc à te non ulciscenda sunt; etiam si non sint dolenda*, Cic.

We have still one elegance more to remark, which is frequently used by Cicero. This is putting the participle in *DUS* in the ablative absolute, instead of the gerund with the accusative. *His enim legendis redeo in memoriam mortuorum*, instead of *hæc legendo*. *Exercenda est etiam memoria ediscendis ad verbum quamplurimis & nostris scriptis & alienis*, 1. de Orat. *Hæc vel summa laus est verbis transferendis, ut sensum feriat id quod translatum est*, 3. de Orat. *Hoc eò sæpius testificor, ut autoribus laudandis ineptiarum crimen effugiam*, Ibid. In the same manner in Livy, *Prolatandis igitur comitiis, quum dictator magistratu abiisset, res ad interregnum rediit*. And the like.

VII. *Of the Participle of the Verbs called Impersonals.*

The impersonals, as grammarians call them, have also their participles sometimes

In **NS**, as of *pœnitet* is formed *pœnitens*, very usual. Of *pudet*, *pudens*, in *Hor. Ter.*

In **RUM**, *Cic. lib. 2. ad Att. ep. 1. Nihil magis ei licitum esse plebeio quàm, &c. Plin. l. 36. c. 15. Cum puderet vivos, tanquam puditurum esset extinctos. Quintil. l. 9. c. 3.* seems as if he wanted to shew that Sallust had said, *non pœniturum* for *non pœnitentiam acturum*, whereas according to analogy, he should have said, *pœnititurum*, as *Vossius* thinks that Sallust and *Quintilian* intended to write it.

In **UM**, which may be often referred to the supines above mentioned, *ch. 2.* and these may either come from the actives, as *misertum, pertæsum, libitum, licitum, &c.* or from the passive, as from *pugnatur, pugnatum est, from curritur, cursum est, &c.* and these are much more usual: or, from the deponents, *Quos non est veritum in voluptate summum bonum ponere, Cic.* which is very rare.

In **DUS**, as *Haud pœnitendus labor. Induci ad pudendum & pigendum, Cic.* as likewise *dormicndus* from *dormitur*; *regnandus* from *regnatur, Regnanda Alba, Virg. Jurandus* from *juratur*; *vigilandus* from *vigilatur*. And the like.

There are even a great many participles supposed to come from verbs personal, though in reality they come only from these impersonals, that is from verbs that are not used in all persons; such as *cessatus, erratus, conspiratus*, which cannot be derived from *cessor, error, conspiror*, since these are not used; but from *cessatur, erratur, conspiratur*: for which reason the circumlocution of the præterite is always formed by the neuter, *cessatum est, erratum fuit, conspiratum fuerat, &c.*

Sometimes we form participles whose verbs are never used: thus, though we do not say *obsolescor*, nor *obsolescitur*, yet we find *obsoletus*. In like manner we meet with *occasus*, though we neither say *occidor* nor *occiditur*, taking it from *cado*.

We may subjoin a list of them, where it is to be observed, that these participles frequently become nouns, because they no longer are expressive of time: and they are sometimes taken in a signification bordering upon the active.

Nouns or Participles in US, whose Verbs are either rare or unusual.

ADULTUS. Apud pastores adultus, *Just.*

Adulta virgo, *Cic. Hor.*

ANTECESSUS. In antecessum dabo, *Sen. before-hand.*

CESSATUS. Cessatis in arvis, *Ovid.*

CIRCUITUS. Circuitis hostium castris, *Cæs.*

CÆNATUS. See the next title.

CÆPTUS. Cæptum igitur per eos, desitum est per hunc, *Cic.*

Nunc de Republ. consuli cæpti sumus, *Cic.*

Cæpta est oratio fieri, *Cic.*

Ante petitam pecuniam, quàm esset cæpta deberi, *Cic.*

COMMENTATUS. Commentatâ oratione, *Qu. Cic.*

CONCRETUS. Cujus ex sanguine concretus homo & coalitus sit, *Gell.*

CON-

- CONSPIRATUS.** Assidentem conspirati specie officii circumsteterunt, *Suet.*
- DECESSUS.** Custodibus decessis multi interficiuntur, *Cæcil. or rather Cælius, in Prisc.*
- DECRETUS.** *In the same manner as*
CONCRETUS. Nocte dièque decretum et auctum, *Livius, or rather Lævius, in Prisc. Whereby it appears that he would have made no difficulty to say, adds Vossius, Lunà decretà, ostreis decretis, but this is very rare, as we have already observed, when speaking of Cresco, vol. 1. p. 225.*
- DECURSUS.** Decurso spatio à calce ad carceres revocari, *Cic. Decurso lumine vitæ, Lucr. Jam Leone decurso, Solin.*
- DEFLAGRATUS.** Fana flammâ deflagrata, *Ennius apud Cicer.*
- DESITUS.** Desitum est, *Cic. Papirius est vocari desitus, Cic.*
- EMERITUS.** Emeritus miles, *Luc. Emeritam puppin, Mart. an old ship that has served its time.*
- EMERSUS.** E cæno emersus, *Cic.*
- ERRATUS.** Pererratis finibus, *Virg.*
- EVASUS.** Exercitum cæsum, evasûmque se esse, *Liv.*
- EXCRETUS.** Excretos prohibent à matribus hædos, *Virg. Nomen vel participium absque verbi origine, (says Calepin) neque enim dicitur exrescor.*
- EXOLETUS.** Exoleta annalium vetustate exempla, *Liv.*
- FESTINATUS.** Mors festinata, *Tacit. Festinatis honoribus, Plin.*
- INSERVITUS.** Nihil est à me inservitum temporis causâ, *Cic. I have not omitted to serve you, notwithstanding the bad situation of affairs.*
- INSESSUS.** Saltus ab hoste inessus, *Liv. surrounded by enemies.*
- INTERRITUS.** Interritis multis, *Quadrigar. apud Prisc.*
- INVETERATUS.** Inveterata querela, *Cic. Inveterata amicitia, id.*
- JURATUS.** Quid mihi juratus est argentum dare, *Plaut. Non sum jurata, Turp. apud Diom. Malo ei jurato suo, quàm injurato aliorum tabellas committere, Cic. But this here ought not to appear strange, since they also said juror, from whence*
- cometh juratur, in Lucan. And jurabere, in Statius.*
- LABORATUS.** Arte laboratæ vestes, *Virg.*
- NUPTUS.** Nova nupta, *Ter. Novus nuptus, Plaut.*
- OBITUS.** Morte obitâ virgo, *Cic. Virg. Tac.*
- OBSOLETUS.** Obsoletum amicum, *in Qu. Curt. that is, whose services we have long made use of: which seems to prove, that this verb, and such like, come rather from soleo, than from oleo, as we have already observed, vol. 1. p. 194.*
- OCCASUS.** ἰ δὲρα. Ante solem occasum, *Plaut. for which reason Gellius saith, SOLE OCCASO, non in suavi venustate est, si quis autem habeat nec sordidam, nec proculcatam.*
- PERERRATUS.** See ERRATUS.
- PLACITUS.** Ubi sunt cognitæ, placitæ sunt, *Ter. Placita disciplina, Colum.*
- PRANSUS, POTUS.** See the next title.
- PREBITUS.** Ubi quoque Romæ ingens præbitus error, *Liv.*
- PROPERATUS.** Carmina properata, *Ovid. But Pliny hath also, Delubra occultâ celeritate properantur. We likewise meet with the other participle properandus, Virg. Val. Flac.*
- REDUNDATUS.** Redundatas flumine cogit aquas, *Ovid.*
- REGNATUS.** Regnata per arva, *Virg. But Tacitus hath also, In cæteris gentibus quæ regnantur.*
- REQUIETUS.** Requietum volunt arum, *Colum. Animi meliores requieti surgent, Sen. Senectus. ἰ γρηάρας. Senecto corpore, Sall.*
- SUCCESSUS.** Cùm omnia meâ causâ mihi velles successa, tum etiam tuâ, *Cic. Fil. ad Tyr. Lumbinus has left out mihi successa; hence Vossius complains of his often acting thus. Bonis successis, Plaut. in Prol. Pseud.*
- TITUBATUS.** Vestigia titubata solo.
- TRIUMPHATUS.** Triumphatis Medis, *Hor. Triumphata Corinthus, Virg.*
- VIGILATUS.** Vigilatæ noctes, *Ovid. We meet also with Vigilandæ noctes, Quintil. And in like manner with*
- EVIGILO.** Evigilata consilia, *Cic.*

VIII. Of Cœnatus, Pransus, and Potus.

Ramus and most of the grammarians insist, that *cœnatus*, *pransus*, and *potus*, are active preterites of *cæno*, *prandeo*, and *poto*, in the

the same manner as *cœnavi*, *prandi*, and *potavi*. A great many use them now in this sense; Varro in Gell. lib. 2. c. 25. seems to be of the same opinion, as well as Quintil. lib. 1. c. 4. On the contrary, Vossius pretends, that *pransus*, *cœnatus*, and *potus*, are only simple nouns adjectives, and that we cannot say, *pransus* or *cœnatus sum apud te*, instead of *prandi* or *cœnavi apud te*; though we may very well say, addeth he, *pransus* or *cœnatus te accedam*. Concerning which we have two things to examine: the first, whether *pransus* and *cœnatus* are active preterites of *prandeo*, &c.; the second, whether they are participles and passive preterites, or merely nouns adjectives; and whether we must intirely reject this Latin expression, condemned by Vossius, *Cœnatus sum apud te*.

1. In regard to the first point; it is evident, that *pransus* and the others are not active preterites of *prandeo*, *cœno*, and *poto*. Priscian gives them no other preterite than *cœnavi*, *prandi*, *potavi*; and speaking of verbs which form their preterite by the participle, he reckons only *gaudeo*, *audeo*, *soleo*, *fido*, and *fio*; *sunt autem hæc SOLA*, says he.

2. As to the second, it seems that Vossius ought not to have absolutely condemned this expression, *Cœnatus sum apud te*, since we meet with it still in Livy, *Cùm cœnali apud Vitellios essent*, L. 2. c. 4. Having supped with the Vitellii. And though other editions have, *cùm cœnatum esset*, this does not hinder but *cœnatum* may still be a participle, since it marks its time, and but it may come from *cœnatus*, *a*, *um*, as well as in that passage which Vossius himself quotes from Cornelius Nepos, *Nunquam sine aliquâ lectione apud eum cœnatum est*; where, according to him, along with *cœnatum est* we must necessarily understand τὸ *cœnare* for its substantive. But what led him into a mistake, was doubtless his not having sufficiently considered, that strictly speaking, there are no verbs impersonal. And therefore, if *cœnatum est* cometh from *cœnatur*, as he imagines, *cœnatus* must come from *cœnor*, though this present is not perhaps to be found. And Cicero has manifestly used it as a passive participle, where he saith, *Cœnato mihi et jam dormienti, reddita est illa epistola*, ad Att. lib. 2. ep. 16. where *cœnato* signifies the time past, as *dormienti* the present.

What we may therefore consider on this head, is, that *cœnatus*, *pransus*, and *potus*, not being active preterites, it would be a mistake to say, *cœnatus sum hanc rem*; but being passive preterites, we may say, *cœnatus sum apud te*, which does not hinder us from saying also, *cœnavi apud te*, though in different senses of active and passive, the latter being always better Latin, and more generally used. But what causeth mistakes on this occasion, is the small difference there is sometimes between an active and a passive sense, and our being accustomed to render one by the other. This made Vossius believe that *cœptus sum* was active; as when Cicero saith, *Oratio cœpta est fieri*, for *cœpit*, in the preceding list: whereas it would have been better if he had said, that *cœptus sum* is then put where *cœpi* might have been, though in a different sense, nothing being more easy than to change a passive into an active sense; which has been the foundation, perhaps, of so many verbs common

mon in both significations, as may be seen above, p. 101. and following; as it has often given occasion to take the verbs put in an absolute sense, for passives, as may be seen, p. 100.

X. *Whether Adventus may be sometimes also an Adjective.*

This is Palmerius's opinion, which he hath endeavoured to defend by some mistaken passages, as that from Terence's Phormio; — *Patrem extimescam ubi in mentem ejus adventi venit?*

Where every body may see that *adventi* is the substantive, of his coming. The reader will find this error refuted in Vossius, *lib. 4. de Anal.* who proves extremely well, that *adventus* is never other than a substantive.

SECTION V.

Remarks on the indeclinable Particles.

CHAPTER I.

Remarks on the Adverbs.

I. *That the Adverbs admit of comparison; but not of number.*

WE find some Adverbs that are compared; as *satis, satius; secus, secius; diu, diutius, diutissime*; and some others; though there are very few of these, as Probus hath observed. For most of them, as *melius, doctius*, and the others, are real nouns, as we shall make appear hereafter.

But adverbs never admit of number, though Priscian was of a different opinion. For properly speaking, *age* and *agite* are real imperatives, like *lege, legite*. *Age porrò, Cic. Ergo agite ó juvenes, Virg.* But what leads people into an error, as well on this as on many other occasions, is their being translated by an adverb, *Age, ista omittamus, Cic.* Well, let us lay those things aside. *Age, dicat, sino, Ter.* Well, let him tell it. And for this reason we have left them among the adverbs in the rudiments.

II. *That what is taken for an Adverb is frequently another part of speech.*

But there are a great many more occasions, where grammarians insist on a word's being an adverb, when it is another part of speech; as when we say, *tanti, quanti, magni*; or when we answer to local questions, *est Romæ, abit Romam, venit Romã*. And in like manner, *domi, militiæ, belli*, which are real nouns; though they have taken them for adverbs, because in Greek these questions are answered by adverbs.

This mistake is still more common, though perhaps it is more excusable, in nouns that are used only in the ablative: for by reason

reason that this case frequently expresseth the manner as well as the adverb, thence it proceeds that they are oftentimes taken one for the other. Such is *sponte*: for, according to Priscian, we find it is a noun because of the adjective which is often joined to it, *sponte suâ*. Such are *forte* and *fortuito*. *Forte fortunâ*, Ter. Cic. *Fors* is even in the nominative in Hor. And with *fortuito* we are to understand *casu*.

The same may be said in regard to *alternis*, which Priscian ranks nevertheless among the adverbs; as

Alternis dicetis, amant alterna Camænae, Virg.

For *alternis* in this passage is no more an adverb than *alterna*; but it is an adjective, with which we are to understand *vicibus*.

The same we may say of *repente*, the ablative of *repens*, which Cicero has made use of; *Hostium repens adventus*. For as we say, *libens for libenter*; *recens for recenter*; so we say *repens for repente*, as if we were to say *repenter*, though this word be not used. *Repente* ought therefore to be taken as if it were *repentino*, sup. *tempore*.

The same again may be said of *èd, quò, primò, secundò, postremò*; as we shall observe also hereafter in treating of the figure of Ellipsis.

The same also of *amabo*, which is never an adverb. *AMABO, quem pecus grammaticorum inter adverbia reponit, purum & putum verbum est, says Scioppius*. And there can be no doubt of this, because, even where they pretend it is an adverb, it governs an accusative. *Amabo te, I pray you*.

But when we say, *Commigravit huc viciniæ, Ter. Huc dementiæ pervenit*, and the like, we take *huc* for *hoc*, and we understand *genus, negotium, or locum*; that is to say, *Ad hoc genus dementiæ; Ad hoc locum viciniæ, &c.* For heretofore they said *hoc locum*, just as we say *hæc loca*.

Id eo are two words, though custom has made them but one, taking it as an adverb. The same may be said of *quomodo, postea, interea, siquidem*.

Magis, nimis, satis, or sat, are old nouns: for heretofore they used to say, *magis & mage, satis & sate*, like *potis & pote*, for all genders and numbers. See the remarks on the nouns, ch. 4. n. 1. p. 86. and remarks on the verbs, ch. 3. n. 1. p. 115. Hence it is that they govern likewise the genitive, *nimis insidiarum, Cic.* and the like. See the Syntax, rule 7. p. 18.

But sometimes these nouns are governed by a preposition understood, as we have said of *PLUS*, in the Syntax, p. 58. As also of *nimum, plurimum, multum*, moreover of *tantum, quantum*, which have been contracted into *tam, quam*. So that if they be in the accusative, we understand *KATA, ad, per, &c.* *Ibi plurimum est, Ter.* that is, *per plurimum, sup. tempus. Nimum vixit*, that is, *per nimum tempus*. But if they be in the ablative, we understand *in. Vixisse nimio satius est quàm vivere, Plaut.* for *in nimio tempore*.

Hence in St. John, Vulg. ed. chap. 8. *Tu quis es? Principium qui et loquor vobis*. It is the same as if it were *à principio; τὴν ἀρχὴν*, says the Greek, sup. *κττά*. And thus it is that Afranius in Charisius saith, *Principium hoc oro, in animo ut sic statuas tuo, &c.*

Scioppius hereby sheweth that we may indifferently say, *tertium consul*, and *tertio consul*; though the Romans formerly were so much in doubt about it, that A. Gell. lib. 10. c. 1. takes notice, that Pompey consulted the most learned men in the city, to know how he should put it in dedicating the temple of Victory, and that the opinions were divided; Cicero, not caring to disoblige one party more than another, advised him to leave it abridged, TERT. Varro likewise made some difference between these two modes of expression, thinking that *quarto*, for instance, signified rather order and place, and *quartum* time; of which St. Austin also takes notice in his grammar, though in practice they are frequently confounded.

But the reason of the government cannot be at all contested, since we find that some of them have even the preposition expressed. *Solutus columbarum volatus, est in multum velocior*, Plaut. where he might have said *multum* alone for *in multum*, which supposeth also *negotium*.

*Nec puer Iliacâ quisquam de gente Latinos
In tantum spe tollet avos, nec Romula quondam
Ullo se tantum tellus jactabit alumno*, Virg.

Where we see that he has indifferently made use of *tantum*, and *in tantum*, just as Juvenal hath:

In quantum sitis atque fames & frigora poscunt.

And Livy, *in tantum suam virtutem enituisse*. And in another place, *quantum magis patres plebi se insinuabant, eo acrius Tribuni contra tendebant*. And the like.

In a word, we may say with Linacer, that all words whatever which preserve the form or appearance of a noun are not adverbs, or at least they are such only by abuse and custom: and in order thoroughly to understand their force and government, together with the different connexions and transitions wherewith they are used in discourse, we should ever consider them in their natural and original signification. Which we shall now make appear in the word *quod*, and in a list of some particular words that follow.

III. That QUOD is never any thing else but a Pronoun Relative.

The word *quod*, which is often taken for an adverb, or for a conjunction, is properly no more than the neuter of the relative *qui, quæ, quod*. Which we may consider here on two particular occasions: one, where *quod* commonly includes the reason of the thing; and the other, where it is put after the verb, instead of the infinitive.

1. The causal *quod*, or which includes the reason of the thing, is a pronoun relative, governed by a preposition understood. Thus when Horace saith, for example, *Incolomis lætor quod vivit in urbe*, that is, *lætor ob id*, or *propter id negotium, quod est; vivit in urbe*, taking it in an absolute sense; or *quod est τὸ vivere in urbe*. In like manner in Terence, *Sanè quod tibi nunc vir videatur esse hic, nebulo magnus est*. Where *quod* is put for *ad id quod*, in regard to which, as to what relates, &c. So true is this, that sometimes we

find

find *id* and *quod* together. *Lætæ exclamant ; venit, id quod me repente aspexerant*, Ter. where, according to Donatus, he means *propter id quod*, &c. And Cicero has used it in the same manner, *Teneo ab accusando vix me hercule : sed tamen teneo : vel id quod nolo cum Pompeis pugnare, vel quod judices nullos habemus*. Ad Q. Fr. lib. 3. ep. 2. where having put *id quod* in the first member, and only *quod* in the second, he plainly intimates, that when this *id* is not expressed, it ought to be understood. True it is that Lambinus has struck out this *id*, like a great many other things, which he did not rightly understand ; but it is in the ancient copies, as Vossius witnesseth.

And Manutius, in his commentary on this epistle, observes the same thing, adding, that this sort of expunctions, which have been made in ancient authors, are entirely owing to the rashness of those, *quorum aures imperitæ antiquam, non tamen satis usu pervulgatam loquendi rationem, non ferrent*. Which he further corroborates by this other example from Terence, *Id quod est consimilis moribus, convincet faciliè ex te esse natum* : and by this from Livy, *Id quod erat vetusta conjunctio cum Macedonibus* : complaining afterwards, that the persons employed on the Great Thesaurus of the Latin tongue, have inserted a multitude of things of this sort, which are often apt to puzzle us in the perusal of authors.

2. The word *quod*, which is put after a verb instead of the infinitive, is also a relative. But it is frequently deprived of its pronominal use, and scarce retains any other than that of uniting the preposition where it is, to another ; as we have shewn in the General Grammar, chap. 9. Though this does not hinder it even then from having its antecedent expressed or understood. For example, when Cicero saith, *Cùm scripsisset quod me cuperet ad urbem venire* : And Plautus, *Scio jam filius quod amet meus*, instead of *scio filium amare meum* ; it is plain that *quod* then refers to the thing known, and to the verb *scio* ; and that it is just as if we were to say, *Hoc* or *illud scio, nempe quod*, &c. where *quod* would evidently refer to this *hoc* (sup. *negotium*) as to its antecedent : thus Martial,

Hoc scio quod scribit nulla puella tibi.

Where he might have put, *Scio quod nulla scribit tibi*, for *nullam scribere tibi*, though the word *quod* would not then have changed its nature. In regard to which we might produce an infinite number of the like examples ; as when Seneca says,

Probo quod non sit pudica.

And Horace,

————— *Quod quanto plura parasti,
Tanto plura cupis, nulline faterier audes?*

And the declaimer against Sallust, *Credo quod omnes tui similes incolumes in hac urbe vixissent*. And Claudian,

Non credit quod bruma rosas innoxia servet.

And Ulpian, *Sufficit mulieri notum facere quod sit prægnans*. And Cicero, *Illud extremum est, quod rectè vivendi ratio meliores efficit* ; where *quod* is constantly a relative ; though these are modes of speaking that might all be rendered by the infinitive.

IV. Whether QUOD may be put like the Greek "ὅτι, after the Verbs.

What we have been saying, is almost sufficient to decide this question, though Sanctius has pretended absolutely to deny it; and the whole reason he produces, which he attempts to prove by a vast number of examples, is, that *quod* is never any thing more than a relative. But since we have made appear above, that even when it comes after the verb instead of the infinitive, where it undoubtedly stands for the ὅτι, it is then as a relative; Sanctius's argument can give no room to doubt of this use of the word. We shall inquire more particularly elsewhere into the nature of ὅτι, and we shall demonstrate that it is oftener a pronoun than the Latin *quod*, though this does not hinder them from being easily put one for the other. Hence Linacer censures those translators, who, to avoid rendering this ὅτι by *quod*, have recourse to uncouth circumlocutions. And Vossius, in his book *de constructione*, observes, that Cicero, Pliny, Ovid, Plautus, Seneca, Horace, and the other pure authors, have not scrupled to make use of this *quod*; though in his smaller grammar he says it is not very good Latin, nor fit to be imitated. But Manutius, in sundry places, and particularly on the last epistle of the ninth book to Atticus, and on the 28th of the 7th book *ad familiares*, establishes this use of *quod*, as a thing beyond all manner of doubt. And though Henry Stephen, in his Thesaurus on the particle ὅς, has called it in question, yet we find that in his book *de Latin. falsò suspectâ*, which he wrote afterwards, and where he treats the point expressly, he has established it by a multitude of authorities. So that it would be quite unreasonable to make any doubt of the latinity of this expression; though we may grant that it would be oftentimes more elegant to render it by the infinitive; since Cicero, translating divers passages of Plato, where ὅτι was expressed, has oftener made use of the latter than of the former.

Now the reason why these expressions of the infinitive, or of the word *quod*, are equivalent in sense, and a reason which no one that I know of hath hitherto observed, is because the infinitive is among the moods, what the relative is among the pronouns, and their proper office is to join the proposition to which they belong, to some other; as may be seen more particularly in the General Grammar, part 2. chap. 9 and 11.

V. Remarkable significations of some Adverbs, where the origin of several words is pointed out.

ABHINC, properly signifieth *ab hac die*, so that it only denotes the term; and the time is afterwards put in the accusative or the ablative. *Abhinc annis*, or *annos quindécim*, &c.

This induced Erasmus and Scioppius to believe that it might refer to the time past and to the future, and that this depended intirely on

the verb to which it was joined. And it is true that we find in Pacuvius, (*In armor. Jud.*) *Séque ad ludos jam inde abhinc exerceant*.

But every where else we find it only for the time past. And Passerat's Calepin is mistaken in saying that Sosipater approves of it for both tenses, for he does not mention a word about it, (though he quotes the

the above-given authority of Pacuvius) but speaks only of two cases which it may govern.

True it is that *HINC* refers to two tenses, but not *abhinc*. *Me nihilo magis conspiciet, quàm si hinc ducentos annos fuerim mortuus*, Plaut.

Aliquid convassassem, atque hinc me conjecissem protinus in pedes.
Ter.

ADAMUSSIM. See lower down, Partim.

ADHUC. See lower down, Hactenus.

ADMODUM. As the Latin word *modus* may be taken either for the quantity or the quality, so the adverb *admodum*, which is derived from thence, signifies sometimes a great deal, and sometimes almost or about. *Non admodum grandis natu*, Cic. not very old. *Curio nihil admodum sciebat literarum*, Id. scarce knew any thing. *Exacto admodum mense Februario*, Liv. being almost expired. *Sex millia hostium cæsa, quinque admodum Romanorum*, only five thousand Romans.

ANTEHAC. Heretofore, that is, *ante hæc tempora*: for the ancients used to say *hac* for *hæc*.

COMINUS, is not only taken for the place, but also for the time. So that, as Servius observeth, it not only signifies *ex propinquo*, near; but likewise *statim*, immediately, instantly.

—jacto qui semine cominus arva Insequitur, Virg. 1. Georg.

Some have questioned whether it did not govern a case, and therefore might not pass for a preposition, as when Propertius saith,

Aut celer agrestes cominus ire suos.

And in another place,

Fluminæque Æmonio cominus isse viro.

But we may safely affirm it does not, because in the first example it is an ellipsis of the preposition *ad*, just as when Virgil saith,

Sitientes ibimus Afros, for ad Afros.

And in the second, it is only a relative dative, which comes in every where, just as

It clamor cælo, and the like.

CUM or QUUM, is an old accusative of *Qui, quæ, quod*. See above, p. 92.

CUR, is an abbreviation of *Cure*: and *cure*, of *cui rei*. Plautus has put it at full length,

—Viscum legioni ileidi, Fundasque eo præsternebant folia surfuri:

Cui rei? Ne ad fundas viscus adhæresceret.

But as we have shewn when treating of the declensions, and here above, p. 83, that heretofore the dative being always like the ablative, they afterwards struck out the *i*, *musæ* for *musæ*: in the same manner they said *cur*, or rather *quor*, according to the ancients, for *cure* or *quare*; therefore *cur* or *quare* are originally and in their signification the same thing. Now when we say *quare*, it is generally an ablative, and we are to understand the preposition *de* or *in*, which is sometimes expressed. *Quæ de re obsecro?* Plautus. *In eâ re maximas Diis gratias agere*, Corn. Nepos. Which does not hinder but *cur* may be also taken for the dative *cui rei*, as we have seen in the above-quoted passage of Plautus.

Hence it appears why it is the same thing to say, for instance, *Mirabar quid esset cur mihi nihil scriberes*, or *quare nihil scriberes*, or even *quod tu nihil scriberes*, Cic. The two former modes of expression coinciding with the construction of the ablative, and the latter with that of the accusative, *quod* standing there for *propter quod*.

DEIN cometh from DEINDE. Now *inde*, as well as *hinc*, is said of time as well as place; and therefore *dein*, or *deinde*, is taken for *postea*, when it refers to time, signifying either the preterite or the future; or for *consequenter*, when it refers to place. *Accipit conditionem; dein quantum occipit*, Ter. *Factum esse non negat, & deinde facturum autumat*, Id.

HACTENUS, is said in regard to place, being formed of *hac* (sup. *finæ*) and *tenuis*. *Hac Trojana tenuis fuerit fortuna secula*, Virg. hitherto. *Hactenus fuit quod à me scribi posset*, Cic. hitherto. *Sed hæc hactenus*, Id. but we have said enough of that.

ADHUC, on the contrary, signifies time, because it is taken for *ad hoc*, sup. *tempus*; or in the plural, *ad hæc*, as we find it in many editions of Cicero, sup. *tempora*. And this adverb is said as well of the time present as past. *Est adhuc non Verres, sed Mutius*, Cic. *Adhuc hæc erant*, Cic. *Adhuc non feci*, Id. *Adhuc unam ante epistolam acceperam*, Id. &c.

DEINCEPS cometh from *dein* and *capio*, and signifieth the succession and series of things. DUDUM

DUDUM comes from *diu dum*, long since ; nevertheless it sometimes expresseth a thing lately past, as *Incertior multò sum quàm dudum*, Ter. I am now more dubious than before.

EDEPOL, or **EPOL**. See lower down the figure of Ellipsis, list 2.

ETIAM is a word compounded of *et jam*, and has oftentimes nearly the same signification as the two separate parts. Like **QUONIAM** for *quo jam*, where the *n* has been added to prevent a kind of *hiatus*, the *i* consonant having had a softer sound with the ancients than with us. So that *quo*, properly speaking, is the ablative of the manner or cause.

EXAMUSSIM. See *Partim* lower down.

EXTEMPLO, as **ELOCO**, signifies *immediately, upon the spot*. For *templum* was taken for all sorts of places uncovered. *Alii extemplo agendum: alii differendum in veris principium censebant*, Liv. But of **ELOCO** they have formed *ilicò* or *illicò*. Though we likewise meet with it disjoined, *ex loco*, or *ex hoc loco*, in Plautus.

JAMDUDUM signifies a larger space of time than **DUDUM**; as **JAMPRIDEM** than **PRIDEM**; as **JAMDIU** than **DIU**; and they are used in regard to time present as well as past. *Jamdudum expectant*, Cic. *Ea, quam jamdudum tractabamus stabilitas*, Id. But Seneca has put it for *jam jam* in the present: *monstrum jamdudum a-vehe*, in Med. Take away this monster quickly. And Virgil, *Jamdudum sumite pennis*, Æn. 2. Punish me this instant.

MAGNOPERE is a word compounded of two ablatives, *magno* and *opere*.

MANE is an old ablative, like *sero*, *tempori*, &c. For they used to say *manis*, kind and favourable, the contrary of which was *immanis*, cruel and wicked, which is still preserved; and so they said *Dii manes*. In this manner that time which succeeds the night they called *mane*, as being more agreeable than darkness. Hence we likewise find *multo mane*, Cic. *bene mane*, Ibid. very early. See vol. 1. p. 167.

MECASTOR, **MEHERCULES**, **MEDIUS FIDIUS**. See the figure of Ellipsis, list 2.

NIMIRUM is composed of *ne* and *nirum*; as much as to say *non mirum*.

OLIM is taken for all sorts of time. For the past indefinitely; *loquebantur olim sic*, Cic. For a long while since; *Olim non stilum sumst*, Plin.

Jun. *It is a long time since I wrote*. For a little while ago; *Alium esse censes nunc me atque olim cum dabam*, Ter. *Different from what I was lately*. For the present; *Ut tandem percipias gaudium quod ego olim pra te non temerè præsumo*, Plin. Jun. that is, *now*, according to Robert Stephen. For the future; *Forsan et hæc olim meminisse juvabit*, Virg. For an undeterminate time; *Ut pueris olim dant cristula blandi doctores*, Hor. *do sometimes give*. For always; *Hoc tibi prævalidas olim, multoque fluentes sufficiet Baccho vites*, Virg. *always*.

PARTIM is an old accusative, like *navim*, *puppin*, which must be governed by *κατά*. Hence we say *partim eorum*, the same as *pars eorum*, Cic. *Sed eorum partim in pompâ, partim in acie illustres esse voluerunt*, 2. de Orat. speaking of the disciples of Isocrates. But some of them, says he, wanted to make a figure in the schools, (*in pompâ*) and others at the bar (*in acie*).

The same must be said of *adamussim*, which we read in Varro, 1. de R. R. and of *examussim*, which is in Plautus.

PARUM is also a noun as well as **PAULUM**, which supposeth *ad* or *κατά*. They come from *παῦρος*, *paucus*, or *παῦρον*, from whence striking out the letter *v*, they made *parum*, and changing the *z* into *λ*, *paulum*. *Parum* comes also from thence, by transposing the letter *r*.

These nouns also are to be found in different cases. In the nomin. *Parum est quod homines sefellisti*, Cic. sup. negotium. *Parum meministi quid concesseris*, Id. for *ad parum*. Likewise, *parum multi*, to signify few. *Parum sæpe*, seldom. *Paulum humanior*, &c.

PEDETENTIM comes from *pede tendendo*, little by little, insensibly.

PEREGRE is taken for different places; where we are, *peregèrè absum*; where we are going to, *peregèrè abeo*; where we come from, *peregèrè domum redeo*.

PERENDIE, after to-morrow, is used for *peremptâ die*, as Charisius observeth.

PERINDE denotes resemblance, *Omnes res perinde sunt, ut agas, ut eas magni facias*, Plaut. Things are just according to the opinion we have of them. *Mithridates corpore ingens perinde armatus*, Sal.

PESUM is used for *pensum*. See the *Preterites*, vol. 1. p. 287.

PRÆQUAM. PRÆUT.

PROQUAM. PROUT.

See the chapter of Conjunctions, lower down.

PROTINUS is as if it were *porro tenus*, and therefore denotes continuity of place or time. *Protinus aëri mellis cælestia dona exequar*, Virg. immediately. *En ipse capellas protinus æger ago*, Id. I drive them far from hence. *Cùm protinus utraque tellus una foret*, Virg. signifying that Sicily was formerly joined to Italy.

QUAM. See the chapter of Conjunctions hereafter.

QUANDOQUE is an abbreviation for *quandocunque*. *Indignor quandoque bonus dormitat Homerus*, Hor. that is, *quandocunque*. *Quandoque arabitur*, Colum. As often as they shall plow. And it generally bears this signification, as Sanctius observeth, unless it be resolved into two words, *O rus quando ego te aspiciam, quandoque licebit*, &c. Hor. for *& quando licebit*.

QUIN serves sometimes to interrogate, sometimes to increase and extend the sense, and sometimes to excite. On all these occasions it is put for *qui*, and *ne*, or *non*. And then *qui* is the ablative of the relative, for *quo sup. modo*.

Quin vocasti hominem ad cœnam, Plaut. that is, *qui non*, or *quomodo non*. Why did not you call him? how comes it that you did not call him? *Quid stas lapis? quin accipis?* Ter. *Quin tu hoc audis?* Id. *Quin morere?* Virg. &c.

Sometimes we meet with it at full length. *Effice qui uxor detur tibi; ego ul' efficiam mihi qui ne detur*. Ter. where even according to Donatus, *qui* stands for *quemadmodum*, and *ne* for *non*. *Quid nunc agimus, quin redeamus*, Id. that is *immo redeamus*, & *quid ni*.

—*Hic non est locus,*

Quin tu alium quæras, cui, &c.

Plaut. and the like.

QUO is ever a relative, and may be taken either for the dative, or ablative singular, or for the accusative plural. See the chapter of Pronouns, p. 94.

QUOAD. Tursellinus saith that *quoad hoc*, or *quoad illud*, is not Latin; but that we should say *quod ad hoc spectat*, or *quod ad illud pertinet*. O-

thers nevertheless admit of this word *quoad* for *quantum ad*, which they prove by a passage of the civil Law, book 41. tit.—1. § 3. *Nec interest (quoad feras, bestias & volucres) utrum in suo quisque fundo capiat an in alieno*. The great Thesaurus of the Latin tongue, printed at Lyons in 1573, which is the best edition; and all Stephen's dictionaries, even the last, that of Honorat, make particular mention of *quoad* in this sense, which they support by this law of Caius; and it is true that it occurs in some editions of the body of civil law, as in that of the widow Chevalon, in 1552.

But in all probability that is a mistake, so that we ought to read *quod ad*, as we find it in the Florentine Pandects printed from the famous original of Florence, which is perhaps the best and the oldest manuscript in Europe, where we find this law thus worded, *Quod ad feras, vestias, &c.* In like manner we read it in the edition of Christopher Plantin in 1567, and in all the best printed copies, as those of Contius or Le Conte, Merlinus, Nivellus, Dionysius Godofredus, and others; except that they put *bestias*, where the former have *vestias*, with a *v*, concerning which see the Treatise of Letters, book 9.

However, should we be inclined to approve of the word *quoad*, which some able moderns have made use of instead of *quantum ad*, as Scioppius, Sanctius, and others; we might do it even by the authority of Cicero himself, who frequently makes use of *quoad ejus facere poteris; quoad ejus fieri possit*, &c. where *quoad* stands for *quantum ad*, and *facere* or *fieri* for a noun governed by *ad* in the accusative, which afterwards governeth *ejus* in the genitive, *sup. rei* or *negotii*. So that *quoad ejus facere potero*, for example, is as much as to say, *quantum ad factum ejus rei potero*; and in like manner the rest.

Thus in the second epistle of the third book, writing to Appius, he saith, *Vides ex S. C. provinciam esse habendam: si eam, quoad ejus facere poteris, quam expeditissimam mihi tradideris, facilius erit mihi quasi decursus mei temporis*. And in another place, *Ut quoad ejus fieri possit, præsentia tua desiderium meo labore minuatur*,

nuatur, Id. *Nec intermittas, quoad ejus rei facere poteris*, (so far as you are able) *scribere ad me*, Id. This expression being the same as if it were *in quantum ad*: and the same may be said of the rest. For that *quoad* of itself may have the same force as *quantum ad*, there is hardly any possibility of doubting: for as *quantum* is an accusative governed by *κατά*, or *in* understood, according to what hath been already said, n. 2. so *quo* is an old accusative plural, like *ambo*, governed also by *κατά*, as it likewise is in this passage of Cicero, *quoad potuit restitit*, ἐφ' ὅσον, to the best of his

power. Which is sufficient to shew that we ought not easily to censure *quoad hoc* or *illud*, instead of *quantum ad*, though the safest way is to make use of *quod ad*.

Quod is always a relative. See the third article, p. 146.

Quum. See *Cum*.

Scilicet, is said for *scire licet*, in the same manner as *videlicet* for *videre licet*, and *ilicet* for *eas licet*.

Venum, which is taken for an adverb, or for the supine of *veneo*, is only a noun substantive. See the *Preterites*, vol. 1. 286.

CHAPTER II.

Remarks on the Prepositions.

THE prepositions that have no case are not adverbs, says Sanctius, because they have always their case understood; as, *Longo post tempore venit*, that is, *Longo tempore post id tempus*. But we have shewn in the nineteenth rule, that there are a great many words supposed to be prepositions, which are otherwise, &c.

A preposition, as the very name implies, ought always to precede its case in the natural order of construction. If it followeth, this is by means of a figure called Anastrophe, as *Glandem atque cubilia propter pugnabant*, Hor. Thus *quamobrem* is for *ob quam rem*; *quapropter* for *propter quæ* or *qua*; *quocirca* for *circa quod*, &c.

Prepositions of both cases may be joined in composition, not only to the other parts of speech, but moreover to themselves; as, *Inante diem quintum Cal. Novemb.* Cic. *Exante diem Non. Jun.* Cic. *Insuper his*, Virg. *Insuper alienos rogos*, Lucr. We meet even with *postante* in Varro; *circumsecus* in Appul. *incircum* in Macer. Jurisc. And these compounded prepositions may be likewise joined to a verb, as *insuperhabere* in Gellius, Appul. and Papi- nian, for *to despise*, or *to set slight on a thing*. Now in regard to the regimen of these prepositions, we must say either that they govern the same case as the simple, which is last in composition, as *Exante diem quintum idus Oct.* Liv. or that there are, in such case, two sentences included in one, so that this signifieth, *ex die ante diem quintum*, &c.

Prepositions are sometimes derived from a noun; as *circum* from *circus*, *secundum* from *secundus*; for whatever is next a thing, comes after it. Hence some are of opinion, that when we find *præsente testibus*, *absente nobis*, and the like, *absente* and *præsente* are become prepositions, and have the same force as *clam nobis*, *coram testibus*, &c. And Vossius seems to favour this notion; though we may also explain these phrases by a Syllepsis, as we shall further observe when we come to treat of the figures of construction.

CHAPTER III.

Remarks on the Conjunctions.

I. *That the Conjunctions have not always the same thing before as after them.*

IN figurative syntax the conjunctions do not connect the words so much as the sense; and therefore they have not always the same case after as before; yet if we resolve the phrase by the simple construction, we shall find they have always like cases: for *emi centum aureis & pluris*, implies *emi centum aureis, & pretio pluris æris*. *Est domus fratris & mea*, that is to say, *Est domus fratris & domus mea*. So when we say, *Malo esse Romæ quàm Athenis*, it means, *Malo esse in urbe Romæ quàm in Athenis*. But when Boetius saith, *Mulier reverendi admodum vultus, & oculis ardentibus*; we are to understand *cum*, that is, *Et mulier cum oculis ardentibus*. And in like manner the rest.

It is the same in regard to the interrogation: for if I answer in the same case, it is because I understand the same verb: but if I suppose another, I shall answer in another case; and even supposing the same verb, if the government be changed: *Quantū emisisti? Grandi pecuniâ*: and the like.

Conjunctions have not always the same degree of comparison after as before: *Homo & mei observantissimus, & sui juris dignitatisque retinens*, Cic. nor the same tense and moods; *Nisi me lactâsses amantem, & falsâ spe produceres*, Ter. *Confidebam ac mihi persuaseram fore, &c.*

II. *Which Conjunctions require rather the Indicative, and which the Subjunctive.*

We have already seen, p. 108. that these two modes are commonly taken for one another. Nevertheless they are sometimes determined by the conjunctions.

Quamquam, etsi, tametsi, are more commonly joined with the indicative, though they are sometimes found with the subjunctive. *Quamquam Volcatio assentirentur*, Cic. *Etsi illis planè orbatus essem*, Cic. *Etsi pars aliqua ceciderit*, Cæs.

Quamvis, licèt, etiamsi: *Quando, or cùm* (for *since*) *quandoquidem*, are generally joined with the subjunctive; yet we sometimes find them with the indicative; *Me quamvis pietas & cura moratur*, Hor. which occurs frequently in this poet's writings. *Nam ista veritas etiamsi jucunda non est, mihi tamen grata est*, Cic. *Quando te id video desiderare*, Cic. *Since I see that, &c. Quandoquidem tu mihi affuisti, &c. Id.*

————— *Quandoquidem est ingenio bono.*

Cùmque huic veritus est optimæ adolescenti facere injuriam, Ter.

QUOD, whether it be used in giving reason, as we have already observed on the chapter of Adverbs, n. 3. p. 146. or whether it

it be put after the verb instead of the infinitive, as in the following n. is joined both with the subjunctive and the indicative, because on all those occasions it is a relative. See the places here quoted.

UT for *that*, commonly takes the present subjunctive, if it has a verb of the present or future tense before it: *In eo vis maxima est ut simus ii qui haberi volumus*, Cic. *Ut in perpetuâ pace esse possitis, providebo*, Cic.

If it be a preter tense, we put the imperfect subjunctive after *ut*: *Tantum cepi dolorem, ut consolatione egerem*, Cic.

Nevertheless if the action signified by the preter tense still continueth, we may put the present after *ut*: *Orare jussit ad se ut venias*, Ter. Because she has desired it, and desires it still.

UT for *postquam* requires the indicative.

Ut sumus in Ponto, ter frigore constitit Ister, Ovid.

Since we have been.

In like manner DONEC for *quamdiu*:

Donec eris felix, multos numerabis amicos, Ovid.

DUM likewise denoting the present, *Dum apparatur virgo*, Ter. While they are dressing her.

But DUM, signifying, *provided*, or *until*, requires the subjunctive. *Dum prosim tibi*, Ter.

Tertia dum Latio regnantem viderit æstas, Virg.

JAMDUDUM and JAMPRIDEM are more elegantly joined with the indicative, when an action is implied, which still continueth. *Jamdudum animus est in patinis*, Ter.

In like manner JAM OLIM. *Olim jam, imperator, inter virtutes tuas, livor locum quærit*, Quint.

QUASI and CEU VERO for *quasi verò*, are put with the subjunctive, *Quasi non nôrimus nos inter nos*, Ter. *Ceu verò nesciam*, Plin. As if I did not know, &c.

In the same manner TANQUAM for *quasi*. *Tanquam nesciamus*, Plin. Likewise *tanquam si*. *Snadeo videas tanquam si tua res agatur*, Cic. But TANQUAM for *sicut* governs the indicative. *Tanquam Philosophorum habent disciplinæ ex ipsis vocabula*, Ter.

PERINDE by itself frequently assumes the indicative, *Hæc ipsa omnia perinde sunt, ut aguntur*, Cic. But *perinde ac si* is ever joined to the subjunctive. *Perinde ac si virtute vicissent*, Cæs.

NE, when used for a prohibition, is joined either to the imperative, or the subjunctive. *Ne crucia te*, Ter. Don't torment yourself. *Ne post conferas culpam in me*, Id.

If it be used in interrogating, the same as *an* and *num*, it chuses the indicative.

Quid puer Ascanius? Superâtne & vescitur aurâ? Æn. 3.

If it serves only to express some doubt, it requires the subjunctive. *Honestúmne factu sit an turpe dubitant*, Cic.

Hereto we might also add *ne* for *ut ne*, which always requires the subjunctive, in favour of *ut*, which is understood. We shall see examples hereof in the next chapter.

The other conjunctions generally follow the nature of the discourse, sometimes admitting one mood, sometimes another, according as the context and the several particles seem to require; which

which is easier learnt by the use of authors, than by any instructions we are capable of giving.

III. Of Negative Conjunctions.

Nobody can be ignorant that where there are two negatives in the Latin language, they frequently destroy each other, and therefore are equivalent to an affirmation: yet we must here observe, that the contrary oftentimes happeneth. Hence we see that Plautus hath, *Neque nescio*, for *nescio*; and Terence, *nec nemo* for *et nemo*: And in another place, *Ne temerè facias, neque tu haud dicas tibi non prædictum*. And Virgil,

*At non infelix animi Phœnissa, nec unquam
Solvitur in somnos, oculisve aut pectore noctem
Accipit*——Æn. 4.

And Cic. *Negabunt id nisi sapienti non posse concedi*. And in another place, *Neminem unquam non re, non verbo, non vultu denique offendi*. And Livy, *Ut nemo non linguâ, non manu promptior in civitate haberetur*.

But this is still more usual as well as more elegant, when the negative is put for the disjunctive *vel*; *Nullam esse artem nec dicendi, nec differendi putant*, Cic. *Non me carminibus vincet, nec Orpheus, nec Linus*, Virg. *Nulla neque turpi, neque flagitioso quæstu*, Cic. *Quanquam negent, nec virtutes, nec vitia crescere*, Cic. And this remark is still more considerable in the Greek language, where we sometimes meet with three negatives successively, which only strengthen the negation, as we have shewn in the New Method of learning that tongue.

The conjunction *NEC* is taken for *&* *non*. But sometimes it joins a thing, and makes the signification thereof fall upon another in the same tense, as in Virgil, speaking of an old horse that ought to be discharged from labour, *Hunc——abde domo, nec turpi ignosce senectæ*; that is, *Hunc abde domo, & purce senectæ non turpi*. Which some not rightly understanding, imagined it implied a contradiction.

After *non modò*, we sometimes understand also a *non*. See the figure of Ellipsis, in the next book, n. 11.

IV. Some other remarks concerning particular Conjunctions.

LICET is properly never any thing but a verb, as *per me licet*, sup. *tibi*, or *vobis*, &c. and it is also made use of in compliances, as if one should say, *veniam ad te?* the other would answer, *licet*, you may, I agree, I permit you. See the Preterites, vol. 1. p. 306.

Therefore we may make use of this verb in all these tenses, *Licet facias*: *Licebit repotia celebret*, Hor. *Licebit curras*, Hor. *Licuit faceres*, &c. where we see that the reason why *licet* governs the subjunctive, is because *ut* is understood. And indeed we never find any other than the subjunctive mood in classic authors; which made Sanctius and Alvarez believe that the rule was without exception; though in civilians we read, *Licet subjecta transactio est*, Ulp. *Licet non fuit damnatio secuta*, Mod.

NISI is oftentimes taken for *sed*, as Manutius and Stevech have observed, *Eodem modo, anseres alito, nisi prius dato bibere*, Cato, for *sed prius*. *Nisi ut periculum fiat, visam quid velit*, Plaut. *Ei liberorum nisi divitiæ, nihil erat*, Id. *Quamobrem? P. nescio, nisi mihi Deos satis nescio fuisse iratos, qui auscultaverim*, Ter. *Nisi Pol filium meum multis modis jam expecto, ut redeat domum*, Id. *Nihil mihi gratius facere potes, nisi tamen id erit gratissimum, si quæ tibi mandant confereris*, Cic. *Tuas literas expectabam: nisi illud quidem mutari, si aliter est, ut oportet, non video posse*, Id. *Omnino hoc eodem modo ex hac parte fiunt, nisi illud erat infinitum*, Id. *Nec cur ille tantopere contendat video, nec cur tu repugnes: nisi tamen multominus tibi concedi potest quàm illi; laborare sine causâ*, Id. *Cohortibus armatis septus senatus, nihil aliud verè potest decernere, nisi timere*, Id. Ep. ad Octav. *Quod quæ cæteri miseras vocant, voluptati habuisset: nisi tamen Repub. bene atque decorè gestâ*, Sall. And in Spanish nothing so common as to see their *sino* (which properly answers to *nisi*) put for *sed*.

Now this remark helps to explain several obscure passages not only in profane, but in ecclesiastic authors. As in this celebrated expression of Pope Stephen to S. Cyprian, *Nihil innovetur, nisi quod traditum est*, which some of the learned moderns pretend to be corrupted, and that we ought to read *in id quod traditum est*. But nothing can be clearer or better expressed, if we consider that *nisi* is there for *sed*. *Nihil innovetur; sed quod traditum est*; Let there be no innovation, but abide by tradition.

In like manner in the Old Testament of the Vulgate edition; when Naaman, after his cure, saith to the prophet; *Non enim faciet ultra servus tuus holocaustum aut victimam diis alienis, nisi Domino soli*, for *sed Domino soli*. And in the New Testament also of the Vulgate edit. *quos dedisti mihi, custodivi: & nemo ex iis perit, nisi filius perditionis*, John 17. that is, *sed filius perditionis*. For Christ is speaking of his elect, to whom this son of perdition did not belong. And in St. Paul. *Miror quod sic tam citò transferimini ab eo qui vos vocavit in gratiam Christi, in aliud evangelium, quod non est aliud: nisi sunt aliqui qui vos conturbant*, Gal. 1. that is, *sed sunt aliqui, &c.* *Scientes quod non justificatur homo ex operibus legis; nisi per fidem JESU CHRISTI*, Ibid. that is, *sed per fidem J. C.* Again, *Panes propositionis comedit, quos non licebat ei edere, neque iis quicum eo erant: nisi solis sacerdotibus*, Matt. 12. *Et præceptum est Altis ne læderent fenum terræ, neque omne viride, neque omnem arborem: nisi tantum homines qui non habent signum Dei in frontibus suis*, Apocal. 9. *Non intrabit in eam aliquod coinquatum, aut abominationem faciens & mendacium; nisi qui scripti sunt in libro vitæ agni*, Ib. 21. *Unde enim scis mulier, si virum salvum facies; & unde scis vir, si mulierem salvam facies? Nisi unicuique divisit Dominus, ita ambulet*, 1 Cor. 17. for *sed unusquisque ita ambulet, sicut illi divisit Dominus*: But let every man behave according to the gift he has received of the Lord.

Now these turns of expression will not surprise us, if we consider the great relation between these two particles, *sed* & *nisi*. Hence

Hence it is that the Hebrews express them by the same word כי *chi im*, or אל כי *im lo*, which is sometimes rendered by εαν μη , *nisi*; as in Gen. c. 22. v. 26. sometimes by αλλα , *sed*, as in the same book, c. 24. v. 28. and sometimes by αλλ' η , as in the 2d book of Kings, chap. 5. v. 17. Saint Paul hath also said, $\text{Τις εν ετι Παυλου, τις δε Απολλω, αλλ' η διακονοι διων επισειουσαι}$; 1 Cor. 3. 5. *quis igitur est Paulus, quis verò Apollo, nisi ministri per quos credidistis?* And the rest in the same manner.

QUAMVIS, says Sanctius, cometh from *quantumvis*; whereby we may judge, continues he, on what occasion we ought to make use of this particle, because it always includes a mode of complying or granting, and it can never be used, but where you may also make use of *quantumvis*. *Quamvis multa meis exiret victima sepiis*, Virg. that is, *quantumvis multa*. *Quamvis parvis Italiae latebris contentus essem*, Cic. *Se beneficium dedisse arbitrantur, cum ipsi quamvis magnum acceperint*, Cic. *Quamvis sublimes debent humiles metucere*, Phædr. Men, though never so great, ought to be afraid of little people.

We frequently meet with these two conjunctions joined together. And thus it is very common to find two particles that have the same force, or a similar signification; as *ergo igitur, post hoc dein, Dein postea, Tandem denique, quia enim, quidem certè, Extemplo simul, En ecce, quippe quia, Olim quondam, Tandem itaque, quia nam, Nam cur, Mox deinde, &c.* Examples hereof are common in Plautus, Terence, Lucan, and even in Cicero, and Cæsar. *Itaque ergo amantur*, Ter. and the like, which we may always refer to the figure of pleonasm, as well as when there are two negatives instead of one, as *Nemo nullus, neque nescio, nulla neque*, and others, of which we have already made mention.

But when we say, *Etsi quamvis, quamvis licet*, it is not properly a pleonasm, since these words have a different signification: as appears by putting *quantumvis* instead of *quamvis*; besides, as we have already observed, *licet* is never any thing but a verb. Thus we find it in Cicero, *Etsi quamvis non fueris suavor, approbator certè fuisti*. And in another place, *quamvis licet excellas; quamvis enumeres multos licet*, and the like, which are no more pleonasm, than when he says against Verres, *quamvis callidè, quamvis audacter, quamvis impudenter facere*.

The conjunction QUAM, comes also from *quantum*: and *quamquam*, as Sanctius observeth, is an accusative for *quantum quantum*, as likewise *tanquam, for tantum quantum*: Thus *tam deest avaro quod habet, quàm quod non habet*, Hor. that is, *Tantum deest, quantum non habet, for in tantum, &c.* pursuant to what has been already said, p. 146. Thus Livy says, *quàm non suarum virium ea dimicatio esset cernebant*, How greatly it was above their strength.

Hence it is that *quàm* is oftentimes put in one member of a period, and *tantum* in the other. *Quàm magis intendas (vincula) tanto adstringas arctius*, Plaut.

Quàm is oftentimes understood with *plus* and *amplius*. *Hominum eo die cæsa sunt plus duo millia*, Sall. *Plus quingentos colaphos infregit mihi*, Ter. *Amplius quadraginta diebus hic mansit*, Cic. *Plus millies audivi*, Ter. *Jam calesces plus satis*, Id. But the reason of the government

government is in the preposition ; for these are two nouns, *ad plus calesces quàm ad satis*. See what hath been said concerning the rule of comparatives, p. 58.

PER, PERQUAM, and IMPRIMIS, are oftentimes joined to the comparative, and sometimes also to the superlative, though Henry Stephen thinks otherwise in his Thesaurus, upon the particle *vs*. *Perpaucissimi agricolæ*, Colum. *Herba imprimis calidissima*, Plin. *Perquam maximo exercitu*, Curt. See the rule of Superlatives, n. 7. p. 60.

PERQUAM is joined also to verbs, *Perquam velim scire*, Plin. ad Suran. And in like manner, *sanequam*, *admodumquam*, *valdequam*, *oppidoquam* and *oppidoperquam*, are joined also to verbs and to adjectives in the positive degree, and sometimes, though more rarely, in the superlative. *Sanequam refrixit*, Cic. *Sanequam graviter tuli*, Id. *Valdequam paucos*, Brut. ad eund. *Oppidoquam parva*, Liv. *Oppidoperquam pauci*, Cæs.

Quàm is likewise inserted elegantly between two comparatives. *Pestilentia minacior quàm perniciosior*, Liv. *Salubrior studiis quàm dulcior*. See the rule of comparatives, p. 55.

Now as in every comparison we ought to understand *præ*, according to what has been demonstrated in the 26th rule, so that *Doctior Cicerone*, implies, *præ Cicerone*; in the same manner it ought to be understood with *quàm*; so that when we say, *Limator quàm Sallustius*, it means *præquam*, or *præ eo quantum*, as Plautus expresseth himself. Thus when we say, *Bona est mulier tacens, quàm loquens*, it signifies *præquam loquens*, according to Scioppius; or else we are to understand the word *magis*, as shall be shewn hereafter.

Hereby it appears that PRÆQUAM always forms a comparison. *Jam minoris omnia facio, præquam quibusmodis me ludificatus est*, Plaut. I mind every thing else very little in comparison to this. *Hoc pulchrum est præquam ubi sumtus est*, Plaut. This is handsomer than what costs very dear. *Nemo sine grandi malo, præquam res patitur, studuit elegantia*, Plaut. No man ever attempted to be elegant above his circumstances, without suffering greatly thereby.

PROQUAM serves to express the relation of one thing to another, *Igitur parvissima corpora proquam & levissima sunt, ita mobilitate feruntur*, Lucr. in proportion to their smallness and lightness.

PRÆUT oftentimes signifies the same as PRÆQUAM. *Nihil hoc quidem est præut alia dicam*, Plaut. This is nothing to what I am going to say. *Molestior est, præut dudum fuit*, Id. He is more troublesome than he has been this long time.

PROUT is likewise the same thing almost. *Tuas literas prout res postulabat expecto*, Cic. *Prout facultates ejus ferebant*, Id. according as.

Copulative conjunctions are also used to form comparison. *Amicior nullus mihi vivit atque is*, Plaut. for *quàm is*, or *præquam is*. *Non Apollinis magis verum atque hoc responsum est*, Ter. for *præ atque*. In like manner, *Nescio quid tibi sum oblitus hodie hac volui dicere*, Ter. that is, *præ* or *proac*, as *prout volui*, &c. Unless we chuse rather to say it is an ellipsis of *æquè*, understood. For it

seems that the entire phrase ought to be *æquè ac, æquè atque*, which are oftentimes used. *Te mihi fidelem esse æquè, atque egomet sum mihi—sciban*, Ter. *Me certè habebis cui carus æquè sis & per-jucundus, ac fuisti patri*, Cic. Thus when Plautus says, *sicut est hic, quem esse amicum ratus sum, atque ipse sum mihi*: it is plain that he means, *æquè, atque ipse sum mihi*. And therefore in the above-mentioned passage of Plautus, *Non Apollinis magis verum atque hoc responsum est*: the meaning is, *non magis æquè verum est, atque hoc responsum*. And in the other passage of Terence, *Nescio quid tibi sum oblitus hodie, ac volui dicere*; it signifies, *æquè dicere ac volui*. Insomuch that as their having often omitted this *æquè*, which refers to *atque*, is intirely owing to custom; so the same custom, on many occasions, understands *atque*, and puts only the word *æquè*; for instance, *Tamen erat nemo, quicum essem libentius quàm tecum & pauci quibuscum æquè libenter*, Cic. Where it is evident we are to understand *æquè libenter atque tecum*; and the rest in the like manner.

TAMEN always requires another member, or another adversative particle, says Sanctius, which should answer, and refer to it. *Qui nondum liberâ civitate, tamen Pop. Romani comitiis liberatus est*, Cic. for *qui, quamvis nondum liberâ civitate, tamen, &c.* Wherefore when it is not expressed, we are to understand it, and to take it in the same case, as when Cicero begins the 19th letter of the 19th book in this manner, *Tamen à malitiâ non discedis*; that is, in short (supposing something that the other had wrote him word about) you are still as malicious as ever.

SECTION VI.

Remarks on some particular Turns of Expression.

CHAPTER I.

Of VEREOR UT, & VEREOR NE.

THESE turns of expression, *Vereor ut*, and *Vereor ne*, are different and opposite to one another. This difference is extremely well pointed out in a passage of Terence, where a servant, speaking to two young men, one of whom was afraid of marrying a girl that he did not love; and the other, who really loved her, was afraid lest he should not marry her; he says to the former, *Tu paves, ne illum ducas*, you are afraid to marry her; and to the other, *Tu autem ut ducas*, and you are afraid lest you should not marry her.

But it is not easy to account for these modes of speaking. And the difficulty is in this, that what is expressed by an affirmative in Latin, *Paves ut ducas*, ought to be translated by a negative; *you are afraid lest you should not marry her*. And, on the contrary, the Latin negative, *Paves ne ducas*, ought to be rendered by the affirmative, *you are afraid to marry her*.

This

This has made several learned men imagine, that *vereor ut* and *vereor ut non* oftentimes signified the same thing; and Sanctius seems to be of this opinion: as, on the contrary, that *metuo ne* was sometimes taken for *metuo ne non*, in the same manner as *non modò* is taken for *non modò non*; and Linacer expressly declares this to be his sentiment in his sixth book *de constr. fig.*

In order therefore to unravel this difficulty, we must consider that these phrases always include the particle *ut* expressed or understood. So that when we say, for example, *vereor ne id fiat*, or *ne non id fiat*, it is as if it were *vereor ut ne*, or *ut ne non id fiat*; for the subjunctive *fiat* cannot be governed but by an *ut* understood, because the particle *ne*, as Vossius hath very well observed, being only a negative adverb, cannot have this force of itself. And here it happens to be the same thing as when Terence saith, *Nunc per amicitiam obsecro ne ducas*, for *ut ne* or *ut non ducas*. And Cicero, *Vide ne illarum quoque rerum à temetipso imminuatur auctoritas*, that is, *ut ne*, or *ut non imminuatur*. Sometimes we find those two particles expressed together; as *Peto à te ut, socrus adolescentis rea ne fiat*, Cic.

This being the case, we cannot account for these turns of expression, but by considering the force of the particle *ut*. Now this particle hath two principal uses which particularly relate to our present purpose, and by which we may explain these modes of expression. The first is to be taken for *quomodo*, in the same sense, says Sanctius, as we find it in Cicero, *Tametsi vereor quomodo*, or *Timeo quemadmodum hoc accepturi sitis*. The other is properly to mark the intention and final cause, as when Tully says, *Est igitur oratori providendum, non ut illis satisficiat, quibus necesse est, sed ut illis, quibus liberè liceat judicare*. And even with the *ne*. *Ita velim ut ne quid properes*, Id. And Terence, *Ut ne id videam misera, huc effugi foras*.

And therefore when we say, *Paves ut ducas*, if we take *ut* for *quomodo*, as Sanctius pretends we ought to take it, the meaning is, *You are afraid how you will marry her*, or *how you will do to marry her*. Which expresses the same sense as that generally contained in the negative, *You are afraid lest you should not marry her*.

On the contrary, *Paves ne ducas*, supposing as we have already observed, that the subjunctive *ducas* can be governed only by an *ut* understood, must be taken for *paves ut ne*, or *ut non ducas*; that is *quomodo non ducas*, and may be rendered thus, *You are solicitous how you shall do not to marry her*; which is the same meaning as when we say in the affirmative, *You are afraid to marry her*. And this is the first explication that may be given.

The other depends on the second signification of the particle *ut*, which signifies, as we have already taken notice, the intention and final cause.

In order rightly to understand this explication, it is requisite to observe, that the passions lying as it were between two opposite terms, one which we pursue, the other which we would avoid, it is certain that the fear of a thing always supposeth the love and desire of its opposite. Thus we are afraid of death, because we
are

are fond of life: we are afraid to marry a woman, because we desire not to marry her; and on the contrary, we are afraid lest we should not marry her, because to marry her is what we desire.

This being premised, it seems that the difference between these turns of expression in Latin and our vulgar language, *Paves ut ducas*, You are afraid lest you should not marry her; *Paves ne* (for *ut ne*) *ducas*, You are afraid to marry her, is that in our vulgar language we barely express the object of fear; whereas in Latin, after marking fear by the verb, at the same time we signify our desire of the contrary by *ut*. And thus *Paves ut ducas* signifies, word for word, *paves*, You are solicitous, *ut ducas*, to marry her; that is, You are disturbed by fear in the midst of the desire you have to marry her: and *Paves ne ducas* (where we are always to understand *ut*) may be explained thus; *Paves*, you are solicitous, *ut ne ducas*, not to marry her; that is, you are disturbed by fear, in the midst of the desire you have to get rid of her, and you are afraid lest you should be engaged.

This reason seems more natural than the other, though I never heard of its being mentioned before. But it will soon appear that this is the real meaning, and the ground of these modes of speaking, if we consider that the conciseness studied by the Romans, oftentimes made them use this turn of expression, when of two things, either opposite or relative, they marked one by the verb, and the other by the particle. Thus they said, *Adesse ex Galliâ*, Cic. *Quem ex Hyperboreis Delphos ferunt advenisse*, Id. *Aliquem ad nequitiam abducere*, Ter. *Nunc abeo ad vulgi opinionem*, Cic. *Propius abesse*, Id. and the like. Which evidently proves, as I apprehend, that these phrases, *Paves ut ducas*, *paves ne ducas*; *vereor ne fiat*, *vereor ut fiat*, and the like, were owing entirely to this conciseness, whereby they intended to signify at the same time the fear of a thing, and the desire of its opposite. And if we consider this principle rightly, we shall easily comprehend the several turns of expression that may arise from these two; and which in other respects appear sometimes very intricate. We shall reduce them all to six, according to Manutius; 1. *vereor ut*, 2. *vereor ne*, 3. *vereor ut ne*, 4. *vereor ne non*, 5. *non vereor ut*, 6. *non vereor ne*; and we shall render them in the usual manner of speaking in our language, leaving it to the reader to refer them to the principle, and to translate them verbatim as we have done, after he has formed a clear idea of their nature and force.

I. VEREOR UT.

By what has been said it is obvious, that this form of speaking, *vereor ut*, expresseth fear in regard to things which we desire, that is, fear lest they should not succeed according to our wish. This will further appear by the following examples, *Hoc fœdus veretur Hiempsal ut satis firmum sit & ratum*, Cic. He is afraid that this alliance will not be lasting. *Sin homo amens diripiendam urbem daturus est, vereor ut Dolabella ipse vobis satis prodesse possit*, Id. If Cæsar should give up the town to be plundered, I am afraid that even the favour of Dolabella himself will not be able to protect you.

you. *Non dubitabam quin meas literas libenter lecturus esses, verebar ut redderentur*, Id. I did not at all doubt but you would be glad to read my letters, but I was afraid lest they should not be delivered to you. *Videris vereri ut epistulas tuas acceperim*, Id. You seem to be afraid that I have not received your letters. *Vereor ut placari possit*, Ter. I am afraid there will be no pacifying him. *Perii, metuo ut substet hospes*, Ter. I am undone, I am afraid that this young man won't be able to stand it. And an infinite number of others.

II. VEREOR NE.

This manner of expression being opposite to the precedent, it signifies fear in regard to things which we don't desire, *Vereor ne turpe sit pro viro fortissimo dicere incipientem timere*, Cic. I am afraid that it will be reckoned a disgrace to an orator, to be under apprehension in attempting to defend so brave a man. *Metuebat scilicet ne indicaretur*, Ibid. Perhaps he was afraid of being discovered. *Vereor ne desideres officium meum*, Cic. I am afraid you will think I have forgot my duty. *Timet ne deserat se*, Ter. she is afraid you will forsake her. *Nimis pavebam ne peccaret*, Plaut. I was greatly afraid he would commit some mistake. And we might give an infinite number of examples, to shew that these two phrases, *vereor ut* and *vereor ne*, are opposite to one another.

I am not ignorant of the opinion of some learned men, that this difference hath not been always observed by authors, and of their having produced several passages out of Cicero to prove the contrary. But it will be easy for us to shew presently, that all those passages are corrupted, and wrested from their natural meaning. I shall only observe here in general, after Stevech and Vossius, that it is a very usual mistake in books, even on other occasions, to put *ut* for *ne*, or *ne* for *ut*; because these two particles are so like one another in manuscript, that very often it is impossible to distinguish them but by the sense.

For which reason, in one of the principal passages which they quote from Cicero in support of their opinion, *Vereor ne satis diligenter in senatu actum sit de litteris meis*, where they pretend that *ne* stands for *ne non*, Stevech is for having us read, *vereor ut satis*, &c. and Vossius is of the same opinion. And this will easily coincide with the above-mentioned sense.

III. VEREOR UT NE, OR VEREOR UT NON.

This manner of speaking may have a double use; one right and natural, the other false and corrupted.

The right use would be to signify the same thing as *vereor ne*, says Manutius, because *ut ne* is oftentimes taken for *ne*; and we have seen but just now, that in *vereor ne* the particle *ut* is always understood. So that it is the same thing to say, *paves ut ne ducas*, and *paves ne ducas*; *pavebam ut ne peccaret*, and *pavebam ne peccaret*: which the explication above given ought to put beyond all manner of doubt.

Hence it follows, that the other use in which we take this mode of expression, *vereor ut ne*, or *vereor ut non*, for *vereor ut*, is false,

as Vossius testifieth; and Tursellinus hath also questioned it. And if we examine minutely into the thing, we shall find, that what gave rise to this error is, that a great many people, not being able to make out the words, or to comprehend that *vereor ut id fiat*, which is an affirmative, should signify, *I am afraid it will not be done*, which is a negative, they have added a negative, contrary to the use of the Latin language, saying, *vereor ut id non fiat*, to express what is signified without a negative, *vereor ut id fiat*. And it is owing to this ignorance that various passages of Cicero are corrupted in several editions: such is that of the oration *pro Marcello*, where most people read, *Vereor ut hoc quod dicam perinde auditu intelligi non possit, atque ego ipse cogitans sentio*; which is evident mistake, as Manutius hath very well observed, after correcting it by the authority of antient manuscripts. And this is further corroborated by the testimony of the learned Asconius, who, in quoting this passage in his notes on the oration *de Div. in Verrem*, gives it without *non*. So that we have reason to be surprized, that this error should have been suffered to continue in the editions of Gruterus and Elzevir, which have been so carefully revised.

The same may be said of the other passages produced by those who defend this *non*. As that of the oration *pro Plancio*, where they read, *Sed quam tempestatem nos vobiscum non tulissemus, metuit ut eam ipse non posset opibus suis sustinere*; where the best editions have, *metuit ut eam ipse posset*, &c. and among the rest those of Frigius, Gruterus, and Elzevir. And Lambinus saw plainly it was nonsense to read it with *ut*, followed by a negative, since he put *ne non posset*, which imports the same as *ut posset*.

But it is very extraordinary that this passage of Cæsar in the first book of the Gallic war, where he says of Labienus, *Veritus si ex Hybernis fugæ similem protectionem fecisset, ut hostium impetum sustinere non posset*, should be read thus in all the printed copies, though Stevech hath observed that this must be owing to the mistake of the transcribers, who have put *ut* instead of *ne*; and though Aldus, and Michael Brutus in his notes on Cæsar, had already endeavoured to correct it.

In regard to the passage from Cicero *de Amicitia*, which P. Monet quotes in his *Schorus digestus*, or *Delectus Latinitatis*, (which is the same book, having left out the name of its first author, Schorus, in the latter editions) *Vereor ut idem sit interitus animorum & corporum*, so little does it prove what he pretends, that it is absolute nonsense to take it thus; because at least we ought to read those words in conjunction with the precedent, and make the punctuation thus, *Sin autem illa vereor; ut idem sit interitus, &c.* as we read it in Lambinus and others, that is, *nempe ut*. But if I apprehend, as is generally done, that the souls die with the body, &c. Or else we should read with Elzevir, *Sin autem illa veriora; ut idem sit, &c.* where the sense is very clear; because Cicero says in this passage, that if Scipio is in heaven, it would be envy to lament his death; and, on the other hand, if it is more probable to believe that the soul dies

dies with the body, as some pretended, we ought no more to grieve for the death of a person, than for one that was never born.

It is the same in regard to the other passages they quote, which I could prove to be all corrupted, did not this require too long a dissertation.

IV. VEREOR NE NON.

Since with *vereor ne* we must understand *ut*, and take it for *ut ne*, it follows of course that with *vereor ne non* we must likewise understand *ut*, and take it as if it were *vereor ut ne non*; whence it is clear that, as the two negatives destroy each other, *vereor ne non* implies the same as *vereor ut*, and is more easily understood. *Vereor ne exercitum firmum habere possit*, Cic. I am afraid lest he should have a good army. *Intellexi te vereri ne superiores literæ mihi reddita non essent*, Cic. I understood you was afraid I had not received your last letters, that is, You was afraid they were not delivered to me. *Timeo ne non impetrem*, Cic. I am afraid I shall not carry it. And an infinite number of others, where we ought to translate *ne non* like *ut*, as bearing the same signification.

V. NON VEREOR UT, OR NON VEREOR NE NON.

The negative having ever the force in the Latin tongue to destroy whatever follows it; when it is put before verbs of fearing, it must needs remove all manner of apprehension, either that the thing we desire will not happen, (as when there follows *ut*, or *ne non*) or that the thing we dread will happen, as when there happens to be *ne* or *ut ne*: for which reason *non vereor ut id fiat*, or *non vereor ne non id fiat* (which is the same thing) shew that we are almost certain the thing we wish for will come to pass, and therefore that we are not afraid it will not come to pass. It is in this sense that Cicero has said of Octavius, *Ne verendum quidem est ut tenere se possit & moderari*, &c. We have no reason to be afraid but he can govern and contain himself; just as he said, *Non vereor ne tua virtus opinioni hominum non respondeat*, I am not in the least afraid but you will answer the advantageous opinion the public have conceived of your virtue. *Non vereor ne hoc officium meum Servilio non prohem*, I am not afraid but I shall be able to justify my conduct to Servilius. *Non vereor ne non scribendo te expleam*, I know how to overpower you with letters, or I am not afraid but I shall attain my end. *Non sum veritus ne tua beneficia sustinere non possem*, I never was afraid of not being able to bear all your favours.

But sometimes we find these two negatives, *ne*, *non*, one following the other, though they fall into different members, and have nothing to do with each other; this is very proper to be remembered, in order to take their meaning, and to distinguish them properly. Thus, in the 1. *Catil.* when Cicero saith, *Credo erit verendum mihi, ne non hoc potius omnes boni seriùs à me, quàm quisquam crudeliùs factum esse dicat*; it is as if he had said, *An est verendum mihi ne quisquam hoc crudeliùs à me factum esse dicat, & non potius ne omnes boni seriùs factum esse dicant?* so that the particle *non* falls only upon *potius*, (*non potius*) and has no manner of relation to *ne*. And therefore

fore it must not be rendered by *vereor ne non*, but only by *vereor ne*, thus: *But perhaps I shall have more reason to be afraid of being charged with too much cruelty, than to apprehend the complaints of honest men for being too mild and dilatory.*

VI. NON VEREOR NE, or NON VEREOR UT NE.

As *non vereor ut* signifieth that we are almost certain the thing we wish for will happen; so *non vereor ne*, on the other hand, gives to understand that we are almost sure the thing to be dreaded will not happen, and therefore that we are not afraid of its happening. It is in this sense that Cicero saith, *Non vereor ne quid timidè, ne quid stultè facias*, I am not afraid that you will act either cowardly or indiscreetly. *Non vereor ne assentatiunculâ quadam aucupari tuam gratiam videar*, Id. I am not afraid of being charged with endeavouring to gain your good-will by flattery.

This is what I thought incumbent upon me to mention concerning these verbs of fearing, on which I have descanted somewhat largely, because I have never yet met with any writer that treated them thoroughly by investigating their principle, without which even those who are versed in the language, acknowledge they have been often puzzled.

There is still another phrase, where, for want of properly distinguishing the affirmation and negation, obscurity often ariseth; we shall mention something about it in the following chapter.

CHAPTER II.

Of this other phrase, HAUD SCIO AN, &c.

THIS expression hath been already taken notice of in our notes on the translation of Terence; yet we shall treat of it here in its proper place.

This mode of speaking is not properly negative, but dubious, or conditional, by reason of the force of the particle *an*; whence it often bears the sense of *fortessee*, and ought to be taken as if it were *haud scio an non* (in the same manner as *non modò* is often taken for *non modò non*). Hence Cicero, in his book upon Old Age, where he finds fault with an expression of Solon's, viz. that he should not chuse to die unlamented by his friends, and sets another saying of Ennius in opposition to it, hath these words, *Sed haud scio an meliùs Ennius: Nemo me lacrymis decoret*, &c. which Gaza translates thus, 'Αλλ' ἴσως Ἐννίου ἀμείνον. *Sed fortè Ennius meliùs*. And Cicero abounds in the like expressions; *Aristoteles quem, excepto Platone, haud scio an rectè dixerim principem philosophorum*, Cic. Whom next to Plato I know not whether I may not stile the prince of philosophers. *Tibi non minùs, haud scio an magis etiam hoc faciendum est*, 1. Offic. You are not less, but perhaps more obliged. *Capessentibus autem remp. nihil minùs quàm philosophis, haud scio an magis etiam, & magnificentia & despicientia adhibenda*

benda sit rerum humanarum, Cic. Those who have the administration of the republic are not less, but perhaps more obliged than philosophers, to shew a generous contempt of all earthly things. *Est id quidem magnum, atque haud scio an maximum*, lib. 9. ep. 15. It is a great thing, and perhaps the greatest of all: or, I question whether it is not the greatest of all.

Thus when Terence saith, *Atque haud scio an quæ dixit vera sint omnia*, this does not imply, *I know not whether all he has said be true*, as if he believed nothing; but, on the contrary, it shews that he was already half persuaded, and means that what the other said was likely to be true. And in another place, when he says, *Qui infelix haud scio an illam miserè nunc amat*, this does not signify, *I question whether he loves her*; but the reverse, *I question whether he does not love her*. Thus Cicero *pro Marcello*, to signify that posterity will judge more impartially of Cæsar's virtue than the present age, says, *Servi iis etiam judicibus qui multis post sæculis de te judicabunt, & quidem haud scio an incorruptiùs quàm nos*. Where, for want of understanding this elegant turn, and to judge only according to our idiom, one would think at first that it should be, *Atque haud scio an non incorruptiùs quàm nos*, &c. An infinite number of such instances are to be found in Cicero, which plainly shew that *haud scio an* ought always to be resolved by *fortasse*. True it is that there are also some passages which may render it dubious; as in his book of Old Age, where he says of a country life, *Atque haud scio an ulla possit esse beatior vita*. But, in all probability, this example, as well as one or two more in his book *de Orat.* and in the oration *de Harusp. responsis*, have been corrupted by somebody who did not understand this manner of expression, and that we ought to read, *Atque haud scio an nulla possit esse beatior vita*. Just as the same writer, in his third book of Offices, endeavouring to persuade his son, that there is nothing more useful than the study of philosophy, says thus, *Quod cum omnibus est faciendum qui vitam honestam ingredi cogitant, atque haud scio an nemini potiùs quàm tibi*; where he does not say *an ulli*, as he ought to do if the other example was not corrupted, but *an nemini*. And in his book of Friendship, after speaking against those who place the whole end of friendship in utility, he adds, *Atque haud scio an ne opus sit quidem nihil unquam omnino deesse amicis*. But perhaps it is not absolutely necessary, or it is not always best in friendship, that friends should never want any thing. Where it ought to be *an opus sit*, if the example from the book on Old Age was to be admitted.

 B O O K VII.

OF

FIGURATIVE SYNTAX.

What is meant by Figures in Syntax, of their use, and that they may be all reduced to four.

WE have already divided syntax into two parts, simple and figurative; and we took notice that the figurative was that which receded from the customary and natural rules, to follow some particular turns of expression authorised by the learned, which is what we understand here by the word **FIGURE**.

So necessary is the knowledge of these figures, that without it, it is almost impossible to understand the antient authors, or to write pure and elegant Latin.

We shall reduce them all to four, after the example of the learned Sanctius, who says that all the rest are chimeras. *Monstrosi partus grammaticorum. In Miner. sua, lib. 4.*

For by this word figure is meant, either a defect and omission of some part of a sentence; and this is generally called **ELLIPSIS**:

Or something superfluous and redundant, and this is called a **PLEONASM**:

Or a disproportion and disagreement in the parts, when the construction is framed rather according to the sense than the words, and this we shall call **SYLLEPSIS**. Though some modern grammarians give it the name of **SYNTHESIS**:

Or an inversion of the regular and natural order of words in a sentence, and this we call **HYPERBATON**.

To these figures some likewise join that of **HELLENISM**, or **GREEK PHRASE**, which is when we use such expressions in Latin, in imitation of the Greeks, as cannot be defended by the rules of Latin syntax.

And as for **ANTIPTOSIS**, or **ENALLAGE**, we shall prove at the latter end that it is as unnecessary as the rest which we have omitted, and that the whole may be reduced to these four figures.

CHAPTER I.

Of the first figure called ELLIPSIS.

THE first figure is called ELLIPSIS, that is, *defect or omission*, and this is of two sorts. For sometimes we ought to understand what is not at all mentioned in a sentence: and sometimes we understand a noun or a verb that has been already expressed, whether we take it in the same or in a different sense; this is what we call *Zeugma*.

Now the first sort of ellipsis is built particularly on what we find in antient authors, who expressing their thoughts more at large, and with the greatest simplicity, have thereby shewn us the natural government, and what we are to suppose in the more figurative and concise manner of writing, which was afterwards adopted. The most general rules that we ought to consider here, and which have been partly hinted at already in the preceding remarks, and in the Syntax, may be reduced to nine or ten heads, and these should be looked upon as fundamental maxims, in order to take the thread of the discourse, and to understand an author thoroughly.

I. *Verb understood.*

I. GENERAL MAXIM. Every sentence is composed of a noun and a verb, and therefore where the verb is not expressed, it must be understood.

Hence what the grammarians call apposition, as *Anna soror; Urbs Athenæ*, is properly an ellipsis of the substantive verb, for *Anna ens*, or (because this participle is obsolete) *quæ est soror; Urbs quæ est*, or *quæ dicitur Athenæ*: just as Cæsar says, *Carmenenses quæ est firmissima civitas*, lib. 2. B. C. Hence it is that the French hardly ever make an apposition by substantives only, because this language has an aversion to the figure ellipsis. But either they put one of the nouns in the genitive, *La ville de Rome*, the city of Rome; or they add a verb, *La ville qui est appelée Rome*, the city which is called Rome; or they add an adjective to one of the two substantives, *Rome ville célèbre*, Rome a famous city; *Anne ma sœur*, my sister Anne; and not *Rome ville; sœur Anne*. For which reason they do not translate, *Ora pro nobis peccatoribus*, *Priez pour nous pecheurs*, pray for us sinners; but, *priez pour nous pauvres pécheurs*, pray for us poor sinners, or *priez pour nous qui sommes pécheurs*, pray for us who are sinners. And in like manner the rest.

Now the apposition is not only formed of one word, but likewise of many, *Donarem tripodas, præmia fortium*, Hor. that is, *qui sunt præmia fortium*. *Vicina cœggi ut quamvis avido parerent arva colono: gratum opus agricolis*, Virg.

But it is customary to refer to apposition, words that have more of the nature of an adjective; as *Homo servus; Victor exercitus; Nemo homo*, &c.

+

There

There are also a great many occasions on which the verb is understood, especially the substantive verb, *Sed vos qui tandem, sup. estis?* And some other verb likewise, as in *Pompeianum cogito, Cic. sup. ire. Dii meliora, sup. faciant.*

When one speaks proverbially, *Fortuna fortes, Cic. sup. adjuvat.* By a rhetorical figure, *Quos ego, Virg. sup. castigarem;* and on many other occasions which may be learnt by use, or may be seen in the 2d list hereto annexed.

II. The Nominative understood before the Verb.

II. GENERAL MAXIM. Every verb hath its nominative expressed or understood; but there are commonly three ways of suppressing the nominative.

1. In the first and second person, *Amavi te, quo die cognovi, Cic. sup. ego. Quid facis? sup. tu; &c.*

2. In verbs relating to the generality of mankind, *Aiunt, ferunt, prædicant, sup. homines.*

3. In verbs that are called impersonal. *Vivitur, sup. vita.* For since we say, *Vivere vitam,* it follows that we may also say *Vivitur vita,* because the accusative of the verb active may always be rendered by the nominative of the passive. In like manner when we say, *peccatur,* we are to understand *peccatum,* and Cicero has expressed it, *Quo in genere multa peccantur. Vigilatur, sup. nox,* as Ovid has it, *Noctes vigilantur amara. Festinatur, properatur, sup. res, or fuga;* as Virgil hath expressed it, *Festinate fugam;* and the rest in the same manner. The reason of this is because these verbs are called impersonal through a mistake, as we have already shewn, p. 122. and following, and that they may have their nominative and persons like the rest.

Hereto we may refer those verbs which Sanctius calleth *Verba naturæ,* that express a natural effect, as *Pluit, tonat, fulgurat, ningit, lucescit,* where we understand, *Deus, cælum, or natura;* or the noun itself whence the verb is derived, as *pluvia, nix, lux, &c.* since we find that the vulgar languages oftentimes put this nominative, at least with an adjective, as in French, *il a plu une grosse pluie, it has ruined a heavy shower:* And in Latin other nouns are joined, as *saxa pluunt, Stat. Tantum pluit ilice glunais, Virg.*

The infinitive oftentimes supplieth the place of the nominative, and ought to be understood as such in discourse, because it is considered as a verbal noun, according to what hath been already said, p. 113.

III. The Accusative understood after the Verb.

III. GENERAL MAXIM. Every verb active hath its accusative expressed or understood. But it is oftentimes omitted, and especially before the relative *qui, quæ, quod,* as *Fucilius reperias, (sup. homines) qui Romam proficiscantur, quàm ego qui Athenas, Cic.* See likewise what hath been said on the 14th rule, and in the remarks on the Verbs, chap. 1.

But

But it is also observable that the infinitive, as a noun verbal, may be frequently understood for the case of its own verb, as we have made appear in different places. Thus when I say *currit*, we are to understand *cursum*, or τὸ *currere*, which is the same thing: *Pergit*, we must understand *pergere*, and the rest in the same manner; which would seem odd at first, if we did not find that the antients expressed themselves in this manner, *Pergis pergere*, Plaut. *Pergam ire domum*, Ter. And thus it is the Greeks say ἔφη φάναι, *dixit dicere*, and the like.

IV. *When the Infinitive is alone, the verb that governs it is understood.*

IV. GENERAL MAXIM. Whenever the infinitive is by itself in a sentence, we must understand a verb by which it is governed, as *cæpit*, *solebat*, or some other. *Ego illud sedulo negare factum*, Ter. sup. *cæpi*. *Facile omnes perferre ac pati*, Id. sup. *solebat*; which is more usual with poets and historians, though we sometimes meet with it in Cicero, *Galba autem multas similitudines afferre, multaque pro æquitate dicere*: where we ought always to understand a verb, without pretending that the infinitive is there instead of the preter-imperfect, by a figure that has no sort of foundation.

Sometimes a participle is understood, as in Cæsar. *Divitiacis complexus obsecrare cæpit, ne quid gravius in fratrem statueret; scire se illa esse vera, nec quemquam ex eo plus quam se doloris capere, for dicens se scire, &c.*

V. *When an Adjective is alone, some substantive or other is understood. Of the word Negotium.*

V. GENERAL MAXIM. Every adjective supposeth its substantive expressed or understood. Thus, because *juvenis*, *servus*, &c. are adjectives, they suppose *homo*; because *bubula*, *suilla*, &c. are also adjectives, they suppose *caro*. There are a great many of this sort, of which we shall presently give a list.

But when the adjective is in the neuter gender, the word *NEGOTIUM* is generally understood for its substantive, which word by the antients was taken for *RES*, the same as the ΤΟ' ΠΡᾶΓΜΑ of the Greeks, or the *VERBUM* of the Hebrews.

Cicero himself has used it in this sense, when he says of C. Antony who did not pay him: *Teucris illa, lentum negotium*. Ad Attic. *It is an affair that goes on but very slowly*. And in another place; *Ad tanti belli opinionem, quod ego negotium, &c.* And in this sense Ulpian has used it, when he says, that there are more things than words in nature, *Ut plura sint negotia quam vocabula*.

We even frequently find that Cicero takes *Res* and *Negotium*, for the same thing. *Ejus NEGOTIUM sic velim suscipias, ut si esset RES mea*. Which is proper to be observed in order to understand the force of several expressions, and of many elegant particles, which this author makes use of, as *Rerum autem omnium nec aptius est*

est quidquam ad opes tuendas, quàm diligi; nec alienius quàm timeri; Offic. 1. Where we see that *aptius* and *alienius*, being of the neuter gender, do suppose *negotium* for their substantive, which refers however to the word *res*, mentioned by him before, as to its synonymous term. Again, *Sed ego hoc utor argumento quam-obrem me ex animo, verèque diligi arbitrer.* For *quamobrem*, which is taken for an adverb, is composed of three words. And *res* here refers to *argumentum*, which he mentioned before, as if it were *ob quod argumentum*, or *ob quod negotium*, or *on which account*.

So in his oration against *Verres*, where he says, *Fecerunt ut istum accusarem, à quo mea longissimè ratio, voluntàsque abhorrebat; that is, à quo negotio accusationis*, according to *Asconius*. And whence *Terence* says, *Utinam hoc sit modo defunctum*, we must understand *negotium*, according to *Donatus*.

And therefore when we say, *Triste lupus stabulis; Varium & mutabile semper femina*, we ought to understand this same *negotium*, without looking for another turn by the feminine, in order to say with the grammarians, that it is *Res tristis, Res mutabilis*: as if *Negotium* could not perform the same office as *Res*.

In like manner the names of arts and sciences are generally in the neuter in *Cicero*, because this substantive is understood. *Musicorum perstudiosus, Cic. Nisi in physicis plumbei sumus, Cic. Physica illa ipsa & mathematica quæ posuisti, Cic. sup. negotia.*

It ought likewise to be understood, when the relative is in the neuter gender, as *Non est quod gratias agas; that is, non est negotium, or nullum est negotium propter quod gratias agas, or agere debes.*

Classe virisque potens, per quæ fera bella feruntur, Ovid.

And in like manner, *Lunam & stellas, quæ tu fundasti; that is, quæ negotia.*

Hereby we see that the grammarians had no great reason to call this a *Syllepsis*, or to say that the neuter gender was more noble than the other two, and therefore included them both. For herein they have committed two considerable mistakes: The first is their not understanding what is properly meant by the neuter, which is only a negative gender, and consequently cannot be more noble than the other two, nor include them both. The second is their mistaking the cause of this construction in the neuter, which is no other than the ellipsis of the word *negotia*; for which reason they imagined it could be used only in regard to inanimate things, whereas we meet with instances of it in others, as hath been shewn in the *Syntax*, rule 5. p. 11. and as we are further able to demonstrate by authorities, as when *Tacitus* says, *Parentes, liberos, fratres, vilia habere; that is, vilia negotia*, to slight them. And *Lucretius*:

Ductores Danaum delecti prima virorum.

And this figure of *NEGOTIA* understood, is so familiar in the Latin tongue, that *Cicero* makes use of it on many occasions, where he might have done otherwise, as when he says, *Annus salubris & pestilens contraria (for contrarii) that is, sunt contraria negotia,*

gotia, are contrary things. And in his book on Old Age; *Sæpe enim interfui querelis meorum æqualium, quæ C. Salinator, quæ Sp. Albinus, deplorare solebant*; he could not say, *querelis quæ*, without understanding *negotia*; since it is plain, that *quæ* refers to those complaints, as it appears likewise by Gaza's Greek translation: *πολλὰ λάλει γὰρ τοι περιέτοχον ΟΔΥΠΟΙΣ ΟΥΤΕ εἰδῆσαι κατοδύσεσθαι*: and therefore that he might have put *quas*, if he had not understood this other noun, which is of the neuter gender. In regard to which we refer to what shall be said hereafter upon the Syllepsis.

And if it should be again objected, that in Hebrew the adjective feminine is oftentimes taken absolutely, as *Unam petii & Domino*, that is, *unam rem*, though we cannot understand a substantive feminine, because those words which signify *rem*, or *negotium*, are all masculine in that language:

I answer that there is never a passage in Scripture, where the adjective feminine occurs alone, but a substantive feminine is to be understood, though it is neither *res* nor *negotium*, which are masculine in this language; and therefore in the above-mentioned example we are to understand *שְׂעֵלָה* *scheela*, *petitionem*, as appears from what it expressed in another place, *Petitionem unam ego peto abs te*, 3. Reg. 2. 16.

NEGOTIUM is likewise understood in the following elegant phrases. *Quoad ejus facere poteris. Quoad ejus fieri poterit*, and the like; of which we have made mention above, Sect. 5. ch. 1. n. 5. upon the word *Quoad*. For the infinitive *facere*, or *fieri*, ought there to be considered as a noun, which governs *ejus* in the genitive, sup. *negotii*. Thus, *Quoad ejus facere poteris*, signifies, *quantum poteris ad facere (for ad effectum) ejus negotii*. And *quoad ejus fieri poterit*, signifies, *quantum ad ejus rei, or negotii potestas erit*. As much as possible, as far as there will be a possibility of doing it. And the rest in the same manner. This is what very few seem to have rightly comprehended.

VI. Antecedent with the Relative understood.

VI. GENERAL MAXIM. Every relative has a relation to the antecedent which it represents. Therefore it is an ellipsis, when the antecedent, which ought ever to be understood both before and after the relative, is mentioned only before; as *Est pater quem amo*, for *quem patrem amo*: And the ellipsis is double, when the antecedent happens to be neither before nor after, as *Sunt quos arma delectant*, and the like. But we have said enough of both in the rule of the relative, p. 4. and following.

VII. What is to be understood when the Genitive comes after an Adjective, or after a Verb.

VII. GENERAL MAXIM. Whenever there comes a genitive after a noun adjective, or after a verb, either it is a Greek phrase, depending on the preposition, or we must understand a general noun by which it is governed: And it is an unquestionable

able truth, that neither in Greek or Latin, is there any such thing as verb or adjective, which of itself is capable of governing the genitive. This we have shewn in each particular rule, and what hath been said upon the subject, may be reduced to five principal points.

1. When the adjective is said to be taken substantively, we must ever understand the substantive *negotium*, *tempus*, or some other particular noun, *Ultimum dimicationis*, Liv. sup. *tempus*. *Amara curarum*, Hor. sup. *negotia*. Which Lucretius, Tacitus, and Appuleius seem to have particularly affected.

2. When one of the nouns, called correlatives, is understood, *Sophia Septimi*, Cic. sup. *filia*. *Hectoris Andromache*. Virg. sup. *uxor*. *Palinurus Phædromi*, Plaut. sup. *servus*.

3. When *causâ*, or *ratione*, is understood, just as the Greeks understand *ἕνεκα* or *χάρις*. *Cum ille se custodiæ diceret in castris remansisse*, sup. *causâ*.

4. When mentioning the names of places, we put the genitive after the preposition, *Ad Castoris*, Cic. *In Veneris*, Plaut. sup. *ædem*. In like manner, *Per Varronis*, sup. *fundum*. *Ex Apollodori*, Cic. sup. *chronicis*. *Ex feminini sexûs descendentes*, sup. *stirpe*, &c.

5. When the genitive is put after the verb, *Est Regis*, sup. *officium*. *Æstimare litis*, Cæsar ad Cicer. sup. *causâ*. *Abesse bidui*, Cic. sup. *itinere*. *Accusare furti*, sup. *crimine*. *Est Romæ*, sup. *in oppido*. And others of the same sort, which we have observed in the rules.

But when the genitive plural does not happen to be in the same gender, nor in the same case with its adjective, we ought to understand the noun repeated. *Corruptus vanis rerum*, Hor. that is, *Corruptus vanis rebus rerum*; so that this is the genitive of partition. Just as we read in Livy, *Neque earum rerum esse ullam rem*. Which shews the little reason there has been to call this an Antiphrasis.

VIII. *What we are to understand, when the Accusative is by itself.*

VIII. GENERAL MAXIM. Whenever there is an accusative in a sentence, it is governed either by a verb active, or by a preposition (except it agrees with the infinitive, as *me amare*.) Wherefore when we find neither of these, we must supply the deficiency, as *Me miserum*, sup. *sentio*.

But the preposition is much oftener understood, as *Eo spectatum ludos*, for *ad spectatum*. See the chapter on the Supines, p. 129. *Pridie Calendas*, for *ante Calendas*, and such like, of which we shall give a list hereafter.

IX. *What we are to understand, when the Ablative is by itself.*

IX. GENERAL MAXIM. The ablative is never in a sentence, but when it is governed by a preposition, though frequently
this

this preposition is only understood. We have given instances hereof in all the particular rules, and we shall presently give a list of them for the greater convenience of the learner.

X. Two other very remarkable Ellipses ; one where we are to understand the Nominative of the Verb, and the other where we must supply the Verb by the Context.

1. It often falls out that the nominative of the verb is not expressed, and then we must take it by the context ; as *Cujus belli cum ei summa esset data, eoque cum exercitu profectus esset, &c.* Corn. Nepos, for *eoque is cum exercitu profectus esset.* *Id cum factum multi indignarentur magnæque esset invidia tyranno, Idem, for magnæque id factum esset invidia, &c.* *Ain? tu, te illius invenisse filiam? Inveni, & domi est, Plaut.* for *illa domi est.* *Dum equites præliantur, Bocchus cum peditibus, quos filius ejus adduxerat, neque in priore pugna adfuerant, postremam Romanorum aciem invadunt, Sallust.* for *neque ii adfuerant, or else quique non adfuerant.* Cæsar and Livy abound in such expressions.

2. We are oftentimes obliged to supply a verb in one of the members of a period, not as it is in the other, but quite different, just as the context directs us, as in Virgil :

*Disce puer virtutem ex me verumque laborem,
Fortunam ex aliis.* 12. Æn.

Where, as Servius observeth, with *fortunam* we must understand *opta, pete, or accipe,* and not *disce,* which goes before, because *fortuna non discitur.* Again,

*Sacra manu victosque Deos, parvumque nepotem
Ipse trahit.*

Where *trahit* refers only to *nepotem* ; and with *sacra* and *Deos* we must understand *portat.* In like manner, 1. Georg.

*Ne tenues pluvia, rapidive potentia solis
Acrior, & Boreæ penetrabile frigus adurat.*

For the word *adurat* refers extremely well to the sun, and to cold, as Servius takes notice ; but as to *tenues pluvia,* we must understand *noceant,* or some such thing, as Linacer and Ramus have observed. In like manner in Tully, *Fortunâ, quâ illi florentissimâ, nos duriore conflictati videmur.* Where *conflictati* agrees only with the second member, whereas in the first we must understand *usi,* says Scioppius. And in Phædrus, lib. 4. fab. 16. *Non veto dimitti, verum cruciari fame,* where it is plain, that with the second member we must understand *jubeo, volo,* or the like, and not *veto.* Which is still the more worthy of notice, as it is more contrary to the delicacy of our (the French) language, which does not admit of our making use of a verb that refers to two words or members of a period, unless it can be said separately of either.

It is by this sort of Ellipsis that we must explain a great many passages in the Vulgate edition of the Scripture, as in St. James, *Glorietur autem frater humilis in exaltatione suâ, dives autem in humilitate suâ,* where, according to the most probable opinion, followed
by

by Estius, we are to understand *confundatur* in the second member, and not *glorietur*, which is in the first. By this same figure Estius explaineth this passage of St. Paul, *Prohibentium nubere, abstinere à cibis*, where we must understand *præcipientium*. And this other, *Per fidem ambulamus, non per speciem*, where *stamus* must be understood, because the word *ambulare* is indeed applicable to those whom the divines call *viatores*, but not to the blessed, unless it be simply to express the happiness they will have in being every where with Christ. *Ambulabunt mecum in albis*, Apocal. 3. The same may be said of this other passage of the Psalmist, *Per diem sol non uret te, neque luna per noctem*: and of this other of Genesis, *Die noctúque æstu urebar*. For neither the moon nor the night have any heat or burning, to occasion a sensible inconvenience. Therefore we must understand some other word. In like manner *Lac vobis potum dedi, non escam*, γάλα ἑμῶν ἐπότισα καὶ οὐ βρώμα, as in Homer, οἶνον καὶ σῖτον ἔδοντε, *Vinum & frumentum edentes*, where it is evident that something must be understood, since St. Paul did not mean that we should drink what we eat, nor Homer that we should eat the wine we drink.

But we must likewise take notice, says Linacer, that it is sometimes almost impossible to determine which verb ought to be understood in order to complete the sense, as in Quintilian, *Si furem nocturnum occidere licet, quid latronem?*

XI. Of other more remarkable Particles that are understood.

We are oftentimes obliged to understand *magis* or *potiùs*; as *Tacita semper est bona mulier, quàm loquens*, that is, *magis bona*. *Oratio fuit precibus quàm jurgio similis*, Liv. that is, *magis similis*. Thus the Greeks frequently understand *μᾶλλον*. And thence it is that we find in the Psalmist, *Bonum est confidere in Domino, quàm confidere in homine*. And in Terence, *Si quisquam est qui placere cupiat bonis, quàm plurimis*, that is, *bonis potiùs quàm plurimis*.

With *simul* we are often to understand *ac* or *atque*, as in Virgil, Ecl. 4.

At simul heroum laudes, & facta parentis

Jam legere, & quæ sit poteris cognoscere virtus.

And in Cic. *Itaque simul exporrecti sumus, visa illa contemnimus.*

Si is understood when we say

———— *Tu quoque magnam*

Partem opere in tanto, sineret dolor, Icare haberes, Virg.

———— *Decies centena dedisses*

Huic parco paucis contento, quinque diebus

Nil erat in loculis, Hor.

Ut is not taken for *quamvis*, as some people imagine, but then we understand *esto* or *fac*, as in Ovid, *Protinus ut redeas, facta videbor anus*, that is, *esto ut statim redeas, tamen, &c.*

Neither is *ut* taken for *utinam*, as when Terence says, *Ut Syre te magnus perdat Jupiter*; for we are to understand *oro*, or *precor ut*, &c.

When

When we say, *cave cadas, faxis, &c.* we are to understand *ne*; as it is in Cicero, *Nonne cavcam ne scelus faciam*; likewise with the *ne* we are to understand *ut*, according to Vossius and Scioppius, for otherwise this *ne* would not govern the subjunctive. See what hath been said above, in explaining *vereor ne*, p. 162.

What they call the potential or concessive mood may be likewise resolved by this figure, as *Frangas potiùs quàm corrigas*, that is, *fiet potiùs ut frangas, &c.* *Vicerit*, that is, *esto ut vicerit.* *Obsit, prosit, nihil curant*, for an *obsit, &c.* In like manner when we say, *Bono animo sis*, it means, *fac ut sis, &c.* *Ames, legas*, that is, *moneo te ut, or fac ut ames, legas, &c.*

After *non modò, non solùm, non tantùm*, (provided it does not hurt the sense) we are to understand *NON*; as, *Alexander non modò parcus, sed etiam liberalis*, that is, *non modò non parcus.* *Ita ut non modò civitas, sed ne vicini quidem proximi sentiant*, Cic. *Non modò illi invidetur etati, verùm etiam favetur*, Id. *Offic. 2.* Hence it comes that the *non* is sometimes expressed. *Quia non modò vituperatio nulla, sed etiam summa laus senectutis est, &c.* Concerning which the reader may consult Muretus in his *varia lectiones*.

The particle *NEMPE* is oftentimes necessary for resolving several absolute modes of speaking: as, *Sic video philosophis placuisse; Nil esse sapientis præstare nisi culpam*, Cic. that is, *nempe nihil esse, &c.* *Cætera verò, quid quisque me dixisse dicat, aut quomodo ille accipiat, aut quâ fide mecum vivant ii qui me assiduè colunt & observant, præstare non possum*, Id. that is, *nempe, quid quisque, &c.* *Hoc verò ex quo suspicio natu est, me quæsisse aliquid in quo te offenderem, translaticium est*; Id. that is, *nempe me quæsisse, &c.*

These are the most considerable things we had to observe in regard to the figure of Ellipsis, whereby every body is capable of judging of all the rest. For the most general rule that can be given upon this subject, is to take notice of the natural and most simple way of speaking, according to the idea we receive from vulgar languages, which oftentimes point out to us what we ought reasonably to understand.

Yet because on those occasions we may be at a loss for words, unless we happen to be very conversant in the language, I shall therefore subjoin three lists. The first shall be of nouns: and the second of verbs, where I do not intend to include all those that may be understood (for this would be too tedious a piece of work) but only the principal ones. The third is to be of prepositions, which generally form most of the governments and connexions of speech in all languages.

XII. FIRST LIST.

Of several Nouns understood in Latin authors.

ÆDES is understood, when we say, *Est domi* to the question *Ubi*. See the Syntax, rule 25, p. 50. and following.

ES is understood, when we say, *Ratio, or tabula accepti & expensi*, just

as we have shewn that it is also understood, when we say, *Parvi pendo, Non sum solvendo, &c.*

AMBO, when we say, *Mars & Venus capti dolis*, Ovid. *Castor & Pollux alternis orientes & occidentes.* And the

- the like. For this is a kind of Ellipsis according to Scioppius; unless we choose simply to say that then the two singulars are equivalent to a plural, and refer it to the figure of syllepsis, of which hereafter.
- AMNIS**, when we say, *confluens, profluens, torrens, fluvius*. See the Genders, vol. I. p. 6.
- ANIMUS**, when we say, *Rogo te ut boni consulas*, that is, *ut statuas hanc rem esse boni animi, procede from a good will*; though we generally translate it by the person that receives, *I beg you will take this in good part*.
- ARS**, OR **SCIENTIA**, when we say, *Medicina, Musica, Dialectica, Rhetorica, Fabrica, &c.*
- ARVUM**, when we say, *novale*. *Culta novalia*, Virg. But when he says, *Tonsas novales*, we are to understand *terras*, so called à *novando*, says Varro, because they are renewed, or the seed is changed.
- BONÆ**, when we say, *Homo frugi*: for the antients used to say, *bonæ frugis*; afterwards they said, *bonæ frugi*; and at length *frugi*, by itself, as Sanctius observes.
- CAMPUM**, when we say, *per apertum ire*.
- CARCER**, as it was heretofore neuter, ought to be understood, in saying, *Pistrinum, Tullianum, &c.*
- CAUSA**, in saying, *Exercitum opprimendam libertatis habet*, Sallust. *Successorum Minervæ indoluit*, Ovid. *Integer vitæ, scelcris purus*, Hor. See the Syntax, p. 22.
- CARO**, when we say, *bubula, vervecina, suilla, ferina, &c.*
- CASTRÀ**, when we say *statica, hyberna*. See Heteroc. vol. I. p. 161.
- CENTENA**, when we say, *Debet decies, or decies sestertium*. See the chapter on Sesterces, in the particular observations, book 8.
- CLIFELLAS**, when we say, *Imponere alicui*, to impose upon him, to deceive him. For this is properly *treating him as an ass*.
- CÆLUM**, when we say, *serenum, purum, &c.*
- CONSILIUM**, when we say, *Arcanum, secretum, propositum*. *Perstat in proposito, &c.*
- COPIA**, when we say, *Eges medicinæ, abundas pecuniarum*.
- CORONA**, when we say, *Civicâ donatus; Muralem, Obsidionalem adeptus, &c.* As likewise: when we say,
- seria*; just as *sertum* refers to *coronamentum*, which we find in Cato and in Pliny.
- CRIMINE**, OR **ACTIONE**, when we say, *Furti damnatus. Repelundarum postulatus*. See rule 23.
- DATUM**, when we say, *Non est te fallere cuiquam*.
- DIES**, when we say, *Illuxit, or meus est natalis, &c.*
- DII**, when we say, *Superi, Inferi, Manes, &c.*
- DOMUS**, when we say, *Regia, Basilica*.
- DOMUM**, when we say, *Uxorem duxit*.
- EXTA**, when we say, *cæsa et porrecta*, as in Cicero, *Ne quid inter cæsa & porrecta, ut aiunt, oneris nobis addatur, aut temporis*. That when I shall approach towards the expiration of my time, I may not be troubled with any new protraction of my office.
- The metaphor is taken from hence, that when the entrails are cut and drawn out of the belly of the victim, which is what they called **CÆSA**, the priest, who offered the sacrifice, held and considered them some time before he presented them upon the Altar; which is what they called *Porricere*.
- FACULTAS**, OR **POTESTAS**, when we say, *Cernere erat. Non est te fallere cuiquam, &c.*
- FESTA**, when we say, *Bacchanalia, Saturnalia, Agonalia*.
- FINIS**, when we say, *hactenus, quatenus*. For it means, *hac fine tenus*.
- FRUMENTA**, when we say, *sata*; as *fruges*, when we say, *sata*.
- FUNERA**, when we say, *Justa persolvere*.
- HOMO**, in *adolescens, juvenis, amicus, familiaris*; and whenever the adjective which agreeth with man, is taken absolutely, as *miser sum, salvus sum*; also in *optimates, magnates, mortales, Germani, Galli, &c.*
- IDEM**, as *Equo serè qui homini morbi*, Plin. for *serè idem qui*.
- INGENIUM**, OR **INSTITUTUM**, OR **MOREM**, when we say, *Antiquum obtines*, Plant. *Nunc cognosco vestrum tam superbum*, Ter.
- IS**, for *talis, or tantus*, is very often understood, as *Homo improbus, sed cui paucos ingenio pares invenias, for is cui*.
- ITER**, when we say, *Quò pergis, quò tendis?* Virgil has even expressed it, *Tendit iter velis portumque relinquit*.

JUDICES, when we say, *Mittere in consilium*. Whence, according to Asconius, it is taken for *perorare*, when the orator having finished, the judges met in order to gather the votes. *Testibus editis ita mittam in consilium ut, &c. Cic.*

JUDICIO, or JURE, when we say, *falso, merito, immerito*, which are all of their real nouns adjective.

LAPIS, when we say, *Molaris*.

LAUDEM, when we say, *Cur mihi detrahis?*

LIBER, when we say, *annalis, diurnus*. In like manner in the plural,

LIBRI, when we say, *pugillares*. As also when we say *pandectæ*, a Greek word, which Tiro, Cicero's freedman, gave for title to books that he wrote on miscellaneous questions. *Quos Græco titulo*, says Gellius, *παιδικτάς, libros inscripsit, tanquam omne rerum atque doctrinarum genus continentes*. And afterwards this very title was conferred on the body of the civil law collected by Justinian, which is otherwise called *Digesta, orum*. Several have doubted of what gender this word *Pandectæ* was, because, as Varro and Priscian have very well observed, the nouns in $\alpha\sigma$ of the first declension of the Greeks,

which in that language are masculine, being changed into *u* in Latin, become feminine, as δ *χάρης*, *hæc charta*. Hence Budeus has said *Pandectas Pisanas* in the feminine. But Vossius believes that this rule of Priscian will hold good only as to nouns that have no relation to another more general word understood, as in this case *libri*; for which reason he says, *concta* and *planeta* are masculine, because $\alpha\sigma\eta\sigma$ is understood. Ant. Aug. H. Stephen, Mekerchus, Andr. Schot, and several others, are of this opinion. And Cujas himself has acknowledged his error, since in his latter works he always put it in the masculine.

LIBRÆ, or LIBRARUM, (genitive singular or plural of *libra*, a pound) when we say, *Corona aurea fuit pondo viginti quinque*, Lin. and the like, that is, *pondo* or *pondere librarum* 25. For *pondo* is only an ablative like *mundo*. See the Genders, rule 8, and the Heretoclitus, list 6.

LINEAS, when we say, *Ad incitæ redactus*, reduced to extremity; for *incitæ* comes from *cicio* for *moveo*. because those who play at draughts,

being driven to the last row, can stir no further. Hence it is that the men at draughts are called *inciti*, that is, *immobiles*. But where Lucilius said, *Ad incitæ*, we are to understand *loca*. Hence it is, says St. Isidorus, that they gave the name of *inciti* to those who had lost all hopes of ever extricating themselves from their misery.

LITERAS, where Cicero says, *Triduo abs te nullas acceperam*. And in this passage of Plautus, *Hodie in ludum occæpi ire litterarum*; *ternas jam scid, A. M. O.* Where there is no sort of foundation, say Scioppius and Vossius, for taking this word *ternas* for the three conjugations of verbs, as Alvarez has done, just as if a child could learn three conjugations, the first day he went to school.

LOCUS, when we say, *Hic senex de proximo: ab humili* (sup. loco) *ad summum* (sup. locum.) *In medium; convenerunt in unum, &c. Primo, secundo, tertio, &c. sup. loco.*

LOCA, in the plural, when we say, *Æstiva, hyberna, statica, pomaria, rosaria, supera, infera, &c.*

LUDI, when we say, *Circenses, Megalesii, Sæculares, Funebres, &c.*

MALUM, when we say, *Caveo tibi, Timeo tibi; Metuo à te, de te, pro te, &c.* But when we say *cavere malo*, we are to understand *se à malo*.

MARE, when we say, *profundum, altum, tranquillum.*

MENSIS, when we say, *Januarius, Aprilis, October, &c.*

MILLE, or rather **MILLIA**, which supposeth also *negotia*, when we say *decem* or *centum sestertia*, or *denaria*. See the chapter on Sesterces in the next book.

MODIA, when we say, *Millia frumenti.*

MODO, in *perpetuo, certo, &c.*

MORTEM, when we say *obit*. And it is still usual to say *occumbere mortem, &c.*

NAVIM, when we say, *solvit, conscendit, appulit.*

NEGOTIUM. We have already taken notice of this, as one of the most general rules. It may also be observed on this occasion, that this same noun is understood, when we say *tanto, quanto, aliquanto, hoc, eo, quo, multo, paulo, nimio*. For *multo doctior* signifies *multo negotio doctior*; or else *multà re, multis partibus doctior*. In like manner, when we say, *Quis fieri potest? qui* is an ablative
fer

for *quo*, that is, *quo modo*, or *quo negotio*.

When *id*, *quid*, or *aliquid*, are put, *negotium* is understood, those nouns being of their nature adjectives. As we see in Terence, *Andriæ id erat illi nomen*. And in Plautus, *Quid est tibi nomen? Nisi occupo aliquid mihi consilium*.

Even when *quid* governs the genitive *negotii*, still it supposeth *negotium* repeated for its substantive, as *Videri egestas, quid negotii dat homini misero mali*, Plaut. This is as if it were, *Quid negotium mali negotii dat egestas homini misero*. Where *quid negotium negotii* is the same thing as *quæ res rei*, or *rerum*, as in the same author, *Summum Jovem detestor*, said Menechmus: *Qua de re aut cui rei rerum omnium?* answers the old man. And thus Scioppius explains it.

This noun is also understood, when we say *mille* or *millia*, sup. *negotia*; for *mille* being an adjective like the other numeral nouns, it must needs have its substantive, concerning which see the chapter on Sesterces in the next book.

NUMUS, or **NUMERUS**, when we say, *denarius, quinarius, &c.*

Also when we say, *quadrans, quincunx, sestertius, &c.*

NUNTIUM, when we say, *Obviâ illi missimus*.

NUX, when we say, *avellana, juglans, pinea, persica, castanea, &c.*

OFFICIUM, when we say, *Non est meum, or Regium est bene facere*. Also when we say, *Est regis, &c.*

OPERA, when we say, *Bucolica, Georgica, Rhetorica, orum, &c.*

OPUS, when we say, *Hoc non solum laboris, verum etiam ingenii fuit*.

ORATIO, when we say, *prosa*, which cometh from *prorsa* for *recta*, the contrary of which is *versa*. For *prorsus* heretofore signified *rectus*, from whence comes *prorsi limites*, in Festus; *Prorsa Dea*, that presided over women in labour.

OSTIUM, when we say, *posticum*, a back door.

OVES, when we say, *bidentes*; hence it is generally feminine in this sense.

But if we join it with *verres*, it will be masculine, as in Non. *bidenti verre*.

PARS, when we say, *Antica, postica, decima, quadragesima, primas, secundas, &c.* *Non posteriores feram*, Ter. *Ei secundas defert*, Quint. sup. *partes*. In like manner, *pro rata, pro virili*,

sup. *parte*.

PASSUS, when we say, *Ire duo millia*, Mart. *Latitudo septingentorum millium*, Cæs.

PRÆDIUM, when we say, *suburbanum, Tusculanum, &c.*

PUER or **PUELLA**, when we say *infans*; for this word is an adjective: hence it is, that in Valerius Maximus we find *puerum infantem*, that could not speak.

RASTER, when we say, *bidens, tridens, &c.*

RATIO, when we say, *expensa, impensa, summa*; just as we understand *rationes*, when we say *conturbare*, to confound one's accounts, and to use some fraud, either towards the master or towards the creditors, to make them lose their turn, and to pay the last before the first.

REM FAMILIAREM, when we say, *decoqueret*, to squander away his estate, to turn bankrupt; whence also we have *decoctor*, a bankrupt.

SERMO, in these familiar phrases, of Cicero's, *Brevi dicam. Complecti brevi. Brevi respondere. Circumscribi & definiri brevi*, sup. *sermone*. And when he says, *Brevibus agere, brevibus aliquid dicere*, sup. *sermonibus* or *verbis*, in short, in a few words.

SERVUS or **MINISTER**, when we say, *Est illi à pedibus*, or *circum pedes, à manu*, or *ad manum, à secretis, à libellis, &c.*

SESTERTIUM, (for *sestertiorum*) when we say *centum millia*. And both are understood when we reckon by the adverb, as *debet mihi decies*, and the like. See the chapter on Sesterces in the next book.

SIGNUM, when we say, *bellicum* or *classicum canere*.

SINGULI, when we say, *in naves, in annos, in horas, &c.*

SOLUM, when we say, *Terræ defigitur arbor*; Virg. sup. *in solo*. Hence in Sallust, *Arbores quæ humi arido atque arenoso nascuntur*, that is, *in solo humi arido, &c.*

TABELLÆ, when we say, *in eboreis, laureatis, &c.* For heretofore the tablets or table-books took their name either from the matter they were made of, or from the number of leaves. As *eboreæ, citreæ, duplices, triplices, &c.* *Laureatæ*, were those which the emperors used to send to the senate after obtaining a victory.

TABERNA, when we say, *medicina, sutrina, textrina, tonstrina, fabrica, salina, laniana, &c.* which are all adjectives. See *pistrinum* in the Heter. vol. 1. p. 137.

TABULIS, when we say *in duodecim*. For the twelve tables were the fundamental laws of the Roman republic.

TEMPUS, when we say *ex eo, ex quo, ex illo*: *Ex illo fluere res Danaum*, Virg. *Tertio, quarto, extremo, &c. Optato, brevi, sero, &c. Tertium consul, postremum ad me venit, &c. Hoc noctis, id ætatis, &c. Antehac, posthac, (hac is here taken for hæc.) Antea, postea, præterea, post illa, sup. tempora.* Cicero hath even expressed it, *Post illa tempora quicumque temp. agitavere, &c. Non licet nisi præfinito loqui, sup. tempore. Prope adest cum alieno more vivendum est mihi, Ter. sup. tempus. Erit cum fecisse nolles, sup. tempus.* And an infinite number of the like sort.

TERRA, when we say, *patria, continens*. Likewise when we say, *jacet humi*, instead of *in terrâ humi*. For the earth is divided *in aquam et humum*, according to Varro. In like manner, when we say, *Natus est Ægypti, sup. in terrâ.* See r. 25. p. 50.

VADA, when we say, *brevia*, shallows, flats.

VASA, when we say, *fecilia, vitrea, chrySTALLINA*. Just as

VAS, when we say, *atramentarium, satinum*.

VERBA. *Docere paucis, Virg. sup. verbis. Responsum paucis reddere, Id.*

Pro re pauca loquar, Id. paucis te volo, Ter. sup. verbis alloqui. As also, *Paucis est quod te volo*, for *Est negotium propter quod paucis te verbis alloqui volo. Dicere pauca, sup. verba. Respondere pauca, Hor. &c.*

VIA, when we say, *hac, illac, istac, quâ, eâ, rectâ, &c. Appia, Aurelia, &c.* As also *viam*, when we say, *ire, ingredi.* Virgil has even expressed it, *Ique reditque viam, &c.*

VINUM, when we say, *mustum, merum, Falernum, Massicum, &c.* which are nouns adjective.

VIR, UXOR, or FEMINA, when we say, *conjug, maritus, or marita.* And in the plural, *optimales, magnates, primates, majores, &c. sup. viri or femina.*

VIRGA, when we say, *rudem accipere*, that is, to be discharged from further business. For one of the ways of discharging was by the prætor's putting a rod or wand on the head of the person whom he discharged or released, and this rod was called *rudis*, from its being rough and unwrought. It had also the name of *festuca*, as likewise of *vindicta*, because by this method, *servi vindicabantur in libertatem*. Hence cometh *rude donatus*, discharged from all exercise or business, because when a gladiator came to be excused from fighting any more, they used to give him one of those rods.

URBS, when we say, *natus Romæ for in urbe Romæ.* See rule 25. p. 50.

UTILE or COMMODUM, when we say *consulo tibi; prospicio mihi, &c.*

It may likewise be observed on this occasion, that it is a kind of Ellipsis, at least according to Sanctius and Scioppius, when we do not follow the gender of the termination in particular nouns, but only the gender of the signification in regard to the common and general term. As,

In names of trees, *Delphica laurus, patula fagus, tarda morus, &c. sup. arbor.*

In the names of herbs, *Dictamnium pota sagittas pellit, Plin. Centunculus trita aceto, sup. herba, Idem.*

In the names of provinces, islands, towns, and others, concerning which see what has been said when treating of genders, rule 3, 4, 5, and 6.

But then with the Ellipsis, there is also a Syllepsis, as we shall shew hereafter, p. 189.

XIII. SECOND LIST.

Of several Verbs understood.

- ADSPICIO OR VIDEO, when we say, *En quatuor ades, Ecce hominem, En Priamum*. But if we put the nominative, *Ecce homo, en Priamus*, we are to understand *adest* or *venit*, or the like.
- AMET OR ADJUVET, when we say, *Mehercule, Mecastor, Medius fidius*, (heathen forms of swearing, which Christians ought not to make use of) that is, *Me Hercules, Me Deus Fidius amet* or *adjuvet*. And Cicero himself informs us, that *mehercule* was said for *Me Hercules*.
- Thus *Edepol* is composed of three words, that is of *e* for *me*, *de* for *Deus*, and *pol* for *Pollux*, sup. *adjuvet*. But we likewise say *epol*, that is, *me Pollux*, sup. *adjuvet*. So that it is a mistake to write *ædepol* with an *æ*, as practised by those who pretend that it means, *quasi per ædem Pollucis*, which is not true.
- CANERE, when we say, *scit fidibus*.
- CÆPIT, when we say, *Ire prior Pallas*, and the like. See the Syntax, p. 34, and the Figurative Syntax, p. 170.
- DICI, when we say, *Malè audit*, he has a bad character. For it signifies *malè audit de se*, or *in se*, or *sibi dici*; so that *malè* does not refer to *audit*, but to *dici*, which is understood. In like manner, when we say, *Audit bonus, audit doctus*, it implies, *audit dici esse bonus*, according to the Greek construction which we explained in the 5th rule, p. 14.
- DICO, when we say, *Bona verba quæso, sup. dic. Nugas, sup. dicis. Sed hæc hactenus, de his hactenus, sup. dixerimus, or dictum sit. Quid multa?* sup. *dico verba*.
- ESSE, OR FUISSE, OR FORE, when we say, *Factum illi volo. Ne dicas non prædictum. Promisi ultorem, sup. me fore, &c.*
- ESTO, OR FAC, DA, OR PONE, when we say, *Hæc negotia, ut ego absum, confici possunt*, that is, *posito ut ego absum, or esto, or fac ut, &c. Bono sis animo, or in animo*.
- FACIO, when we say, *Dii meliora, sup. faciant. Studes, an piscaris, an venaris, an omnia simul?* sup. *facis. Illâ nocte nihil præterquam vigilatum est in urbe*, that is, *nihil factum est præterquam, &c.*
- IRE, when we say, *In Pompeianum cogito. Rhodum volo, inde Athenas, &c.*
- LOQUI, when we say, *Scit Latinè, Gracè, &c.* See p. 34.
- MONEO, OR FAC UT, when we say *ames, legas; ametis, legatis; Istud ne dicas; Illud cogites tecum; Nihil rescribas.*
- OBSECO, IMPLORO, OR NUNCUPO, when we say, *Proh Deùm atque hominum fidem*. See the Syntax, rule 35. p. 74.
- ORO UT, OR PRECOR UT, when we say, *Dii meliora ferant. Ut te perdat Jupiter. Quî illi Dei irati sint*, where *quî* signifies *ut*, or rather *quo*, sup. modo. See the remarks on the pronouns, ch. 1. n. 5. p. 93. and remarks on the Adverbs, n. 2. p. 145.
- PARO, INVENIO, OR THE LIKE, when we say, *Unde mihi lapidem? Martis signum, quo mihi pacis auctori?* &c.
- SUM, ES, EST, is frequently understood: *Quid mihi tecum?* sup. *est. Haud mora (sup. est) festinant jussi. Hei mihi, vae tibi, sup. est*. See r. 35. p. 74. *Quænam (malum) ista servitus voluntaria, sup. est*.
- TIMEO, CAVE, VIDE, OR THE LIKE when we say, *Ah te ne frigora lædant. At ut salis contemplata sis. Verùm ne quid illa titubet, &c.*

XIV. THIRD LIST.

Of Prepositions that are to be understood.

- A, AB, AD, IN, ought to be understood with the names of large places or provinces, where they are not expressed, as *Ægypto remeans*, Tac. sup. *ab. Degit Carthagine, sup. in*. See the Syntax, rule 25. p. 48.
- A, AB, are also understood with nouns signifying cause, instrument, trouble, &c. as, *Culpâ pallescere, Ense perforatus, Plectere capite, &c.* See the Syntax, rule 32. p. 70. With nouns of time, when they signify after, as *Rediit hoste superato*, after having overcome the enemy, which is what we call the ABLATIVE ABSOLUTE. See the 34th rule, p. 72.
- With nouns signifying difference, or distance, as *Stulto intelligens quid interest; Abest virtute illius*. See the 30th rule, p. 66.
- When we would signify only a part;

part; *animo otiosus*, for *ab animo*, in regard to the mind. *Multis rebus melior*, for *à multis rebus*. See the 52d rule, p. 69.

AD, is understood in expressing measure or space. *Latus quinque pedes*. See the 26th rule, p. 53.

In expressing the end one aims at. *Quid frustra laboramus*; for *ad quid*. *Eamus visum* or *visere*, for *ad visum*, or *ad visere*. See the remarks on the *Supines*, n. 3. p. 152.

Also when we say *Cætera lætus*, for *quæd cætera*, and the like. See the annotation to the 24th rule, p. 45.

ANTE, with nouns signifying time, *Pridie Kalendas*, *sup. ante*. *Multos abhinc annos*, *sup. ante*. See the 26th rule, p. 53, and following.

CIRCA, when speaking of time, as *Tu homo id ætatis*, that is, *circa id ætatis*.

CUM, when speaking of instruments, *Sagittâ saucius*. See the 32d rule, p. 70.

When we say, *officio*, *honore*, *odio persequi*, and the like, &c. For it is the same signification as when Cicero saith, *Cum equis persecuti sunt*.

To express time, *cras*, *primâ luce*. Instead of which Terence hath, *Cras cum primo luce*. But with time we may likewise understand *in*. See the 26th rule, p. 53.

DE, E, EX, with nouns that express plenty, or want, or the subject, as *Nugis referti libri*. *Plenus vino*. *Equus ligno subfactus*. *Sacrificare tauro vel agno*, &c. See the 28th rule, p. 62.

With the names of place that express departure, *Exire Româ*, *Italid cedere*. See the 25th rule, p. 48.

With nouns signifying time, as *noctu* or *nocte*. *Horâ primâ*, *Tertiâ vigiliâ*. See the 26th rule, p. 53.

With nouns that denote the cause or manner, *Flere alicujus obitu*; *vicitare lolio*; *quare* for *qua de re*, &c. See the 32d rule, p. 70.

In like manner, *laboro dolore*, for *è dolore*. *Amoris abundantia hoc feci*. *Virtute clarus*, &c.

Also, *Lege agere cum aliquo*. *Vocare aliquem nomine*, &c.

IN, with nouns signifying place, whether in the ablative or the accusative, as *Domo me contineo*, Cic. *Sardiniam venit*, Cic. See the 25th rule, p. 48.

With nouns signifying time, whether in the ablative or the accusative. See the 26th rule, p. 53. and

following.

With nouns that denote the subject or object, as *Opus est mihi libris*, for *in libris*. See the annotation to the 28th rule, p. 63.

With nouns that denote the cause, *Accusat me eo quod*, &c. for *in eo quod*.

With nouns that express the state or condition, *Sum magno timore*, for *in magno timore*. *Magnâ est apud omnes gloria*. *De pace nec nullâ, nec magnâ spe sumus*, &c.

With nouns that denote the means to attain the end, as *Libris me oblecto*. *Ludis delectari*, &c.

With nouns that denote order and arrangement, as *Ordine aliquid facere* or *collocare*.

With nouns that denote a particular thing. *Non armis præstantior quàm togâ*.

OB or PROPTER is oftentimes understood, when an infinitive supplieth the place of an accusative, that denotes the cause or end, as *Accipio dolorem mihi illum irasci*, that is, *ob irasci*. See the remarks on the Verbs, chap. 2. n. 10. p. 113, 114.

Quod is frequently governed by the same prepositions, when we say, *Quod ego te per hanc dexteram oro*, Cic. that is, *propter quod*. *Quod utinam minus vite cupidus fuisssem*, for *quam-ob-rem*. See the remarks on the Adverbs, n. 3. p. 146.

PER is frequently understood with nouns signifying time or distance, *Vixit centum annos*. *Distat quinque milliaria*. See the 26th rule, p. 53.

Also with nouns signifying a part, *hirsutus brachia*, for *per brachia*, and the like, of which we have taken notice, in the annotation to the 24th rule, p. 45. and shall take further notice hereafter when we come to treat of the figure of Hellenism.

PRÆ in comparisons, *Doctior cæteris*, for *præ cæteris*, &c. See the 27th rule, p. 55. and following.

To express the cause, *Homini lacrymæ cadunt gaudio*, Ter. that is, *præ gaudio*.

PRO, with nouns signifying price, *Emi magno*, that is, *pro magno pretio*. *Aureus unus valet decem argenteis*, that is, *pro decem*. See the 29th rule, p. 66.

SUB, with the ablative called absolute, especially when it denotes some post, condition, dignity, or pre-eminence, as *Te consule*, *Ipsa teste*, *Aristotele auctore*, *sole ardente*, &c. See the 34th rule, p. 72.

CHAPTER II.

Of the second sort of Ellipsis, called ZEUGMA.

HITHERTO we have treated of the first sort of ellipsis, where we are obliged to understand some word which is not at all mentioned in the sentence. The second sort is, when the word has been already mentioned, and yet is again understood once or oftener. This is called

ZEUGMA, a Greek word that signifieth *connection* or *assemblage*, because under a single word are comprized several other nouns that depend thereon: and of this there are three sorts.

I. *A word understood as it was expressed before.*

The first is, when we repeat the noun or verb, in the same manner it has been already expressed. Donatus gives the following example hereof from the 3d book of the Æneid:

*Trojægenâ interpret Divûm, qui numina Phœbi,
Qui tripodas, Clarii lauros, qui sydera sentis,
Et volucrum linguas, & præpetis omina pennæ.*

For *sentis* is expressed but once, and ought to be understood five times.

It is however to be observed, that when we do not repeat the word that has been expressed, but understand a new one, it is not merely a Zeugma, but an Ellipsis, as already hath been observed, p. 168.

II. *A word understood otherwise than it was expressed before.*

The second sort of Zeugma, is when the word expressed cannot be repeated without receiving some alteration.

1. Either in gender, *Et genus, & virtus nisi cum re vilior algâ est*, Hor. *Utinam aut hic surdus, aut hæc muta facta sit*, Ter.

2. Or in case, *Quid ille fecerit quem neque pudet quicquam, nec metuit quemquam, nec legem se putat tenere ullam?* Ter. for *qui nec metuit*, &c.

3. Or in number, *Sociis & rege recepto*, Virg. *Hic illius arma, hic currus fuit*, Id. *Tutatur favor Euryalum lacrymæque decoræ*, Id.

4. Or in person, *Ille timore, ego risu corruï*, Cic. *Quamvis ille niger, quamvis tu candidus esses*, Virg.

III. *A word understood in the enumeration of parts.*

The third is, when after a word which includes the whole, a distribution of the parts is made without repeating the verb, as *Aquilæ volârunt, hæc ab oriente, illa ab occidente*, Cic. *Consules profecti, Valerius in Campaniam, Cornelius in Samnium*, Liv. *Bestiæ aliæ mares, aliæ feminæ*, Cic. Where we may observe how wrong it is to say, that on such occasions we are always obliged to use the genitive of partition, as *bestiarum aliæ*, &c.

IV.

IV. *Elegance to be observed in regard to the Zeugma.*

It is sometimes extremely elegant to understand the same word under a different meaning; as *Tu colis barbum, ille patrem. Nero sustulit matrem, Æneas patrem, &c.*

CHAPTER III.

Of the second figure, called PLEONASM.

A PLEONASM is when there happens to be a word more than is necessary, as *magis majores nugus agere. Plaut. where magis is superfluous. Se ab omnibus desertos potiùs, quàm abs te defensus esse maluit, Cic. Where potiùs is superfluous, because of the force of the word malo.*

In the same manner in Cicero, *Omnia quæcunque.* In Terence, *Nihil quicquam,* where *omnia* and *quicquam* are superfluous.

Likewise when a noun is joined to a pronoun, in the same period, *Sed urbana plebs, ea verò præceps erat multis de causis, Sall. Posthumius autem, de quo nominatim senatus decrevit ut statim in Ciliciam iret, Fusanoque succederet, is negat se iturum sine Catone, Cic. ad Att. for is is altogether redundant in this passage, unless it be to render the sentence more elegant and perspicuous. For which reason those pronouns are often repeated in French.*

Also when there are two particles in a period, that have the same force, as *Oportuit præcisse me ante, Ter. Nosmetipsos, Cic. Nullam esse alteram, Plaut. Quis alter, quis quisquam, &c.* or two negatives that make but one, as *neque nescio,* and others, of which we have taken notice already, p. 155.

In a word, whatever is inserted in a sentence without any dependence on the sense or government, is called a Pleonasm.

But it is to be observed that sometimes what we look upon as abundant, was inserted by the antients for the sake of elegance, strength, or perspicuity; and therefore is not really abundant.

We must likewise take notice that some grammarians happening not to understand sufficiently the real causes of government, give us as a Pleonasm what is indeed a most simple and natural expression; as when Linacer says that *Venit ad Messenam,* in Cicero, *Ab Româ abire,* in Sallust and the like, are pleonasms; whereas the construction depends entirely on the preposition, as we have shewn in the 25th rule and following, and when it is not expressed, it is an Ellipsis.

Thus *vivere vitam, gaudere gaudium, furere furorem, servire servitatem,* and the like, may indeed be called Pleonasms, in regard to the use of authors and to the sense, because the verb by itself signifies as much as when joined with those other words: though with respect to the construction, it is rather an Ellipsis, when they are not expressed, as we have already observed, chap. 2. n. 3. But when an adjective is added, as *longam vivere vitam, duram servire servitatem,* it is then no longer a Pleonasm even according to the sense, because the verbs *vivere* and *servire* do not by themselves imply this meaning. In

In like manner the pronouns, *mihi*, *tibi*, *sibi*, are oftentimes taken for a Pleonasm, when they are only the real dative of relation; as *me*, *se*, *te*, the real accusative, necessary in construction, *Qui mihi, tum fuunt senes*, Ter. *Mihi*, that is, *in respect to me*. *Me ad facere studeo*, Plaut. *me facere* is only the real construction of the infinitive; and if it were simply *studeo facere*, it would be an Ellipsis, where we should be obliged to understand *me*; and in like manner the rest.

CHAPTER IV.

Of the third figure, called SYLLEPSIS.

SYLLEPSIS or conception, is when we conceive the sense different from the import of the words, and thus the construction is formed according to the meaning, and not to the words. This figure is of very great use for the right understanding of authors, and may be divided into two sorts according to Scioppius, one simple or absolute, and the other relative.

I. *The simple Syllepsis.*

The simple Syllepsis is when the words in a sentence differ either in gender, or number, or both.

1. In gender, as when Livy saith, *Samnitium duo millia cæsi*, and not *cæsa*, because he refers it to *homines*. There were two thousand Samnites slain. *Duo millia crucibus affixi*, Curt. *Duo millia electi qui mori juberentur*, Flor. and such like; where we may see that L. Valla had no foundation to find fault with these Scriptural phrases, *Duo millia signati*, &c.

And when Horace saith, *Daret ut catenis fatale monstrum, quæ generosius perire quærens*, &c. he put *quæ*, because by *monstrum* he meaneth Cleopatra. Thus it is we find *Duco importuna prodigia, quos egestas*, &c. Cic. *Potius quàm istam à me operam impetres, quod postulas*, Plaut. *Ubi est scelus qui me perdidit?* Ter. And in one of the hymns of advent,

VERBUM supernum prodiens,
A patre olim exiens,
QUI natus orbi subvenis;
Cursu declivi temporis.

Verbum qui, because *Verbum* is the same as *Filius Dei*; especially, after having mentioned the Father. Hence it is when Urban VIII. set about revising the hymns, he did not choose to alter this expression, but only corrected the second verse, where the measure was not observed, and put *E patris æterni sinu*. And I remember this gave occasion to a person to find fault with that Pope for leaving a solecism in this hymn; so dangerous is it to be only a smatterer in learning, and have but a slender knowledge of the real principles of the Latin tongue.

2. In number. There is also a disagreement in number, as *turba ruunt*, Virg. because the word *turba*, though a singular, includes a multitude. And in like manner, *Alterum in alterius mactatos*

mactatos sanguine cernam, Virg. *Ut alter alterum nec opinato viderimus*, Cic. *Missi magnis de rebus uterque legati*, Hor.

Propterea quod, for *propter id quod*. In the same manner as Plautus said, *amor amara dat tibi satis quod ægrè sit*. And Cic. *Si tempus est ullum jure hominis necandi quæ multa sunt*. *QUID enim fuit in illis literis, præter querelam temporum, QUÆ non animum meum magis sollicitum haberent quàm tuum?* Cic. *Quæ for quod*, referring to *quid*. *Servitia repudiabat cujus initio ad eum magnæ copiæ concurrebant*, Sall. in *Catil.* that is *cujus servitii*, for *servitium* is taken there for slaves, as Cicero hath put it, *cæptum esse in Sicilia moveri servitium*.

In like manner Terence says, *Aperite aliquis ostium*, which agrees very well with the French language, *ouvrez la porte quelqu'un*, that is, *ouvrez la porte* (speaking to them all) & *que quelqu'un de vous l'ouvre*. It is likewise by this figure that the same poet saith, according to Ramus and Scioppius, *absente nobis*, and Plautus, *præseente nobis*.

3. In gender and number, as *Pars in carcerem acti, pars bestiiæ objecti*, Sall. *Pars mersi tenuere ratem*, Virg. *Alterum in alterius mactatos sanguine cernam*, Virg. *Mars & Venus capti*, Ovid.

But that which is formed with the Preposition *cum*, seemeth somewhat bolder, and is tolerated rather in the writings of poets than of orators: *Ilia cum Niso de Numitore sati*, Ovid. *Syrus cum illo vestro susurrant*. Ter. *Divellimur inde Iphitus & Pelias mecum*, Virg. *Remo cum fratre Quirinus—jura dabunt*, Id. Yet Cicero has also made use of it, *Dicæarchum verò cum Aristoxeno æquali & condiscipulo suo, doctos sanè homines relinquamus*. And Q. Curtius, *Pharnabasis cum Appollonide & Athenagorâ vincti traduntur*, lib. 4. In like manner an excellent author has wrote thus in French, *laissant sa mere avec sa femme & ses enfans prisonniers*.

II. The relative Syllepsis.

The relative Syllepsis, is when we refer the relative to an antecedent that has not been expressed, but of which we form an idea by the meaning of the whole sentence. *Inter alia prodigia etiam carne pluit, quem imbrem aves feruntur rapuisse*, Liv. The reference is here made to *imber*, which has not been expressed, but is included in the word *pluit*, as if it were *carnis imber pluit*. In like manner, *Per literas me consolatus sum, quem librum ad te mittam*, Cic. Where *per literas* is taken for the composition or work which he promises to send. *Mithridaticum verò bellum, magnum atque difficile, & in multâ varietate terrâ marique versatum, totum ab hoc expressum est, qui libri non modò L. Lucillum fortissimum & clarissimum virum, verùm populi Romani nomen illustrent*, Cic. where *qui libri* refers to his work, which is included in these terms, *bellum expressum est*.

De Prætianâ hereditate, quæ quidem mihi magno dolori est (valde enim illum amavi,) hoc velim cures, Cic. here *illum* refers to Pretius his friend, whom he has not mentioned, but who is included in these words, *Prætianâ hereditate*. *Sed antea conjuravere pauci contra rempublic. in quibus Catilina fuit, de quâ quam brevissimè potero dicam*, Sall.

That

That is, *de qua conjuratione*, says Sanctius.

— *Et laudare fortunas meas,*
Qui gnatum haberem tali ingenio præditum, Ter.

That is, *meas hominis qui*, &c.

Nam Sextianus dum volo esse conviva,
Orationem in Attium petitoem
Plenam veneni & pestilentiae legit, Catul. Carm. 45.

Where we must understand *ille*, that is *Sextius*, for the nominative of *legit*. For this nominative is included in the adjective *Sextianus*; and it is just as if it were, *Nam Sextii ipse dum volo esse conviva*, &c. *Deinde Philenorum aræ, quem locum habuere Carthaginenses*, Sall. where we must understand *locus* by apposition, as if it were *Aræ locus, quem locum*, &c. Likewise in Virgil,

Interea socios, inhumatæque corporu terræ
Mandemus, qui solus honos Acheronte sub imo est.

Where *honos* is the apposition of *mandare corpora terræ*. Again,

— *Hortamur fari quo sanguine cretus,*
Quidve ferat memoret, quæ sit fiducia capto, Æn. 2.

That is, *quæ hortatio sit fiducia capto*, in order to encourage him to speak. And in Cicero, *Atque in hoc genere illa quoque est infinita silva, quod oratori plerique duo genera ad dicendum dederunt*, 2. de Orat. where *quod* supposeth *negotium*. For the meaning is, *Quod negotium, nempe silvam illam infinitam, plerique dederunt oratori, tanquam duo genera ad dicendum*.

To this relative Syllepsis we must likewise refer these modes of speaking by short parentheses, which are so graceful in the Latin language, and include a relative that has no other antecedent but the very thing expressed before; as *quare quoniam hæc à me sic petis, ut (quæ tua potestas est) id neget me invito usurum*, Cic. ad Attic. *Tamen (quæ tua suavitas est; quique in me amor) nolles à me hoc tempore æstimationem accipere*, Id. ad Rufum: that is, *τὸ nolle accipere quæ tua suavitas est*, &c. Where we see that the relative, being between two nouns of different genders, agrees here with the latter, according to what was observed in the rule of the relative, p. 6.

To this figure also we must refer a great many obscure passages of the Vulgate, where the pronoun relatives do not refer to the nearest noun, but to some other more distant, or which is understood; as *Præcipiens JESUS duodecim apostolis suis, transiit inde ut doceret & prædicaret in civitatibus eorum*, Matt. 11. where *eorum* refers to *Judæorum*, and not to the apostles who are mentioned immediately before. *Cùm loquitur mendacium (Diabolus) ex propriis loquitur, quia mendax est, & pater ejus, (sup. mendacii)* Joan. 8. *Et erant Pharisei & legis doctores, &c. & virtus Domini erat ad sanandum eos*, Luc. 5. that is, the great multitudes mentioned before; and not the Pharisees. You may likewise see S. Matt. c. 12. v. 9. S. Luke c. 4. v. 15. and the 98th psalm v. 8.

The relative adverb is sometimes resolved by the same figure, as in this passage of Job in the Vulgate, *Nudus egressus sum de utero matris meæ, & nudus revertar illuc*. Where *illuc* does not refer to the preceding word, which is *uterus*, but to another understood, which is the earth, or the dust.

CHAPTER V.

That the Syllepsis is frequently joined with another figure, and of some difficult passages which ought to be referred thereto.

WE are also to observe that the Syllepsis is frequently joined with other figures, as with the Zeugma, the Ellipsis, and the Hyperbaton; and this is what renders it more strange and difficult. Hereto we might refer some of the passages cited in the precedent chapter: but we must illustrate the matter further by more particular examples.

I. *Syllepsis with a Zeugma.*

It is joined with a Zeugma, when the adjective or relative does not refer to the gender of the nearest substantive, but to some other that precedeth; as *Amor tuus ac iudicium de me, utrum mihi plus dignitatis in perpetuum, an voluptatis quotidie sit allaturus, non facîle dixerim*, Plancus Ciceroni, where *allaturus* refers only to *amor tuus*, so that we must understand *allaturum* once more, along with *iudicium*. In like manner, *Gens cui natura corpora animosque magis magna quam firma dedit*, Liv. *Pedes ejus præcisos & caput & manus in cistam chlamyde opertos pro munere natalitio matri misit*, Valer. Max. *Ne fundo quidem auditum est crocodibum aut ibim aut felem violatum ab Ægyptio*, Cic. 1. de natur. where he makes the construction in the masculine, though *feles*, which is the latter word, be of the feminine, as we have already shewn when treating of the Heteroclites, vol. 1. p. 142. col. 2. *Quin etiam vites à caulibus brassicisque si propè sati sint, ut à pestiferis & nocentibus refugere dicuntur, nec eos ullâ ex parte contingere*, 2. de natur. where he likewise makes the construction in the masculine, because of *caulis*, masc. though *brassica*, the latter, be feminine. *Cælum ac terra ardere visum*, Jul. Obsequens. *Philippi vim atque arma toti Græciæ cavendam metuendamque esse*, Gell. as H. Stephen reads it, and as it is quoted by Saturnius and Sanctius. And in Virgil,

Me puer Ascanius, capitisque injuria cari,

Quem regno Hesperia fraudo.

Where he puts *quem*, though *caput*, the latter word, be of the neuter gender.

Thus in the 2. de Natur. Deor. by the same figure Cicero saith, *Ex æthere igitur innumerabiles FLAMMÆ siderum existunt, quorum est princeps sol, &c. Deinde reliqua SIDERA magnitudinibus immensis. Atque hi tanti IGNES tamque multi, non modò nihil nocent terris, rebúsque terrestribus; sed ita prosunt, ut si MOTA loco sint, conflagrare terras necesse sit à tantis ardoribus*. Where *mota*, which we find in the best copies, refers to *sidera*, and not to *ignes*, which is the latter word. But if we read *mota* in the feminine, according to Lambinus, we must needs refer it to *flammæ*, which is only in the beginning of the precedent period, and then this figure will be still more extraordinary.

And

And it may further be observed that this same figure is also practised in regard to the verb, when after two different nouns, it is not put in the plural so as to follow the noblest person, nor made to agree with the latter person, though it be put in the singular, as *Ego & populus Rom. bellum indico faciôque*, Liv. *not indicit nor indicimus*, &c.

II. *With an entire Ellipsis.*

And though these constructions seem very extraordinary, yet there are others still more surprizing, when this figure is joined with an entire Ellipsis, that is, when we must understand a word that has not been at all expressed, which happens particularly on two occasions.

1. When we make the construction and the reference in the worthiest gender, pursuant to what hath been explained, in the 4th rule, p. 9. though departing entirely from the gender of the noun expressed, as when Virgil saith, *Timidi Damæ, Talpæ oculis capti*, which he could not say without understanding *masculi*, with those epicenes of the feminine.

Thus Cicero saith, *Quòd si hæc apparent in bestiis volucris, agrestibus, natantibus, suibus, cicuribus, feris, primùm ut se ipsi diligant*, &c. Where it is remarkable that he has put *ipsi* in the masculine, though there is nothing before it to which it can be referred but to *bestiæ*, since all the other nouns refer to it, either as adjectives, or as substantives of the common gender, put by apposition. And Virgil:

*Hinc pecudes, armenta, viros, genus omne ferarum,
QUEMQUE sibi tenues nascentem arcessere vitas.*

We might mention a great many other examples of the same sort: and it may likewise be observed, that when we take the common and general noun to refer to, rather than to the particular noun which has been expressed, this is also a Syllepsis joined with an Ellipsis: as *in suam Eunuchum*, sup. *fabulam*. *Centauro invehitur magnâ*, sup. *navi*, &c. Which is sufficient to shew that the Latin tongue hath its irregularities, or rather its figures in gender and construction, as well as the Greek; and that no expression is used in either without some grounds, or reason.

2. The second case where the Syllepsis is joined with an Ellipsis, is, says Scioppius, when understanding the attribute or subject of a preposition, we take the gender of the word expressed, for that of the other understood, to which it refers notwithstanding; as if holding a diamond in my hand, I were to say, *Hæc est gemma*, where *hæc* without doubt would refer to *adamas*, though masculine. And this construction occurs quite at length in Virgil, where he says:

——— *Facilis descensus Averni,
Sed revocare gradum, superâsque evadere ad auras,
Hoc opus, hic labor est.*

Where *hic labor*, as well as *hoc opus*, refers to τὸ *revocare* and τὸ *evadere*. And Cicero has used it in the same manner, where he says, *Solum igitur quod se movet hic fons, hoc principium est movendi,*

movendi, in *Sonn*. Where *quod se movet*, (which is self-moved) is the subject to which *hic fons*, and *hoc principium* refers. Thus it is elegant to say, *Hic error est, non scelus*, that is, *hoc negotium est error, & non est scelus*. We say, *Hic est panis qui de caelo descendit*, that is, *hæc res est panis qui, &c.* And in like manner addeth Scioppius, *Hic est sanguis meus; hoc est corpus meum*, for *hæc res est sanguis meus; hæc res est corpus meum, &c.*

But this relative Syllepsis occurreth also in regard to the attribute, when it is evidently understood, and yet without being referred to, as when we say, *Leo est animalium fortissimus; homo animalium divinissimus*, it seems that we ought necessarily to understand *animal: leo, or homo est animal, &c.* So that we conceive the neuter gender, which would require us to put *fortissimum, divinissimum, &c.* though we oftener use the masculine, that is, the gender of the substantive expressed, according to what has been observed in the rule of the Partitive, p. 59.

III. *With an Hyperbaton.*

The Syllepsis is joined with an Hyperbaton (of which we shall treat presently) when in a sense bordering on that above explained, there is likewise an inversion of the order of words. As in the passage of Tertullian, of which the Protestants have attempted to avail themselves, where he says, *Acceptum panem & distributum discipulis corpus suum illum fecit, hoc est corpus meum, dicendo, id est figura corporis mei: figura autem, &c.* where it is plain that *figura corporis mei*, is only the explication of the subject of the preposition, as Cardinal du Perron proveth admirably well in his book on the Eucharist. For it means, *hoc or hæc res, id est figura corporis mei*, this thing which is the legal figure of my body, *est corpus meum*, is my body. For it is certain that otherwise there would be no sense or meaning in what follows.

CHAPTER VI.

Of the fourth figure, called HYPERBATON.

AN Hyperbaton is the mixture or inversion of the order of words, which order ought to be common to all languages, according to the natural idea we have of construction. But the Romans were so fond of figurative discourse, that they hardly ever used any other, and Horace is the most obscure of all in this way of writing.

The figure hath five species.

1. **ANASTROPHE**, which is the inversion of words, as *mecum for cum me. Quamobrem, for ob quam rem. Quâ de re, for de qua re. His accensa super*, Virg. *Ore pedes tetigitque crura*, Hor. and in like manner *Quàm potiùs for potiùs quàm; quamprìus for priusquam.*

Illum sæpe suis decedens fovit in ulnis,

Quàm priùs abjunctos sedula lavit equos, Prop.

Which is borrowed from the Attics, according to Scaliger, who say ἢ πρῶτον, instead of πρῶτον ἢ.

2. **TMSIS**, when a word is cut in two, as *Septem subjecta trioni.* Virg.

Virg. for *septentrioni*. *Garrulus hunc quando consumet cunque*, Hor. for *quandocunque*, &c. *Quo me cunque rapit tempestas*: and the like.

3. PARENTHESIS, when the sense is interrupted by parenthesis; as *Tityre dum redeo (brevis est via) pasce capellas*, Virg.

4. SYNCHISIS, when the whole order of natural construction is confounded, as

Saxa vocant Itali mediis quæ in fluctibus, aras, Virg.

That is, *Itali vocant aras saxa illa, quæ sunt in mediis fluctibus*.

— *Donec regina sacerdos*

Marte gravis geminam partu dabit Ilia prolem, Id.

That is, *Donec Ilia sacerdos regina, gravis Marte, dabit partu prolem geminam*.

*Si mala condiderit, in quem quis carmina, jus est
Judiciûmque. Esto, si quis mala: sed bona si quis
Judice condiderit laudatur Cæsare*, Hor.

That is, *Si quis bona carmina condiderit, laudatur iudice Cæsare*.

*Æstates peraget qui nigris prandia moris
Ille salubres finiet*, &c.

That is, *Ille qui finiet prandia nigris moris, peraget æstates salubres*. He who will finish the meal called *prandium*, with mulberries, shall enjoy good health all the summer.

Et malè laxus—In pede calceus hæret, Id. for *malè hæret*.

Contra Lævinum Valeri genus, unde Superbus

Tarquinius regno pulsus fuit, unius assis

Non unquam pretio pluris licuisse, notante

Judice, quem nôsti, populo, &c. Id.

That is, *Lævinum qui est genus Valeri, & à quo Tarquinius Superbus pulsus fuit regno suo, aliquando licuisse non pluris pretio unius assis, iudice populo notante, quem tu nôsti*.

Habet gladium; sed duos quibus altero te occisurum, ait, altero villicum, Plaut. in *Cassin*. that is, *quibus ait se occisurum, altero quidem te, altero verò villicum*.

To this same figure Linæcer would have us refer these modes of speaking, where a construction is used in a sense that seems quite inverted, as in Virgil, *Ibant obscuro solâ sub nocte*, Æn. 6. for *soli sub obscurâ nocte*. *Sceleratam intorserit hastam*, Ibid. for *ipse sceleratus*. *Dare classibus austros*, Æn. 2. for *dare austris*, or *committere austris classes*. To expose them to the winds, which is generally called an HYPALLAGE. Nevertheless, to be ingenuous, these modes of speaking are not a figure of grammar. For either they subsist in a plain and natural construction, as the latter example, *dare classibus austros*; it being indifferent in regard to construction to say, *dare classibus austros*, or *austris classes*, to expose them to the wind, or to make them receive the wind: or else it is a trope, or a figure of rhetoric, as *solâ sub nocte*, where the night is called *sola*, just as death is called *pallida*, because it makes us pale.

But to this figure of Hyperbaton we may very well refer the following elegant and useful phrases of Cicero's, where the relative is always before the demonstrative, which serves for its antecedent, as, *Sed hoc non concedo, ut quibus rebus gloriemini in vobis, eisdem*

easdem in aliis reprehendatis, Cic. Quarum enim tu rerum cogitatione nos levare ægritudine voluisti, earum etiam commemoratione lenimur, Id. for earum rerum quarum, &c.

Hereto we must also refer these other phrases, where the relative being placed first, it is followed by an entire period which serves for its antecedent: as in Livy, *Quod bonum, faustum, felixque sit, Quirites, regem create.* And the like.

5. ANACOLUTHON, when there is hardly any connexion or construction in the sentence, as in Terence, *Nam omnes nos quibus est alicunde aliquis objectus labor, omne quod est interea tempus priusquam id rescitum est, lucro est.* And in Varro, *Me in Arcadiâ scio spectatum suem for spectâsse.* Likewise in Cicero, *Prætor interca, ne pulchrum se ac beatum putaret, atque aliquid suâ sponte loqueretur, ei quoque carmen compositum est.* Cic. pro Muræna. *Et enim si orationes, quas nos multitudinis judicio probari volebamus (popularis est enim illa facultas, & effectus eloquentiæ est audientium approbatio) sed si reperiantur nonnulli, qui nihil laudarent, nisi quod se imitari posse confiderent,* Cic. 2. Tusc. *Quæ qui in utramque partem excelso animo magnòque despiciunt, cùmque aliqua his ampla & honesta res objecta est, totos ad se convertit & rapit: tum quis non admiretur splendorem pulchritudinèque virtutis?* Off. 1. Where we see there is no sort of connexion in those periods. But this figure is oftentimes only a specious term to make us overlook several things in antient authors, which seem rather to have dropped from them inadvertently, than to be rationally accounted for.

CHAPTER VII.

Of HELLENISM, or Greek Phrase.

BESIDES the figures above mentioned, it is proper also to observe, that there are several phrases whose construction is borrowed from the Greeks, which way of speaking is included under the general term of Hellenism.

Linæer extends this figure to an infinite variety of expressions, merely because they are more common among the Greeks than among the Latins. But we shall be satisfied with referring to this figure whatever particularly belongs to the Greek tongue, having treated of the other things by principles which are applicable to both languages.

I. *Hellenism by ATTRACTION.*

Now in order rightly to understand the expressions borrowed from the Greek, and even to comprehend the Greek authors, we must always distinguish in the Greek phrase between attraction and government; that is to say, when one case is rather attracted by another preceding case, than governed by the verb to which it refers. This is what Budeus transiently has observed in several parts of his Commentaries, and what Sanctius has made a very considerable point of; *Græci, says he, è duobus casibus (si se mutuò respiciant) alterum tantùm regunt, alterum illi adjungunt, ita ut alter*
ab

ab altero trahatur, ut περὶ λόγον ὧν ἔλεξα, de verbis quibus dixi, for quæ dixi.

Thus we find in St. Paul, τὸ σῶμα ὑμῶν καὶ τὸ ἐν ὑμῖν ἅγιον πνεύματος ἐσίν, ἃ ἔχετε ἀπὸ Θεοῦ, i. Cor. 6. 19. *Corpus vestrum templum est Spiritus sancti, in vobis existentis, cujus (for quem) habetis à Deo.* And in Demosthenes, ἐκ τῶν ἐπιστολῶν τῶν ἐκείναις μεθήστεθε ὧν εἰς Πελοπόννησον ἔπεμψε. *Ex epistolis ejus cognoscetis, quibus (for quas) in Peloponnesum misit.* And this the Latins have often imitated, as when we find, *Quum scribas & aliquid agas quorum consuevisti, Lucceius Ciceroni, for quæ consuevisti. Sed istum, quem quæris, ego sum, Plaut. for ego sum quem quæris. Occurrunt animæ, quales nec candidiores terra tulit, for qualibus, which Lambinus seems not to have rightly understood.*

It is by this same figure they say, *Non licet mihi esse securo; cupio esse clemens. Uxor invicti Jovis esse nescis, Hor. Sensit medios delapsus in hostes, Virg.* and the like. Which very few have comprehended; see what has been said already in regard to this matter in the 5th rule, p. 14.

By this also it is, that a case being betwixt two verbs, shall be sometimes attracted by the verb that it does not refer to, *Illum, ut vivat, optant, Ter. Hæc me, ut confidam, faciunt, Cic.* Where the accusative seems to be put for the nominative, *Optant ut ille vivat.* In like manner, *Metuo lenonem ne quid suo suat capiti, for metuo ne leno, &c. in Phorm. Atque istud quidquid est fac me ut sciam, in Heaut. for fac ut ego sciam.*

Hence it is that one gender is sometimes attracted by another, as
Saxum antiquum, ingens, campo qui fortè jacebat
Limes agro positus, Virg.

Whereto we must refer what hath been said concerning the relative betwixt two nouns of different gender, p. 6.

II. Hellenism of the Preposition KATA.

But the Latins have imitated the Greeks in no one article so much as in those phrases, where understanding their preposition *κατὰ* or *περὶ* they put what Budeus calls an accusative absolute, as in Theognis.

Ὅυδεις ἀνθρώπων ἐσίν ἅπαντα σοφός.

Mortalis sapiens omnia nemo datur.

that is *κατὰ πάντα, secundùm omnia.* And in Isocr. *πειρῶ τὸ μὲν σῶμα εἶναι φιλόπονος, τὴν δὲ ψυχὴν φιλόσοφος. Stude corpus quidem esse amans laboris, animum autem amans sapientiæ, that is, secundùm corpus, secundùm animum, κατὰ σῶμα, as it is in the ancient epigram.*

*Ὅς κατὰ σῶμα καλός, κατὰ νῦν δ' αὖ ἐσίν ἄμορφος,

Ἄισχρός δὴ πλείον μοι δοκεῖ ἢ καλός.

Qui quod ad corpus pulcher est, he says, quod ad mentem deformis, deformis magis mihi videtur quàm pulcher.

Thus Aristophanes says *γνώμην ἐμὴν*, where Plato often useth *κατὰ τὴν ἐμὴν, juxta meam, sup. sententiam.* Thus they say *τὴν πρώτην, primò; τὴν ἀρχὴν, principio; τὸ τέλος, tandem.* And thus in imitation of them the Latins say, *Expleri mentem nequit. Fractus*

membra. Os humerosque deo similis. Pacem te poscimus. Doceo te artes, and other such phrases, which may be seen in the annotation to the 24th rule, p. 45. Thus it is that they say indifferently *primum* for *primò*, *tertium* for *tertiò*: that they say *tantum*, *quantum*, *nimum*, *principium*: in regard to which see the chapter on the Adverbs, p. 145.

III. *Hellenism of the Preposition EK.*

It is so usual likewise with the Greeks to understand this preposition, which with them governs the genitive, or some other word of the same government, that for this very reason grammarians imagined there were a great many verbs which governed a genitive. Whereas, according to what hath been above observed, the whole government is included in the preposition understood. And hence the Latins have taken, *Abstine irarum, desine lachrymarum, regnavit populorum*, and others; concerning which see the 9th and 10th rules.

They said likewise, *Imperti me divitiarum, arripuit illum pedis, gustavit mellis, audivit musicae*, and an infinite number of others. Hence it is that Vitruvius hath even joined the Latin preposition *ex* in this government, *Descriptio ex duodecim signorum caelestium*, &c. which deserves more to be remarked than imitated.

IV. *Other more Particular Expressions, which depend on the figure of Hellenism.*

It is likewise to the figure of Hellenism that we are to refer these phrases, where the nominative is put for the vocative, as hath been observed already, p. 83. *Da meus ocellus, da anime mi*, Plaut. which is an imitation of the Attics, or even of the Æolians, whom the Latins have always endeavoured to follow.

Thus it is in imitation of the Greeks that Ovid says,

*Seu genus Adrasti, seu furtis aptus Ulysses,
Seu pius Æneas eripuisse ferunt.*

Because they may indifferently put either the nominative or the accusative before the infinitive, as we have made appear in the New Method of learning the Greek tongue; whereas the Latin construction admits only of the accusative on this occasion.

It is likewise by this figure that an infinitive is put after a noun, understanding some particle by which it is governed, and which answers to their $\omega\tau\epsilon$, as in Persius,

— *Et pectore lævo*

Excitias guttas, lætari prætrepidum cor :

for *usque ad lætari*. And in Virgil,

Pestis acerba bonum pecorūque aspergere virus,

that is, *acerba usque ad aspergere*.

Hence it is that the Latins on this occasion have sometimes put an *ut*, as Horace, lib. 1. od. 11.

— *Neu Babylonios*

Tentaris numeros, ut melius quicquid erit pati.

That is, $\omega\tau\epsilon$ $\phi\acute{\iota}\xi\epsilon\iota\upsilon$, *ut melius patiaris*, according as Sursin and Vossius explain it. And the same expression occurreth likewise
in

in Ulpian, l. 62. as Scipio Gentilis observeth, *In lege faciendâ, Julianus ait : UT, si duo rei promittendi fuerint, vel si duo stipulandi, siquidem socii sint, in eâ re DIVIDI inter eos DEBERE obligationem,* where according to this author, whom Vossius hath followed, *ut* ought to refer to *dividi debere*, as if it were *ut dividi debeat*, &c.

CHAPTER VII.

Of Antiptosis and Enallage.

I. *Whether we ought to join Antiptosis and Enallage to the foregoing figures, and what the grammarians understand by these two words.*

BESIDE the above given figures of construction, there are who pretend that we ought at least to admit of Antiptosis and Enallage.

They give the name of Enallage to every change which they fancy in speech, and for which, as they think, there is no foundation or reason, as of one mood for another, one tense for another, one gender for another, &c. And in particular they distinguish by the name of Antiptosis the change of one case for another, which may happen, says Despauter, as many ways as there are particular cases, because according to him, there are none but what may be interchanged for another, by virtue of this beautiful figure.

But who does not see that if those changes were so arbitrary and unaccountable, the rules of grammar would be of no sort of use, or at least we should have no right to censure a person for any transgression whatsoever against them? Hence this figure is indeed the most idle thing that can be imagined, says Sanctius, *Antiptosi grammaticorum nihil imperitius, quod figmentum si esset verum, frustra quæreretur, quem casum verba regerent*, lib. 4.

And only to touch lightly on the principal examples which Despauter hath given of this figure, it is an easy matter to shew they have other foundations than he imagined, and that the rules of grammar present nothing to us but what is supported by reason; though in such a multitude, we are ever to make a judicious choice, and to pick out only what is most pure and elegant, that is, what is most received and established by the use of good authors. For though we may sometimes make use of particular turns of expression without being guilty of error, yet it is true what Quintilian says, that *ALIUD EST GRAMMATICÆ, ALIUD LATINE LOQUI.*

II. *Examples of the Antiptosis taken particularly from Despauter.*

Thus when Despauter saith that in this example from Livy, *Quando duo consules ejus anni, alter morbo, alter ferro periisset.* &c. the nominative is there for the genitive, *duo consules* for *duorum consulum*; it is evident that this is only an Ellipsis or rather a

Zeugma, where the verb which is expressed but once, ought to be understood three times, *duo consules periissent, alter morbo periisset, & alter ferro periisset.*

When he says that *fortiora horum* is a genitive for an ablative, *horum* for *his*, this is only a partition, by virtue of which the genitive may be put after the comparative or even after the positive, as we have observed, p. 59.

When he says that *Saltui & velocitati certare*, in Sisen. according to Nonius, is a dative instead of an ablative; I say, either it is an ablative, because formerly the dative was every where like the ablative, pursuant to what hath been already demonstrated: or even that the construction by the dative may be defended, this being only the case of *relation*, which may be put every where, as hath been observed, p. 25. The same may be said of the other examples which he produces, *Vino modo cupidæ estis*, Plaut. *Moderrari orationi*, Cic. *Alienis rebus curas*, Plaut. where it is only a simple government of the dative. See the 12th rule, p. 25.

When he says that *ferax oleo* in Virgil is for *olei*, this may be an ablative of the manner, abounding in olive trees. Just as Ovid says,

Terra ferax Cerere, multoque feracior uvis.

But we may farther observe that most editions, as those of Holland, Robert Stephen, Ascensius, Erithreus, Farnaby, and others, have *ferax oleæ*; though Pierius owns he found *oleo* in some manuscripts.

When he says that in the example from Pomponius, quoted by Nonius, ch. 9, *Quot lætitiis insperatas modò mihi irrepserè in sinum*, it is an accusative for a nominative: I say, either that the passage is corrupted, having shewn elsewhere, that this author hath frequently made use of bad editions, in the examples he produces; or that in the above passage Pomponius hath taken *irrepserè* for a verb active, which hath its nominative understood, and which really governeth *lætitiis*; for it is very common, as we have seen already in the list of the verbs absolute and active, p. 99. and we shall further demonstrate in the following list by various examples of verbs of different governments; that those which are called neuters, do govern the accusative as real verbs active. Were it not for this, I should have no scruple to say that *lætitiis irrepserè* for *lætitiæ*, is a downright solecism, and that neither an Antiptosis, nor Nonius, nor Despauter, can justify this mode of expression. And it is evident that Nonius did not understand this example when he quoted it, since he refers to the same figure, *Urbem quam statuo vestra est*, which is quite a different expression, and a construction authorized by the use of poets, as we have already shewn in the annotation to the second rule, p. 5.

When he says that in Nevius, *Quot res hunc vis privari pulchras, quas uti solet*, this *quas* is an accusative for an ablative: it is only the natural government, and the accusative to which the action of the verb passeth. For *utor* governeth also sometimes the accusative, though it be more usual with the ablative. But *privari res pulchras*, is an Hellenism, which supposeth *κτρά*, just as *lætor hanc rem*, and the like, of which we have made mention already, p. 203. and in the 24th rule, p. 44.

When

When he says that in Virgil—*Hæret pede pes, densusque viro vir*, Æn. 10. it is an ablative for a dative: it is only a real dative; but this is because the dative heretofore was always like the ablative; as we have made appear in the 2d chapter of the remarks on the Nouns, n. 2. p. 83. and elsewhere.

And in regard to what Despauter addeth further, that in the same poet,

*Fortè ratis celsi conjuncta crepidine saxi
Expositis stabat scalis, & ponte parato:*

crepidine is likewise an ablative for the dative *crepidini*: I say, that the construction of the ablative in this passage with the verb *conjungo*, is as natural as that of the dative, let Servius say what he will, who insists on the same Antiptosis. This we might demonstrate by an infinite number of passages even out of Cicero, *Declarat enim summam benevolentiam conjunctam pari prudentiâ*, lib. 5. ep. 13. *Ea summa miseria est summo dolore conjuncta*, contra Verr. *Fannii ætate conjunctus Antipater*, 1. de Leg. And the reason hereof is, this word being compounded of the preposition *cum*, it preserveth its government also; so that it is just as if we were to say *cum summo dolore conjuncta*; *cum ætate conjunctus*, &c. This is so true, that sometimes they repeated the preposition, *Varro cum Sincinio ætate conjunctus*, lib. de claris Orat. This much may be also sufficient to prove that the ancients as well as modern grammarians, have oftentimes committed blunders, for want of having rightly comprehended the real causes of construction and government.

III. Other examples taken from those who wrote upon Despauter.

Behourt and others who wrote upon Despauter, have even given a further extent to the use of this figure. For they say that

Uxor invicti Jovis esse nescis, Hor.

is a nominative for an accusative, *uxor* for *uxorem*. Whereas it is only an Hellenism, as hath been shewn in the preceding chapter.

They say that in Virgil,

Projice tela manu, sanguis meus,

is a nominative for a vocative. Whereas it is only an Hellenism, as we have above demonstrated.

They say that in Pliny, *Canum degeneres*, is a genitive for the nominative *canes*. Whereas it is only a partition; for every noun in the quality of a partitive may govern the genitive, as we have shewn in the 27th rule, p. 55.

They say that *abstineo ivarum* is a genitive for an ablative; whereas it is only a Greek phrase, as may be seen in the preceding chapter.

They say *Quod mihi lateat*, in Cic. is for *me lateat*, a dative instead of an accusative; which is without any manner of reason, since the verb *latet* can govern only a dative in the Latin construction, and is never used otherwise in Cicero, as hath been shewn in the 15th rule, p. 31.

They say that in Plautus, *Curatio hanc rem*, is an accusative for a genitive, *hujus rei*. But we have demonstrated that this phrase

was very common in Plautus's time, and that it is only a natural construction, because as the noun verbal generally denotes the action of the verb, it may likewise preserve the government thereof, since it is only by virtue of this action that the verb governeth an accusative.

IV. *Examples of the Enallage.*

But these authors go further. For whereas Despauter speaks only of the Antiptosis, or interchanging of cases, as appears in the edition of Robert Stephen, which I have made use of; they have added four verses to this rule, to mark the same change in gender, person, tense, mood, and number.

1. In gender, they say that this happeneth both to nouns and verbs. To nouns, as

*Tamen vel virtus tua me, vel vicinitas,
Quod ego in propinquâ parte amicitiae puto,
Facit* ——— Ter.

Where *quod*, say they, is for *quæ*. Whereas *quod* supposeth *negotium* for its substantive, *which thing*. And is a mode of speaking, that ought to be referred to the figure of Syllepsis, which hath been explained already, p. 185.

To verbs, as *bellantur* for *bellant*.

——— *Et pictis bellantur Amazones armis*, Virg.

But you may see other examples above quoted, in the list of verbs deponent, p. 101. Which is owing entirely to this, that heretofore there were more verbs common than at present.

1. In person, as in Terence in *Phorm. act. 1. sc. 2.*

GRÆ. *Si quis me quæret rufus.* DAV. *Præsto est, desine.*

Where *præsto est*, say they, is for *præsto sum*, because Davus speaks of himself. But if there be any figure in this, it is rather of rhetoric than of grammar, because he answers to what the other had said of him in the third person, *Si quis me quæret rufus*. And it is the same figure, as when in the 4th scene Geta says of himself in the second person,

Nullus es Geta, nisi jam aliquod tibi consilium celere repperis, &c.

Which is only a turn of expression where one person is introduced for another; a thing common to all languages.

3. In tense, *vicinus* for *vincemus*; as *Huic si esse in orbe tuò liceat, vicinus*, Cic. Attic. But again if this be a figure, it belongs to rhetoric, and not to grammar; as it is very common in narratives to make use of the present in recounting past transactions. For the anticipating or combining of tenses is very common in rhetoric; but this does not relate to grammar, which one way or other finds its government.

4. In mood, as *valebis* for *vale*, Cic. But we have made appear above, p. 109, that the imperative was only a real future; and therefore we ought not to be surprised if they were frequently put one for the other.

Romani festinare, parare, &c. for *festinabant, parabant*, say they. But this is only an ellipsis of a verb understood, as *cæperunt*, or some other which governs this infinitive, according to what we have shewn, p. 170.

5. In

5. In number. But here it can only be a figure of rhetoric, as when they give for instance, *dedimus operam*, Cic. for *dedi*, which is very common; or they must be things referrible to the precedent figures; as *Nominandi istorum tibi erit magis quàm edendi copia*, Cic. Where they will have it that *edendi* is the singular for the plural *edendorum*; whereas it is but an Ellipsis of $\tau\delta$ *edere* understood, as we have shewn in the chapter of Gerunds, p. 125. *Si tempus est ullum jure hominis necandi, quæ multa sunt*, Cic. This is only a Syllepsis, of which we have made mention above, p. 186. and the like may be said of the rest. Whence we conclude that all that can be said of the figures of grammar, may be reduced to the four above laid down, or to Hellenism.

Therefore I am of opinion that upon a careful perusal of what hath been said in the Syntax, and in these remarks, very few difficulties will arise in regard to government that may not easily be solved, and that hardly any passage will occur in ancient authors, but what may be accounted for. But as the chief foundation of all languages depends on practice, I have endeavoured to collect here a multitude of verbs of different governments, which perhaps will be the more useful, as some of them are not to be found even in the most copious dictionaries. They are comprised in the following list, which is only an abridgment of a more extensive work, wherein we intended to include every remark that could be made on the elegance of this language, for the service of those who endeavour to write pure Latin; and perhaps some day or other we may publish a separate work on this subject for the use of learners, if ever we find that they have derived any benefit from this abridgment.

LIST OF VERBS

OF

DIFFERENT GOVERNMENTS.

A.

ABALENARE aliquid, or aliquid alicujus, *Cic.* to alienate. Aliquem ab altero, se ab alio, alium à se, voluntatem alicujus ab aliquo, *id.*

ABDERE se litteris & in litteras: se in tenebris, *id.* to hide or bury one's self.

ABDICARE, simply, or magistratum, or se magistratu, *id.* to abdicate, or to resign.

ABDICARE aliquem, *Tac.* to renounce him.

ABDUCERE à consuetudine, *Cic.* to break off, or wear from a custom. Ab omni reip. curâ, *id.* to retire, to resign. Vi & per vim, *id.* to carry off by main force. In aliquem locum, *id.* Ex acie, *id.* A fide, *id.* Ad nequitiam, *Ter.*

Me convivam abducebat sibi, *Cic.*

Equitatum ad se abducere, *id.* to draw the cavalry to himself.

ABERRARE proposito, & à proposito, *id.* to wander from his subject.

Nihil equidem levor, sed tamen aberro, *id.* but at least I divert myself.

Aberratio à dolore, *id.* any diversion that gives an allay to grief.

Aberrat ad alia oratio, *id.* digresses.

Aberrant inter se orationes, *Liv.* do not agree.

Artificem ne in melius quidem sinas aberrare, *Plin.* do not suffer him to depart from his model, even though he were to mend it.

ABESSE urbe, domo, & ab urbe, ab domo, *Cic.* to be absent. Alicui abesse, *id.* to be wanting towards him, to forsake him. In altercationibus abesse, *id.* not to be there.

ABHORRET facinus ab illo, *id.* he is far from committing such a wicked action.

Parum abhorrens famam, *Liv.* not at all afraid of defamation.

Illud abhorret à fide, *Cic.* that is altogether incredible.

Ab ducendâ uxore abhorret, *id.* he has an aversion to matrimony.

ABJICERE se alicui ad pedes, &

ad pedes alicujus, *Cic.* to throw himself at his feet.

Abjicere se & prosternere, *id.* Consilium ædificandi abjicere, *id.* to lay aside all thoughts of building.

Abjicere ad terram, *id.* in herbam, *id.* humi, *Plin.* to throw upon the ground.

Cogitationes in rem humilem abjicere, *Cic.* to apply his thoughts to it.

Abjicere animum, *id.* to despond.

ABIRE magistratu, *id.* to finish his office.

Ab emptione, *id.* to depart from his bargain. Ad vulgi opinionem, *id.* to be led away by vulgar opinion.

ABIRE, à, ab, de, è, ex, loco, *id.* to be gone, to go out, to retire.

Non hoc sic tibi abibit, *Ter.* you shall not escape thus.

Abi in malam crucem, *Ter.* go and hang yourself.

ABJUDICARE sibi libertatem, *Cic.* to shew himself unworthy of liberty. Se vitâ, *Plaut.* to part with life.

ABNUERE aliquid alicui, *Cic.* Alicui de re aliqua, *Sal.* to refuse him something.

ABROGARE legem or legi, *Liv.* the former more usual, to demand the repeal of a law.

ABSTINERE sese dedecore, animum à scelere, *Cic.* to abstain. Ignem ab æde, *Liv.* not to set fire to it. Ægrum à cibo, *Cels.*

Abstinerè jus belli ab aliquo, *Liv.* not to treat him with the full severity of the rights of war.

Abstinerè maledictis & à maledictis, *Cic.*

Abstinere irarum, *Hor.* Placidis bonis, *Ovid.*

Abstine isti hanc tu manum, *Plaut.*

ABSTRUDERE in fundo, in silvam, *Cic.* to hide.

ABUTI studiis, *id.* to make a wrong use of his studies. Operam abutitur, *Ter.* he loseth his labour.

ACCEDERE alicui proximè, *Cic.* *Virg.* Deo ad similitudinem, *Cic.* to resemble. Ad aliquem, *Cic.* to draw near

near him. Alicui ad aurem, *id.*

Quos accedam? *Sall. sup. ad. to whom shall I apply? Quas vento accesserit oras, Virg. sup. in. to what coast the winds will drive him.*

Accedit quod, *Cic. there is this besides; or simply, besides, moreover.*

ACCIDERE. Omnia enim secundissima nobis, adversissima illis accidisse, *id. to have happened.* Where we see that this verb is taken either for good or bad fortune.

ACCIPERE ab aliquo, *Ter. De aliquo, Cic. EX aliquo, Plaut. to receive or to learn from a person.*

Accipere in contumeliam, *Ter. to take in bad part.*

Acceptum plebi, *Cæs. Apud plebem, Plaut. In plebem, Tac. agreeable to the people.*

Acceptum, or in acceptum referre, *Cic. to be obliged; properly, it is to place to your account.*

ACQUIESCERE lecto, *Catul. to rest upon the bed. Alicui rei, Sen. to set one's heart upon a thing, to fix upon it.*

In tuo vultu acquiesco, *Cic. your presence gives me comfort.*

ADÆQUARE cum virtute fortunam, *id. to be no less successful than brave. Aliquem sibi, id. to render him equal to one's self.*

Judices adæquârunt, *id. the judges were divided.*

ADDICERE morti, *id. In servitutum, Liv. to condemn to.*

Addicere liberum, *Cic. to declare one free.*

Ni aves addixissent, *id. If the augural birds had not approved it by their signs. The contrary is ABDICERE.*

ADESSE omnibus pugnis, *id. to be present at every battle. Ad exercitum, Plaut. Ad portam, Cic. In causâ, in aliquo loco, ad tempus, id.*

Adesse alicui, *id. to favour him, to assist him with one's credit, or presence.*

ADHÆRERE castris, *Appul. In re aliquâ, Ovid. Ad rem aliquam, Plaut. In rem aliquam, Cic. to stick to, to adhere, or keep close to.*

ADHIBERE severitatem in aliquo, or in aliquem, *id. to use severity. Reverentiam adversûs, or erga aliquem, id.*

Adhibere vinum ægrotis, *id. to give them wine.*

ADIGERE jusjurandum, or aliquem jurejurando, or aliquem ad jusjurandum, *Liv. Per jusjurandum, Cæs. to oblige by oath.*

ADIRE aliquem, ad aliquem, in jus, *Cic. to go to see, to go, &c. Illa pericula adeuntur præliis, id. they run those risks in battle.*

ADJUNGERE aliquem alteri & ad amicitiam alterius, *id. to make him his friend. In societatem adjungere, Liv.*

ADMISCERE aliquid in aliud, *Plin. Alicui, or cum aliquo, Cic. to mingle with.*

Admisceri ad aliquod concilium, *id. to be admitted to it.*

ADMONERE, *See Monere.*

ADOLESCIT ætas, ratio, cupiditas, *id. Virg. grows, waxes strong.*

Adolescere ad aliquam ætatem, *Plin. Annos tersenos, Ovid. In partum, Colum. Adolescunt ignibus aræ, Virg. are covered with the fire of the sacrifices.*

Flammis adolere penates, *id.*

ADOPTARE sibi filium, *Cic. Aliquem pro filio, Plaut. to adopt him. Aliquem in divitias, Plin. to make him his heir. Aliquem ab aliquo, Cic. Se alicui ordini, Plin.*

ADSCRIBERE civitati, in civitatem, or in civitate, *Cic. to make him free of the city.*

ADVERSARI alicui, *id. Aliquem, Liv. Contra & adversûs aliquem, Plaut. to resist, to contradict.*

Ambitionem scriptoris adversari, *Tac. Adversari quomius aliquid fiat, Cic. to hinder.*

ADVERTERE, simply, *Ter. Animum, Liv. Animo, Plin. to give attention.*

Advertere urbi agmen, *Virg. to make it draw near, to make it take the road towards the city.*

Scythias adverteret oras, *Ovid. was arrived.*

Advertere in aliquem, *Tacit. to punish him.*

ADULARE. Pinnatâ caudâ nostrum adulat sanguinem, *Cic. Ex veteri poetâ.*

Si Dionysium non adulare, *Val. Max. from thence cometh ADULOR, passive. Cavendum est ne assentatoribus patefaciamus aures ne adulari nos sinamus, Cic. Tribuus militum adulatus erat, Val. Max.*

ADULARI deponent. Adulari aliquem, *Cic. Alicui, Qu. to flatter a person. The former is preferable even according to Quintilian.*

ÆMULARI alicui, *Cic. to bear envy to a person. Aliquem, id. to endeavour to surpass him.*

Æmulari instituta alicujus, *id. to equal, to surpass.*

Æmulari cum aliquo, *Liv. to rival a person.*

Invicem æmulari, *Quint. to rival one another.*

ÆSTIMARE aliquem, *Plaut. De aliquo, Cic. to esteem him.*

Æstimare magni, or magno, *id.*

Æstimare litem capitibus, *id. to judge*

a person deserving of death, or of banishment.

AGGREDI aliquem dictis, *Virg.* aliquem de re aliquâ, *Plaut.* to speak to him about something. Aliquid, *Cic.* to begin. Ad injuriam faciendam, *id.*

AGERE rem, or de re, *id.* aliquem, or partes alicujus, *id.* Cum populo, *id.* Lege or ex lege, *id.* to treat, to act, to do.

Agere se pro equite, *Suct.* to act as a knight. Agere gratias de re, in re, pro re, in res singulas, *Cic.* to thank.

AGITARE animo, *Liv.* Cum animo, *Sall.* Mente, *Sall.* In mente, *Cic.* Secum, *Ter.* to revolve a thing in one's mind.

ALLATRARE magnitudinem alicujus, *Liv.* to exclaim against.

Allatrant maria oram maritimam, *Plin.* to beat against.

Allatrare alicui has not the authority of pure writers. It is true that the following passage is quoted from the book *de Viris illust.* attributed to Pliny: *In Copitulum intempestâ nocte euati, canes allatruerant.* But besides that one might perhaps read *nocte eunte*, Vossius also observeth that the author of this book was not Pliny, but Sextus Aurelius Victor, who lived about two hundred years later, when the language was greatly corrupted.

ALLEGARE alicui, or ad aliquem, *Cic.* to send towards a person. Hominem alicui rei, *Plaut.* to send him to treat about something.

Allegare senem, *Ter.* to depute an old man.

AMBULARE pedibus, *Cic.* to walk. Foro transverso, *id.* to walk across the market. In jus, *id.* In litore, *id.*

Ambulat hoc caput per omnes leges, *Plin.* to occur every where.

Ambulare maria, *Cic.*

Ambulantur stadia bina, *Plin.*

From the last two examples it appeareth that this verb may be active, and that Quintilian, lib. 1. c. 5. had no reason to say that *ambulare viam* was a solecism, since at the most it is only a pleonasm, and every verb, as we have demonstrated in the Syntax, rule 14. p. 29. and in the Remarks, p. 98. may govern the accusative of a noun derived from itself, or of nearly the same signification.

ANGERE sese animi, *Plaut.* aliquem incommodis, *id.* Angit animum quotidiana cura, *Ter.*

ANGI animo, *Cic.* Re aliquâ, or de re, *id.* to be vexed.

ANHELARE scelus, *id.* to think of nothing but villainy.

Annis anhelat vapore, *Plin.* throws out vapours.

Verba inflata et anhelata, *Cic.* pronounced with great exertion of voice, and that put us out of breath.

ANIMADVERTO aliquid, *Ter.* I look at it and consider it. In aliquem, *Cic.* I punish.

ANNUERE cœptis, *Virg.* to favour. Victoriâ, *Virg.* to promise. Aliquos, *Cic.* to shew.

ANQUIRERE aliquid, *id.* to inform. Capitis, or de capite, *Liv.*

ANTECEDERE alteri, or alterum ætate, *Cic.* to surpass him in years.

ANTECELLO tibi hac re, *id.* Illum hac re, *id.* aliis in re aliquâ, *id.* Qui cæteris omnibus rebus his antecelluntur, *Ad Heren.*

ANTEIRE alicui, *Plaut.* Aliquem, *Sall.*

ANTESTARE alicui, or aliquem, *Gell.* to excel or surpass a person in something.

ANTEVENIRE alicui, *Plaut.* to go to meet him. Aliquem, *id.* to prevent him. Omnibus rebus, *id.* to surpass him in every thing. Nobilitatem, *Sall.* to surpass the nobility.

ANTEVERTERE alicui, *Ter.* to outstrip, to be beforehand with, to prevent.

Fannius id ipsum antevertit, *Cic.* Fannius was beforehand with me in that.

APPELLARE aliquem sapientem, *id.* to call him wise. Suo nomine, *id.* to call him by his name.

Appellare tribunos, *id.* Ad tribunos, *id.* to appeal to the tribunes.

Appellari pecuniâ, *Quint.* de pecuniâ, *Cic.* to be dunned.

Cæsar appellatus ab Æduis, *Cæs.* that is, the Ædus being come to beg his assistance. And this verb is very remarkable in this signification.

APPELLERE ad aliquem, *Cic.* to bring to land. Aliquem alicui loco, *id.*

Animum ad philosophiam, *id.* *Ter.* to apply.

APPELLERE classe in Italiam, *Virg.* appellere classem, *Cic.* ad villam nostram navis appellitur, *id.* is brought to land.

We say therefore *navis*, or *classis appellitur*, just as we say *navem*, or *classem appellere*, but not *navis* or *classis apputit*, says Schotus. Yet *navis oppulit* occurs in Suetonius' Life of Galba; which should not be imitated without great caution.

APPROPINQUARE portas, or ad portas, *Hirt.* Britannæ, *Cæs.* to approach.

ARDERE,

ARDERE, or FLAGRARE ODIO, are said actively for the hatred we bear to others, and passively for the hatred others bear to us. Examples hereof are very common.

Ardebat Sirius Indos, *Virg.* for Adurebat. Ardebat Alexim, *Virg.* was passionately fond of him.

Ardeo te videre, *Plin. Jun.* I am impatient to see you.

Ardere in arma, *Virg.* Avaritiâ, *Cic.* Amore, *id.*

ARRIDERE alicui, *Cic.* to smile at him, and to please him.

Arrident œdes, *Plaut.* do please me, do suit me. Plavius id arrisit, *Gell.* seemed to approve of that.

Arrideri, *Passive*, the contrary of Derideri, *Cic.*

ASPERGERE labem alicui, or dignitati alicujus, *id.* to blacken him, to speak ill of him.

Maculis vitam aspergere, *id.*

ASPIRARE in curiam, *id.* ad aliquem, *id.* to endeavour to reach to, or to obtain.

Aspirat primo fortuna labori, *Virg.* favoureth.

Vento aspirat eunti, *Virg. Æn.* 5.

Et medicis fenestellis Aquilonibus aspirentur, *Colum.* for inspirentur.

ASSENTIRE or IRI alicui, simply, or else alicui aliquid, or de re aliquâ, or in re aliquâ, to grant something to a person. Instances hereof occur frequently.

But this verb ought not to be confounded with CONSENTIO, which signifieth rather the agreement of the will, whereas ASSENTIO is to submit or to agree to another's judgment.

ASSERVARE in carcerem, *Liv.* Domi suæ, *Cic.* to keep.

ASSUEFACERE and ASSUESCERE, ad aliquid, or in aliquo, are not Latin, says Schotus. I own they occur but seldom; yet the latter is in Quintilian.

But Schotus was still more mistaken, when he fancied that this verb could be joined with the ablative only, *Assuescere aliquâ re*. Whereas its proper construction is to put a dative, as Robert Stephen observeth. For which reason Muretus and the best writers of *varia lectiones*, have restored the dative wherever the ablative was put before, as in the 2. *Catil.* Assuefactus frigori & fami & siti & vigiliis perferendis, *inured to*.

There are even some passages where this government cannot be at all doubt-

ed of, *Caritas soli, cui longo tempore assuescitur, Liv.* So that if there be sometimes an ablative used on this occasion, it cannot be any other than the ablative of the manner.

ASSERERE aliquid, *Cic.* to affirm it. Aliquem manu, *Liv.* to set him at liberty. In libertatem, *Id.* Asserere se, *Ovid.* to assert or recover his liberty. Aliquem cælo, *Ovid.* to canonize. A mortalitate, *Plin. Jun.* Sibi aliquid, *Plin.* Se studiis, *Plin.*

ASTARE in conspectu, *Cic.* to present himself. In tumulum, *id.* to be near.

Astitit mihi contrâ, *Plaut.* he opposed me strongly.

ASSURGERE ex morbo, *Liv.* to recover from sickness. Alicui, *Cic.* to rise up to one, to do him reverence. In arborem, *Plin.* to grow up to a tree.

Assurgi, *Passive, Cic.* to be done reverence to.

ATTENDERE aliquem, *id.* to listen to him. Primum versum legis, *id.* to consider it. Animum, or animum ad aliquid, *id.* to apply one's self. Alicui rei, *id.* to take notice of it.

ATTINERE aliquem, *Tac.* to retain one. Ad aliquid, or ad aliquem, *Cic.* to concern him, to belong to him. Nunc jam cultros attinet, *Plaut.* he has them already.

Attineri studiis, *Tac.* to be fond of study.

AUSCULTARE alicui, *Plaut. Cic.* to obey him. Aliquem, *Plaut.* to listen to him.

B.

BELLARE alicui, *Stat.* Cum aliquo, *Cic.* to fight against him.

Take notice that all verbs of fighting, quarrelling, resisting, contesting, and the like, are more elegantly joined with the preposition *cum* and its ablative, than with the dative.

C.

CADERE altè, or ab alto, *Cic.* In plano, *Ovid.* In terram, *Lucr.* In unius potestatem, *Cic.* to fall.

Cadere formulâ, *Quint.* to be cast in law, to lose the suit.

Non cadit in virum bonum mentiri, *Cic.* an honest man is incapable of telling a lie.

Nihil est quod in ejusmodi mulierem non cadere videatur, *id.* there is nothing but what suits her very well.

Honestâ et jucundâ ceciderunt mihi à te, *id.* happened to me on your part.

CÆLARE argentum argento, & in argento, *Cic.* to chase or emboss.

Cælare flumina et bestias in vasis, *Ovid.*

Ovid. Opus cælatum novem musis,
Hor. where the whole force of human art
and industry hath been exerted.

CALERE. Thure caleat aræ, *Virg.*
Aures nostræ caleat illius criminibus,
Cic. our ears ring with.

Cùm caleatur maximè. *Plaut.* sup.
Calor. For then it is passive, whence
we may infer that it has also its active.
For which reason Sanctius maintaineth
that we may say, Calere rem aliquam,
or re aliquâ, to have a passion for a
thing. And it is in this sense, accord-
ing to him, that we say, Illius sensum
pulchrè calleo, *Ter.* I know him well.
Calere jura, *Cic.* to know.

I am not ignorant that all the dic-
tionaries make a distinction between
these two verbs, *caleo* and *calleo*, and
that Cicero seems to derive the latter
from *callum*. But one would think that
callum rather comes from *calvo*, since a
callosity proceeds from action often re-
peated, which first engenders heat, and
afterwards the hardness of skin. And
indeed, *callere ad suum questum*, in
Plautus, seems rather to imply a particu-
lar attention and warmth of the
mind, than an inveterate habit or
custom.

CANERE aliquem, *Cic.* Super ali-
quo, *id.* to sing the praises of a person.
Sibi intus canere, *id.* to care for no body
but himself, to praise himself.

CARERE commodis, *id.* not to have the
conveniencies.

Præterquam tui carendum quod erat,
Ter.

In quod amo, careo, *Plaut.*

Caruit te f. bris, *Plaut.* the fever did
not seize y u.

CAVERE aliquid, *Cic.* *Hor.* to avoid,
to take care of. Alicui, *Cic.* to watch
over his preservation. Ab aliquo, *id.*
to guard against him. Malo, for à malo,
Peiron. De verbis alicujus, *Plaut.* Ca-
vere obsidibus de pecuniâ, *Cæs.* to give
security by hostages. Sibi obsidibus ab
aliquo, *id.* to take security by hostages.

Quod nihil de iis Augustus testa-
mento cavisset, *Suet.*

We say Cavere aliquo, or per ali-
quem, *Cic.* to take bail or security of a
person.

Cætera quæ quidem provideri pote-
runt, cavebuntur, *id.*

CEDERE locum, *Stat.* Loco, *Cic.*
Cæs. to quit. Ad locum, *Liv.* to go
thither. E vitâ, *Cic.* to die. Exitio,
Ovid. to turn out to one's destruction.
In proverbium, to become a proverb.

Intra finem juris, *Liv.* to abide within
the limits of his right.

Cedere alicui, *Virg.* to comply with a
person.

Cessit mihi, *id.* it has happened to me.

Honori non cedere, *Virg.* to deserve
no less honour than is done us.

Hæreditas alicui cedit, *Virg.* remains
to him.

Pro pulmentario cedit, *Colum.* is taken
for nourishment.

Cedit dies, *Up* when the day of pay-
ment begins to draw near.

CELARE. See the Syntax, rule 24,
p. 43.

CERTARE laudibus alicujus, *Virg.* to
oppose his greatness. Cum aliquo, *Cic.*
to fight. Bello de re aliquâ, *Liv.*
Secum, *Cic.* to endeavour to surpass
him.

Certat vincere, *Virg.* he strives to
overcome.

Certare aliquid, *Hor.* to strive to do a
thing.

Si res certabitur, *Hor.* if the thing
comes to be disputed.

The latter examples shew that this is
really an active verb, and therefore Re-
gius had no reason to find fault with
Ovid for saying

Certatam hite Deorum Ambraciam.

CIRCUNDARE oppidum castris, *Cæs.*

Oppido mœnia, to surround or invest.

COGITARE animo, *id.* In animo,
Ter. Cum animo, *Plaut.* Secum, *Ter.*
to think.

Aliquid, or de re aliquâ, *Cic.*

COIRE in unum, *Virg.* to assemble
together. Societatem cum aliquo, *Cic.*
to make an alliance.

Societas coitur, *id.*

Immixta placidis coeunt, *Hor.* are
mixed with.

Milites coeunt inter se, *Cæs.* to join
battle, to rally.

COLLOQUI alicui & aliquem, *Plaut.*
Cum aliquo, *Cic.* to speak.

Inter se colloqui, *Cic.* *Cæs.* to con-
verse with one another.

COMMITTERE se alicui, *Cic.* Se in
fidem alicujus, *Ter.* to put one's self un-
der his protection. Aliquem cum alio,
Mart. Inter se omnes, *Suet.* to set them
all together by the ears. Lacum mari,
Plin. to join it.

COMMODARE aurum, *Cic.* to lend gold.
Alicui, simply, or se alicui, *id.* to assist
him. In rebus alicui, *id.* De loco
alicui, *id.*

COMPLERE armato milite, *Virg.* Com-
pletus mercatorum carcer, *Cic.*

COMPONERE aliquid alicui, or cum aliquo, *Virg. to compare, to confront, to join together.*

Componere se ad exemplum, *Quint. to conform to example.*

CONCEDERE, *Plaut. to die. Petitioni alicujus, Cic. to condescend, to grant. De jure suo, id. Injurias reipub. id.*

Concedere in aliquem locum, &c. See Cedere.

CONCILIARE aliquem, *Cic. Ad alterum, Plaut. Homines inter se, Cic. Animos aliquorum ad benevolentiam erga alios, id. Conjunctionem cum aliquo, id. Pacem ab aliquo, Plaut. for cum aliquo.*

CONCLUDERE se in cellam, *Ter. In caveâ, Plaut. to shut one's self up. Res multas in unum, Ter. to put them together.*

CONCURRERE cum aliquo, *Sil. Alicui, Virg. to fight. See Bellare here above.*

CONDEMNARE crimine, criminis, or de crimine, *Cic. to condemn for. Omnes de consilii sententiâ, id. with the opinion of the whole council.*

Condemnare alicui, *Ulp.*

CONDERE in sepulchro, *Cic. Humo et in humo, Ovid. to bury. In furnum, Plaut. to put into the oven. Mœnia, Virg. to build.*

CONDICERE cœnam alicui. *Suet. Ad cœnam aliquem, Plaut. to invite to supper.*

Condicere alicui, *simply, Cic. to promise to sup with him.*

CONDUCERE virgines in unum locum, *id. to bring them together. Aliquem, Plaut. to hire him to do something. De censoribus, Cic. to take a lease of the censors.*

Conducit hoc tuæ laudi, *id. is conducive to. In rem, Plaut. Ad rem aliquam, Cic.*

CONFERRE tributa, *id. to pay. Novissima primis, id. to compare. Se in or ad urbem, id. to go to town. Omne studium ad rem aliquam, id. to apply one's self entirely to it. Crimen in aliquem, id. to throw the blame upon him. Seria cum aliquo, Ovid. to confrr. Capita, Cic. to have a private meeting, to speak tête-à-tête.*

Pestem hominibus conferunt, *Colum. do give them the plague.*

Neminem cum illo conferendum pietate puto, *Cic. Conferunt ad temperandos calores, Colum. contribute to. Hæc oratori futuro conferunt, Quint. are of service.*

CONFIDERE virtuti, *Cæs. to confide in his strength. Animo et spe, id. In aliquo, Hirt. Aliquâ re. Multum natura loci confidebant, Cæs.*

Confiteri crimen, *Cæs. to confess. De maleficio, id. to acknowledge it. Ut de me confitear, id. to speak ingenuously of what regards me.*

CONFLICTARE & RI. Conflictati tempestatibus & sentinæ vitii, *Cæs. incommoed to the highest degree, &c.*

Qui cum ingenuis conflictatur ejusmodi, *Ter. who haunts, who converses.*

Rempublicam conflictare, *Tac. to afflict.*

CONGERERE titulos alicui, *Sen. to load him with titles. Crimen in aliquem, Cic.*

CONGREDI alicui, *Cæs. Aliquem, Plaut. to draw near him. Cum hoste & contra hostem, Cic. to attack him.*

CONGRUERE. Congruunt literæ literis aliorum, *id. do agree.*

Congruunt inter se, *Ter. agree together. Congruit sermo tibi cum illâ, Plaut.*

CONJUNGERE. Conjuncta virtuti fortuna, *Cic. joined.*

Conjuncta & sociata cum alterâ, *id. Conjuncta mihi cura de rep. cum illo, id.*

Conjungi hospitio & amicitia, *id. to be joined by the ties of hospitality and friendship.*

CONQUERI rem aliquam, or de re aliquâ, *id. Ob rem aliquam, Suet. to complain. Cum aliquo, Cic. Pro aliquo, id.*

CONQUIESCERE à re aliquâ, *id. to leave off, to be respited. In re aliquâ, id. to take a delight in it.*

Hieme bella conquiescunt, *id. do cease. Nisi perfectâ re, de me non conquiesisti, id.*

CONSCENDERE navem, *id. in navem, Lent. Cic. to embark.*

CONSENTIRE sibi or secum, *id. to be consistent with one's self. Alicui, or cum aliquo, id. to agree with him. Aliquid or de aliquo, or ad aliquid, id. to agree about something. In aliquem, Ulp. to agree to take him for an arbitrator.*

In eum omnes illud consentiant elo-gium, *Cic. they agree with one voice to bestow this encomium on him.*

Astrum nostrum consentit incredibili modo, *Hor.*

CONSEQUI aliquem itinere, vel in itinere, *Cic. to overtake him.*

Aliquid consequi, *id. to obtain it, to gain his end.*

CONSERERE manum or manu cum hoste,

hoste, *id. the former more usual, to fight hand to hand, to come to handy strokes.*
 Diem nocti, *Ovid. to join night with day upon an affair.* Artes belli inter se, *Liv. Baccho aliquem locum, Virg. to plant vines.*

CONSIDERE aliquo loco, *vel in aliquo loco, Cic. to stop there.*

CONSTARE per ipsum, *id. to depend only upon himself.* Sibi, *Cic. Hor. to be consistent with himself.* Ex multis, *Cic. to be compounded of.*

Agri constant campis & vineis, *Plin. consist of fields and vineyards.*

Constat gratis tibi navis, *Cic. costs you nothing.* Auri ratio, *id. the sum is entire.*

Non constat ei color neque vultus, *Liv. his colour and countenance changes.*

Mente vix constat, *Cic. he is hardly in his senses.*

Hoc constat, or constat inter omnes, *id. it is beyond all doubt.*

Constat hac de re, *Quint. Plin.*

Constat hoc mihi tecum, *Ad Heren.*

CONSUESCERE alicui, *Ter. Cum aliquo, Plaut. to frequent his company.*

Consuescere pronuntiare, *Cic. to accustom one's self to.* Aded in teneris consuescere multum est, *Virg. Plastro & aratro juvenum consuescere, Colum. Omnia pericula à pueritiâ consueta habeo, Sall.*

CONSULERE boni, *Quint. Plaut. to take in good part.* Alicui, *Cic. to do him service.* Aliquem, *id. to ask counsel.* Consuli quidem te à Cæsare scribis, sed ego tibi ab illo consuli malle, *id. but to signify, I give you counsel or advice, we soy rather, Autor tibi sum.*

Consulo te hanc rem, or de hac re, *id.*

Consulo in te, *Ter. I am contriving something for you, or against you.*

Consulere in commune, *Ter. to consult the public good.*

CONTENDERE alicui, *Hor. Cum aliquo, Cic. Contra aliquem, id. to dispute, to maintain a thing against another.*

Contendere aliquid ab aliquo, *id.*

Contendere animum, *Ovid. Animo, Cic. to bend one's mind.* Cursum, *Virg. Plant. to run swiftly.* In aliquem locum, *Cic. to make all expedition to a place.*

Contendere rem cum aliâ re, *id. Alicui rei, Hor. to compare it.*

CONTINGERE se inter se, or inter sese, *Plaut. Colum. to touch one another, to be allied.*

Atque in magnis ingenis id plerumque contigit, *Cic. hath often happened.*

Contigit mihi, *id. it has happened to me.*

Contingit mihi, *id. it relates to me, it belongs to me.*

Contingere funem, *Virg. to touch.*

CONVENIRE cum aliquo, *Cic. to agree very well with a person.* Sibi, *id. to preserve always an evenness of temper.* Ad aliquem, *id. to go to meet one.* Aliquem, *Plaut. to talk with him.* In jus, *Plaut. to sue him.*

Convenit inter utrumque, *Cic. they are both agreed.* Mihi cum illo, *id. I am of his opinion.* Ad eum hæc contumelia, *id. concerns him.*

Aliam ætatem aliud factum, *Plaut. becomes better.*

Hæc fratri mecum non conveniunt, *Ter. does not agree with me in this.*

De hoc parum convenit, *Quint. they are not well agreed about this.*

Hoc maledictum in illam ætatem non convenit, *Cic. does not suit or become.*

CUPERE alicui, *Cic. Cæs. Alicujus causâ, Cic. to favour him.*

Aliquem, *Ter. Cic. to seek and desire his company.*

Cupit te videre, *Plaut. Te conventum, id.*

D.

DAMNARE sceleris, or nomine sceleris aliquem, *Cic. De vi, de majestate, id. to condemn.* Ad pœnam in opus, in metallum, *Plin. Jun.*

DARE literas alicui, *Cic. to give or to put them into his hands.*

Litteras ad aliquem, *id. to send or direct letters to him.* Se fugæ & in fugam, *id. to run away.* Se ad lenitatem, *id. to be extremely mild.* Gemitum & se gemitui, *Cic. Virg. to moan.* Operam, et operam alicui rei, in rem aliquam, ad rem aliquam faciendam, *Cic. to be employed about a thing.* Mandata alicui, *id. Aliquid in mandatis, Plaut. to give in charge.* Se in viam, *Cic. In manum & in manu, Ter. Cic.*

Dederat comas diffundere ventis, *Virg. loose was her hair, and wanted in the wind.* Dare manum alicui, *Plaut. to shake hands.*

Dare manus, *Cic. to give up, to yield.* Cibo dare, *Plin. to give to eat.* Dare vitio, *Cic. to blame.*

Da Tityre nobis, *Virg. tell us.*

Dare oblivioni, *Lic. to forget.* The contrary is MANDARE MEMORIÆ, *Cic. to transmit to posterity, to commit to memory, to retain, to learn by heart.* But OBLIVIONI MANDARE, which several moderns make use of, is not Latin, for it cannot be found in any good writer.

DEBERE

DEBERE amorem et omnia in aliquem, *id. tibi debemus, id. we are indebted to you.*

Tibi video hoc non posse deberi, *id.*

DECEDERE alicui, *to give way to him, Plaut. to shun one's company, Cæs.*

Decedere, *Cic. (sup. è vitâ) to die.*

De suo jure, or jure suo, *id. to relinquish his right.*

De summa nihil decedet, *Ter. the sum shall be untouched.*

DECERNERE aliquid, or de re aliquâ, *Cic. to ordain, to decree. Armis, id. to fight. Pugnâ, Liv. Pugnâ, Val. Max. Suo capite, Cic. to expose one's self to danger.*

DECERE, see the Syntax, rule 15.

DECIDERE (from cado) à spe, or de spe, *Liv. Spe, Ter. to fall from. In laqueos, Ovid, to fall into.*

DECIDERE (from cædo) caput, *Vellei. to behead. Quæstionem, Papin. to decide. Damnum, Ulp. to determine. Cum aliquo, Cic. to transact. De aliquo negotio, id. Prælio cum aliquo, id. to decide a dispute by the sword.*

Pro se, *id. Pro libertate, Sen. to compound for its liberty.*

Decidere jugera singula ternis medimnis, *Cic. to tax them at three minæ.*

Decisa negotia, *Hor. finished, put an end to.*

DECLINARE loco, à loco, or de loco, *Cic. to turn from. Se extra viam, Plaut. Ictum, Liv. to avoid the blow. Agmen aliquo, Liv. to remove his camp. Nomina & verba, Quint. to decline and conjugate.*

DEDERE se hostibus, *Cæs. In ditionem & arbitrium hostium, Plaut. to surrender himself. Aliquem in pistrinum, Ter. to condemn him to hard labour.*

Ad scribendum se dedere, *Cic. to apply himself entirely. Deditâ operâ, id. on purpose.*

DEFERRE studium suum et laborem ad aliquem, *id. to offer one's service to him. Opes ad aliquod negotium deferre alicui, id. Deferre aliquid in beneficii loco, id. to present a thing to a person in order to oblige him. In beneficii delatus, id. one that has a pension from the state.*

Deferre aliquem, *id. to inform against him.*

DEFENDERE aliquem contra iniquos, *id. Aliquem ab injuriâ, id. Injuriam alicujus, id. to avenge the wrong done to him. Injuriam alicui, Plaut. to take care that no harm is done him.*

Defendere & obsistere injuriæ, *Cic.*

Defendere ac propulsare injuriam, *id.*

Defendere civem à periculo, *id. Myrtos à frigore, Virg. to preserve them. Æstatem capellis, Hor. Solstitium pectori, Virg. to shelter them from the heat.*

DEFICERE ab aliquo, *Cic. Liv. to desert his party. Animo vel animis, Cic. Animum, Varr. to lose courage.*

Dies & latera & vox me deficiunt, *Cic. begin to fail me.*

Deficiunt mihi tela, *Cæs. do fail me.*

Animus si te non deficit æquus, *Hor. has not left you.*

Si memoria deficitur, *Col. if it comes to fail you.*

Deficio à te ad hunc, *Suet. I leave you to go to him.*

Mulier abundat audaciâ; consilio et ratione deficitur, *Cic.*

Deficiorque prudens artis, ab arte meâ, *Ovid.*

DEFIGERE oculos in rem aliquam, *Cic. Mentem in aliquo, id. to fix one's mind on a thing.*

Defigere furta alicujus in oculis populi, *id. to expose them.*

DEFINIRE aliquid alicui, *id. to shew him, or to lay down to him. Imperium terminis, id. to limit. Magnitudinem alicujus rei, id. to define, or mention precisely.*

Certus & definitus locus, *id. a particular and determined place.*

DEFLECTERE iter, *Lucan. Ex itinere, Pin. Cic. to turn out of one's road.*

Declinare proposito & deflectere sententiam, *id.*

Annos in alium cursum deflectere, *id. to turn or divert their bed.*

DEGENERARE à gravitate paternâ, *id. to degenerate.*

A familiâ superbissimâ, *Liv. to degenerate, to be unlike.*

In feritatem, *Plin.*

Hoc animos degenerat, *Colum. enervates, weakens.*

DELINQUERE aliquid & in aliquâ re, *Cic. In aliquam, Ovid. to fail, to do wrong.*

DEPELLERE loco, *Cæs. De loco, Cic. to drive away.*

Suspicionem à se, *id. to remove.*

DEPERIRE aliquem, or aliquem amore, *Plaut. Amore alicujus, Liv. to be passionately in love with.*

Naves deperierunt, *Cæs. are lost.*

DEFLORARE vitam, *Cic. to deplore, or bewail.*

De suis miseris, *id. to lament.*

DEPONERE in gremio, *Plin. Cic. Stratis, Ovid. Sub ramis, Virg. In terram, Colum. In silvas, Cæs. to put in, upon, or under something.*

Deponere

Deponere ædificationem, *Cic. to lay aside the design of building.*

Ærum, *id. to despair of a sick person.*

Aliquid, *Virg. to pledge or pawn, to stake.*

Deponere aliquid in alicujus fide, *Cic. In fidem, Liv. Apud fidem, Trujan. Plin. to entrust him with.*

DEPRECARI aliquid ab altero, *Cic. to ask him for a thing. Aliquem pro re aliquâ, id. Alicui ne vapulet, Plaut. to intercede for him.*

Calamitatem abs se, *Cic. to avert and keep off by prayer.*

DEROGARE fidem alicui, or de fide alicujus, *id.*

Sibi derogare, *id. to derogate from himself.*

DESINERE artem, *id. to quit a profession.*

DESISTERE à sententiâ, or de sententiâ, *id. to cease, to desist.*

DESPERARE salutem, salutem, or de salute, *id. to despair of. Ab aliquo, id. to have no further expectation from him. Sibi, Cæs. De se, Plaut. Cic. to abandon one's self to despair.*

Non despero ista esse vera, *Cic. Sive restituimur, sive desperamur, in the passive, id.*

DESPPONERE filiam alicui, *id. to promise in marriage. Sibi domum alicujus, id. to promise it to one's self, to be sure of it.*

Despondere animis, *Liv. to think one's self secure of. Animum, id. to fall into despair.*

DETRAHERE alicui, *Ovid. De aliquo, Cic. to backbite. Aliquid alteri, id. to lessen or abate. Laudem, or de laudibus, id. to diminish his reputation. In judicium, id. to sue one at law.*

DETURBARI spe, de spe, vel ex spe, *Cic. to fall from his hopes.*

DIFFERRE famam aliquam alicui, *Plaut. to spread a report. Rumorem, Ter. Aliquid rumoribus, Tac.*

Differre aliquem, *to put him off, and make him wait, Mart. to tease and vex him, Ter. Rationem sperat invenisse se qui differat te, Ter.*

Differri doloribus, *Tac. to feel violent pains. Amore, cupiditate, lætitiâ, &c. Plaut. to be transported with.*

Differre vestitu ab aliquo, *Cic. In candore, Plin. Differt ab hoc, Cic. Huic, Hor.*

Differunt inter se, *Cic.*

Ad aliquod tempus aliquid differre, *id. In annum, Hor. to defer, to put off.*

DIMICARE de re, *Cic. Pro re, Plin. to fight, to dispute about or for a thing.*

Dimicant inter se, *Plin.*

Dimicandum omni ratione, ut, &c. *Cic. we must use all our endeavours to obtain it.*

DISCEPTARE aliquid justè, *Cic. to judge, to decide, to dispute. Damni, Callistr. Eodem foro, Plaut. to come and plead in the same court.*

Disceptant inter se de negotiis, *Sall.*

DISCREPARE rei alicui, *Hor. A re aliquâ, Cic. the latter more usual, to vary, to disagree. Sibi, id. not to be always one's self. In re aliquâ, id. in something.*

Discrepant inter se, *id.*

DISCRUCIOR animi, *Plaut. animo & animum, from Diomedes, who gives no authority for it.*

DISPUTARE aliquid & de aliquo, *Plaut. Cic. Circa aliquid, Quint. to treat about something. Multa disputat quamobrem is qui torqueatur, beatus esse non possit, Cic.*

DISSENTIRE de veritate ab aliquo, *id. In re aliquâ ab altero, id. Cum aliquo de re aliquâ, id. Alicui opinioni, Quint. Colum. to disagree about.*

Ne orationi vita dissentiat, *Sen.*

Dissentiunt inter se, *Cic.*

DISSIDERE capitali odio ab aliquo, *id. to hate him mortally. Dissidere à seipso, secumque discordare, id.*

Inter se dissident & discordant, *id.*

Si toga dissidet impar, *Hor. if it be of different length, or uneven.*

DIVIDERE nummos viris, *Cic. In viros, Plaut. to distribute, to divide. Factum cum aliquo, Plaut.*

Dividere sententiam, *Cic. to ask to divide the judge's opinion, in order to follow one part, without being obliged to follow the other.*

DOCERE de re aliquâ, *Cic. to give advice of it. Rem aliquam aliquem, Ter. to teach it him.*

DOLERE ab animo, ex animo, *Plaut. Successu alicujus, Ovid. Dolere alicujus, Virg. to be deeply afflicted.*

Dolet mihi cor, *Plaut. Hoc cordi meo, id. Caput à sole, id.*

Doleo me, *Plaut. Vicem alterius, Cic. Casum aliorum, Cic. Propter aliquem, Quint. De aliquo, Ovid.*

DONARE aliquem re, vel rem alicui, *Cic. to make him a present of a thing.*

DUBITARE de fide alicujus, *Ad Herenn. t. d'ubt of his fidelity.*

Hæc dum dubitas, *Ter. while you are considering.*

DOMINARI alicui, *Cic. in aliquem, Ovid. In re aliquâ, Sall. Cic. Inter aliquos, Cæs. to domineer.*

Omne

Omne pecus indomitum curari ac dominari potest, *Nigid. may be tamed.*

O domus antiqua, heu quam dispari dominare domino, *Cic. 1. Off. ex veteri poetâ.*

DUCERE agmen, *id. to lead.* Sibi alapam gravem, *Phæd. to give one's self a box on the ear.* Ilia, *Hor. to be broken winded, to be out of breath.* Æra, *Hor. to cast in brass.* Aliquem ex ære, *Plin. Rationem salutis, Cic. to have a regard.* Versum, *Ovid. to write verses.* Uxorem, *Cic. to marry.* Usuras, *id. to continue the payment of usury.*

Ducere laudi, *Ter. to esteem it an honour.* In gloriâ, *Plin.* In hostium numero, *Cic. Infra se, id. to esteem beneath one.* Pro nihilo, *id.*

Duci despiciatui, *id. to be despised.*

E.

EFFERRE pedem domo vel portâ, *Cic. to go abroad.* Pedem aliquo, *id. to go some where.* De nave in terram, *id. to unload.*

Efferre laudibus, *id. to extol greatly.*

Efferre fruges, *id. to bear fruit.*

Efferri funere & cum funere, *id. Pedibus, Plin. to be interred.*

Efferri studia in re aliquâ, *Cic. to have a strong passion for.*

Efferri in amorem, *Plin. to be beloved.*

EGERE consilii et consilio, *Cic. to have need.*

Egere multa, *active, Censorinus apud Gellium.* Hence Plautus useth *egetur* in the passive. And hereby Sanctius sheweth that one may elegantly say, *Turpem egere egestatem.*

Nihil indigere, *Varr. See INDIGEO.*

EGREDI ab aliquo, *Ter. to go out of a person's house.* Ex provinciâ, *Cic. Extra fines & terminos, id. Urbe, id. Officio, id. A proposito, id.*

Elabi de, è, ex manibus, *id. to slip away.* Inter tela et gladios, *Liv. to escape.* Pugnam aut vincula, *Tac.*

Paulatim elapsus Bacchidi, *Ter. weaning himself of her by degrees.*

ELABORARE in literis, *Cic. In aliquo, Quint.* Aliquid, *Plin.* Orationem eamque instruere, *Cic. Ad judicium alterius, id. to endeavour to please him, and to merit his approbation.*

EMERGERE ex malis, *Cic. Ter. Incommodâ valetudine, Cic. Extra terram, Plin. Super terram, Colum. to rise out of.*

Se vel sese emergere, *Colum.*

VOL. II.

Unde emergi non potest, *Ter.*

EMINERE inter omnes, *Cic. In novo populo, Liv. to appear on high, to be conspicuous.*

Eminebat ex ore crudelitas, *Cic. In voce sceleris atrocitas, Curt.*

Moles aquam eminebat, *Curt. appeared above the water.*

EMUNGERE aliquem argento, *Ter. to cheat one of his money.* Alicui oculos, *Plaut. to pluck out his eyes.*

ENUNTIARE consilia amicorum adversariis, *Cic. Apud homines quod tacitum erat, id. to divulge.*

ERIPERE à morte aliquem, *id. to save him from dying.* Morti aliquem, *Virg. Mortem alicui, Sen. Ex periculo aliquem, Cic.*

ERUBESCERE in re aliquâ, *id. Ora alicujus, id. to blush to be in his presence.* Preces, *Clud. Loqui, Cic. Fortunæ, 2. Curt. to be ashamed of his condition of life.*

Epistola non erubescit, *Cic. does not blush.*

Genis erubuit, *Ovid.*

Malis alterius erubescere, *Ovid, to blush at another's misfortunes.*

ERUMPERE ex tenebris, *Cic. In aliquam regionem, id. In hoc tempus, id. In actum, id. In effectum, Quint. Portis, Virg. Per castra, Plin.*

Loco aliquo, *Cæs. Subito clamore, Virg.*

Erumpunt sese radii, *Virg. Sese portis foras, Cæs. Stomachum in aliquem, Cic. Gaudium, Ter.*

Vereor ne isthæc fortitudo in nervum erumpat denique, *Ter. lest you bend the bow so as to endanger the string.*

EVADERE manus alicujus, *Virg. E manibus, Liv. Pugnâ, Virg. to make his escape.* Omnem viam, *Virg. Ante oculos, Virg. to come before one.* Ad summi fastigia tecti, *Virg. to climb.*

In aliquod magnum malum, *Ter. to become very destructive.*

EXARDERE & -ESCERE irâ, indignatione, *Liv. In iras, Mart. to be inflamed.*

Dolor exarsit imis ossibus, *Virg.*

Exarsit in id quod nunquam viderat, *Cic. Exarsere ignes animo, Virg.*

EXCELLERE super alios, *Liv. Longè aliis, Cic. Inter alios, id.*

Præter ceteros, *id. to excel, to surpass.*

EXCUSARE se alicui & apud aliquem, *id. to excuse himself.* Valetudinem alicui, *to allege his indisposition as an excuse.*

— Ille Philippo

Excusare laborem & mercenaria vin-
cla, *Hor.*

Excusare se de re aliquâ, *Cæs.*

EXIGERE aliquem è civitate, *Cic. to drive him out. Honoribus, Plin. to deprive him of honours. Aliquid acerbius, Cic. to demand it with menaces. Columnas ad perpendicularum, id. to try with the plummet whether they be straight. Ævum in sylvis, Virg. vitam cum aliquo, id. to pass his life. Ensem per medium juvenem, Virg. to run him through the body.*

Sues pastum, *Varr. to drive.*

Exigere de re aliquâ, *Plin. Jun. to dispute about a thing, to discuss it.*

EXIMERE è vinculis, *Cic. Vinculis, Plaut. Metu, id. to deliver. In libertatem, Liv. to set at liberty. Aliquid de dolio, Cic. to draw out.*

Eximere diem, *id. to waste the time.*

Eximi noxæ, *Liv. to be discharged or forgiven.*

EXORARE, expetere et exposcere aliquem Deos et à Diis, *Cic. & alii, to ask. See the 24th rule, p. 43.*

EXPECTARE alicujus adventum in aliquem locum & in aliquo loco, *Cæs. to wait for a person's arrival at a place.*

EXPELLERE, expedire, ejicere, exterminare, extrudere, extorbare, urbe, *vel ex urbe, Cic. to drive out, to put out.*

EXPLERE aliquem, *Cic. Ter. Animum alicujus, Liv. Animum alicui, Ter. to content, to satisfy him.*

EXPLICARE rem aliquam, *vel de re aliquâ, Cic. to explain something.*

EXPOSTULARE cum altero injuriam, *id. De injuriâ, Ter. to expostulate.*

EXPRIMERE vocem alicujus, *Cæs. to make him speak. Risum alicui, Plin. Jun. Pecuniam ab aliquo, Cic.*

Exprimere effigiem, *id. to draw to the life. Verbum verbo, de verbo, è verbo, exprimere, id. to translate word for word.*

Exprimere ad verbum de Græcis, *id. Vini Græcorum poetarum, id.*

EXPROBARE vitia adversariis vel in adversarius, *id. to reproach.*

EXUERE jugum & se jugo, *Liv. to shake off the yoke. Vestem alicui, Sen. to strip him. Hominem ex homine, Cic. to divest one's self of all humanity.*

EXULARE Romæ, *id. to live in exile at Rome. Domo, Ter. to be banished from home.*

A patriâ, *Plaut.*

Per externas profugus pater ex-
ulat oras, *Ovid.*

Respubl. discessu alicujus exulat, *Cic. Exulatum abiit res patris, Plaut.*

F.

FACERE ab aliquo, *Cic. Cum aliquo, id. to be on his side. Bona alicui et in aliquem, Plaut. to do good.*

Consilio alicujus, *or de consilio, Plin. Cic. with his advice.*

Cùm pro populo fieret, *id. as they were offering sacrifice for the people.*

Flocci non facere, *id. Floccum facere, Plaut. not to value a rush.*

Facis ex tuâ dignitate, *Cic. you act up to your dignity.*

Hoc facit ad difficultatem urinæ, *Plin. is a remedy against the strangury. Non facere ad Coreensem pulverem, Quintil.*

But *facere alicui rei*, signifying *to serve for that use, or to be profitable*, is not good Latin. Some however have attempted to defend it by this passage of Pliny, book 23. chap. 1. *Mustum capitis doloribus facit.* Which is repugnant not only to the rules of physic, but to the purity of the Latin tongue. Therefore the manuscript copies, and all the best editions, have *Capitis dolores facit*, causeth headaches, and not, is good against headaches.

Facite hoc meum consilium, legiones novas non improbare, *Cic. suppose that. Non faciam ut enumerem miseras omnes in quas incidi, id.*

Facere is likewise put with the accusative an infinite number of ways, as

Nos magnum fecissemus, *id. we should have struck a great blow.*

Facere gratiam alicui, *Liv. to shew him favour. Facere posam, Plaut.*

Facere stipendium, *Liv. to serve a campaign, or to follow the army.*

Facere nomina, *Cic. to borrow money.*

Facere rebellionem, *Cæs. to raise a rebellion. And the like.*

FASTIDIRE aliquem, *Cic. Virg. Hor.*

Alicujus, *Plaut. to despise him.*

A me fastidit amari, *Ovid.*

FATERI scelus et de scelere, *Cic. Hor. to confess, to acknowledge.*

FOENERARI aliquid alicui, *Cic. to lend out at usury.*

FOENERARE (and not foenerari) ab aliquo, *Appul. & Juriscons. to borrow at interest.*

Hæc sapit, hæc omnes foenerat una
Deos, *Mart.*

FIDERE nocti, *Virg. terrâ, id.*

Moliri

Moliri jam tecta videt, jam fidere terrâ, *Æn.* 8.

FORMIDARE alicui, *Plaut.* to be afraid lest some harm befall him. Ab aliquo, or alicquem, *Cicero,* to fear and to dread him.

FRAUDARE aliquem pecuniâ, *Cic.* to cheat him. Militum stipendium, *Cæs.* to keep back their pay. Genium suum, *Plaut.* to pinch his belly.

FUGERE conspectum alicujus, *Cic.* E conspectu, *Ter.* Oppido, *Cæs.* De civitate, *Quintil.* to run away. De illo fugit me ad te scribere, *Cic.* I forgot.

FUNGI officio, *Cic. Ter.* Officium, *Ter.* to discharge his office. Vice, *Hor.* Vicem alterius, *Liv. Suet.* to perform the office of another. Fungi munere, to exercise an employment, *Cic. Cæs. Hor.* and sometimes to make a present, *Cic.*

G.

GAUDERE gaudio, *Plaut.* Gaudium, *Ter.* to rejoice. De aliquo, propter aliquem, *Cic.*

Furit homines gavisos suum dolorem, *id.* Mihi gaudeo, *id.*

GIGNI capite vel in caput, *Plin.*

GLACIARE. Positas ut glaciæ nives. *Jupiter, Hor.* to congeal.

Humor glaciatur in gemmas, *Plin.*

GLORIARI aliquid, de re aliquâ, in re aliquâ, ob rem aliquam, *Cic.* to boast.

GRATULARI adventu, or de adventu, *id.* to congratulate him upon his arrival.

Gratulari victoriam alicui, *id.* to congratulate him upon his victory.

Gratulor tibi in hoc, or de hac re, or pro hac re, *id.*

GRAVARE & RI, *Ovid,* to burden, or weigh down.

Gravari dominos, *Lucan.* to bear no subjection.

Cætera tanquam supervacua gravari solet, *Quint.* he is loth to see them.

Ne gravere exâdificare id opus quod instituisti, *Cic.*

Gravatus somno, *Ovid.*

Pluviâ cum fortè gravantur, *Virg.*

H.

HABERE rem certam, vel pro certo, *Cic.* to know for certain. Aliquid certi, *id.*

Habere quædam dubia, *id.* In dubiis, *Quint.* Pro dubio, *Liv.* to doubt.

Habere aliquem despiciatui, vel despiciatum, *Ter.* to despise.

Habere aliquem præcipuo honore, *Cæs.* In honore, *Cic.* Honores alicui, *id.* De aliquo, *Ter.* to praise, to honour.

Habere aliquem loco patris, *Brutus.* In loco patris, *Cic.* Pro patre, *Liv.* to esteem him as a father.

Pro stercore habere, *Plaut.* to look upon as dirt.

Habere aliquid odio, *Plaut.* In odium, *Cic.* to hate it.

Habere in numero & in numerum sapientum, *id.*

Habere orationem apud aliquem, *Quint.* Ad aliquem, *Cic.* Cum aliquo, *Cæs.* to speak to, or before a person.

Habere in potestate & in potestatem, *Cæs.* to have in one's power.

Bellè habere & bellè se habere, *Cic.*

Habere usum alicujus rei, *Cic. Cæs.* Ex re aliquâ, *Cic.* In re aliquâ, *Cæs.* to have experience, to be practised.

Habet se erga ædem, *Plaut.* she dwells.

HABITARE in plateâ, *Ter.* Vallibus imis, *Virg.* sylvas, *id.*

HÆRERE. Hæret peccatum illi & in illo, *Cic.* sticks to him, falls upon him.

Obtutu hæret. defixus in uno, *Virg.* continues fixed.

In multis nominibus hærebitis, *Cic.*

Si hic terminus hæret, *Virg.* if this remains fixed and settled.

HORRERE divinum numen, *Cic.* to fear and to respect. Omnium conspectum, *id.* to dread.

Frigoribus hyemis intolerabiliter horrent, *Colum.* to shiver.

Horruerunt comæ, *Ovid,* his hair stood an end.

Horrebant densis aspera crura pilis, *Ovid.*

I.

JACTARE se in re aliquâ, & de re aliquâ, *Cic.* Ob rem aliquam, to boast.

Jactare rem aliquam, *Virg.*

ILLABI. Illabitur urbi, *Virg.* to slip into the town.

Animis illabere nostris, *Virg.*

Pernicies illapsa civium animos, *Cic.*

Medios illapsus in hostes, or delapsus, *Virg.*

Ad eos cum suavitate illabitur, *Cic.*

ILLUDERE alicui, aliquem, in aliquem, in aliquo, *Virg. Ter. Cic.* to mock, to deride.

Vestes auro illusæ, *Virg.* embroidered.

IMMINERE in occasionem opprimendi ducis, *Liv.* to seek the occasion.

Imminent duo reges toti Asiæ, *Cic.*

Homo ad cædem imminens, *id.*
 Imminenti avaritiâ esse, *id.* to be extremely avaricious.
 Gestus imminens, *id.*
 IMPENDERE. Impendebat mons altissimus, *Cæs.* hung over, *commanded.*
 Contentio impendet inter illos, *Cic.*
 Impendet nobis malum, *id.* Nos mala, *Ter.* threaten us.
 IMPERTIRE & RI. Impertire alicui salutem, *Cic.* Aliquem salute, *Ter.* to salute.
 Fortunas aliis impertiri, *Cic.* to impart.
 Alteri de re aliquâ impertire, *id.*
 Collegæ meo laus impertitur, *id.*
 IMPLERE veteris Bacchi, *Virg.* Meropateram, *id.* De re aliquâ, *Mart.* to fill.
 IMPLICARE ossibus ignem, *Virg.* to throw into.
 Implicari morbo et in morbum, *Liv.* to be taken ill.
 Vim suam cum naturis hominum implicant Dii, *Cic.* Implicat ad speculum caput, *Plaut.* to trim or dress.
 IMPONERE arces montibus, *Virg.* to build. In collum, in manum, in navim, *Plaut.* to put upon, or in.
 Summam manum alicui operi, *Virg.* In aliquâ re, *Quint.*
 Imponere alicui, *Cic.* to impose upon him, to deceive him. See CLITELLAS in the first list of Ellipses, p. 177.
 Imponere vim alicui, *id.* to constrain him. Vulnera, *id.* to wound him. Nomen alicui, *id.* to name him. Regem regioni, *id.* to appoint. Partes alicui, *id.* to give a charge. Improbam personam alicui, *id.* to make him pass for a villain. Leges alicui, *id.* to enjoin him. Exercitum Brundusii, *id.* to garrison. Ita Stephan.
 Imponere onus alicui, *id.* In aliquem, *Plaut.*
 Frumentum imponere, *Cic.* to tax at a certain quantity of corn.
 Imponere servitutem fundo, *id.* to subject to certain duties.
 Hujus amicitia me in hanc perditam causam impesuit, *id.* has thrown me into this unfortunate party.
 IMPRIMERE aliquid animo, *Plin. Jun.* In animo & in animum, *Cic.*
 INCESSERE hostes jaculis et saxis aut pilis, *Liv.* to assault or set upon. Incessere aliquem dolis, *Plaut.* Incessit eum cupidò, *Liv. Curt.* Illi, *Sall. Liv. Curt. Val. Max.* In te religio nova, *Ter. Virg.* Morbus in castra, *Liv.* has crept into.

INCIDERE (taken from cædere) saxis,

Plin. Jun. to cut, engrave. In æs, *Liv.* In ære, *Cic. Plin.* in Panegyri. Ludum incidere, *Hor.* to break off play.

INCLINARE omnem culpam in aliquem, *Liv.* to throw the whole blame upon him.

Hos ut sequar inclinatur animus, *Liv.* my mind inclines to.

Inclinat acies vel inclinatur, *Liv.* the army gives way.

Se fortuna inclinaverat ut, *Cæs.* fortune has taken such a turn that.

INCLUDERE in carcerem et in carcere, *Cic.* Orationi suæ, *id.* to shut up, to include.

Vocem includit dolor, *id.*

Sunaragdi auro inciuntur, *Luc.*

INCUBARE ova et ovis, *Colum.* to brood upon.

Quòd si una natura omnes incubaret, *Plin.*

INCUMBERE gladio, *Ad Heren.* Lecto, aratro, toro, *Virg. Ovid.* In gladium, *Cic.* to lean upon. In aliquem, *id.* to fall upon him.

In or ad aliquid, *Cic. Cæs.* Alicui rei, *Sil. Plin.* to apply one's self to something.

Venti incubuere mari, *Virg.* In mare, *Quint.* Incumbit in ejus perniciem, *Cic.* to endeavour to ruin him.

Verbo incumbit illam rem, *Sall.*

Incumbit illi spes successionis, *Suet.* he is considered as next heir.

INCURSARE aliquem pugnis, calcibus, &c. *Plaut.* to assault with blows, &c.

Incursare in aliquem, *Liv.* to run upon him.

Lana cui nullus color incuraverit, *Plin.* that has not been dyed.

INDICARE conjunctionem, *Cic.* de conjunctione, *Sall.* to discover or give information of a conspiracy.

Indicare in vulgus, *Cic.* to divulge. Se alicui, *id.* to discover one's self to a person.

Postulabat ut sibi fundus indicaretur, *id.* that they would tell him the price.

INDUCERE animum ad aliquid, or aliquem in animum, *Ter.* to apply one's self to something.

Inducere aliquid, *Cic.* to introduce, and likewise to raise or strike out. Aliquem, *id.* to deceive him, to cajole, or draw him in.

Inducere animum, simply, or animum ut, or ne, or ut ne, *Ter.* to persuade himself.

Inducere scuta pellibus, *Cæs.* to cover with skins. Inducere colorem picturæ, *Plin.* to varnish.

INDUERE se veste, *Ter.* Sibi vestem, *Plaut.* to dress himself.

Cùm in nubem se induerint anhelitus terræ, *Cic.* will be converted into clouds.

Induere se in laqueos, *id.* to entangle himself. Induit se in florem, *Virg.* blossoms.

INDULGERE alicui, *Cæs.* In aliquem, *Liv.* to treat him gently.

Nimis me indulgeo, *Ter.* Indulgent patientiam flagello, *Mart.*

Qui malis moribus nomen oratoris indulgent, *Quint.* who grant the name of orator to a person of a bad life.

Jus trium liberorum mihi princeps indulsit, *Plin. Jun.* has granted me.

Quando animus eorum laxari, indulgerique potuisset, *Gell.*

INFERRE litein capitis in aliquem, *Cic.* Periculum capitis alicui, *id.* to draw up an indictment against him.

In periculum capitis se inferre, *id.* to bring himself into danger of his life.

Inferre rationibus, *id.* to charge to account.

INFUNDERE in naribus & per nares, *Colum.* In nares, *Cic.* Cribro, *Sen.* to pour.

Infundere venenum alicui, *Cic.*

Ceris opus infuudite, *Phæd.* do your work in wax.

INGERERE convicia alicui, *Hor.* In aliquem, *Plaut.* to load a person with abusive language.

Pugnos in ventrem ingerere, *Ter.*

INGREDI orationem & in orationem, to begin to speak.

Vestigiis patris ingredi, *Cic.* to follow his father's footsteps.

INGURGITARE se cibis, *id.* to cram one's self with victuals. Se in flagitia, *id.* to plunge into debauchery.

INHIARE hæreditatem, *Plaut.* to gape after. Uberibus, *Suet.* the dative is most usual.

INIRE gratiam ab aliquo & cum aliquo, *Cic.* to curry favour.

INSANIRE amore, *Plin.* Amoribus, *Hor.*

Hilarem insaniam, *Plaut. Sen.*

INSCENDERE cursum, *Plaut.* In arborem, *id.* Supra pilam, *Cato,* to mount, to climb up.

INSERVIRE suis commodis, *Cic.* to study his own interest. Honoribus, *id.* to study to obtain.

Matronæ est, unum inservire amanti, *Plaut.* Nihil est à me inservitum temporis causâ, *Cic.*

INSILIRE defessos, *Suet.* to leap in, or upon. In equum, *Liv.* In scapham,

Plaut.

INSISTERE viis, *Cic.* Viam, iter, *Virg.* to proceed and hold on. Hastæ, *Plin. Jun.* to lean upon. Ignibus, *Cic.* to stop, or stand still. In rem aliquam, *Plaut. Cæs.* In re aliqua, *Quint.*

Alicui rei, *Plin. Tibull.* to apply himself.

Insistebat in manu dextrâ Cereris simulachrum victoriæ, *Cic.* there was in the right hand.

INSTITIO. Stellarum cursus, progressus, institutiones, *id.* their course, and their resting.

INSPUTARE aliquem, & alicui, *Plaut.* to spit upon.

INSTARE aliquem, *Plaut.* to urge, to press him. Curram for in curram, *Virg.* to run upon. Operi, *Virg.* to make haste with.

INSTERNERE. Pelle leonis insternor, *Virg.* to cover one's self.

Tabulâsqe super instravit, *Virg.*

Terræ insterni, *Stat.*

Tori instrati super pelle leonis, *Silius.*

INSULTARE, simply, *Virg.* Solo, *Virg.* to rebound. Alicui & in aliquem, *Virg. Cic.* to insult, to deride. Multos, *Sall. apud Serv.*

Insultare fores calceis, *Ter.* to bounce at the door with his heels.

INTENDERE arcum, *Plin.* to bend, or stretch.

Animum studiis, *Hor.* to apply one's self.

Animum in or ad rem aliquam, *Liv.*

Intendere alicui rei, or curam alicui rei, *Plin.* to employ his care about it.

Intendi animo in rem aliquam, *Liv.*

Pergin' sceleste intendere? *Plaut.*

Repudio consilium quod primum intenderam, *Ter.* I alter my resolution.

INTERCLUDERE aditus ad aliquem, *Cic.* to stop up the passage. Commeatum inimicis, *Plaut.* Inimicos commeatibus, *Plaut. & Cæs.*

INTERDICERE histrionibus scenam, *Suet.* Feminis usum purpuræ, *Liv.* to prohibit, to hinder.

Omni Galliâ Romanis interdixit, *Cæs.* forbade them to set foot in France.

Malè rem gerentibus bonis paternis interdici solet, *Cic.*

Interdico tibi domo meâ, *Liv.*

We may therefore say, *interdico tibi hanc rem* (which is more rare), or *tibi hæc re* (which is usual), but we do not meet with *interdico tibi hæc re*, says *Vossius.* Yet we may use it, since we

we find in the passive, interdico aqua & igni, as well as ignis & aqua mihi interdiciuntur, *Cic. Suet. I am forbid, I am deprived.*

Cui nemo interdicare possit, *Cic. whom none could withstand.*

Interdicere vestigiis, *Plin.*

Interdico ne hoc facias, *Ter. sup. tibi.*

Prætor interdixit de vi hominibus armatis, *Cic. decreed that those who had forcibly ejected their antagonists out of their share of the estate, should be obliged to make a reparation.*

INTERESSE CONVIVII & in convivio, *id. In cædem, id. to be present.*

Inter belluam & hominem hoc maxime interest, quod, *id. the greatest difference betwixt man and beast is that, &c.*

Nihil interest hoc & illa, nisi divisim legas, *Senec. Hoc morari victoriam, quod interesset annis, Liv.*

Hoc pater ac dominus interest, *Ter. this is the difference between a father and a master.*

Stulto intelligens quid interest? *Ter.*

Quoniam *μεμεσᾶν* interest τοῦ φθονεῖν, *Cic.*

Seri radices illitas fimo interest, *Colum.*

Interest regis, *Liv. it behoves.*

Interest omnium rectè agere, *Cic.*

Magni mea interesse putavi, *id.*

Ad nostram laudem non multum interesse video, *id.*

INTERJACERE. Planicies Capuam Tipharamque interjacet, *Liv. lies between.*

Spatium quod sulcis interjacet, *Colum.*

Interjacet hæc inter eam, *Plin.*

INTUERI aliquem & in aliquem, *Cic. to look at.*

INVADERE aliquem & in aliquem, urbem & in urbem, *Cic. Virg. to invade, to seize.*

In pecunias alienissimorum hominum invadere, *Cic.*

Invasit cupiditas plerisque & plerisque, *Varro, Sall. Furor invaserat improbis, Cic. ad Tiron.*

Lassitudine invaserunt huic in genna femina, *Plant. he was troubled with the falling down of blood to the ankles, by reason of overmuch walking.*

INVENIRE per mare, *Plin. to transport.*

Invehi ex alto in portum, *Cic.*

Portum, urbem, *Plin. to be imported, in aliquem, to inveigh or speak bitterly against.*

INVIDERE laudes alicui, *Liv. Hor.*

Cic. Landibus alicujus, Cic. to envy a person's praise.

INVIDERE alicui, *Ter. Aliquem, Ovid, to bear him envy. Alicujus, Plaut. In hac re tibi invidéo, Cic.*

INVIDEAT Hermogenes quod ego canto, *Hor.*

The accusative only, without the dative of relation, after this verb, is more rare. Yet Cicero, in the third book of his Tusculan questions, observeth, that as we say *videre florem*, so *invidere florem* would be better than *flori*, if the custom was not against it. Hence *Quin. lib. 9. c. 3.* enumerates among the incorrect phrases of his time, *HUIC REI INVIDERE, pro quo*, adds he, *omnes veteres, & Cicero ipse HANC REM.* Whereby we see that the custom has varied.

But the accusative with the dative is common enough.

Ut nobis optimam naturam invidisse videantur qui, & *Cic.*

Jampridem nobis cæli te regia, *Cæsar, invidet, Virg.*

INVITARE hospitem & in hospitium, *Liv. Cic. Ad legendum, Cic. Domum, Liv. Tecto ac domo, Cic. to invite, to desire to come.*

INVOCARE subsidium, *id. to ask for succours. In auxilium aliquem, Quint.*

IRE viam, *Virg. to go. Itineribus alicujus, Cic. to keep the same road. Subsidio, Cæs. In subsidium, Cic.*

ACCERSITUM, *Ter. to go to fetch.*

Si porò ire pergant, *Liv. if they have a mind to go further.*

EAMUS visere, *Ter.*

JUBERE. See the annotation to the 12th rule.

JUNCERE prudentiam cum eloquentiâ, *Cic. Dextram dextræ, Virg. Leones ad currum, Virg. to put to.*

Rhedam equis, *Cic. Res inter se, id. JURARE alicui, Plin. Jun. per sidera, Virg.*

In leges, *Cic. In verba aliqua, Cæs. Maria aspera, Virg. Pulcherrimum jusjurandum, Cic.*

Qui denegat & juravit morbum, *id.*

Bellum ingens juratur, *Stat.*

Jurandâsque tuum per nomen ponimus aras, *Hor.*

The latter examples shew plainly that this verb may govern the accusative of itself, and that Vossius had very little ground to affirm that it never did govern this case but by virtue of the preposition *per*. For besides its being hard to say that *jurare jusjurandum, or morbum, is jurare per jusjurandum,*

randum, or per morbum; it is moreover evident that since we say *jurandas aras* in a passive sense, we might likewise say *jurare aras* in a real active sense. And adding *per tuum nomen*, he plainly intimates that the force of the verb and the preposition are two different things, which ought therefore to be distinguished. So that when we say *per sidera juvo*, we are to understand *juramentum per sidera*, just as *jurandas aras per tuum nomen*, &c.

L.

LABORARE invidiâ *vel* ex invidiâ, *Cic. to be envied and hated. Ex pedibus, id.*

De verbo, non de re, *id. to trouble himself about terms. A veritate, Liv. to be examined for not telling the truth.*

LABORARE arma, *Stat. to work, or make. Ad rem aliquam, Cic.*

AMBITIOSÈ circa aliquid, *Quint. to take great care.*

AD quid laboramus res Romanas, *Cic. Laboratur vehementer, id. they are in great pain, or concern.*

LATERE alicui, *id. Aliquem, Virg. See the Syntax, rule 15. p. 31.*

LEGARE ad aliquem, *Cic. to send an ambassador to. Alicui, id. to bequeath. Ab aliquo, id.*

Sibi aliquem legare, *id. to make him his deputy.*

LEVARE metum alicui, *vel* aliquem metu, *id. to ease him of, or to remove his fear.*

LIBERARE aliquem metu, *Ter. Aliquem culpæ, Liv. to acquit. Fidem suam, Cic. to fulfil his word. Aliquem à creditoribus, Sen. to set him free.*

LOQUI alicui, *Ter. De aliquo, Cic. Apud aliquem, id. Cum aliquo, id. to speak.*

LUDERE pilâ, *id. Ludum, Ter. Aleâ & aleam, Suet. In numerum, Virg.*

LUERÈ æs alienum, *Curt. to pay his debts. Pœnas, Cic. to be punished. Se, Ulp. to pay a ransom.*

OBLATUM stuprum voluntariâ morte luit Lucretia, *Cic. expiated.*

M.

MALEDICERE alicui, *Cic. & ali. Aliquem, Tertul. Petron.*

MANARE. Mella manant ex ilice, *Hor. flow.*

Manat picem hæc arbor, *Plin.*

Manat cruore culter, *Liv.*

MANERE ad urbem, ad exercitum, *Liv.*

In urbe, in exercitu, *Cic. to stay or abide there. Aliquem, Plaut. Hor. Virg. to wait for him.*

In proposito, *Cic. Statu suo, id.*

Sententia manet, *vel* in sententiâ maneo, *Cic. Manere promissis, Virg. to keep his word.*

Manent ingenia senibus, *Cic.*

Ad te pœna manet, *Tibul.*

Maneat ergo istud, *Cic. let this stand good.*

Maneat ea cura nepotes, *Virg. let our posterity take care for that.*

MEDERI alicui rei, *Cic. to remedy.*

Quas minus mederi possis, *Ter.*

Contra serpentium ictus medentur, *Plin.*

Hæc mederi voluerunt, *Cic.*

MEDICARE capillos, *Ovid. Semina, Virg. to give an artificial preparation or tincture to a thing. Alicui, Ter. Cuspidis ictum, Virg. to dress a wound.*

MEDITARI rem aliquam, aut de re aliqua, *Cic. to meditate or think on a thing.*

MEMINI me videre & vidisse, *id.*

Rem aliquam & rei alicujus, *id.*

De alicujus periculo, *id. to recollect. Ciceronis & Ciceronem. See the Annotation to the 17th rule.*

MEMOROR, which Valla denies to be ever found with the genitive in classic authors, occurreth in Cicero, *Sui oblitus, alii memoretur*, for *alius*, in *4 Catil.* which shews the little foundation this author had to censure the following passage of the Vulgate, *Memorari testamenti sui sancti.*

MERERE & **RI** bene *vel* malè de aliquo, *Cic. to deserve well or ill of a person. Apud aliquem, Liv. to serve or to bear arms under him. Sub aliquo, id.*

Stipendium in aliquo bello, *Cic. E-quo, pedibus, Liv. to serve on foot, or on horseback. Alicui, Stat. Lucan, to serve to the profit of any one.*

Mereri laudem, *Cæs. Offensam, Quint.*

Scio hanc meritam esse ut memor esses sui, *Ter. she deserved a place in your memory.*

Sæpe quod vellem meritam scio, *Ter. that she often did whatever I would have her.*

MERGERE aliquem Æquore, or sub Æquore, *Virg. Undâ vel in undis, Ovid, to put under water, to sink.*

METUERE alicui, *Plaut. Pro aliquibus, Cels. Propter aliquos, Plaut. Aliquem, Cic. Ab aliquo, id. De vitâ, id. to fear. Metuo ut & metuo ne. See p. 159.*

MINISTRARE vires alicui, *id. to furnish,*

nish, to afford. Furor arma ministrat, *Virg.*

MIRARI aliquem, *Cic.* De aliquo, *id.* In aliquo, *id.* Justitiæne prius miser, belline laborum, *Virg.* to be surprised. Mirari se, *Mart.* to value or esteem himself.

MISCERE vinum aquâ & aquam vino, *Plin.* to mix.

Miscere in aciem, *Liv.* Mistos in sanguine dentes, *Virg.*

Miscere ad, *Colum.* Cum, *Cic.* *Colum.*

Miscere sacra profanis, *Hor.*

MISERERE & RI, or MISERESCERE. Laborum misereri, *Virg.* to have compassion, or pity. Mei miseret nemo, *Plin.* nobody pities me. Miseret me tui, *Ter.* Atque inopis nunc te miserescat mei, *Ter.*

Sanctius pretends that these verbs govern also the dative. And it must be allowed that examples hercof are to be found in authors of the latter ages, as in Boethius.

Dilige jure bonos & miseresce malis.

But there is no authority for this from writers of pure Latinity, if we believe Vossius. Hence in Seneca, lib. 1. contr. 4. where some read, *Ego miseror tibi puella*, the best editions have *ivi*. And in regard to that passage which Linacer quotes from the 2d Tusc. it is to be observed that those are verses translated from Socrates, and they are to be pointed thus,

Perge aude nate, illacryma patris pestibus:

Miserere, gentes nostras flebunt miserias.

For we find likewise in another place that Cicero has joined the dative with *illacrymo*. *Quid dicam de Socrate? Cujus morti illacrymari soleo, Platonem legens*, 3. de Nat. And Livy also, *Meo infelici errori unus illacrymasti*, lib. 10.

MODERARI animo, orationi, *Cic.*

Cantus numerosque, *id.* to regulate.

MOERERE mortem filii, *id.* Incommodo suo, to grieve.

MONERE aliquem rem, *Cic.* *Ter.* Alicui rem, *Plaut.* Terentiam de testamento, *Cic.* Aliquem alicujus rei, *Sall.* See the 24th rule, p. 43.

MORARI in re confessâ, *Plin.* Circa aliquid, *Hor.* Apud aliquem, *Cæs.* Cum aliquo, *Pompon.* In urbe, *Ovid.* Sub dio, *Hor.* to stay, to dwell.

Iter alicujus morari, *Cic.* to delay him. Quid moror? *Virg.* What do I stay for?

Purpuram nihil moror, *Plaut.* I do not value.

MOVERE se loco vel ex loco, *Cæs.* De convivio, *Cic.* Ab urbe, *Liv.* to be gone, to move.

Movere aliquem senatu, vel è senatu, *Cic.* to depose him, to degrade him. A se moram, *Plaut.* to make no delay. Risum & jocum movere alicui, *Hor.* to make him laugh.

Ego isthæc moveo aut curo? *Ter.* Is it I that am the cause of this bustle?

MUTARE rem aliâ re, *Hor.* Bellum pro pace, *Sall.* Aliquid cum aliquo, *Ter.* to change with him.

Mutare locum, *Cic.* to change place. Mutari civitate, *id.* to be removed from one town to another.

MUTUARI auxilia ad rem aliquam, *Cæs.* In sumptum, *Cic.* to ask, to borrow.

A viris virtus nomen est mutuata, *id.* has borrowed its name.

N.

NARRARE aliquid, or de re aliquâ, *Cic.* to tell, or to relate.

NATARE aquas, *Virg.* Unda natatur piscibus, *Ovid.* Pars multa natat, *Hor.* the generality of mankind are inconstant and wavering. Natabant pavimenta vino, *Cic.* swam with wine.

NIHI sub pondere, *Virg.* In adversum, *Ovid.* Ad sidera, *Virg.* to tend towards. Gradibus, *Virg.* to mount. Hastâ, *Virg.* to lean upon. Humi, *Virg.* to walk upon the ground. Contra honorem alicujus, *Cic.* to oppose. Pro aliquo, *Liv.* De æquitate, *id.* to defend and maintain.

Cujus in vitâ nitebatur salus civitatis, *id.* was supported, dependcd.

Alternos longâ nitentem cuspidè gressus, *Virg.*

Tantum quantum quisque potest nitatur, *Cic.* let him do what he can.

NOCERE alicui, *id.* Aliquem, *Plaut.* Sen. to hurt. Qui Deorum quemquam nocuerit, *Liv.*

NUBERE alicui or cum aliquo, *Cic.* the former more usual. The second occurs in the 3d epistle of the 15th book. Quocum nupta regis Armeniorum soror. *And against Verres.* Virorum quisbuscum illæ nuptæ crant.

Now *nubere*, as we have observed p. 30, signifieth properly *velare*, to cover or to veil. *Mulier nubit*, says *Caper* in his orthography, *quia pallio obnubit caput suum & genas*. Hence *nubere alicui*, is to hide and to reserve herself for him. And *nubere cum aliquo*, is *tegere & operire se uno cubiculo cum illo*, according to *Donatus*, on Terence's *Heccyra*. So that the accusative is always understood.

This verb is never used but of the woman, for which reason we use only *nupta sum* in the participle. It is true Plautus said, *Novum nuptum*, but it was only through theatrical buffoonery, when a man appeared upon the stage in woman's apparel.

But it is observable that in Pliny *nulere* is applicable also to trees and vines, when they are joined together.

O.

OBAMBULARE muris, *Liv.* to walk round the walls. Ante portas, *Liv.*

OBQUITARE stationibus hostium, *Liv.* Agmen, *Curt.* to ride round about.

OBJICERE feris, *Cic.* to expose to wild beasts. Ad omnes casus, *id.* Se in impetus hominum, *id.* Aliquid criminis, *Plin.* Loco criminis, *id.* & *Cic.*

OBLIVISCI aliquem, *Virg.* Suae dignitatis, *Cic.* to forget.

Artificium obliviscatur licebit, *id.*

OBREPERE ad magistratum, *id.* to steal by degrees, to creep in privately. Adolescentiæ senectus obrepit, *id.* succeeds immediately. Nullæ imagines obrepunt in animos dormientium extrinsecus, *id.*

Statim te obrepet fames, *id.*

OBRUERE telis, *id.* to oppress with darts. Terrâ, *Cato.* In terrâ, *Ovid.* to bury. Se vino, *Cic.* to get drunk.

Nox terram obruit umbris, *Luc.* covers it.

OBSTREPERE portis, *Liv.* to make a noise. Litteris alicui, *Cic.* to importune him by letters. Hinc illi geminas vox avium obstrepat aures, *Virg.* Clamore obstrepi, *Cic.* to be stunned with noise.

OBTRACTARE laudibus & laudes alicujus, *Liv.* to backbite.

Obtractare legi, *Cic.* to oppose it.

OBVERSARI oculis, *Liv.* Ante oculos, *Cic.* In somnis, *Liv.* to present itself before us.

OBVERTERE signa in hostem, *Liv.* to turn against the enemy. Terga alicui, *Virg.* to run away.

OBUMBRARE. Oleaster obumbrat vestibulum, *Virg.* overshadows.

Sibi ipsa non obumbrat, *Plin.*

OCCUMBERE morti, *Virg.* Morte, *Cic.* Mortem, *Liv.* *Suet.* to die.

Ferro occumbere, *Ovid.* to be killed.

OCCUPARE aliquem, *Cic.* *Curt.* to be beforehand with him, to surprise him. Se in aliquo negotio, *Cic.* *Ter.* Ad aliquod negotium, *Plaut.* to busy or employ one's self. Occupare pecuniam alicui, vel apud aliquem, *Cic.* to put

money out at use.

Quorum magna res aguntur in vestris vectigalibus occupata, *id.*

OFFENDERE aliquem, *id.* Apud aliquem, *id.* Aliquo, *id.* to offend a person, to be upon bad terms with him.

At credo si Cæsarem laudatis, in me offenditis, *Cic.* but very likely if you commend Cæsar, you offend me. Offendere in arrogantiam, *Cicer.* to give into pride or arrogance.

Sin quid offenderit, sibi totum, tibi nihil offenderit, *id.* but if he takes any wrong step, it will be all to himself.

Cecidisse ex equo & latus offendisse, *id.* that he fell from his horse and hurt his side. Si in me aliquid offendistis, *id.* if you have found any fault with me; if in aught I have offended you.

Cum offendisset populum Atheniensium propè jam desipientem senectute, *id.* having found.

Offendere in scopulis, *Ovid.* Ad stipitem, *Colum.* to run, or hit against.

Naves in redeundo offenderunt, *Cæs.* were unfortunate, fell into the enemy's hands.

Offendere alicujus existimationem, *Cic.* to hurt his reputation. Alicui animum, *id.* to shock, or to vex him.

OLERE. Olet unguenta, *Ter.* he smells of perfume. Olet huic aurum meum, *Plaut.* he hath got some inkling of my gold.

Olent illa supercilia malitiam, *Cicer.*

Olientia sulphure, *Ovid.* that smells of sulphur.

Redolentque thymo, *Virg.*

OPPONERE periculis, *Cic.* to expose to danger. Ad omne periculum, *id.*

Opponere pignori, *Plaut.* *Ter.* to pawn, or to pledge.

Opponere manum fronti, or ante oculos, *Ovid.* to put before.

OPPUGNARE aliquem clandestinis consiliis, *Cic.* to endeavour to ruin him by underhand doings. Oppugnare consilia alicujus, *Plaut.*

P.

PALLERE argenti amore, *Hor.* to grow pale. Pindarici fontis haustus non expalluit, *Hor.* he was not afraid of.

PALPARE & RI. Palpare aliquem, munere, *Juv.* to caress, to flatter, Cui male si palpère, recalcitrat, *Hor.* Pectora palpanda manu, *Ovid.*

PARCERE labori, *Ter.* to spare, Aliquid alicui, *Ter.* to forgive him. Parcite oves nimium procedere, *Virg.* do not suffer them to go too far.

Precantes ut à cædibus, & incendio parceretur, *Liv. that they would abstain from.*

PARTICIPARE servum consiliis, *Plaut. to impart your secrets to him.*

Suas laudes cum aliquo, *Liv.*

Rem aliquam, *Cic. to partake, or have his share.*

PASCERE pratrum & in prato, *Ovid. to feed.*

Animum picturâ pascit inani, *Virg.*

Hic pascor bibliothecâ Fausti, *Cic. id. Delector.*

PASCI, *deponet.* Apes pascuntur arbuta, *Virg.* Armenta pascuntur per herbas, *Virg. and Ovid.*

PELLERE tectis, *Ovid.* A foribus, *Plin.* E foro, *Cic.* Ex aliquâ regione, *Plin.* Domo, regno, civitate, agro, sedibus, &c. *Cic. to drive from.*

PENDERE promissis, *id. to depend on promises.* Animi et animis, *id. to be in doubt.* Pendet animus, *vel animus tibi pendet, Ter. you are in suspense.* Cui spes omnis ex fortunâ pendet, *Cic.* De te pendentis, te respicientis amici, *Hor.* Pendent opera interrupta, *Virg.* remain imperfect. Casu pendemus ab uno, *Lucan. ut depend on.* Ad sua vota pendent, *Sen.* In sententiis civium fortunam nostram pendere, *Cic.*

Dumosâ pendere de rupe, *Cic. to be at the top of a rock.*

Hi summo in fluctu pendent, *Virg.* are tossed to the top of the waves.

Illisâque prora pependit, *Virg.* stuck there.

Scopuli pendent, *Virg.* hanging as it were in the middle of the air, and leaning over us. Nubila pendentia, *Virg.*

PENDERE pœnas temeritatis, *Cic.* Pœnas pro scelere, *Lucr. to pay.*

Pater is nihili pendit, *Ter.* gives himself no sort of trouble. Magni pendi, *Lucr. to be greatly esteemed.*

PENETRARE in cœlum, *Cic.* to enter into heaven. Atlantem, *Plin.* to pass beyond. Sub terras, *Cic.* Se in fugam, *Plaut.* to run away. Pedem intra ædes, *Plaut.* to enter. Ad Romanos, *Plin.* to go towards.

PENSARE una laude crimina, *Plin.* to recompense.

Laudem cum crimine, *Claud.*

Pensari eâdem trutinâ, *Hor.* to be weighed in the same balance.

PERCUNCTARI aliquem, *Quint.* *Hor.*

Ab aliquo, *Cic.* Aliquid, aliquem, *Plaut.*

Aliquid ex alio, *id. & Cic.* Aliquem de re aliquâ, *id. to inform one's self, to inquire, to ask.*

PERGO præterita, *id. to wave or pass over in silence.*

Perge facere, *Ter.* to go on.

PERMITTERE se in fidem vel fidei alijus, *Cæs.* to put one's self under his protection. Equum in hostem, *Liv.* to put on, to ride full speed against. Vela ventis, *Quint.* to set sail.

PERSEQUI vestigia alijus, *Cic.* Aliquem vestigiis ipsius, *id.* to follow his footsteps. Artem aliquam, *id.*

PERSONARE œquora couchâ, *Virg.* to make the sea resound.

Est mihi purgatam crebrò qui personet aurem, *Hor.* Personabat domus cantu tibiurum. *Cic. echoed.* Ululatus personant totâ urbe, *Liv.* nothing else is heard.

PERTÆDERE thalami, *Virg.* Ignaviam suam, *Cæs.* Morum perversitatem, *Suet.*

PERVADERE. Pervasit murmur totam concionem, *Liv.* was spread every where. Incendium per agros, *Cic.* Pars belli in Italiam, *id.* Consul ad castra, *Liv.*

PETERE ab aliquo, *Cic.* to ask. Aliquem, *Virg.* to supplicate. Auxilium sibi ab aliquo, per aliquem, *Cic.* Pœnas ab aliquo, *id.* to have him punished. Veniam errati & errato, *id.* Aliquem gladio, lapide, &c. to strive to hit him. Locum, *id.* to go to a place, and make to it.

PIGNERARE & RI. Ex aure matris detractum unionem pigneravit ad itineris impensas, *Suet.* to pawn.

Mars ipse ex acie fortissimum quemque pignerari solet, *Cic.* is used to take them as a pledge.

PLAUDERE aliquem, *Stat.* to applaud him. Sibi, *Hor.* to applaud himself. Pedem supplaudere, *Cic.* to stamp on the ground, to knock with the foot.

Propter vicinum malum nec victoria quidem plauditur, *Cic. Attico.*

POLLERE moderatione & constantiâ, *Cic.* to be famed for moderation and constancy. Pollet ejus autoritas, *Sall.* is very strong, has a great weight.

PONERE coronam in caput vel in capite, *Gell.* Curam in re aliquâ, *Cic.* Dies multos in rem aliquam, *id.* Fidem pignori, *Plaut.* to pawn his word. Custodias portis, *Hirt.* Insidias alicui vel contra aliquem, *Cic.* to lay ambush. Officium apud aliquem, *id.* to oblige a person. Sibi aliquid in spe optimâ, *id.* Spem in armis, *id.*

PONERE in beneficii loco, *id.* to look upon it as a great favour.

Ponere de manibus, *id. to quit.*
 Ponuntque ferocia Pœni—Corda
 volente Deo, *Virg.*

POSCERE munus ab aliquo, *Cic.* Ali-
 quem causam differendi, *id.* Filiam ali-
 cujus sibi uxorem, *Plaut.* to ask.

POSCERE majoribus poculis, *Cic.* to re-
 quire that one should pledge him in larger
 glasses.

POSTULARE aliquem de ambitu, *id.*
 to accuse one, or to sue at law. Servos
 in quæstionem, *id.* to insist that the plain-
 tiff be obliged to expose his slaves to the
 torture, in order to come at the truth.

Postulabatur injuriam, *Suet.* he was
 accused of.

POTIRI præsentibus, *Cic.* Gaudia,
Ter. Voluptatum, *Cic.* to enjoy.

Potiri hostium, to have the enemy in
 his power: and sometimes (as in *Plautus*)
 to fall into the hands of the enemy.
 The reason hereof is, that the ancients,
 to avoid a bad omen, frequently made
 use of a favourable expression to denote
 a bad thing; whence cometh *sacer* for
 execrable, and *benedicere* in the Scripture
 for to curse, and the like. Hence it is
 that they have an infinite number of
 phrases and turns to signify death, with-
 out hardly ever naming it.

PRÆBERE strenuum hominem, *Ter.*
 to shew himself brave. Se æquum, *Cic.*
 to shew himself just or impartial.

PRÆCAVERE ab insidiis, *Liv.* Pec-
 cata, *Cic.* to avoid.

PRÆCEDERE, ut vestræ fortunæ meis
 præcedunt, *Plaut.* Vinum aliud aliud
 amœnitate præcedit, *Colum.*

Præcedere in re aliquâ, *Plin.*

PRÆCURRERE aliquem & alicui,
Cic. to run or make speed before, to out-
 run.

PRÆIRE verbis, *Plaut.* Verba, *Liv.*
 to speak before. De scripto, *Plin.* to
 dictate.

Præeunt discipulis præceptores, *Qu.*
 to teach them. But *præire* alicui, to sig-
 nify excelling, is not used. See *præstare*.

PRÆSTARE, PRÆCELLERE, PRÆCE-
 DERE, PRÆVERTERE, alicui, vel aliquem
 (but *præire* alicui only, says *Vossius*),
 to surpass, to excel.

Homo ceteris animantibus præstat,
Cic. Virtus præstat ceteris rebus, *id.*

Quantum Galli virtute alios præstan-
 rent, *Liv.* Præstat tamen ingenio alius
 alium, *Quint.*

Vel magnum præstet Achillem, *Virg.*
 even if he were more valiant than
 Achilles, or were he another Achilles.
 Præstare alicui scientiâ, ætate, &c. *Cic.*

Inter suos æquales longè præstare, *id.*
 to excel, to be foremost.

Præstare benevolentiam alicui, *id.* to
 shew him affection.

Sapientis non est præstare nisi cul-
 pam, *id.* a wise man ought to answer for
 (or be sure of) nothing but his own faults.
 Sed motos præstat componere fluctus,
Virg. it is better.

Præstare rempublicam, *Cic.* to support
 the republic. Se & ministros sociis reipub.
id. to answer for himself and his officers to
 the allies of the republic. Factum alicui-
 jus, *id.* to approve of it.

Aliquem ante ædes, *Plaut.* to bring
 him out. Hoc finibus his præstabis,
Cic.

Se incolumem præstare, *id.* to preserve
 his health.

Principem præstare, *Suet.* to act the
 part of a prince.

Præsto hæc, *Cæcil.* I give this, I
 bring this.

Præstare vitium, *Cic.* to take it upon
 himself.

PRÆTOLARI aliquem, *Ter.* alicui,
Cic. to wait for a person.

PRÆVERTERE aliquem præ republ.
Plaut. to prefer, to set before. Aliquid
 alicui rei, *Cic. Plaut.* to prefer it, or to
 say it before.

Huic rei prævertendum existimavit,
Cæs. that it must be prevented.

Illuc prævertamur, *Hor.* let us see
 this first.

PROCEDERE in virtute, ad virtutem,
 ad virtutis aditum, *Cic.* to advance in
 virtue.

Ætate processit, *id.* he is advanced in
 age.

Omnia ut spero prosperè procedent,
id. all will go very well.

PROCUMBERE genibus, *Ovid.* Ad ge-
 nua, *Div.* Ante pedes alicujus, *Ovid.*
 to prostrate one's self at his feet. Ad ar-
 borem, *Mart.* to lean against.

Procumbit humi bos, *Virg.* falls
 down.

Procumbere in armos, *Mart.* In ca-
 put, *Ovid.* to fall upon.

PRODERE memoriæ, *Cic.* Memoriâ,
Cæs. Monumentis, *Cic.* to commit to
 posterity.

Prodere memoriâ alicujus festi, *id.*
 Prodit memoriâ, *Colum.* we find in
 writing.

PROHIBERE vim hostium ab oppi-
 dis, *Cæs.* to repel, to keep away, to
 stay. Aditum alicui vel aliquem aditu,
Cic. to debar or hinder him from
 coming.

Dolorem dentium, Plin. to give ease, to keep under. Aliquem ab injuriâ, Sall. to defend him.

Uxorem prohibent mihi, Plaut. they keep her away from me.

PROPERARE in campum, Cic. Ad exitum, Brutus.

Properare proficisci, Cæs. to make haste to be gone.

Pecuniam indigno hæredi properare, Hor. to hoard in a hurry.

Hoc opus hoc studium parvi properemus & ampli, Hor.

Lanæ properabantur, Hor.

PROPUGNARE commoda patriæ, Cic. to defend them against the enemy. Pro salute alicujus, id. to fight for.

Propugnat nugis armatus, Hor. that is, Pro nugis.

PROSPICERE sibi, salutis suæ, &c. Ter. Cic. to take care of. In posterum, Cic. Futura, id. to foresee. Senectutem, Sen. to be near.

Ni parum prospiciunt oculi, Ter. if my eyes do not deceive me.

Nec oculis prospicio satis, Plaut.

Villa quæ prospicit Tuscanum mare, Phad. that has a prospect over the sea.

PROVIDERE in posterum, Cic. Alicui contra aliquem, id. to protect him. Rei frumentariæ, vel rem frumentariam, vel de frumentariâ, Cæs. to make provision, to look after.

Hæc si non astu providentur, me aut herum pessumdabunt, Ter. if they are not looked after, or prevented.

Provisum est rationibus multis ne, &c. Cic. A diis immortalibus, &c. id.

PUGNARE pugnam, Plaut. Prælia, Hor. to fight battles. Cum hoste, Cic. Contra pedites, Plin.

Adversus latrones, Plin. to fight against.

Illud video pugnare te ut, &c. Cic. I plainly see that you pretend.

Pugnare de re aliquâ, Cic. Ter. Pro aliquo, Cic.

In aliquo loco, id.

Pugnata pugna cum rege, Liv.

Pugnata bella sub Ilio, Hor.

Quod à vobis hoc pugnari video, Cic.

PURGARE se apud aliquem vel alicui de re aliquâ, Ter. to clear or to justify himself.

Purgare crimen, Cic.

Mores tuos mihi purgatos voluisti, id.

PUTARE nihil, Ter. Pro nihilo, Cic. Aliquid minimi, id. to make no account of.

Rem ipsam putemus, Ter. let us consider the affair itself.

Putare rationem cum aliquo, Cic. to adjust, or cast up accounts.

Putatur prudens, id. he is esteemed prudent.

Q.

QUADRARE acervum, Hor. to make square.

Omnia in istam quadrare aptè videntur, Cic. speaking of Clodia, do suit her very well.

Visum est mihi hoc ad multa quadrare, id. may serve for many purposes.

Quare quoniam tibi ita quadrat, id. since you judge fit.

QUERERE aliquid ab aliquo, Cic. Cæs. De aliquo, Liv. Cic. Ex aliquo, id. to ask or inquire of him. In aliquem, Cic. to make inquisition, or to inform against him.

Quærere omnes ad unum exemplum, id. to want to reduce them all to one model.

Quærere rem tormentis & per tormenta, id. to put to the rack.

Quærere rem mercaturis faciendis, id. to endeavour to make a fortune by commerce.

QUERI. Multa de meâ sententiâ questus est Cæsari, id. he complained.

Acceperam Milonem meum queri per litteras injuriam meam, id.

Is mihi queritur quod, id.

Quereris super hoc quod, Hor.

Apud populum questus est, Plin. Jun.

QUIESCERE totâ nocte, Cic. Viginti dies, id. Somnum humanum, Appul. to sleep, to repose.

Quibus quidem quamfacilè poterat quiesci, si, &c. Ter. how easy it would have been to have done without them.

Nunquam per M. Antonium quietus fui, Cic.

Quiescat rem adduci ad integrum, id. let him suffer.

R.

RECIPERE alicui, id. to promise. Aliquem, id. to receive him. Urbem, id. to take or to recover it. In se omnia, id. to take upon him. Se ad or in locum, id. to betake himself to. Se ex loco, id. to return. Se ad aliquem, Cæs. to retire to. Se ad frugem, Cic. to grow better. Se proximo castello, Hirtius, to shut himself up, to retire to.

Recipere tectis, Cic. to entertain, or harbour. In navem, id. on board.

Recipitur in cibum hæc herba, Plin. is good to eat.

RECORDARI alicujus rei, aliquam rem, de re aliquâ, Cic. Cum animo suo

suo vitam alicujus, *id.* to call to mind, to remember.

REDDERE colori aliquid, *vel* colorem alicui rei, *Plin.*

Vitam pro republ. *Cic.* to die in the service of the republic. Spiritum alicui, *Liv.* to expose his life for another's service.

REFERRE alicui, *Ovid.* to relate, to tell. Ad aliquem, *Cic.* to ask his opinion, to refer to him. Omnia ad aliquem finem, *id.*

Aliquem ore referre, *Cic.* to resemble him.

In acceptum referre, *Cic.* to acknowledge the receipt of.

Referre mandata ad aliquem, *Cæs.* Alicui, *Virg.*

In *vel* inter reos referre, *Cic.*

Referre alicui salutem, *id.*

Acceptam salutem alicujus benevolentiae referre, *id.* to think you owe your life to his goodness.

Referre ensem vaginae, *Sil.* to put it up in the scabbard. Aliquid in commentarium, *Cic.* to write or set down.

Se in gregein suum, *id.*

Retulit ad me pedem, *Plaut.* is come back to me.

Me referunt pedes in Tusculanum, *Cic.* I return on foot to Tusculanum.

Referunt hæc ad rem, *Plaut.* This relates to the matter.

Par pari referre, *Cic.* to return like for like.

Hæc ego illorum defensionem retuli, *id.* This I said to obviate what they might allege in their defence.

Referre cum aliquo, *id.* to confer with a person.

RENUNTIARE alicui *vel* ad aliquem, *id.* to advertise, or acquaint.

Renuntiare aliquid, *id.* De re aliqua, *Plaut.* to speak of an affair.

Renuntiare consulem, *Cic.* to proclaim the consul.

Renuntiare alicui amicitiam, *Suet.* Hospitium, *Cic.* to renounce his friendship and alliance. Repodium, *Ter.*

Renuntiare vitæ, *Suet.* Societati, *Paul. Jurisc.* Matrimonio, *Licin. Jurisc.* Muneri, officio, *Quint.* to renounce.

Prætor renuntiatus est, *Cic.* was declared prætor.

REPONERE in numero & in numero, *id.* to place among the number. Omnia suo loco, *id.* to put in their proper place.

REPOSCERE aliquid alterum & ab altero, *id.* to ask again, to claim.

Ad pœnas aliquem reposcere, *Virg.* to insist on his being brought to justice.

REPUGNARE alicui rei, *Cic.* Contra veritatem, *id.* Circa aliqua, *Quint.* to oppose, to resist.

REQUIESCERE lecto, *Tibull.* Humo, *Ovid.* In sellâ, *Cic.* to rest, to repose. In miseriis. *id.* A malis, *id.* to have some respite.

Et mutata suos requiescunt flumina cursus, *Virg.* do stop.

RESCRIBERE litteris, *Cic.* Ad litteras, *Brutus* ad *Cic.* to answer. Argentum alicui, *Ter.* to pay money by bill. Legionem ad equum, *Cæs.* to make horse of foot.

RESIDERE humo, *Ovid.* to sit upon the ground.

Si quid residet amoris in te mei, *Cic.* if you have any love for me still left.

Culpa residet in te, *Brutus* ad *Cic.* Penès te, *Alphen.*

Pecunia publica apud eum resedit, *Martian.*

Residet spes reliquis, *Cic.* the rest have hopes still.

Quum tumor animi resedisset, *id.* being abated.

Venter gutturque resident esuriales ferias, *Plaut. cap. act. 1.* that is, *Sedendo agunt*, says *Sanctius.*

Residentur mortui, *Cic. 2. de Leg.* when the corpse is watched or attended.

RESPICERE alicui & ad aliquem, *Ter.* to look, or to respect.

Summa imperii ad nos respicit, *Cæs.* belongs to us, regards us.

RESPONDERE alicui, *Cic. Virg.* Ad aliquem, *Pliny*, to answer, or to correspond.

Contrà elata mari respondet Gnosia tellus, *Virg.* presents itself, shews itself.

RESTITUERE sanitatem alicui & aliquem sanitati, *Plin.* to heal, to restore to health.

In possessionem restituere, *Cic.*

Retinere memoriam alicujus rei, & memoriâ retinere aliquid, *id.* to remember.

Pudore & liberalitate retinere pueros, *Ter.* to restrain or govern.

RIDERE aliquem, *Cic. Ter.* to laugh at one.

De re aliqua, *Cic.*

Ridere risum, *id.*

Domus ridet argento, *Hor.* shines.

RORARE. Rorat, simply, *Colum.* to fall down like dew, to bedew.

Si roraverit quantulumcunque imbrem, *Pliny*, if it drops never so little rain.

Rorare

Rorare aliquem cruore, *Sil. to besprinkle him with blood.*

Lacrimis oculi rorentur obortis, *Ovid.*

Roratæ rosæ, *Ovid, bedewed.*

RUERE ad interitum voluntarium, *Cic. In ferrum pro libertate, Virg. to rush upon.*

Ruere illa non possunt, *Cic. cannot fall to the ground.*

Vide ne quid imprudens ruas, *Ter.*

Spumas salis ære ruebant, *Virg.*

Cæteros rucrem, agerem, prosterne-
reïn, *Ter.*

S.

SALTARE laudes alicujus, *Plin. Jun. to dance singing his praises.*

Pastorem saltaret uti Cyclopa roga-
bat, *Hor. that he would act the part of Polyphemus in dancing.*

Nemo ferè saltat sobrius, *Cic.*

SAPERE. Palatus ei sapit, *id. he has a smack of.*

Mare sapit, *it has the taste of sea-water.*

Si recta saperet, *Cic. if he were wise.*

Ego meam rem sapio, *Plaut. I know my own affairs.*

SATISFACERE alicui de visceribus, *Cic. to pay him with his own money.*
Alicui de re aliquâ, *Cæs. concerning something.* Alicui in pecuniâ, *Cal. ad Cic.*

Domicum pecuniam satisfecerit, *Cato de RR. till he has paid his money.*

Satisfactum est promisso nostro, *Cic.*

SATURARE. Hæ res me vitæ satu-
rant, *Plaut. give me a surfeit of life.*

Pabulo se saturare, *Varro.*

SCATERE molestiarum, *Gell. Fera-
rum, Lucr. to be full of, to overflow.*

Pontus scatens belluis, *Hor.*

SEDERE in equo, *Cic. Equo, Liv. Mart. to ride. Post equitem, Hor. to ride behind. Supra leonem, Plin. Ad latus alicujus, Cic.*

Dum apud hostes sedimus, *Plaut. so long as we were near.*

Si sedet hoc animo, *Virg. if it be your pleasure.*

Memor illius escæ, quæ tibi sederit, *Hor. which agreed with you best.*

Vestis sedet, *Quint. sits well.*

Omnes consurrexisse, & senem illum sessum recepisse, *Cic. rose up, and made room for the old man.*

SEQUI vestigiis alicquem, *Liv. to follow his tract.* Sententiam alicujus, *Cic. to be of his opinion.*

SERRERE humi, *Hor. Per humum,*

Plin. to creep along the ground.

Serpit draco subter supraque revol-
vens sese, *Cic.*

SERVIRE temporî, valetudini, rei fa-
miliari, &c. *id. Servitutum, id. Plaut. Liv.*

Æternum servire, *Hor. Apud ali-
quem, Plaut. Servius.*

Liber servibo tibi, *Plaut. Martis ser-
vibo commodis, Ter. Ut communi uti-
litati serviat, Cic.*

Non bene crede mihi servo servitur
amico, *Mart.*

SITIRE sanguinem, *Cic. to thirst after
blood.*

Sitiunt agri, *id. Sitientes loci, Plin. dry places.*

Quo plus sunt potæ plus sitiuntur
aquæ, *Ovid.*

SOLVERE crimine, *Stat. to absolve,
Ter. to fulfil his vow, Ovid. Argu-
mentum, Quint. to solve. Pecuniam,
Cic. to pay. Vitam alicui vel alicquem
vitâ, Plaut. to put him to death. Ob-
sidionem urbis, & urbem obsidione,
Liv. to raise a siege. Fœdera, Virg. to
break.*

Solvere simply, or solvere navem, or
solvere è portu, *Cic. Cæs. to weigh an-
chor, to put to sea.*

Solvere ab Alexandriâ, *Cic. to set sail
from Alexandria.*

Solvere ab aliquo, *id. to take money
from a person in order to pay his debts.*

Nec solvitur in somnos, *Virg. cannot
sleep.*

Solvendo non esse, *Cic. to have not
wherewithal to pay.*

Soluturus ne sit eos pro bonis, *id.
whether he will pay them away as good
money.*

SPECTARE orientem, *Plin. Ad orien-
tem, Cæs. In meridiem, Cato, to look
towards.*

Spectare animum alicujus ex suo,
*Tertul. to judge of another person from
one's self.*

Spectare aliquem ex censu, *Cic. to
respect him according to his income.*

In unum exitum spectantibus, *id.
tending to the same end.*

Stare ad curiam, *id. not to stir from
the court. In æquo alieni, sup. loco,
Sen. to be upon a level with him. Au-
tore certo, Liv. to abide by a particu-
lar author. Ab aliquo, Cic. Cum ali-
quo, id. and Liv. to be of his side or
party. Contra alicquem, Cic. Virg. to
be against him. Pro judicio erroris sui,
Phæd. to maintain obstinately. Animis
Cic. to take courage. Fide, Liv. In fide,*

ſide, Cic. to stand to his word. *Multorum sanguine ac valneribus*, Liv. to east the blood of many.

Quorum statuæ in rostris steterunt, Cic. were fastened to.

Cùm in ſenatu pulcherrimè starenus, id. being in a very good posture, when our affairs went very well.

Stant lumina flammâ, Virg. are full of fire.

Ubi jus sparso croco steterit, Hor. will begin to grow thick.

Qui si steterit idem, Cic. if he continues resolute.

Modò stet nobis illud, id. provided we continue resolute.

Omnis in Ascanio cari stat cura parentis, Virg. is fixed on him.

Per me stat, Quint. Plin. it depends on me.

Standam est epistolis Domitiani, Plin. we must abide by.

Quid agitur? Statur, Plaut.

STATUERE exemplum in hominem & in homine, Cic. to inflict an exemplary punishment. *Capite aliquem in terram*, Ter. to fling headlong against the ground.

Statuere in aliquem, Cæs. to give sentence against him. *Apud animos vel in animum*, Liv. to determine within himself. *Statuam alicui*, Cic. to enact a statue to him.

Statutum est, it is decreed.

STRUERE calamitatem alicui, id. to contrive some mischief against him. *Oidium in aliquem*, id. to endeavour to render him odious. *Mendacium*, Liv. to forge a lye.

STUDERE alicui, Cic. to favour, or to bear good will and affection to one. *Laudi & dignitati*, id. to aspire to. *Aliquid*, id. Ter. Hor. to have a strong desire for a thing. *In aliquâ re*, Gell. to study or apply the mind to it. *In aliquid*, Quint. to aim only at that.

Non tui studet, Cic. he does not trouble his head about you.

Studet rem ad arma deduci, Cæs. he endeavours to push things to extremity.

STRUPERE in aliquo, Val. Max. *Re aliquâ*, Hor. *Ad rem aliquam*, Ovid, to be surprised or amazed at a thing. *Rem aliquam*, Virg. to look on with amazement.

Hæc cùm loqueris nos Varrones stupemus, tu videlicet tecum ipse rides, Cic.

SUADERE legem, id. to persuade the people to accept of a law.

Pacem & de pace, Cic. Quint.

SUBIRE tectis & ad tecta, Virg.

In cælum, Plin. *Limina*, Virg. to go, to draw near. *Onus*, Liv. to undergo, to sustain.

Mihi cunctarum subenut fastidia, Ovid. they displease me.

Humeris subire aliquem, Virg. to carry on the shoulders.

Subire animos, Liv.

SUBJICERE aliquid oculis, Plin. Jun. Liv. *Sub oculos*, id. & Quint. to put before one's eyes. *Sensibus*, Cic.

Subjicere testamenta, id. to forge.

SUCCEDERE Penatibus, Muro, Virg. to come within. *Murum*, Sallust, to draw near. *Sub primam aciem*, Cæs. to move towards the van-guard. *Alicui*, Cic. to succeed him. *Oneri*, Virg. to take it upon his back. *In locum*, Cic.

SUCCENSERE alicui, id. *Injuriam alicui*, Gell.

Si id succenseat nunc, Ter. if he is vexed at this.

SUDARE sine causâ, Cic. *Pro communibus commodis*, id. to work.

Sanguine multo sudare, Liv. to sweat blood.

Et duræ quercus sudabunt roscida mella, Virg.

Et vigilandæ noctes & in sudatâ veste durandum, Quint.

Sudatâque ligno — Thura ferat, Cic.

SUFFICERE omnibus, Lucan. Cic. to be sufficient for all.

Nec obniti contrâ nec tendere tantum sufficimus, Virg. we are not able.

Ad quas nec mens, nec corpus, nec dies ipsa sufficiat, Quint.

Ipse Danaï animos virisque sufficit, Virg. furnishes them. *Aliam sufficere prolem*, id. to substitute. *Ardentésque oculos suffecti sanguine & igni*, id. whose eyes were red and inflamed.

SUPERESSE alicui, Plaut. to survive. *Suet. to defend as a patron his client in law*. *Labori*, Virg. to overcome and surmount the trouble. *Superest mihi*, Cic. it remains for me. *Populi supersunt auxilio*, Virg. there are more than we want for our assistance. *Tu planè superes nec ades*, Gell. you are one too many, you are not wanted. *Modò vita supersit*, Virg. if I do but live.

SUSPENDERE arbori, in arbore, & de arbore, Cic. to hang upon a tree. *In furcas*, Ulp.

Suspendit pictâ vultum mentémque tabellâ, Hor.

T.

TACERE aliquid, Ter. Cic. Plaut. *De re aliquâ*, Quint. to keep it secret.

¶

Potest

Potest taceri hoc, *Ter.*
 Dicenda, tacenda locutus, *Hor.*
 TEMPERARE iras, *Virg.* to moderate.
 Cædibus, *Liv.* to refrain from.
 A lacrymis, *Virg.* Alcui, *Cic.*
 Ætati juvenum temperare, *Plaut.* to govern them.
 Sibi temperare, *Cic.* to command himself.

TENDERE ad littora, *Liv.* In Latium, *Virg.* to go towards.

Tendit iter velis, *Virg.* begins to make sail.

Rete tenditur accipitri, *Ter.*
 Manibus tendit divellere nodos, *Virg.* endeavours.

Tendere adversus auctoritatem senatûs, *Liv.* to resist or withstand.

Tendere alicui metum aut spem, *Cic.* to shew or hold out to him.

Hic sævus tendebat Achilles, *sup.* pelles, or tentoria, *Virg.* pitched his tent.

TIMERE aliquem, *Ovid.* to fear him. Alcui, *Ter.* to fear lest some misfortune happen to him. Ab aliquo, *Cic.* to be afraid of him, to mistrust him. De republicâ, *id.* to be afraid for the republic. De vitâ, *Cælius Ciceroni,* I am afraid of my life.

Timeo ut, & timeo ne, See p. 159.

TRADERE in custodiam, *Cic.* Custodiâ, *Colum.* to deliver up, or send to prison. Se totum alicui, *Cic.* to give one's self up entirely to him.

TRANSFIGERE gladio aliquem per pectus, *Liv.* Cum armis corpus alicujus, *Liv.* to run through, to stab.

V.

VACARE morbo vel à morbo, *Cels.* to be free from illness. Sibi, *Mart.* to work for himself. Philosophia, *Cic.* to study philosophy. In aliquod opus, *Ovid.*

Vacare culpâ, *Cic.* à culpâ, *Senec.* to be free from fault. Ab omni administratione, *Cic.* to be exempt from. Animo, *id.* to be at leisure, to have nothing to do.

Vacat locus, *Cæs.* the place is empty.

Vacat mihi, *Quint.* I am at leisure.

Vacat annales audire, *Virg.*

Tantum huic studii relinquendum, quantum vacat à publicis officiis, *Cic.*

Eorum animas ponendi pecuniam nunquam vacavit, *Val. l. 4. c. 3. sup.* vacationem, *ut vult Sanctius, lib. 3.* never gave their minds to the amassing of money.

VAGARI passim toto foro, *Cic.* In agris, *id.* to wander about.

Vagatur errore animus, *id.*

VALERE. Valet oculis, *Gell.* Valent ejus oculi, *Plaut.* his eye-sight is good.

Autoritate valet, *Cic.* Valet ejus auctoritas, *id.*

Valet tanti, valet nimis, *among the civilians.* Denos æris valebant, *Varro.*

Quid igitur? Valetur, *Plaut.* we are very well.

VAPULARE. See the Preterites, vol. 1. p. 305. and the Syntax, vol. 2. p. 68.

VEHERE amne, *Ovid.* Per maria, *Plin.* to convey by water, by sea.

Vehi curru, *Cic.* In curru, *Ovid.* Equo, *Ovid.* In equo, *Cic.* to travel, or ride in a coach, or on horseback.

VELLE aliquem, *Plaut.* to want to speak to him. Alcui, *Cic.* to wish him well. Alicujus causâ, *id.* Rem volo defensam, *id.* I will have it defended. Quid sibi vult istud? *Cic.* What's the meaning of this?

VENIRE alicui auxilio, *Liv.* Subsidio, *Cic.* Suppetias, *Hirt.* to come to the assistance of.

Venire alicui adversum, *Plaut.* to go to meet him. In certamen cum aliquo, *Cic.* to fight him. In consilium alicujus, *id.* to come to give him counsel. Sub jactum telorum, *Liv.* to come within shot of.

Inimicus alicui venire, *Cic.* to be his enemy.

Ad inimicitias res venit, *id.*

Venire viam, *id.* to go his own way.

Ad me ventum est, *id.*

Mihi venit in dubium fides tua, *id.* I begin to doubt of.

De sorte venio in dubium, *Ter.* I am in danger of losing the principal.

Venit mihi in mentem Platonis, *Cic.* I call Plato to mind.

In mentem venit de speculo, *Plaut.*

Venit in mentem P. Romani dignitas, *Cic.*

VERTERE aliquid in laudem, *Tac.* to turn to praise. Stultitiâ aliquid alicui, *Plaut.* to impute it to his folly. In rem suam, *Ulp.* to turn to his profit. In privatum, *Liv.* to his private use. Ad se partem alicujus rei, *Cic.* to appropriate to himself.

Vertere Platonem, *Cic.* to translate Plato. Græca in Latinum, *Quint.* De Græcis, *Cic.* Ex Græcis, *Ter.*

Tribus in rebus ferè vertitur omnis virtus, *Cic.* consists in, is included.

Intra

Intra fines hos vertuntur omnia, *Cæsar*.
ad *Cicero*.

In priorem partem sunt versa & mutata omnia, *id.* are changed.

Jam verterat fortuna, *Livius*. was now changed.

Quæ te genitor sententia vertit? *Virg.* has made you change opinion.

VIGILARE ad multam noctem, & de multâ nocte, *Cicero*. to sit up very late.

Noctes vigilare ad ipsum mane, *Horace*.

Vigilare studiis, *Propercius*. In scelus, *Statius*.

Noctes vigilantur amaræ, *Ovidius*.

VINDICARE se ab aliquo, *Seneca*. De aliquo, *Cicero*. to be revenged of a person.

Te valdè vindicavi, *Cicero Attico*. I have got my full revenge of you. Ita *Manilius*.

Peccatum in altero vindicare, *Cicero*. to punish.

In aliquem scelera alterius vindicare, *id.*

Vindicare à labore, *id.* to exempt.

Gravis bis vindicat armis, *Virg.*

Vindicare in libertatem, *Cicero*. to set at liberty, to restore. Libertatem, *Cæsar*. to defend the liberty. Se ad suos, *Cicero*. to return safe and sound to them. Se existimationi hominum, *id.* to maintain his reputation.

* Some write the following examples with an e, VINDICARE. But we shall make it appear in the ninth book, of Letters and Orthography, that we ought always to write VINDICARE.

Aliquid pro suo vindicare, *Cicero*. to claim.

Sibi assumere & vindicare, *id.*

Dicere suum & vindicare, *id.*

ULULARE. Ululant canes, *Virg.* to howl.

Ædes ululant plangoribus femineis, *Virg.* do ring with.

Tristia ulularunt Galli, *Lucan.*

Centum ululata per urbes, *Lucan.*

UTOR. See the Syntax, rule 33. p. 70.

BOOK VIII.

PARTICULAR OBSERVATIONS.

On the Roman Names. On their Figures or Arithmetical Characters. On their manner of counting the Sesterces. And on the division of Time.

Useful for the understanding of Authors.

CHAPTER I.

Of the Names of the Antient Romans. Taken from VAL. MAXIMUS, SIGONIUS, LIPSIUS, and other authors.

THE Greeks had only one name, but the Romans had sometimes three or four, which they called PRÆNOMEN, NOMEN, COGNOMEN, and sometimes also AGNOMEN.

The *prænomen* is that which agreeth to each individual; the *nomen* that which denotes the family from which he is descended; and the *cognomen*, that which agreeth to a particular branch of this family.

I. *Of the Proper Name, PRÆNOMEN.*

The *prænomen* was therefore, as the very word expresseth, what was prefixed to the general name, and amounts to the same thing as our *proper name*, by which we distinguish brothers of the same family, as when we call them, *Peter, John, James, &c.*

The *prænomen* was not introduced till a long time after the *nomen*. Hence it was customary among the Romans to give the family name to children, of the male sex, the ninth day after their nativity; and of the female the eighth, according to Festus and Plutarch. And those days were called *dies lustrici*, because it was a ceremony whereby they were acknowledged as legitimate, and of such or such a family, whose name was given them. Whereas they did not receive the *prænomen*, till they took the *toga virilis*, that is, about the age of seventeen, as appeareth by the epitome of the 10th book attributed to Valerius Maximus. *Pueris, says he, non priusquam togam virilem sumerent, puellis non antequam nubarent, prænominâ imponi moris fuisse Q. Scævola auctor est.* This is farther confirmed by Tully's epistles, where the children are called *Cicerones pueri*, till that age, after which they are stiled *Marcus filius, Quintus filius.*

And though Cicero in the last epistle of the 6th book to Atticus calleth his nephew, *Quintum Ciceronem puerum*; yet it is very probable

bable that Cicero wresteth the sense of the word *puer*, to distinguish him from his father, who was also called *Quintus*; or perhaps because he had but very lately taken the *toga virilis*. And in regard to what Sigonius mentions from Plutarch and Festus, who, according to him, are of a different opinion from Valerius Maximus, we are to take notice that those authors do not speak of the *prænomen*, but of the *nomen*, which, as hath been above mentioned, was given to children the 8th or 9th day after their nativity. And there is no manner of doubt but this is what led Sigonius into a mistake.

In conferring this *prænomen*, they took care generally to give that of the father to the eldest son, and that of the grandfather and the ancestors of the family to the second, and to all the rest.

Varro observeth that there were thirty of those *prænomena*, in his time, or thereabouts, whereof the most usual may be reduced to eighteen, some of which were marked by a single letter, others by two, and others by three, as we shall here exhibit them, together with their etymology.

1. With a single letter we find eleven.

A. stands for AULUS, so called from the verb *alo*, as being born *Dūs alentibus*.

C. stands for CAIUS, so called à *gaudio parentum*.

D. stands for DECIMUS, that is, the tenth born.

K. stands for KÆSO, taken from *cado*, because they were obliged to open his mother's womb to bring him into the world.

L. stands for LUCIUS, from *lux*, *lucis*, because the first who bore this name, was born at break of day.

M. stands for MARCUS, as much as to say, born in the month of March.

But M' with an acute accent on the top, or M' with a comma, signifieth MANIUS, that is, *born in the morning*; or rather *quite good*, because *manis* heretofore, as we have already observed, p. 150. signified *good*.

N. stands for NUMERIUS, which cometh from *numerus*, number.

P. makes PUBLIUS either from the word *pubes*, or from *populus*, as much as to say *popular and agreeable to the people*.

Q. stands for QUINTUS, that is, the fifth child of his family.

T. stands for TITUS from the word *tueri*, as if the *defender* or preserver of his country.

2. With two letters we find four.

AP. stands for APPIUS, which cometh from the Sabine word *Attius*. For *Attius Claudius* was the first, who having been expelled his country, came to Rome and changed his name into that of *Appius Claudius*.

CN. stands for CNEUS, as much as to say *nævus*, from some mark on his body.

SP. stands for SPURIUS, which denotes something ignominious in birth. For this word in the Latin tongue signifies also *spurious* or illegitimate. *Spurii, quasi extra puritatem, & immundi*, says St. Isidore.

TI. stands for TIBERIUS, that is, born near the Tiber.

3. With three letters, we find three.

MAM. that is, MAMERCUS, which in the Tuscan language signified *Mars*, according to Festus.

SER. that is, SERVIUS, from the word *servus*, a slave, because the person who first took this name, was not free born.

SEX. that is, SEXTUS, as much as to say *the sixth born*.

These are the eighteen proper names most usual among the Romans. To which we might likewise add some that are very well known in antient history, as *Ancus, Aruns, Hostilius, Tullus*, and some others.

II. *Of the general Name, NOMEN GENTIS.*

The *nomen* or name was what agreed to the whole race or family with all its branches, and answered to the Greek patronymics, according to Priscian, lib. 2. For as the descendants of Æacus were called *Æacides*, so the descendants of Iulus son of Æneas, had the name of *Julii*; those of the Antonian family, *Antonii*, and the rest in the like manner. Hence we may observe that all those general names which they called *Gentilitia*, are properly adjectives, and that they all terminate in *ius*, except two or three, namely, *Peduccus, Poppæus*, and perhaps *Norbanus*; though Lipsius questions whether the latter be one of those names.

III. *Of the particular surname, COGNOMEN and AGNOMEN.*

The particular surname called *cognomen*, was properly the name by which the different branches of the same stock or house, *in eadem gente*, were distinguished; as when Livy says that the house of the Potitians was divided into twelve families. For *gens & familia* were like the whole and its parts. Those of the same stock or house were called *Gentiles*; and those of the same branch or family, *Agnati*. As we see, in France that the royal house hath been frequently divided into different branches, as those of Valois, Bourbon, Orleans, Montpensier, &c. Thus when we say that the family of the Cæsars were of the race of Julius; Julius is the general name of the race, or *nomen gentis*; and *Cæsar* that of the family, *cognomen familie*. But if you add *Caius* for his proper name, this will give us the *prænomen*. Therefore all three will be *C. Julius Cæsar*.

There are some who hereto add the *agnomen*, which signifieth as it were an increase of the surname, and was conferred on some particular occasion, as when one of the Scipios was entitled *Africanus*, and the other *Asiaticus*, because of their great exploits in those parts of the world. And no doubt but a man might in this manner have sometimes a particular surname, and as it were a fourth name. Hence the author *ad Herennium* makes mention of this *agnomen*, when he says, *Nomen autem cum dicimus, cognomen quoque & agnomen intelligatur oportet.*

Yet it is certain that the word *cognomen* comprehendeth likewise this sort of nouns, witness Sallust, when he says of Scipio himself, *Masinissa in amicitiam receptus à P. Scipione, cui postea Africano cognomen fuit ex virtute*: and Cicero writing to *Pomponius*, who was surnamed *Atticus*, for having performed his studies at Athens, says,

eays, *Téque non cognomen Athenis solùm deportásse, sed humanitatem & prudentiam intelligo.*

And indeed if we examine closely into the thing, we shall find that there are no surnames, I mean of those which are called *cognomina*, and distinguish families, but what are thus derived from some particular occasions; since even the proper names (*prænomena*) are originally owing to such occasions, as we have above demonstrated in pointing out their etymology.

IV. OBSERVATIONS on the Names of Slaves, Freedmen, Women, and Adoptive Children.

And first of Slaves and Freedmen.

Slaves formerly had no other name than that of their master, as *Lucipor*, *Marcipor*, for *Lucii puer*, *Marci puer*. Yet in process of time they had a name given them, which was generally that of their country, as *Syrus*, *Davus*, *Geta*, &c. Just as in France the lackeys are sometimes called *Champagne*, *Basque*, *Picard*, &c.

When they were enfranchised, they took the *prænomen* and the *nomen* of their masters, but not the *cognomen*, instead of which they retained their own *prænomen*. Thus Cicero's learned freedman was called *M. Tullius Tyro*, and others in the same manner. The like was observed in regard to allies and foreigners, who assumed the name of the person, by whose interest they had obtained the freedom of the city of Rome.

2. *Of Women.*

Varro takes notice that the women had heretofore their proper and particular name, as *Caia*, *Cæcilia*, *Lucia*, *Volumnia*. And Festus says that *Cæcilia* and *Tarratia* were both called *Caia*. We likewise meet with *Titia*, *Marca*, &c. in Sigonius and others. And those names, as Quintilian observeth, were marked by inverted letters, thus, *Q*, *T*, *K*, &c. In process of time they were discontinued: if there was only one, it was customary to give her the name of her race or stock; or sometimes it was softened by a diminutive, as *Tullia* or *Tulliola*. But if there were many, they were called after the order of their birth, *Prima*, *Secunda*, *Tertia*, *Quarta*, *Quinta*, &c. or these were formed into diminutives, *Secundilla*, *Quartilla*, *Quintilla*, &c.

But as several are mistaken in affirming that the women had no *prænomen*; so they are also in an error in pretending that they had no *cognomen*. For it is certain that Sylla's daughter, who was married to Milo, had the surname of *Cornelia*; and *Cælius* writing to Cicero, speaks of *Paula*, who had the surname of *Valeria*.

3. *Of Adoptive Children.*

It was customary for those who were adopted, to take the names and surnames of those who adopted them. And in order to mark their birth and descent, they only added at the end the name of the house or stock from which they were descended, or the surname of their own particular branch; with this difference however, that

that if they made use of this surname, they wrote it simply; whereas if they used the name, they formed it into an adjective; *Si cognomen, integrum servabant; si nomen, mutatum & inflexum*, says Lipsius.

For example, *M. Junius Brutus* having been adopted by *Q. Servilius Cæpio Agalo*; he took all his names, and preserved only the name of his own branch, calling himself *Q. Servilius Cæpio Agalo Brutus*. On the contrary, Octavius having been adopted by his grand uncle, *Julius Cæsar*, he preserved the name of his house, changing it into an adjective, and was called *C. Julius Cæsar Octavianus*; which did not hinder them from preserving also any surname they might have acquired, as *Atticus*, who having been adopted by *Q. Cæcilius*, had the surname of *Q. Cæcilius Pomponianus Atticus*; or from acquiring any new one by their merit, as Octavius, who had afterwards the surname of Augustus given him.

To this rule of adoption we must refer what Suetonius saith, that Tiberius having been adopted by *M. Gallius*, a senator, he took possession of his estate, but would not go by his name, because he had followed the party that opposed Augustus; and what Tacitus says, that Crispus Sallustius adopting his sister's nephew, made him take his name. And such like expressions.

V. Other observations on changing the order of those Names.

Though the usual custom of the Romans was that above observed, of putting the *prænomen*, *nomen*, and *cognomen*, one after the other; yet we must take notice that this order hath not been always carefully adhered to, as Valerius Maximus testifieth: *Animadverto enim*, says he, lib. 10. *in consulum fastis perplexum usum prænominum & cognominum fuisse*. Concerning which there are several changes to be observed.

1. The *cognomen* before the *nomen*.

Manutius sheweth that they sometimes put the surname of the particular branch before the general name of the stock, *cognomen ante nomen gentis*, as in Cicero we find *Gallo Fabio*, *Balbi Cornelii*, *Papum Æmilium*; and in Livy, *Paullus Æmilius Cos.* and the like, though *Gallus*, *Balbus*, *Papus* and *Paullus*, were *cognomina non prænomina*.

2. The *cognomen* become *nomen*.

Sometimes the *cognomen* became a *nomen*. *Quin etiam cognomina in nomen versa sunt*, says Valerius Maximus.

3. The *prænomen* become *nomen*.

Sometimes the *prænomen* became a *nomen*, says Priscian, as *Tullus Servilius*, *M. Tullius*.

4. The *prænomen* put in the second place.

And sometimes the *prænomen* used to be put only in the second place, as Sigonius observeth. Thus we find in Livy, *Attius Tullus*, *Manlius Cnæus*, *Octavius Metius*. In Cicero, *Malaginentis M. Scipio*. In Suetonius, *ad Pompeium*.

5. The

5. The *prænomen* or proper name put last under the Emperors.

But those changes were still more considerable under the emperors. For whereas during the time of the republic, the *prænomen* was the proper name which distinguished brothers and individuals from one another, as *M. Tullius Cicero*, and *Q. Tullius Cicero*, brothers; on the contrary in the monarchical state of Rome, the proper name which distinguished individuals, was generally the last, whence it came that the brothers, commonly speaking, had nothing in particular but that; as *Flavius Vespasianus*, and *Flavius Sabinus*, brothers, in Suetonius.

This new custom appeareth plainly in the case of the Senecas. For Seneca the father, the rhetorician, was called *M. Annæus Seneca*; and he had three children, *M. Annæus Novatus*, *L. Annæus Seneca*, the philosopher; and *L. Annæus Mela*, father of Lucan the poet. Yet the latter of each of those names was so far the proper and particular appellation, by which they were distinguished from one another, that the other two are common to them all; and that Seneca the rhetorician, father of those celebrated sons, sometimes gives both to himself and them only the latter of those three names, as appeareth by the title of his first book of Controversies, *Seneca, Novato, Senecæ, Mela filiis salutem*. And his eldest son *Novatus*, having been adopted by *Junius Gallio*, he is called by Eusebius in his Chronicle, *Julius Gallio frater Senecæ*; though his brother, Seneca the philosopher, generally calls him by the last of those three, which was his proper name, as in the title of his book on a Happy Life, and in his epistles; likewise St. Luke in the Acts of the Apostles, c. 18. calls him by no other name than *Gallio*. Whence it is clear that in those days it was the last name that distinguished the brothers from each other, as might be demonstrated by several other examples.

Hence also it comes that only this last name was generally given to the principal persons of the empire in the first ages of the Church, as sufficiently distinguishing them from every body else. This is the reason that though St. Jerome in the preface to his commentaries on the epistle of St. Paul to the Galatians, speaking of Victorinus, that famous professor of eloquence at Rome, observes that he was called *C. Marius Victorinus*; yet *Victorinus* was in such a manner his proper name, that this very St. Jerome in his treatise of Ecclesiastic Writers, chap. 101. and St. Austin in his Confessions, book 8. chap. 2. call him only *Victorinus*.

It appeareth likewise that St. Paulinus, Bishop of Nola, was called *Pontius Meropius Paulinus*; and yet St. Austin and other authors generally give him the latter of those three names only, as that by which his person was particularly distinguished. Thus Rufinus is called only by this name in the writings of S. Jerom, S. Austin, and S. Paulinus, though his name was *Tyrannius Rufinus*: nor has S. Prosper any other appellation in the antient writers of the Church, though his name was *Tyró Prosper*. Nox is Volusian, governor of Rome, mentioned by any other name in the 1st and 2d epistle of S. Austin, though we find by an antient inscription

inscription that he was called *Caius Cæionius Rufus Volusianus*; nor Boetius by any other than this name, though he was called *Anicius Boetius*; this name of *Anicius*, which is here put first, being nevertheless the name of the noble family from which he was descended.

6. *Exception to this rule of taking the last name under the Emperors.*

Contrary to this general rule of the Roman names under the emperors, it is to be observed however (as Father Sirmond hath observed in his notes on St. Sidonius) that we call *Palladius* the person who wrote on agriculture, though his name being *Palladius Rutilius Taurus Æmilianus*, we should call him *Æmilianus*, as he is stiled by St. Isidorus. In like manner we give the name of *Macrobius* to the person whom Avienus and Boetius call *Theodosius*, because his real name was *Macrobius Ambrosius Aurelius Theodosius*: and we give the name of *Cassiodorus* to that great man who was called *Cassiodorus Senator*, the word *Senator*, which was his real name, having been taken by many rather as the name of his dignity than of his person.

But though a few such particular cases may occur, they must be considered, notwithstanding, either as exceptions to the general rule, or as errors that have crept into the title of the works of those authors, through the negligence of those who, choosing only to put one of their names, did not reflect that the custom of the antients was changed, and that the last name was become the proper name of individuals.

7. *Other names changed as well as the latter.*

It is also observable, as Father Sirmondus sheweth extremely well in the same place, that whereas the antients always retained the name of their family together with their proper name, this custom was so far altered in the latter ages, that not only the proper name, but likewise all the others were changed in regard almost to every individual, not attending so much to the general name of the family, as to those which had been particular to the illustrious men of that same family, or to their relations and friends. Thus the son of the orator Symmachus was called *Q. Flavius Memmius Symmachus*, having taken the name of *Flavius* from his uncle by the father's side, and of *Memmius* from his uncle by the mother's side. Thus St. Fulgentius was called *Fabius Claudius Gordianus Fulgentius*, having taken the name of *Claudius* from his father, and that of *Gordianus* from his grandfather, which is oftentimes the cause of our not being able to trace the antiquity of families.

CHAPTER II.

Of Figures, or Arithmetical Characters, among the Romans.

I. *In what manner the Romans marked their Numbers.*

THE Romans marked their numbers by letters, which they ranged thus :

1	I	One.
5	V	Five.
10	X	Ten.
50	L	Fifty.
100	C	One hundred.
500	D	Five hundred.
1000	M	One thousand.
5000	MD	Five thousand.
10000	MMMM	Ten thousand.
50000	ML	Fifty thousand.
100000	MLD	One hundred thousand.

These are the figures of the Roman numbers, with their signification and value: for, as Pliny observeth, the antients had no number above a hundred thousand; but to reckon higher, they put this number twice or thrice. Whence comes the manner of computing by, *bis, ter, quater, quinquies, decies centena millia*, and others, of which we shall have occasion to speak in the chapter on Sesterces.

II. *Proper observations in order to understand these Figures thoroughly.*

In order properly to understand these figures, we must consider :

1. That there are only five different figures, which are the first five, and that all the rest are compounded of I and C; so that the C is always turned towards the I, whether it comes before or after, as may be seen above.

2. That as often as there is a figure of less value before a higher, it signifies that we are to deduct so much from the latter, as *iv.* four: *xl.* forty: *xc.* ninety, &c. Whereby we see that there is no number but what may be expressed by the first five figures.

3. That in all those numbers, the figures go on increasing by a fivefold and afterwards a double proportion, so that the second is five times the value of the first, and the third twice the value of the second; the fourth five times the value of the third; the fifth twice the value of the fourth, and the rest in the same manner.

4. That the figures always begin to be multiplied on the right side, so that all the *v* which are put on that side are reckoned by

five, as those on the other side are reckoned by ten; and thus we may easily find out all sorts of numbers how great soever: as when an author in the 16th century, giving a list of the number of citizens in the Roman empire, puts contrary to the custom of the antients, cccccclxxxxxx. lxxxxxx. cccclxxx. cclxx. taking the first c after the I for one thousand, or the first c on the right hand for five hundred, and proceeding through the whole with a tenfold progression, in each figure on either side, I see immediately that the whole comes to one billion, five hundred millions, a hundred and ten thousand citizens; which we should express thus by Arabic cyphers, 1500,110,000. But as we have already observed, the antients did not pass cccclxxx. one hundred thousand in those figures.

III. *What this manner of reckoning has been owing to, and whence these Figures have been taken.*

Now if I may be permitted to reflect a little on this manner of counting, it is easy to judge that it is owing to this, that mankind having begun at first to count with their fingers, they told as far as five with one hand, then adding the other hand, they made ten, which is double; and hence it is that their progression in these numbers is always from one to five, and then from five to ten.

To this same cause the very formation of these figures is owing. For what is more natural than to say, that I is the same as if an unit was shewn by raising one finger only; and that the V is as if depressing the middle fingers no more was shewn than the little finger and the thumb, to include the whole hand; and adding the other to this, they formed as it were two V, one of which was inverted under the other, that is an X, which is equivalent to ten.

Manutius shews further that all the other figures are derived from the first, because as the V is only two I joined at the bottom, so the L is only two I, one upright and the other couchant; and adding thereto a third on the top, they expressed by this figure a hundred, instead of which the transcribers, for greater curren- cy in writing, have borrowed the C. And if we join a fourth I to shut up the square thus \square , this makes five hundred, instead of which they afterwards took the D , and at length the D . Doubling this square \square they formed their thousand, instead of which the transcribers, either for the sake of ornament, or for greater conveniency, began likewise to round this figure, and with a dash of the pen to frame it thus ∞ , afterwards thus ω , for which reason we frequently meet with the couchant cypher ∞ , or a Greek ω to mark a thousand. But afterwards they marked it thus CD , and after that CD , and at length because this has a great relation to the Gothic P^{S} , they took a simple M to denote a thousand, as likewise C for a hundred, and D for five hundred. And hence it comes that there are but just seven letters which serve for this sort of numbers, namely, C. D. I. L. M. V. X. except we have a mind to add also the Q. which some have taken for five hundred, according to Vossius.

IV. *Whether there are other methods to mark the Roman Cypher than the preceding.*

We must also take notice of the opinion of some, that when there is a — bar over the cyphers, this gives them the value of a thousand, as \bar{V} , \bar{X} five thousand, ten thousand. But Priscian's manner of computing, namely, that to express a thousand, the X must be put between the C's, thus CX \bar{O} , and to express ten thousand we should put the M there, thus CM \bar{O} , is absolutely false and contrary to antiquity; and it is owing to this only, that not knowing the real foundation of this manner of computing, which I have here explained, they thought to adjust it to our's, which proceeds by a tenfold progression. And though we sometimes find the L between the C's, thus CL \bar{O} , or the like, this is only a mistake of the transcribers, who perceiving that on those occasions the I is generally bigger than the C's, they took it for an L. So that even then the L ought to be reckoned only as an I, and to mark no more than one thousand.

CHAPTER III.

Of the Roman Sesterces.

AS I have some notion of publishing a separate essay on the antient coins, with their respective value reduced to the standard of the present currency in France, I shall therefore speak here of sesterces, only in regard to grammar.

The sesterce was a little silver coin in value the fourth part of a Roman denarius, or two *asses* and a half, which *as* was also called *libra*, because at first it was of copper, and weighed a pound. Hence the word *as* (*quasi æs*, says Varro) came from the matter; and the word *libra*, from the weight that was given it. And when they added the ablative *pondo*, it was to determine the word *pound* or weight, which of itself was also by measure.

Hence it is that heretofore they marked the sesterce thus L. L. S. the two L's making two pounds, and the S signifying *semi*, two pounds and a half. Whereas the transcribers have since given us an H with the S, thus H. S. And this sesterce, pursuant to the valuation which we have elsewhere observed, was equivalent to a sou and two deniers, French money, or something more.

In order to count the sesterces, the Romans proceed three ways.

From one to a thousand they reckon them simply by the order of the numbers, without understanding any thing; *Sestertii decem, viginti, centum, mille, &c.*

From a thousand to a million they reckon three ways, either by the numeral nouns, which they make agree with *sestertii*, as *mille sestertii*; or by putting the neuter *sestertia* with *millia* expressed or understood, as *decem sestertia*, or *decem millia sestertia*; or in short by putting *sestertiũm* in the genitive plural formed by syncope for *sestertiorum*, as *octo millia sestertiũm*, *centena millia sestertiũm*. Which they likewise mark sometimes by putting a bar over the capital letters, thus \bar{C} . \bar{M} . \bar{S} .
which

which bar sheweth that the number is taken for a thousand; so that the C which makes a hundred, stands here for a hundred thousand, though they frequently put this bar, where it is impossible to judge of the sum but by the sense.

From a million upwards they reckon by adverbs, as *decies, vicies, centies, sestertiūm*, &c. where we must always understand *centena millia, sestertii* or *sestertiūm*, or else *millia* only, when *centena* has been already expressed, as when Juvenal saith :

— Et ritu decies centena dabuntur

Antiquo : that is, *decies centena millia*.

But if the adverb alone is expressed, then we are to understand all these three words *centena millia sestertiūm*. Thus *bis millies*, for example, is the same as *bis millies centena millia sestertiūm*.

We are to observe however that *sestertius* and *numus* frequently signify the same thing : thus *mille numūm, mille sestertiūm*, or *mille, numūm sestertiūm*, may be indifferently said one for the other.

II. Reason of these expressions, and that mille strictly speaking is always an Adjective.

Various are the opinions concerning the reason for this construction and these expressions : for not to mention those of Varro, Nonius, and some antients, who without any probability imagined that these genitives, *nummūm* and *sestertiūm* (formed by syncope, instead of *numorum* and *sestertiorum*) were accusatives; *mille* is generally taken as a noun substantive that governeth the genitive *nummūm* or *sestertiūm*.

Scioppius on the contrary pretends that *mille* is always an adjective, in the same manner as other numeral nouns; and therefore that we must suppose another noun on which the government of this genitive depends. And therefore he endeavours to show in his fourteenth letter, that then we must understand *res* or *negotium*, just as when Juvenal says :

Quantum quisque suā nummorum possidet arcā :

Where *quantum* being an adjective ought necessarily to suppose *negotium*: So that if we were to say, *res* or *negotium mille nummorum est in arcā*, the construction would be quite simple and intire : but if we say *Mille nummorum est in arcā*, it is figurative, and then we must understand *res*, which governs *mille nummorum* (which are the adjective and substantive) in the genitive. Now *res mille nummorum*, is the same thing as *mille nummi*, just as Phædrus saith, *res cibi* for *cibus*. Which we have shewn elsewhere more at large.

Perhaps we might make use of this principle to solve some difficult passages, which coincide with this same construction, as when Terence saith, *Omnium quantum est qui vivunt ornatissimè*, the most vain fellow in the whole world. For it meaneth, *Quantum est negotium omnium hominum qui vivunt*, for *quanti sunt homines qui vivunt*. Just as the Greeks say *χρῆμα θαυμαστὸν γυναικὸς* for *θαυμαστὸς γυνή*, an admirable woman. And as Paul the learned Civilian said, *Si juraverit se filio meo decem operarum daturum, liber esto*. And in another place, *Cum decem operarum jussus est dare*, for *decem*

decem operas. And it is certain that he might likewise have said, *Cum decem talentum jussus est dare*, where there cannot be the least doubt but he must have understood *rem*, since Terence hath even expressed it, *Si cognitus talentum rem reliquisset decem*, &c. Where it is also obvious; that *rem decem talentum* and *decem talenta*, are the same thing, and therefore that *decem* is the adjective of *talentum*, let it be in whatever case it will. Therefore if I say, *Reliquit mihi decem talentum* (omitting *rem*, as this Civilian has done) there is no manner of doubt but they are both in the genitive, and but that this word *res*, is understood upon the occasion.

For which reason when we say *mille hominum*, *mille nummum*, it is the same construction as *decem operarum*, *decem talentum*; and we may further affirm that it is a construction of the adjective and substantive in the genitive governed by *res* or *negotium*, which is understood. At least this is the opinion of Scioppius.

This seems even to be the principle, by which we ought to account for these expressions framed in the plural, as when St. Jerome saith, *Si Origenes sex millia scripsisset libros*. And Livy, *Philippi nummi quatuor millia viginti quatuor*. And Cicero, *Triticum medimnos duo millia*. For if this principle of Scioppius be just, we must resolve these phrases, and say, *Scripsit libros ad sex millia negotia illorum librorum*; *triticum medimnos ad sex millia negotia illorum medimnorum*. And in like manner the rest. Which will not peradventure appear so extraordinary, when we once conceive, that the word *res* or *negotium* with the genitive of a noun, always supposeth this very noun in the nominative, *res cibi* for *cibus*. *Millia negotia medimnorum*, for *mille medimni*, &c. For that *millia* in the plural is an adjective, is beyond all doubt, notwithstanding what Linacer, L. Valla, and Scaliger, pretend; since we find in Pliny, *Millia tempestatum presagia*: in Tully, *Decem millia talenta Gabinio esse promissa*, and the like.

Such is the principle laid down by Scioppius, and in the main it seems to be undeniable. This however does not hinder but in practice, which is the master of speech, *magister & dictator loquendi*, as Scaliger expresseth himself, one may say that *mille* is frequently taken as a substantive, being then rather for *χιλίας* than *χιλίοι*, according to A. Gellius, as when we say *unum mille*, *duo millia*, &c. one thousand, two thousand, &c. And thus we are furnished with an easy method of resolving those expressions. For it is not to be imagined that the custom of language should be so confined to general rules, but it may sometimes make a substantive of an adjective, and sometimes an adjective of a substantive; nor that the human mind will take a perplexed and dark winding in order to apprehend things, when it can find a shorter and clearer method. Hence there are a great many nouns taken substantively, though in the main they are adjectives, as *vivens*, *mortalis*, *patria*, *Judea*, *molaris*, &c. which, strictly speaking, do refer to *homo*, *terra*, *dens*; and the same may be said of the rest.

And therefore when we say *mille denarium est in arca*, *mille equitum est in exercitu*, I see nothing that can hinder us from looking upon *mille* as a substantive; or at least as a noun taken substantively,

tively, which shall govern the genitive *denarium, equitum, &c.* And thus it is that Lucilius says,

Tu milli nummum potes uno quærerere centum :

With a thousand sesterces you can gain a hundred thousand.

Therefore when we say, *Sex millia scripsit libros, tritici medimnos recipit duo millia*, we may take it, either as an apposition, *libros sex millia*; or resolve it by *ad libros, ad sex millia*: which does not hinder but in the main we may also resolve it by *negotium*, according to Scioppius's principle: just as, strictly speaking, *mortalis* ought to be resolved by *homo, Judæa* by *terra*, and the rest in the like manner.

Be that as it may, we must observe that when a verb or an adjective is joined to this word *mille*, it is generally made to agree in the singular, whether we are to understand *negotium*, as Scioppius pretends, or whether we take it, not for *χιλίοι*, but for *χιλιάς*, a thousand, as A. Gellius will have it. *Qui L. Antonio mille nummum ferret expensum, Cic. Quo in fundo mille hominum facile versabatur, Cic. Ad Romuli initium plus mille & centum annorum est, Varro. Ibi occiditur mille hominum*, and not *occiduntur*, says Quadrigar, in A. Gellius, lib. 1. c. 16.*

III. Other remarkable expressions in regard to the same subject.

When we meet with *Sestertium decies numeratum esse, Cic. act. 4. in Verr.* it is a Syllepsis of number, or *numeratum* which refers to *negotium*, understood, instead of *numerata*, which it should have been; as indeed it is in some editions, because we are to suppose *centena millia*. In like manner, *An accepto centies sestertium fecerit, Velleius, lib. 2. de Curione, for acceptis centies centenis millibus sestertium*, and the like.

Now as the antients said, *decies sestertium*, or *decies centena millia sestertium*; so they said likewise *decies æris*, or *decies centena millia æris*: *decies æris numeratum esse, &c.* where the word *æs* is generally taken for the *asses*, which at first were of brass, as already hath been observed.

* And this is so much the more to be observed, as in French it is quite the reverse, the construction being always in the plural with this numeral noun as well as with the rest, since we say for instance, *Les cent or les mille soldats venus d'Italie furent tués en ce combat, the hundred, or thousand soldiers who came from Italy, were killed in this battle.* Again, *il y en a eu mille tués*, or rather *mille de tués* and not *tué*, nor *de tué*, there were a thousand killed. Where it appears likewise that the

above noun hath this in particular, that it does not take an *s* at the latter end, except it be to mark the miles on the highway; for every where else we write in French *un mille, dix mille, trente mille, &c. one thousand, ten thousand, thirty thousand, &c.* though we say, *deux cens, two hundred, quatre-vingts, fourscore*, and the like with an *s*. But when we say, *mille de tués*, it is a partition, as if it were *mille occisorum* or *ex numero occisorum*.

CHAPTER IV.

Of the Division of Time according to the Antients.

THE antients had a particular manner of reckoning and expressing time, which is necessary to be known for the right understanding of authors.

I. *Of Days.*

We shall begin with a day, as the part of time most known and most natural.

The antients divided a day into natural and artificial. The natural day they called that which is measured by the space of time the sun takes in making his circuit round the earth, which includes the entire duration of day and night. Artificial day they called that space of time which the sun stays above the horizon.

The natural day is also called the civil, inasmuch as it is differently computed by different nations, some beginning it one way, and others another.

Thus the Babylonians began their day with the sun-rise.

The Jews and the Athenians began it with sun-set, and in this they are imitated by the modern Italians, who reckon their first hour from the setting of the sun.

The Egyptians began it at midnight, as we do.

The Umbrians at noon.

The day which commences at the setting or rising of the sun, is not altogether equal. For from the winter solstice to the summer solstice, that which begins from sun-set, has a little more than 24 hours: and quite the contrary from the summer solstice to the winter solstice. But the natural day which begins at midnight, or at noon, is always equal.

On the contrary the artificial day is unequal in all parts of the earth, except under the equinoctial line. And this inequality is greater or lesser according to different climates. Now from thence ariseth the difference of hours, of which we are going to speak.

II. *Of Hours.*

There are two sorts of hours, one called equal, and the other unequal.

Equal hours are those which are always in the same state, such as those which we make use of, each of which constitutes the four-and-twentieth part of the natural day.

Unequal hours are those which are longer in summer, and shorter in winter for the day; or the reverse for the night; being only the twelfth part of the day or of the night.

Therefore dividing the artificial day into twelve equal parts, we shall find that the sixth hour will be at noon, and the third will be half the time, which precedes from sun-rise till noon; as the ninth hour is half the time which follows from noon till sun-set; and the rest in the same manner.

This

This is what gave occasion to the naming of the canonical hours of prime, tierce, sexte, none, and vespers, in honour of the sacred mysteries that were accomplished in those hours, in which the Church hath therefore been used to say those prayers.

III. *Of the Watches of the Night.*

The twelve hours of the night were divided into four watches, and each watch contained three hours. Hence we frequently find in Cicero and other writers, *Prima vigilia, secunda vigilia, &c.*

IV. *Of Weeks.*

Weeks were composed of seven days, as the Scripture sheweth. And almost all the oriental nations have made use of this method to compute their days. Whereas the western world did not adopt it till the Christian religion was established, the Romans generally reckoning their days by nines, and the Greeks by decads or tens.

But the Pagans called their days by the names of the seven planets; thus the first was *dies Solis*, the second *dies Lunæ*, the third *dies Martis*, the fourth *dies Mercurii*, the fifth *dies Jovis*, the sixth *dies Veneris*, the seventh *dies Saturni*; and these names are still in use, except that instead of *dies Saturni*, we say *dies Sabbati*, that is, the day of rest; and instead of *dies Solis*, we call the first day of the week *dies Domini*, in memory of the resurrection of the Son of God: the other days, from the custom of the Church, are called *Feriæ* according to their order; thus Monday, *Feria secunda*, Tuesday, *Feria tertia*, and so on.

V. *Of Months.*

Months are composed of weeks, as weeks of days. But months properly speaking are no more than the space which the moon takes either in her course through the Zodiac, and is what astrologers call the periodical month, or in returning from one conjunction with the sun to the next conjunction following, and is what they call the synodical month.

Yet this name hath been also given to the time which the sun takes in its course through the twelfth part of the Zodiac, whereby two sorts of months are distinguished; lunar and solar.

The lunar synodical month, the only one considered by the ancients, is little more than twenty-nine days and a half.

The solar month is generally computed at thirty days, ten hours and a half.

But the month is further divided into astronomical and civil. Astronomical is properly the solar month; and the civil is that which has been adapted to the custom and fancy of particular nations, some making use of lunar, and others of solar months.

The Jews, the Greeks, and the Romans, heretofore made use of lunar months; but to avoid the different fractions of numbers, they made them alternately of nine and twenty and thirty days, calling the former *cavi*, and the latter *pleni*.

The Egyptians preferred the solar months, each of which they made of thirty days only, adding to the end of the year the five days that

that arose from the rest of the hours, and neglecting the six hours or thereabouts that arose from the half hours, which was the reason that every fourth year their seasons fell back a day.

We may be said likewise to make use of those months, though we render them unequal, reserving moreover the six hours to make a day thereof every fourth year, as hereafter shall be explained.

VI. *The antient manner of reckoning the Days of the Month.*

The Romans made use of three terms to denote the several days of the month; these were the calends, the nones, and the ides, which they marked thus, *Cal. or Kal. Non. Id.*

The calends they call the first day of every month, from the verb *καλέω, voco*, because as the antients computed their months by the revolution of the moon, there was a priest employed to observe the new moon, and upon his first perceiving it, to give notice thereof to the person who presided over the sacrifices; then the people were called to the Capitol, and information was given them how many days were to be reckoned till the nones, and upon the day of the nones all those employed in husbandry were obliged to be in town, that they might receive the direction for the festivals and other ceremonies to be observed that month. Hence some are of opinion that the nones were called *nonæ*, quasi *novæ*, as much as to say new observations; though it is more likely the reason of this denomination, was because from that time to the ides there were always nine days.

The word ides, according to Varro, was owing to this, that in the Etruscan language, *iduarè* signified *dividere*, because they divided the month into two almost equal parts.

After the first day, which went by the name of calends, the six following in the month of March, July, and October, and the four in the other months, belonged to the nones: and after the nones there were eight days belonging to the ides; and the remainder after the ides was reckoned by the calends of the next month. These particulars may be easily retained by these two Latin verses.

Sex Maius, nonas, October, Julius et Mars;

Quatuor at reliqui: dabit idus quilibet octo.

So that in the months above mentioned, each of which had six days for the nones after the calends, the day of the nones was properly the seventh; and of course the ides were the fifteenth. But in the other months that had only four days betwixt the calends and the nones, the nones were the fifth, and of course the ides the thirteenth. And the proper day of the calends, nones, and ides, was always put in the ablative, *calendis, nonis, idibus, Januarii, Februarii, &c.* But the other days were reckoned by the following term, expressing the number of days till then, and including both terms, whether nones, ides, or calends, as *quarto nonas, sup- ante: sexto idus: quinto calend. &c.*

Now they never said *primo nonas*; but *nonis, &c.* nor *secundo nonas*, because *secundus* cometh from *sequor*, and the business here is

to mark the preceding day. For which reason they made use of *pridie*; just as to signify the following day they made use of *postridie*, as *pridie nonas*, or *nonarum*. *Postridie calendas* or *calendarum*, where we are to understand the preposition *ante* or *post*, when there is an accusative; whereas the genitive *nonarum*, or the like, is governed like the ablative *die*.

VII. *Of the Year.*

A year is properly the time which the sun takes in performing its revolution through the twelve signs of the Zodiack. It is divided into astronomical and civil.

The astronomical or tropic year, is that which includes the exact time the sun is in returning to the same point of the Zodiack from which he set out: this the astronomers have not yet been able exactly to determine, though by the nicest observations it is found to consist of 365 days, 5 hours, and 49 minutes.

The civil year is that which hath been adapted to the custom and fancy of different nations.

The year appears to have been of three sorts among the Romans. That of Romulus, who made the year only of ten months, beginning it in the month of March, for which reason the last month was called *December*.

That of Numa, who corrected this gross error of Romulus, adding two months to the year, January and February, and composing it of 355 days only, which are twelve lunar months.

That of Julius Cæsar, who finding this calculation also erroneous, added ten days and something more, whereby he made the year to consist of 365 days and six hours exactly, reserving the six hours to the end of four years in order to form an entire day, which they inserted before the sixth of the calends of March, and therefore that year they reckoned twice the sixth of the calends, saying the second time *bis sexto calendas*, whence came the word *bissexstus*, and then the year had 366 days, and was called bissextile. This manner of computing has continued down to our times, and because of its author is still called the Julian year. Now the ten days which Cæsar gave the year above what it had before, were thus distributed: to January, August, and December, each two: to April, June, September and November, each one.

But as in these latter times this calculation hath been likewise found imperfect, and the equinoxes had insensibly retrograded, instead of remaining where Julius Cæsar had fixed them, thence it clearly appeared that the year did not contain exactly 365 days and six hours, but that it wanted eleven minutes: this in 131 years made the equinoxes fall back almost a day, because an hour containing sixty of those minutes, a day must contain 1440 of them, which being divided by 11. give $130\frac{10}{11}$, so that the equinoxes were fallen back to the tenth of March. For which reason, in the year 1582, Pope Gregory XIII, in order to correct this error, left out ten days of that year, by which means he restored those equinoxes to the 21st of March, and to the 22d or 23d of September; and that the like inconveniency might be avoided

avoided for the future, he ordained that as 131 multiplied by three make 393, that is near 400 years, the computation should be regulated by hundreds, in order to make a round number; and therefore that in 400 years, the first three terminating three centuries should be common without reckoning the bissextile. And this is properly what is called the Gregorian account.

So that in this calculation, there is never a hundredth year a bissextile, except those that can be measured by four. Thus 1700. 1800. 1900. 2100. 2200. are not bissextile. But the years 1600. 2000. 2400. &c. are bissextile.

VIII. Of the Spaces of Time composed of several Years.

And first of Olympiads and Lustres.

I shall but just touch on these matters, because to treat of them fully, requires too copious a dissertation, and properly belongs to another subject.

The Greeks reckoned by Olympiads, each of which contained the space of four entire years. And those Olympiads took their name from the Olympic games, which were celebrated in the neighbourhood of *Pisa*, heretofore called *Olympia*, in Peloponnesus, whence they had the name of Olympic. Those years were likewise denominated *Iphiti*, from Iphitus, who instituted, or at least revived the solemnity of those games.

The Romans reckoned by lustres, that is, by a space of four or five years: for the word *lustrum*, according to Varro, cometh from *luo* to pay; because at the beginning of every fifth year, the people used to pay the tax imposed upon them by the censors, whose offices had been established at first for that space of time, though afterwards they became annual.

2. *Of the Indiction and the Golden Number.*

The INDICATION is a revolution of 15 years, which according to Hotoman was established by the emperor Constantine, who published an edict ordaining that the subjects of the Roman empire should no longer reckon by Olympiads but by Indictions. Their name perhaps was borrowed from some tax that was paid to the emperors every fifteenth year; for *indictio* signifieth a tribute or tax.

The GOLDEN NUMBER is a revolution of 19 years, which was invented by Meto the Athenian, in order to reconcile the lunar to the solar year; at the expiration of which term of 19 years it was found that the moons returned to the same days, and that the moon recommenced her course with the sun, within an hour and some minutes. And this was called the golden number, either for its excellence and great utility, or because, according to some, the inhabitants of Alexandria sent it to the Romans in a silver calendar, on which those numbers from I to 19 were in gold letters. This number was likewise called THE GREAT LUNAR CYCLE, or *decennovennalis*, and *ἑνεαδεκαετης* of 19 years, or *Metonicus*, from the name of its author; and has been of great use in the ecclesiastic calendar, to shew the epacts and the new moons,

since the council of Nice had ordained that the feast of Easter should be celebrated the first Sunday after the full moon in March.

3. *Of the Solar Cycle, and the Dominical Letters.*

The SOLAR CYCLE, or the dominical letters, is a revolution of 28 years, at the end of which the same dominical letters revert again in the same order.

To understand this properly we are to observe, that as the year is composed of months and weeks, every day of the month is marked out in the calendar by its cypher, or by one of the following seven letters, A, B, C, D, E, F, G, the first beginning the first day of the year, and the others continuing in a constant round to the end.

Hence those letters would invariably distinguish each feria or day of the week, as they are invariable in regard to the days of the month, if the year had exactly but a certain number of weeks; so that as A always signifies the 1st of January, B the 2d, C the 3d, in like manner A would always stand for Sunday; B, for Monday, &c. But by reason the year has at least 365 days, which make 52 weeks, and a day over, it happens to end with the same day of the week as it began; and therefore the next year begins not with the same, but with the following day. That is, as the next year 1651 begins with a Sunday, it will finish also with a Sunday, consequently the following year 1652 will begin with a Monday. And thence it comes of course that the letter A, which always answers to the first of January, having stood for Sunday one year (which is being the DOMINICAL LETTER), it will stand only for Monday the next year, in which of course the G will be the dominical letter or characteristic of Sunday: and so for the rest.

Hereby it appears that if the year had only 365 days, this circle of dominical letters would terminate in seven years, by retrogression, G, F, E, D, C, B, A. But because from four to four years there is a bissextile, which has one day extraordinary, two things ensue from thence.

The first, that this bissextile year hath two dominical letters, whereof one serves from the 1st of January to the 25th of February, and the other from thence to the end of the year. The reason of which is extremely clear, for reckoning the sixth of the calends twice, it follows, that the letter F, which answers to that day, is also reckoned twice, and therefore it fills two days of the week, the consequence of which is, that the letter which had hitherto fallen on the Sunday, falls now on the Monday, and the precedent by retrogression takes its place in order to be the characteristic of Sunday.

The second thing that follows from thence is, that as there are thus two dominical letters every fourth year, the circle of these letters does not terminate in seven years, as it otherwise would; but in four times seven years, which make twenty-eight. And this is exactly what they call the solar cycle, which before the reformation of the calendar, began with a bissextile year, the dominical letters of which were G, F.

4. *The Julian Period, the Sabbatic Years, a Jubilee, an Age.*

The JULIAN PERIOD is formed of those three cycles or revolutions multiplied into one another, that is of 15 for the indiction, of 19 for the golden number, and of 28 for the dominical letters; which make 7980 years. The use of this period is very common among chronologers, and of vast advantage for marking the time with certainty; because in all that great number of years, it is impossible to find one that has all the same cycles as another: for instance 1. the cycle of the sun, 2. the cycle of the moon, and 3. the cycle of indiction. This period was invented by Joseph Scaliger, and is called Julian, from its being adapted to the Julian year, and composed of three cycles which are proper to that year.

The Jews reckoned their years by weeks, of which the seventh was called SABBATIC, during which they were not allowed to till the land, and their slaves were to be set at liberty. They had likewise their years of JUBILEE or remission, which was every 50th, or according to some every 49th year; so that every jubilee year was likewise sabbatic, but more solemn than the rest; and the years of both terms, that is, of the preceding and following jubilee, were likewise included in the number 50. And then each estate, and whatever had been alienated, was to revert to its former master.

The word AGE, which is frequently used, includes the space of one hundred entire years, according to Festus. Servius observeth, that *sæculum*, which we render *age*, was also taken sometimes for the space of thirty years, sometimes for a hundred and ten years, and sometimes for a thousand.

5. *Of Epochas, and the word ÆRÆ.*

We may likewise take notice of the different EPOCHAS, which are certain principles, as it were, and fixed points, that chronologers make use of for the computation of years; these they likewise call ÆRÆ, from a corrupt word taken in the feminine for the neuter *æra*, a name they gave to the little nails of brass, with which they distinguished the accounts and number of years.

The most remarkable of all is that of the birth of Christ, as settled by Dionysius Exiguus, which commences in the month of January of the 4714th year of the Julian period, and is that which we make use of.

That of the Olympiads begins 776 years before the birth of our Saviour.

That of the foundation of Rome of the year 752 before Christ, according to the most probable opinion.

And several others, which may be seen in those who treat more diffusely of these matters.

B O O K IX.

O F L E T T E R S,

And the Orthography and Pronunciation of the Antients.

Wherein is shewn the antient manner of pronouncing the Latin tongue, and occasion is taken to point out also the right manner of pronouncing the Greek.

Extracted from the best treatises both of antient and modern writers on this subject.

THE Reader may consult what hath been said in regard to Letters in the GENERAL AND RATIONAL GRAMMAR.* But here we follow a different order in favour of beginners. For whereas, one would imagine, that we ought to set out with a treatise of letters, as the least constituent part of words, and consequently of speech; and afterwards proceed to quantity and pronunciation, before we entered upon the analogy of the parts of speech, and the syntax or construction which includes their arrangement; we have reserved the two former parts for the present treatise, after having previously discoursed of the other two; not only for this reason, that there can be nothing more serviceable to those who begin to learn a language, than to introduce them immediately into the practical part, but likewise because there are several things in those two latter parts which suppose some progress, and knowledge of the former.

And indeed if the point be only to know how to assemble the letters, children ought to be well acquainted with this, when they enter upon the study of languages, and therefore they have no occasion here for any instructions about it; which made Quintilian say that this is beneath the office of a grammarian. But if we would examine this point with any degree of accuracy, and develop the several difficulties that entangle the subject, we shall find the truth of the following remark of an antient writer;

Fronte exile negotium

Et dignum pueris putes,

Aggressis labor arduus. Terentian. Maurus.

But I hope this labour will not be unprofitable, since it may contribute, as Quintilian saith, *not only to sharpen the wits of young people, but likewise to try the abilities of those who are more advanced.* And I persuade myself that it will help to demonstrate the

* A translation of this work was lately published by F. Wingrave, Successor to J. Nourse in the Strand.

nature and mutual relation of letters; which is indeed the groundwork of pronunciation and orthography; the reason of the quantity of syllables and dialects; the surest way of arguing from the analogy and etymology of words; and frequently serves as a clue to find our way through the most corrupt passages of the antients, while it shews us the manner of restoring them to their genuine sense and purity.

CHAPTER I.

Of the Number, Order, and Division of Letters.

THEY generally reckon three-and-twenty letters in the Latin alphabet. But, on the one hand, K being hardly any longer of use, and the I and U being not only vowels, but also consonants, and thus forming two new letters, as consonants, which the most skilful printers distinguish even from I and U vowel, by writing J consonant with a tail, and the V consonant with a sharp point, even in the middle of words; it would be better to reckon twenty-four letters in the alphabet, giving the Hebrew names *Jod* and *Vau* to the J and V consonant.

Thus of these twenty-four letters there are six vowels, that is, which have a distinct sound by themselves, and can by themselves form a syllable; and eighteen consonants, that is, which have need of a vowel to form an articulate sound and compose a syllable.

The six vowels are A, E, I, O, U, and Y.

Of the eighteen consonants, X and Z, as pronounced by the antients, are properly no more than abbreviations; X being only a *c* and an *s*; and Z a *d* and an *s*, as we shall demonstrate presently. For which reason they are called *double letters*.

Of the sixteen remaining there are four called liquids or gliding letters, L, R, M, N; though, properly speaking, none but L and R deserve that name, the other two, especially M, being hardly gliding.

There are ten which may be called mutes, and divided into three classes, according to the relation they have to one another, and as they may more easily be changed one for the other, thus,

Mutes, $\left\{ \begin{array}{l} B, P, F, V. \\ C, Q, G, J. \\ D, T. \end{array} \right.$

Of the two remaining S makes a class by itself, only that we may join it to X and Z, as it constitutes the principal part of the double letters. And those three may be called *hissing letters*, though it is a fault in some to give them too hissing a sound.

In regard to H, it is only an aspiration, though it ought not to be struck out of the order of letters, as hereafter we shall more particularly observe.

This is, in my opinion, the clearest and most useful division of letters. As to the distinction of consonants into semi-vowels and mutes,

mutes, whosoever will take pains to examine into the matter, must find that this half sound which he gives to the semi-vowels, L, M, N, R, S, X, does not proceed from their nature, but only from the vowel which he prefixes to them in telling over the alphabet, *el, em, er, es, ex*; for if it had been customary to prefix the vowel to all the others which they call mutes, and say *eb, ec, ed, &c.* they would have an half sound as well as the precedent. And it is easy to shew that it was merely through caprice, and without any solid reason, that the Latins prefixed the vowel to some letters rather than others.

1. Because the Hebrews and Greeks, of whom the Romans borrowed their alphabet, have always begun with a consonant in naming those letters in general.

2. Because *x* being composed of *c* and *s*, it is evident that according to reason it ought rather to be pronounced after the manner of the Greeks *csi*, than *ecs*, as it is generally sounded, which is difficult and disagreeable, not only to young people, but to grown-up persons.

3. The F has so great an affinity with the Greek ϕ , that, the ϕ being a mute, there is no reason to think but F was a mute likewise, and yet they put a vowel before *ef*.

Upon the whole there is room to believe that this distinction ought not to be minded, though we retain the name of mutes in opposition to that of liquids, and not of semi-vowels. Therefore letters may be divided into

Vowels	{	open, shut,	{	A, E, I. O, U, Y.	}	6
	{	Liquids,	{	L, R. M, N.	}	4
Consonants,	{	Mutes,	{	B, P, F, V: C, Q, G, J. D, T.	}	10
	{	Hissing,	{	S X, Z.	}	3
	{	Aspiration,		H.		1
						24

CHAPTER II.

Of Vowels in general, as long or short.

THERE is no one article in which the moderns have varied more from the pronunciation of the antients than in this. For the distinction of the vowels, long or short, on which depends the whole quantity of syllables, save only those which are long by position, is now no more observed, except on the penultima of words of more than two syllables.

Thus

Thus in pronouncing *amābam* and *circumdābam*, it is plain that *ma* is long in the first word, and *da* short in the second. But in pronouncing *dabam* and *stabam*, it is impossible to tell whether the first syllable of either be short or long. In sounding *legimus* in the present, and *legimus* in the preterite, we give no mark that the *e* in the first syllable of the present is short, and in the preterite is long. Reciting *mensa* in the nominative, and *mensa* in the ablative, one cannot judge whether the last be short in one, and long in the other.

Now the antients, in uttering those vowels, distinguished exactly the long and short ones, wheresoever they occurred. Hence St. Austin takes notice, that when we find this passage in writing, *Non est absconditum à te os meum*, it is impossible to tell at first whether the *o* of this word *os* be long or short; but if it be pronounced short, it comes from *os*, *ossis*; and if it be pronounced long, it comes from *os*, *oris*. And this without doubt added greatly to the beauty of versification. For which reason the same Father says likewise, that in this verse of Virgil,

Arma virumque cano, Trojæ qui primus ab oris,

if we were to put *primis*, the last of which is long, instead of *primus*, where it is short, the ear would be offended, and cease to find the same harmony. And yet there is no ear, however, so delicate, that, without knowing the rules of Latin quantity, and hearing this verse recited with *primus ab oris*, or *primis ab oris*, would be able to distinguish any thing that gave offence more in one than the other.

The antients also observed this distinction of long or short vowels in their writing, in which they frequently doubled the vowel, to denote a long syllable; which Quintilian acknowledged to have been practised till the time of Attius.

Sometimes they inserted an *h* between these two vowels, in order to strengthen the pronunciation, as *Ahala* for *Ala* or *Aala*; and, after dropping the first *A*, they likewise made *Hala*; for this is still the same noun, though some learned men have been dubious about it.

And it is for this same reason that we find in the antients *mehe* for *mee* or *me* long, *mehecum* for *mecum*, and the like; just as we say *vehemens* for *veemens*; *prehendo* for *preendo*; and *mihî* for the antient *mî* or *mîi*.

But afterwards, for the sake of brevity, they were satisfied with drawing only a small stroke over the vowel, to shew it was long, thus \bar{A} , \bar{E} , \bar{O} , \bar{U} . Though for the vowel *I* they never used this mark, as we shall shew hereafter. And hence it is that we still meet with *totiens* for *toties*, *quotiens*, *vicensimus*, *formonsus*, *aquonsus*, and such like; which is owing entirely, as Lipsius observes, to the ignorance of transcribers, who took this small stroke for a tittle, that stood for an *n* or an *m*, as is still practised, not knowing that among the antients it served only as a mark of quantity.

CHAPTER III.

Of Vowels in particular. And particularly of those that are called open.

THE three first vowels, A, E, I, are called open, because in pronouncing them the mouth ought to be opened wider than in pronouncing the rest.

I. *Of A.*

Nothing more remains to be said of the A, after what hath been mentioned in the preceding chapter, except that this vowel hath a relation and affinity with a great many others, as we shall see in the sequel. We may further observe that it is the most open of them all, as the most simple, and the easiest to pronounce; for which reason it is with this that children begin their alphabet. So that if we do but rightly consider the natural order of those vowels, we shall find, that from this, which is the most open, they diminish gradually down to the U, which is the most shut, and which of all the vowels has the greatest need of the motion of the lips to pronounce it.

II. *Of E.*

There is scarce a letter that admits of more different sounds in all languages than this; particularly in French. We may take notice of three of those sounds which sometimes occur in a single word, as *fermeté, netteté, breveté, &c.* The first is an *e* which I call open; because it is pronounced with the mouth open. The second is generally called *obscure* and *mute*, because it has a weaker sound than the rest; or *feminine*, because it serves to form the feminine rhymes in French metre. And the third, opposite to this, is called *e* clear, or *masculine*; as also *e shut*: it is frequently marked with a small accent over it to distinguish it from the rest.

Besides this the French language hath another, which is pronounced like an *a*, and therefore ought rather to be called an *a*, since the figure is quite accidental in regard to letters: and perhaps it would be better to write it with an *a*, were it not for pointing out the derivation of words in the original languages. As *Empereur* for *Ampereur*, because it comes from *Imperator*; *en* for *an*, because it comes from *in*; *pendre* for *pandre*, because it comes from *pendere*; *grandement, fortement, difficilement, &c. ment* for *mant*, because they come from the Italian.

But as for the other open *e*, which some make use of, as in *bête, fête, tête*, or with an *S*, *beste, feste, teste*, we ought to look upon it as the same with the first *e* in *breveté, fermeté, &c.* from which it hardly differs, except in some length of quantity or accent. This seems to be well illustrated by the comparison of these two words, *fer*, and *ferre*, where this *e*, which becomes longer in the first syllable of the second word, is nevertheless the same as that

that of the first word. And therefore we may reduce all the French E's to three, or at most to four, if we likewise include that which is sounded as an A; and these four different sounds may be observed in a single word, as *Déterrement*.

But the latter, which is called the long and open *e*, and appears particularly in these words, *bête, fête, tête*, &c. properly corresponds with the Greek *eta*, whose sound it perfectly represents, since the aforesaid *eta* was introduced on purpose to distinguish the long E, saying βῆτα, as if it were *bêtu*. Which made Eustathius say that βῆ βῆ, *bêê bêê*, expresseth perfectly well the bleating of the sheep; wherein he is supported by the authority of the antient poet Cratinus. So that it is really amazing, there should be people who still pronounce it like an *i*, contrary to the general analogy of the language, since Simonides, who invented the two long vowels η and ω, did it with no other intent than to make them correspond to the two short ones ε and ο; contrary to the unanimous opinion of all the antients, and the testimony of the ablest writers of the latter ages; and contrary, in short, to the standing practice of the best scholars both in France and other nations; which might be further evinced by a great number of authorities and arguments, drawn from the comparison of all languages, if it had not been already sufficiently demonstrated by those who before us have handled the subject.

On the contrary, the *é* shut expresseth the Greek ἐψιλον, like the last in *fermeté*. And the other, which is between both, gives a particular grace to the French language, the like of which is not to be found in any other; for it forms the feminine rhymes in verse, as when they say *ferme, terme*, &c.

But it is very remarkable that this E, which constitutes almost one half of the French rhymes, hardly ever occurs twice successively in the same word, except in a few compounds, as *devenir, revenir, remener, entretenir, contrepeser*, &c. and even here it is not at the end of the words. For which reason in verbs that have an E feminine in the penultima of the infinitive, as *peser, mener*, it is changed into an open *e* in those tenses which finish with this E feminine: so that they say, *cela se pèse, il me mène*, as if it were *païse, maine*, &c. And in the first persons which end with this same E feminine, it is changed into an E masculine in interrogations, because of the pronoun *je* which follows and is joined to it, and which hath also an *e* feminine. Thus we say, *j'aime, je jouïe, je prie*. But in interrogating we say, *jouïe-je? aimé-je? prié-je?* And if, to facilitate the pronunciation on those and other occasions, people would only accustom themselves to put some little mark on the *e* feminine, as it is customary to put under the *ç* in particular words, it would be distinguished from the *e* masculine, which has its mark over it, and the plain letter *e* might remain for what we call the *e* mute and *obscure*. And thus we might effectuate, almost without any trouble, such a distinction in orthography and pronunciation, as may be deemed perhaps of all others the most necessary in the French language, since we see daily that not only foreigners, but even those who are versed in the language, are mistaken and puzzled in the distinction of those two *e*'s.

The Latins had also their different sounds of this letter. They had their E long and open, which answered to the Greek *Eta*, and for that reason was frequently doubled, as we see in medals and antient inscriptions, *seelix, sedes, &c.*

The second was like the E short and shut of the French, and answered to the Greek *ἑψιλόν*. And these two differences of the E are plainly marked in the writings of the antients. *E vocalis*, says Capella, *duarum Græcarum vim possidet. Nam cum corripitur E, Græcum est, ut ab hoste; Cum producitur, ETA est, ut ab hac die.*

But beside this, there was a middle sound between the E and the I. Whence Varro observeth, that they used to say *veam* for *viam*: and Festus, that they said *me* for *mi* or *mihī*: and Quintilian, that they put an E for an I in *Menerva, Leber, Magester*, and that Livy wrote *sebe* and *quase*: and Donatus, that by reason of the affinity of these two letters, the antients made no scruple to say *heri* and *here*, *mane* and *mani*, *vespere* and *vesperi*, &c. Hence we still find in antient inscriptions, *navebus, exemet, ornævet, cepet, Deana, mereto, soledas*, and the like. And, as we have elsewhere observed, from thence also ariseth the change of those two vowels in so many nouns, either in the nominative, as *impubes* and *impubis*, *pulix* and *pulex*, *cinis* and *ciner*, &c. or in the accusative, as *pelvem* or *pelvim*; or in the ablative, as *nave* or *navi*, and the like nouns of the third declension; and in the second *Dii* for *Dei*. Concerning which see what has been said in the first volume, when treating of the Declensions.

The fourth E of the French, which is put for A, was also found among the Latins; whence Quintilian witnesseth that Cato wrote indifferently *dicam* or *dicem, faciam* or *faciem*. And hence, without doubt, it comes that the A of the present tense is so frequently changed into E, either in the preterite, as *facio, feci; ago, egi; jacio, jeci, &c.* or in compounds, as *arceo, coërceo; damno, condemnō; spargo, aspergo, &c.* To this also it is owing that they said *balare* for *belare* (*to bleat*) which is still to be found in Varro, 1. de R. R. cap. 2. *Incestus* for *incastus; talentum* for *τάλαντον; damnum* for *dennum*, from *diminuo*, according to Varro. From this same cause it proceeds that we meet with so many words written with E or A in antient authors and in the old glossaries, as *æquiperare* for *æquiparare. Condannare* for *condemmare, V. Gloss. Defetigari* for *defatigari, Varr. Effligi* for *affligi, Charis. Expars* for *expers, ἄμοιρος, V. Gloss. Expertæ* for *expartæ* or *effictæ, Varr. Imbarbis* for *imberbis, V. Gloss. Inars, ἄτεχος, for mers, id. Reperare* for *reparare*, whence comes *reuperare*, and the like.

But it is further observable that the E had likewise some affinity with the O, as we shall shew hereafter; and even with the Ū. Whence cometh *diu* for *die, luci* for *luce, allux* for *allex*, the great toe, *dejero* for *dejuro, Neptunus* for *Nuptunus, à nubendo terram, id est operiendo*, according to Cicero, *Brundusium* for *βρεντήσιον, ulcus* for *ἕλκος*. And hence it comes that the verbs in EO make UI, *κioneo, monui; doceo, docui, &c.*

III. Of I.

The I, as we have already observed, was the only vowel over which they did not draw a stroke to mark its being long; which is further proved by the authority of Scaurus. But in order to shew the quantity thereof, they lengthened it in the nature of a capital letter among the rest PISO, VIVUS, ÆDILIS, and the like. Wherefore among all the letters it was called *long* by Synecdoche.

Hence it is that in the *Aulularia* of Plautus, when Staphilus wants to hang himself, he says that he wanted to make a long letter of himself.

ex me unam faciam litteram

Longam, meum quando laqueo collum obstrinxero.

This is the explication that Lipsius gives of it, which seems far more rational than that of Lambinus, who understands it of all sorts of capital letters; not considering that the Romans had no small ones, and that among the capitals, this alone surpassed the rest.

But if we should be asked whether the I was not also doubled like the other vowels, to signify the long quantity, Lipsius answereth, that absolutely speaking, it was not. And this is the opinion of the most learned critics, though we meet with some examples to the contrary, perhaps by corruption, as DIVI AUGUSTI, is an inscription in the reign of Augustus.

As therefore the I by its length alone was equivalent to *ii* in quantity, so it has happened frequently to be put for two real *ii*, that is, which ought to be expressed in discourse, as DE MANIBUS, for *manibus*. DIS MANIBUS, for *Diis Manibus*. And to this are owing those contractions which are looked upon as established in the writings of poets, *Dî* for *Dei*, *otî* for *otii*, *urbem Patavî*, for *Patavii*, Virg. and the like.

But the antients marked likewise the quantity of this letter by the diphthong *ei*, as Victorinus observeth; so that it was the same thing to put DIVI, or DIVEI, and the like, the long I and *ei* having the same, or at least a very similar sound. This is so far true, that Priscian thought it was the only way to mark the long I; though what has been above mentioned, sufficiently sheweth there was another.

And this pronunciation of *ei* was become so common among them, that they even gave it to the short words. This shews that it was not perhaps so much a mark of quantity, as of a fuller and more agreeable sound, which sufficiently appears from some verses out of Lucilius, which I shall presently produce, and which made this its medium betwixt the two vowels, of which we have taken notice above. Hence it is, that in old copies we still find *omneis*, not only for *omnes* in the plural, but moreover for *omnis* in the singular, and others in the same manner.

And indeed there is no manner of writing, says Victorinus, about which there have been such disputes among the antients, as this. Lucilius and Varro endeavoured to distinguish it, by laying down as a rule to put *i* only in the singular, and *ei* in the plural:

so as to say *hujus pueri, amici*, &c. and in the plural, *hi pueri, amici*, &c. And likewise in the dative *illi* with *i* only, but in the nominative plural *illei* with *ei*. This is proved from the following verses out of Lucilius :

Jam pueri venere, E postremum facito atque I.

Ut plures pueri fiant, &c.

Hoc illi factum uni, tenue hoc facies I.

Hoc ille fecere, addes, E, UT PINGUIUS FIAT.

With the rest which may be seen in Joseph Scaliger, who extracted them partly from Quintilian, and partly from Victorinus, where it is observable, as I have mentioned, that this writing with *ei*, formerly made a fuller sound; since he says, *ut pinguius fiat*.

Quintilian nevertheless finds fault with this manner of writing, as well because he says it is superfluous, as also because it is only apt to confound those who begin to learn to read. Whence we may conclude that the pronunciation had changed, and that there was no longer any difference betwixt *ei* and *i*. This made Lipsius say, that it is idle now to dispute, whether we ought to write *omneis* or *omnis*, *puereis* or *pueris*; since according to Quintilian there was not the least difference between those two sounds in the Latin language. Concerning which see what we shall further say in the 5th chap. n. 3. treating of this diphthong.

CHAPTER IV.

Of the three last Vowels, which are called shut.

THE three last vowels are O, U, Y. They are called shut, because in pronouncing them the mouth is not opened so wide as in pronouncing the others.

I. Of O.

The O by its two sounds, long and short, perfectly represented the Greek *omega* and *omicron*, the pronunciation of which was very different, says Caninius after Terentianus. For the *ω* was pronounced in the hollow of the mouth with a full and thick sound, as including two *oo*; and the *omicron* was pronounced on the edge of the lips with a clearer and more slender sound.

The French have these two ways of pronouncing, expressing the long O by the addition of an S, *coste*, *hoste*, which are different from *cotte*, *hotte*, *motte*; or by the diphthong *au*, *haute*, *faute*, &c.

The affinity between this vowel *o* and the French diphthong *au*, is not without example among the Greeks, who say *ἀυλαξ* or *ἄλαξ*, *sulcus*; *τῆᾶυμα* or *τῆῶμα*, according to the Dorics, whence it is that the Latins have also *caudex* or *codex*, *caurus*, or *corus*, &c. And hence it is perhaps that as this diphthong *au* partook greatly of the A, so the O had also some affinity with A. For the Æolians said *ερότος* for *ερατός*, *exercitus*; *ἔνω* for *ἄνω*, *supra*. Which the Latins have likewise imitated, borrowing *domo* from *δαμῶ*, and saying *Fabius* for *Fovius*, according to Festus; *Farreus* for *forreus*, &c. And in French the A and O are oftentimes joined in the same word, *laon*, *faon*, *paon*, which are pronounced with a long A, *lân*, *fân*,

fân, pân; though Ramus takes notice that in his time some marked the long O with these two letters AO, which they did perhaps in imitation of the Greeks, who change *oo* or *oo*, as well as *oo*, into *o* long in their contractions.

The O hath likewise an affinity with the E; hence it is that of *λέγω*, *dico*, the Greeks have made *λέλογα*, *dixi*, and the like; that the Æolians said *τρομέω* for *τρέμω*, *tremo*, that the Latins of *σπένδω*, *libo*, made *spondeo*; of *pendeo*, *pondus*; of *tego*, *toga*; and they say *adversum* or *advorsum*; *vertex* or *vortex*; *accipiter* for *accipitor*, or *acceptor*, *ἰεραξ*, according to Festus, a bird of prey; *homo* for *homo*; *ambe* for *ambes*, for *ambo* and *ambos*, in Ennius: *exporrectus* for *experrectus*, &c. Hence also it is that there are so many adverbs in E and in O, *vere* and *vero*, *tute* and *tuto*, *nimie* and *nimio*, *cotidie* and *cotidio*, *rare* and *raro*, in Charisius, and such like. And it is by this very analogy, that the nouns in US make, some the genitive in ERIS, as *vulnus*, *vulneris*, and others ORIS, as *pecus*, *pecoris*; *stercus*, *sterceris*, and *stercoris*, &c. And that the verbs have a reduplication in E and O, as *momordi* for *memordi*, *sponondi* for *spepondi*, &c.

But the O had still a much greater affinity with the U. Hence it is that the antients, says Longus, were apt to confound those two letters; and though according to him, they wrote *consol* with an O, yet they pronounced *consul* with an U. And Cassiodorus informs us that they wrote *præstu* for *præsto*; *publicum* for *publicum*; *colpam* for *culpam*, &c. Pliny in Priscian tells us the same thing, and thence it is that we say *huc*, *illuc*, for *hoc*, *illoc*, which Virgil himself hath made use of.

Hoc tunc ignipotens celo descendit ab alto, Æn. 8.

Which is likewise proved by Servius on this passage. And Quintilian observeth that they said, *Hecoba*, *notrix*, with an *o* for an *u*; that of *Odysseus*, the Æolians made *Udyseus*, whence the Latins had borrowed *Ulyseus*. And in short his tutors had wrote *Servom* with an *o*, whereas in his time they wrote it with two *uu*, though neither of those writings did perfectly express the sound which struck the ear.

II. Of U.

From what has been said it plainly appeareth that the U had a very full sound, which bordered very much on the O. And Terentianus expressly declared that the U filled the sound of the diphthong *ou*. In vain does Lipsius, as well as Vossius, pretend that this pronunciation was only for the U long, and that the short one was pronounced like an *ὤψιλόν*, that is like a French *u*. For Priscian teacheth the contrary, and doubtless his authority is preferable to their's on this occasion. And in regard to the argument which they draw from a passage of Varro's, which says that they pronounced *luit* in the present, differently from *luit* in the preterite; we shall shew hereafter, in the treatise of accents, that this difference was only in the quantity, and not in the sound.

And if any body should still doubt of this truth, we might further produce the authority of antient marbles and inscriptions, which being written according to the simple pronunciation, have frequently *ou* for *u*, not only in long words, as *loumen*, *nountios*,

but likewise in the short, as *fouom*, *fouo*, &c. And *fouit* for *fuit* is in Gellius, lib. 1. c. 12. according as we find it in the edition of H. Stephen, esteemed by all the learned. And it is without foundation that Vossius attempts to correct it.

Besides, we find that Ausonius, speaking of the sound of this vowel, does not make this distinction, but says absolutely,

Cecropiis ignota notis, feralis sonans U.

Where mentioning that there is no such sound among the Greeks, he plainly gives to understand that it could not have the sound of $\epsilon\psi\iota\lambda\acute{o}\nu$; as on the other hand he has sufficiently pointed out the natural sound of this letter by the word *ferale*, whereby he meant the note of the cuckoo, or of the night owl, to which a parasite in Plautus alludeth, where he says,

— TU, TU, *illic inquam, vin' adferri noctuam,*

Quæ TU, TU usque dicat tibi? nam nos jam nos usque defessi sumus. Which perfectly represents the sound of the U like *ou*, according to the note of that wild and well known bird.

And if any body should object that Cicero in his book *de Oratore* takes notice that heretofore they wrote *Phruges* and *Purhus* without Greek letters, and therefore that the *u* on those occasions had the sound of $\epsilon\psi\iota\lambda\acute{o}\nu$: I answer that on the contrary, writing *Purhus*, they pronounced according to the value of the letters *Pourrhous*; as we see an infinite number of words, which passing from one language to another, assume the sound as well as figure of the language they pass to. And this answer is agreeable to Quintilian, when he says, *Fortasse etiam quemadmodum scribebant, ita & loquebantur.* Though we may likewise say that perhaps sometimes they erroneously pronounced the *u* like an *upsilon*, and put it in the stead of $\epsilon\psi\iota\lambda\acute{o}\nu$. But then this was no longer a Latin *u*, but a real Greek Y in power, though not in figure, which is merely accidental to all sorts of letters.

And thus we are to understand the verses of Terentianus, which Vossius endeavoureth to wrest to another meaning, where he says of the three common vowels among the Greeks, namely, α , ι , υ ;

Tertiam Romana lingua quam vocant Y non habet,

Hujus in locum, videtur U Latina subdita:

Quæ vicem nobis rependit interim vacantis Y,

Quando communem reddit Latino & Græco sonum.

For since he formally declares that this third vowel Y does not belong to the Latin tongue, he plainly sheweth that the Latin U was not sounded like the Greek Y, because otherwise he would have had no reason to say that the Romans were without this letter. And adding that the U was sometimes put instead of this Greek Y, when, says he, *it made a sound that was common both to Greeks and Latins*, he lets us know that this U was put there improperly and instead of the Greek Y, which was owing merely to the ambition of the Romans, who made use of Latin characters, that they might seem to borrow nothing of the Greeks. Thus it is that Casiodorus observes they wrote *Suria* for *Syria*; and Donatus that they put *sura* for *syra*.

Longus mentions the same thing, adding nevertheless that it is better to use the Y in those Greek words. Which shews that they

had still retained the sound thereof, even when they made use of the U. For if the U, as a Latin letter, might have been sounded as the Greek Y, that is, like the French U, which is much softer than that of the Latin OU, Quintilian would not have said that in the word *Zephyris*, for instance, *there were two letters*, (the Z and the Y, which he calls *jucundissimas litteras*) *which the Romans had not, but were obliged to borrow of the Greeks whenever they wanted to make use of Greek words, because if they had attempted to write them with Latin letters, this would have produced a rough and barbarous sound*, lib. 12. c. 10.

If after all this there can be any doubt that the real pronunciation of the Latin U was that of the French diphthong *ou*, we need only to observe the manner in which it is pronounced by the modern Italians. And should it be imagined that this U might sometimes have the sound of the Greek-Y in Latin; then the Greeks in all probability must have been very much in the wrong, when in making use of Latin words they had recourse to ϵ to express the force of the Latin U, when they needed only to have wrote their $\upsilon\psi\iota\lambda\omicron\nu$.

To this genuine sound of the Latin U it is owing, as already hath been mentioned, that it was so frequently changed into O, as *volt* for *vult*, &c. because the U being pronounced like the French *ou*, it greatly partook of the nature of O. And for this same reason these two letters are so often changed for one another in analogy. For from *robur* cometh *roboris*, from *dominum* in the singular cometh *dominos* in the plural, and the like.

But it is to be observed, that we still retain something of this antient pronunciation of the U in those words where it is followed by an M or an N. *Dominum, dederunt*, &c. This is owing to the natural property of those two consonants, which produce a very particular sound, and are always pronounced broader and fuller, let them be joined with whatever vowel they will: it being the same thing, according to Quintilian, to say *servom*, as *servum*, or *servoum*. Though we have lost this pronunciation in some words when the *n* is followed by a *c*, as *nunc, tunc, hunc, cunctis*, and *defunctis* in the Church service.

But if it should be asked whether the U had entirely the same sound as the diphthong ϵ , we may answer it had not, but something very like it; because the diphthongs, as the word implies, were productive of a double sound composed of two vowels, as we see in the French diphthongs, *ciel, beau, mien*, &c. though of one syllable. This was not the case of the U, which had but one though a full sound. And this is the opinion of Ramus, for otherwise, he says, *it would have passed for a diphthong*. Hence we see that Joseph Scaliger had no right to find fault with Ausonius for saying in this verse,

Cecropiis ignota notis feralis sonans U,

that the sound of this U, which is *ou*, was unknown to the Greeks, because the sound of the diphthong *ou* was not altogether the same.

But besides this natural pronunciation of the U, there was another, according to Quintilian, that had a middle sound, as it were, between I and U, which was the reason of its being variously written: and thence it is that we still meet with *optimus* or *optumus*, *maximus* or *maxumus*, *monimentum* or *monumentum*, &c. And the antient inscriptions abound with these variations, *stupendium* for *stipendium*, *aurufex* for *aurifex*; and in like manner we say, *capulum ensis*, the hilt, from *capio*; *clipeus* for *clupeus*; *exul* for *exil*, from *exilium*; *facul* for *facile*; *libet* for *libet*; *manibiæ* for *manubiæ*; *olitare* for *volutare*, Varr. and the like.

III. Of Y.

There is hardly any thing further to be said in regard to this sixth vowel, after what has been observed upon this head, when speaking of the U; we are only to take notice that it was always used in Greek nouns, and pronounced very near in the same manner as the French U, which has a middle sound between the Latin *i* and *u*.

The French particularly make use of this letter Y in all words ending in *y*, as *epy*, *fourny*, *garny*, &c. though they have lost its sound, for they always pronounce it as an *i*. And this pronunciation they have even introduced into the Latin tongue, where there is in some measure a necessity for tolerating it because of its being established by custom; but it is by no means to be admitted into the Greek language, where the $\upsilon\psi\lambda\omicron\nu$ ought to be pronounced like a French U: which is demonstrated by all the antient and modern grammarians, and may be further corroborated by an invincible argument, borrowed from those words which are formed by the imitation of sound, to signify the cries of animals. For it is beyond doubt that when we say $\epsilon\lambda\alpha\kappa\tau\acute{\iota}\zeta\epsilon\iota\nu$, *ululare*, $\mu\upsilon\kappa\acute{\alpha}\zeta\epsilon\iota\nu$, *mugire*, $\gamma\acute{\upsilon}\zeta\epsilon\iota\nu$, *grunnire*, the original intent was not to convey the sound of an I, but of an U, as the vowel that borders nearest on the cry of those animals.

Therefore it may be observed here in general, that use being the mistress of living languages, and the Latin being now adopted by the Church, and in every body's mouth, it would be imprudent to change the pronunciation of it in things universally received. But in regard to the Greek tongue, as it is confined to a small number of literati, it seems to be wronging their abilities to say, either that they are ignorant of the genuine pronunciation of the antients, of which so many learned men have wrote express treatises, or that knowing it, they make a difficulty to conform thereto; since it is now received by the most learned of every nation: and were it not for this (as hath been observed by Sir John Cheke, the king's professor in England, who wrote a learned dissertation on this subject above a hundred years ago), we should be deprived of the whole beauty of the analogy of this language, whether in regard to the numerosness of periods, and the cadence of verse, or to the surprising relation which the words have to each other in the declensions, conjugations, augments, dialects, and interchanging

changing of letters: which shews a most beautiful proportion in the whole, and greatly facilitates the principles to those who have a mind to learn the Greek tongue.

CHAPTER V.

Of Diphthongs.

WE join the diphthongs to the vowels as the whole to its parts. Lipsius calls them *BIVOCALIS*, double vowels, because they are compounded of two vowels: and it may be observed that there are eight in Latin, *Æ*, *ætas*, *AI*, *Maïa*, *AU*, *audio*, *EI*, *eïa*, *EU*, *eurus*, *OE*, *pœna*, *OI*, *Troïa*, *UI*, *harpuïa*. For in this word there is a Greek diphthong, says Servius, though some write it also with a *Y* only, *harpya*.

These diphthongs used to be pronounced with a double sound, as their name implieth: but the two vowels were not distinguished alike, one being sometimes weaker, and the other stronger.

I. *Of the Diphthongs Æ and AI.*

Therefore in *æ* and *ai*, the first vowel had its full and complete sound, because the *A* of itself is stronger than the other vowels, and never loseth the advantage it has over them in pronouncing, as Plutarch witnesseth in his treatise of banquets: on the contrary the latter had a much weaker sound, as may be experienced in *Aïax*. Hence it was that oftentimes they did not distinguish whether it was an *E* or an *I*, and for this reason they wrote heretofore with an *AI*, what afterwards they came to write with an *Æ*, *musai* for *musæ*; *Kaisar* for *Kæsar*, whence the Germans and Flemings have still preserved the word *Keyser*, to signify *Cæsar*; *Juliai* for *Julie*, and the like; as appears by the authority of Quintilian, Longus, Scaurus, and other grammarians. Hence it is that in some words the *A* hath remained by itself, as *AQUA ab æquando*, says St. Isidorus, so that in the Greek the diphthong *ai* ought always to be more open than the *æ*, and we should lean more upon the *A* than upon the *I*. Though we must confess that after the corruption of the language, the *Æ* was also pronounced like a simple *E*, for which reason, instead of *Æ* they frequently put only the *E*, as *eger* for *æger*, *etas* for *ætas*, *es alienum* for *æs*. And on the contrary the *Æ* has been sometimes put for a simple *E*, as *ævocatus* for *evocatus*, and the like, with which the old glossaries abound. And hence it is that Beda in his Orthography ranks *æquor* among the words that are written with a simple *E*. Which he does likewise in regard to *comædia*. Whereby it appears that the corruption which hath been introduced into the pronunciation of the diphthongs, was contested even in his time, that is, so early as the seventh century.

II. *Of the Diphthongs AU and EU.*

The pronunciation still observed in *AU* and *EU*, borders nearer upon that of the antients. For the *AU* had a great affinity with

with the O, for which reason they wrote *caurus* and *corus*; *cauda* and *coda*, *lautus* and *lotus*, *plaustrum* and *plostrum*, with a great many others which may be seen in Festus and in Priscian, lib. 1. This the Latins had borrowed from the Dorians, who said $\omega\lambda\alpha\xi$ for $\alpha\tilde{\omega}\lambda\alpha\xi$, *silcus*; $\tau\epsilon\tilde{\omega}\mu\alpha$ for $\tau\epsilon\alpha\tilde{\omega}\mu\alpha$, *vulnus*; where we likewise perceive that the pronunciation of the ω was much fuller than that of the *omicron*, since it bordered upon the *au*, only that they sounded the A somewhat stronger in order to form a diphthong, whence it is that we find *Aorelius* for *Aurelius*, in Veter. Epigram.

The EU was pronounced almost in the same manner as we now pronounce *Eudoxia*, *Eucharistia*, *Euripus*, not joining the two letters all together, but dividing them as little and as nicely as possible, and leaning more upon the U than the E. These two diphthongs had a relation to each other; for from *Eurus* comes *aura*, and they have this in particular, that both in Greek, Latin, and French, they have nearly retained the same pronunciation. So that it is quite without reason or foundation that some attempt to pronounce $\alpha\upsilon$ in Greek like *af*, and $\epsilon\upsilon$ like *ef*, as if $\epsilon\psi\iota\lambda\delta\upsilon$ was an *f*, and not an *u*; or a diphthong could be formed of a vowel and a consonant, instead of two vowels; or in short the *u* ought to have any other effect on both those occasions than the diphthong $\alpha\upsilon$, which is pronounced *ou* and not *of*, as one would think it ought to be pronounced if those other two sounds were to be admitted.

From this error nevertheless it comes that the French pronounce *un af-tomate*, *un e-vangile*, and not *au-tomate*, nor *eu-angile*, as they say *eu-nuque*, *eu-charistie*. And though it be ill founded, yet it seems to have been introduced a long time ago, since Beda in his poetry takes notice that they said *a-vrum* for *au-rum*, *e-vangelium* for *eu-angelium*. But as to the verses which are quoted out of Tertullian,

Tradit evangelium Paulus sine crimine mundum,

it is not his, no more than the others which are attributed to him, according to what Mons. Rigault hath observed in his notes on this author. And it is contrary to the practice of the antients, who always make *eu* long, as in *Eu-ander*, *Eu-ans*, and such like.

Namque ab Eriandro castris ingressus Hetruscis, Virg.

Nec non Euantem Phrigium, Paridisque Mimanta, Id.

Which they would never have done, says Vossius, had the U been separated from the *epsilon*, which is naturally short.

But it is observable that Terentius declares that these two diphthongs *au* and *eu* were pronounced somewhat shorter than the others.

AU & EU quas sic habemus cum Græcis communiter,
Corrumpi plerumque possunt temporum salvo modo. And lower down;
Ἐυπολιῖν, πευκλῖν δὲ εὐνεῖν, aut poetam Ἐυεπιδῖν,
Syllabas primas necesse est ore raptim promere;
Tempus at duplum manebit, nihil obest correptio.

III. Of the Diphthong EI.

In the diphthong EI, the E was very weak, so that scarce any other sound was heard but that of the I; hence it is that this E was

was often lost, and there remained only a long I, as in *eo, is, it*, for *eis, eit*, &c. because, as we have already observed, the long I had almost the same sound as this diphthong, as Cicero sufficiently testifieth, when he makes an allusion and comparison betwixt *binī* and *βίηι*, and as we likewise see in the old monumental inscriptions, where they wrote indifferently *dico* or *deico*, *heic* or *hic*, *omneis* or *omnis*, &c. Which was owing to a delicacy of the language particularly used by well-bred people; whereas the vulgar or illiterate persons rather sounded the E entire. For which reason Varro observes that the peasants said *vellam* for *vīllam*, which came from *vehillam* or *veīllam*. And in Cicero, Crassus reproves Sulpicius, because by leaning too much on the E in this diphthong, *he did not pronounce like an orator, but like a ploughman*. And hence also it is that heretofore some pronounced *leber*, and others *liber*, because it came from *leiber*; and in like manner *Alexandrea* or *Alexandria*, as coming from *Alexandria*: and the like.

IV. Of the Diphthongs OE and OI.

Terence and Victorinus inform us that these two Latin diphthongs had a very great affinity with the Greek diphthong OI. And Ramus in the third book of his schools, expresseth the sound of the latter by these French words *moi, toi, soi*. This has occasioned the changes we sometimes observe in the antient copies, as *Adelphoe* for *Adelphoi*, in Terence; and in another place *Oionem* for *Oeonem*, with the like: and shews us the reason why in rendering words from Greek into Latin, they are always changed one for the other, *ποιῶν*, *pœna*, &c. where we see that as of AI they made Æ, so of OI they made OE, only by changing I into E.

Now as among the Latins the O bore a great relation to the U, it happeneth that OE hath been oftentimes changed into U, as when of *pœna* they made *punire*, that is *pounire*, after their manner of pronouncing the U. And therefore we find in antient inscriptions, *oisum* or *œsum* for *usum*. *Coiravit* or *cœravit* for *curavit*. They said likewise *moerus* for *murus*—*aggeribus moerorum*, Æn. 8. according to Servius, whence also cometh *pomærium* quasi post *moerum* sive *murum*; we find also *moenus* for *moerus* (changing *n* into *r*) and in the plural *mœnia* for *munia*, from *munio*. In like manner *mœnera* for *munera*, &c. Thus it is that the Flemings write *goet*, and pronounce it *goot*, to signify *good*: and thus we still say *Puni* for *Pœni*; *bellum Punicum* for *Pœnicum*; the Carthaginians having been called *Pœni*, quasi *Phœni*, says Servius, because they came from Phœnicia, where we may likewise take notice of the change of PH into P. For the Jews and other eastern nations, according to St. Jerom, had no P; whence it comes that he always translates *Philistim* to signify the people of *Palestine*, though now of one and the same letter, which is the *ϐ*, they make either a P or a PH, putting it with or without a *daguesh*.

But we are to take notice that this change of the diphthong OI into U, was received only in those words where the O was sounded stronger than the I: whereas in most other places, it partook a great

great deal more of the sound of the I, as Lipsius sheweth. Which makes us doubt whether Ramus hath sufficiently explained the sound of this diphthong, when he says it was the same as in the French words *moi, toi, soi*; and whether it would not be better represented by these verses out of Virgil, *Æn.* 11.

Proinde tonu eloquio solitum tibi; meque timoris—Argue.

Where *proinde* being only a dissyllable, perfectly expressed the sound of this diphthong, says Vossius. Hence, as in these words where the O was strongest, it has prevailed, and been afterwards changed into U; in like manner where I was strongest, it has often remained by itself. For from *λοιζω* or *λειζω* comes *libure*; from *loiber* or *leiber* cometh *liber*; and thereby we see that it is no wonder that the Athenians did not all understand in the same manner this oracle pronounced at Delphi:

Ἡξει Δωριακὸς πόλεμος καὶ λοιμὸς ἅμ' αὐτῶ.

and that some took *λιμὸς* for *λοιμὸς*, a *famine* instead of the *plague*. Not that these two words had entirely the same sound, says Vossius, but because in reality there was very little difference.

CHAPTER VI.

Of the nature of I and V consonants. Whether there are any Triphthongs, or other Diphthongs among the Latins, than those above explained.

IN order to explain entirely what relates to the Latin diphthongs, it is necessary for us here to take notice of the I and V consonants.

I. Whether the I and V were Consonants among the antients.

Scioppius pretends that the I and V were never any thing else but vowels among the Latins, and his principal argument is that in verse we often see them unite into a diphthong, as *fuisset*, of two syllables in Lucilius; *pituïta*, of three in Horace; *suadet*, *suasil*, *suctus*, and others, of two in Virgil:

Suadet enim vesana fames—&c.

where the *u* in *sua* is pronounced in the same manner as in *qua*. So that according to him the Latins pronounced *vinum*, *vale*, just as the Germans pronounce *win*, *wal*, &c.

Hence he believes that in *navita*, the first syllable was pronounced in the same manner as in *nautu*, because it is only the same word; and the first in *favitor* (which we find in Plautus) in the same manner as in *favtor*, the I being lost in those words, merely because it was scarce distinguished in the pronunciation.

This may be supported by the authority of Tully, when he shews that there was no great difference between *cauceas* and *cave ne eas*. For the E of *cave*, being hardly distinguished, no more than in *face*, *dice*, and the like imperatives, where it is now entirely disused; they seem to have said *cau-n'eas*, for *cave ne eas*.

II. Whether

II. *Whether there are any Triphthongs.*

Now according to this opinion of Scioppius, we must also admit not only of more diphthongs than are commonly allowed, but of course of triphthongs, as UÆ in *aquæ*, VEA in *alvearia*, *laquearia*, &c.

Seu lento fuerint alvearia vimine texta, Virg.

And we find even by Cornutus, that they were admitted by some of the antients; for otherwise they would not have given themselves the trouble to refute this opinion. Besides that Charisius expressly declares in the beginning of his first book, that syllables may be long either by a single vowel, as \hat{A} , or by two, as UA, or by three, as UÆ.

On the contrary Quintilian says, that there are never three vowels in a single syllable, but one of them is changed into a consonant. And Terentianus maintains the same thing.

Syllabam nec invenimus ex tribus vocalibus.

Vossius likewise rejects these triphthongs, insisting that the Romans had at all times the J and V consonants, and founding his opinion on this, that the oriental languages have their *vau* and their *jod*, which answers to these two letters, as we likewise find that they have been adopted by the French and by other vulgar languages.

We read also in Cassiodorus, that according to Cornutus, Varro had taken notice of the V consonant, which he called *va* or *vau*, because of its rough sound. Priscian declares the same thing, and confirms it not only from Varro, but likewise from Didymus. And it does not seem at all probable, that the Latins, after following the Æolians in every thing, should not likewise have borrowed their *digamma*, that is the V consonant which supplied its place every where; pursuant to the same Priscian.

This is further corroborated by the figure invented by the emperor Claudius for this V, which is only an inverted J . Which doubtless he would never have done, had it not been received in the pronunciation. Whence one might infer that the use of this V consonant was greater than that of the I, for otherwise he would have no reason to order a new character for one more than for the other: though they are both marked as consonants in the antients, as in Quintilian, Charisius, Diomedes, Terentianus, Priscian, and others.

St. Austin, in his book of the Principles of Logic, observes also as a thing *beyond all sort of doubt*, that in these words *venter*, *vaser*, *vinum*, and the like, where V is a consonant, *the sound is strong and full*. For which reason, says he, we drop it in some words, as *amasti*, *abiit*, for *amavisti*, *abivit*, &c. in order not to offend the ear. And hence it is, he addeth, that we derive the etymology of the word from *vis*, because *sonus verbi, quasi validus, congruit rei quæ significatur*. Which is consonant to the opinion of Plato in his *Cratylus*, and to that of the Stoics, who believed there

were

were no words, but what could be some way accounted for by the sound of the letters: though Cicero laughs at this opinion, which St. Austin likewise seems to disapprove.

But besides these reasons and authorities, Scioppius's opinion is liable still to three or four difficulties, which it will not be easy to solve.

The first is, that it destroys the position in verse, where one would think that *ad*, for example, in *adjurat* could not be long, if the I after the D were not a consonant. And it signifies nothing to say with this author, that the *ad* is long by the apposition of the diphthong *iu*, which being hard to pronounce, sustains this first syllable. For if this length of *ad* proceeded only from the difficulty of pronouncing the second syllable, how comes it that this syllable itself was not long, since according to him it lasted longer in pronouncing? And how came it to give to the first syllable a length of time and quantity by sustaining it, when it was neither long, nor sustained itself? But if the length of one syllable might be owing to the fullness of the next, how comes it that the first in *Adauctus*, is not rather long, since the second is so full and so hard to pronounce, as to be long both by nature and position?

The second objection that may be made against him, and which depends on the first, is, that if the *j* was a vowel in *ab Jove, adjurat*, and the like, it would be a diphthong with the next vowel, and therefore would lengthen that syllable, whereas it is short. To which it signifies nothing to answer, that all diphthongs are not long by nature, because the first in *queror*, and the second in *aqua, sanguis*, and the like, are not such. For it may be said, I think, that those syllables are not real diphthongs; the nature of the diphthongs, as we have already shewn, being to have a double sound, whereas that of the U was always to become a liquid after these two consonants, Q and G; as in *aqua, sanguis*, &c. and even frequently after S, as in *suavis, suctus, suadet*, and the like, whose genuine pronunciation is to be only of two syllables. And then the U was lost, and slipped away in such a manner, that it had no power or force to lengthen the syllable, unless the following vowel was already long by nature, as in *quæro, suadet*, &c.

The third objection is that if this I and this V had been always vowels, they would have occasioned an elision of the letter *m* or of the vowel in the preceding word, which they do not. As *tollere vento. Incute vim ventis. Interpres divum Jove missus ab ipso. Audentes fortuna juvat*, Virg. And not *toller' üento, fortun' uuat*, &c.

The fourth objection is, that even the U and I vowels are frequently changed into consonants, as in *gen-va labant. Ten-vis ubi argilla. Ar-jetat in portas. Par-jetibusque premunt arctis*, according to Probus and Terentianus. Which is much more probable than the opinion of Macrobius, according to whom those verses would begin with a foot of four short syllables.

But whatever may be the result of this question, which hath its difficulties on both sides; what we are most to observe is, that in all probability the Latins did not pronounce this I, though a consonant,

sonant, so strong as we do. As may be still seen by the Italians, who always pronounce their I like a vowel, unless they put a G before it, to which they even give something of the D; for though they write *Giacomo*, they pronounce it almost like *Dgiacomo*; but except on this occasion, always *iacomo* or *iacopo*. And in the Latin words where they do not put the *g*, because they cannot alter the orthography, as *jacio*, *judico*, *adjuvo*, they pronounce this *j* in such a manner, that we only perceive the sound of the *i* vowel, though they call it *i* consonant. And among the Hebrews the *vau* and the *jod* have a much greater affinity with the sound of our *i* and *u* vowels, than of our consonants.

It is for this reason very likely, that the poets join one of these vowels to others in verse oftener than we imagine. For, not to mention *suavis*, *suetus*, *suadet*, and others, which have this sound of themselves, and not by poetic licence; we find *alveo* of two syllables only, *alvearia* of four, *fuisset* of two in Lucretius, and a great many more, whether this is to be called a diphthong or a triphthong, or a Syneresis, that is, when two syllables are contracted into one; examples of which may be seen in the next book, in the Section of Latin Poetry, chap. 3. n. 5.

III. Whether the I may sometimes pass for a Double Consonant.

From the foregoing discourse it is easy to see that the Grammarians had very little foundation to say that the I was sometimes a double consonant, since it appears rather to have been only a semi-consonant. And little does it import to allege that it makes the syllable which precedes it long by position, as the first in *major*; since it is certain that if the I was a double letter, it might be resolved into two simple ones, which is not so much as imagined. And therefore the reason why the first is long, in *major*, *pejus*, and the like, is not that the *j* is a double consonant in those words, but on the contrary it is because being there a vowel, it makes a diphthong with the first, *mai-or*, *pei-us*, &c.

And indeed it evidently appears that this *i* cannot form a long position of itself, since in *bijugus*, *trijugus*, *quadrijugus*, the *i* is short in the antepenultima before this consonant.

Interea bijugis infert se Leucagus albis, Æn. 10.

Which happens not only to the compounds of *jugum*, as some have fancied, but likewise to the other words.

Aure reſectantem niſtos cum ſanguine dentes, Æn. 5.

as Pierius would have us read it; whereas others put *ejectantem*, which Macrobius, Farnaby, and Vossius, seem to favour: though this makes nothing at all for the I consonant, the first syllable being long in this word, only because we are to read it with a diphthong *ei-ectantem*, and perhaps they even put two *ii*, as Priscian witnesseth that the antients wrote with a diphthong *eiius*, *peiius*, *Pompeiius*, examples whereof are still extant in antient inscriptions; and as we learn from Longus, that Cicero wrote *anio*, *Maiiam*, and the like with *ii*.

For this very reason the first is long in *Caius*, and *Caii*, and the like.

Quod peto da Caii, non peto consilium, Mart. and Lucretius has made it the same in *reii*, *eii*, as likewise Plautus.

CHAPTER VI.

Of Liquids.

THEY generally reckon four liquids, or gliding letters; that is, which run glib and smooth in pronouncing; namely, L, R, M, N; though, as we have already taken notice, the two last are not very gliding.

The L and R have so great a relation to each other, that those who want to pronounce an R, and are not able to effect it, because of its great asperity, do naturally fall into the L.

Hence ariseth the mutual change betwixt these two letters. For not only the Attics say *κρίβανος* for *κλίβανος*, *clibanus*; and the like; but the Latins have also taken *cantherus* from *καθήλιος*, *lilium* from *λείριον*, *vermis* from *ἐλμυς*, or *Ἐλμυς*, a worm, &c. And by the same analogy of *niger* they have made *nigellus*, of *umbra*, *umbella*, and such like diminutives. They used also to say *conflacuit* for *confracuit*, Varr. *Parilia* for *Palilia*, Festus; just as we say *Alvernia* for *Arvernia*, Auvergne.

But the R was put also for D, as Priscian observeth, *Arvocatos* for *advocatos*; *arverna* for *adverna*. And in like manner *meridies* for *medidies*, taken from *media dies*, &c. And the R was likewise changed into S, as we shall shew hereafter.

The M hath a very obscure sound, and is pronounced on the edge of the lips, whence it was called *mugientem litteram*. It was often dropped in prose, as it is still in verse. *Restitutu'iri*, in the civil law, instead of *restitutum iri*. *Salte* for *saltem*, Vet. Gloss.

On the contrary the N was called *tinniens*, because it had a clearer and neater sound, the tongue reaching the palate of the mouth, as Nigidius and Terentianus observe. Which sheweth that it was pronounced in *Manlius* the same as in *an*, in *menses* the same as in *en*, &c. Though sometimes it lost great part of its force in particular words, and helped to form a simple sound between it and *g*, as we shall more particularly take notice in the 9th chap. num. 7.

Scaliger in his book de emend. temp. observes, that the Chaldeans frequently changed *nun* into *lamed*; *Nabonassar*, *Nabolassar*; *Nabonidus*, *Labonidus*.

It was also customary with the Greeks to change the *n* into *l*, saying for instance, *λέπυς* for *νέπυς*, from whence we have *lepus*: *πλεύμων* for *πνεύμων*, from whence we have *pulmo*: *Μάλλιος* for *Manlius*, &c. But sometimes they dropped the *n* entirely, as *Ὁρτήσιος*, for *Hortensius*: which made Lambinus imagine, that the real name of this Roman orator was *Hortesius*, contrary to the authority of antient copies and inscriptions. Besides, we find by

a multitude of other examples, that it was usual with the Greeks to drop the *n*, when it happened not to be final, as Γαλλία Ναγ-
 ζωνησία, Λυγδωνησία, Ἰσπανία Ταρχωνησία in geographers and histo-
 rians, for *Gallia Narbonensis, Lugdunensis, Hispania Taraconensis,*
 Ὀυάλης for *Valens*, &c. Κλήμης, Κρήσκης, Ποίδης, for *Clemens, Cres-*
cens, Pudens, in the New Testament and elsewhere.

This letter is also sometimes lost in Latin, as when of *abscindo* is formed *abscidi* in the preterite. We likewise meet with *abscidit* for ἀποτέμνει, in the present, V. Gloss. Hence they used to write *coss.* to signify *consules*, as Quintilian observeth by cutting off the *n*. But very often this omission of the *n* can be attributed to no other cause but the ignorance of transcribers and sculptors, when we find in the antients, for example, *Clemeti* for *Clementi*, *cojux* for *conjux*, *meses* for *menses*, &c. Because as the small strokes that are put over the vowels to mark the long ones *ā, ē, ō*, have been sometimes taken by the ignorant for tittles that made *n* and *m*, as we have already observed; so on other occasions, where they afterwards really signified those same letters, they were omitted by those who believed that they were only marks of quantity. And that is what deceived Lambinus in the word *Hortēsius*, as we have seen but just now.

Quintilian says that the *m* was frequently at the end of words in Latin, but never in Greek, and that the Greeks changed it then into *n*, because the *n* had a more agreeable sound, though it was rare in Latin to see words ending with this letter.

Hereby we see that it is an error to pretend that in Greek the *n* ought to be pronounced like an *m* before *β, π, or μ*; since at the end of words it would be a barbarism, according to Ramus, to say τὸν βίον, as if it were *tom bion*, τὴν μερίδα, as if *tem merida*, and the like.

But *N* had also an affinity with *R*, as *dirus* and δεινός, *furia* from φονία. And from thence comes *Æneus* for *æreus*. *Cancer* for *carcer*, of which they formed *cancelli*. *Carmen* for *canimen*, from *cano*. *Germen* for *genimen*, from *geno* for *gigno*, according to Joseph Scaliger upon Varro, and the like. And it was likewise put for *S*, whence we have *cessores* for *censores* in Varro, as the same Scaliger observeth. *Sanguis* for *sanguen*, &c.

CHAPTER VIII.

Of the Mute Consonants, and first of those of the first order, P, B, F, V.

WE give the name of mutes to those consonants, which have a more obscure and less distinct sound than the rest. There are six of them in our division, which we disposed according to the relation they bear to each other.

I. *Of*

I. *Of B and P.*

B and P are so near a-kin, that, according to Quintilian, reason required a *b* in the word *obtinuit*, but the ear could distinguish only a *p*, *optinuit*. Hence we find by antient inscriptions, and by the old glossaries, that these two letters were often confounded, *apsens* for *absens*, *optimus* for *obtinus*, *pleps* for *plebs*, *poplicus* for *publicus*, and such like. Hence we have still remaining *suppono* for *subpono*, *oppono* for *obpono*, &c. And several nations frequently pronounce one of these letters for the other, as the Germans, who say, *ponum vinum* for *bonum*, and the like.

The Greeks also used frequently to change these two letters, one for the other; and Plutarch takes notice that it was customary for the inhabitants of Delphi to say, βατεῖν for πατεῖν, βικρὸν for πικρὸν, &c. And hence it comes that whenever an S followeth, we change the *b* into *p*. *Scribo, scripsi*, just as the Greeks say, λείβω, λείψω, &c. for the B, according to Priscian, is never suffered to precede the S in any syllable. But this is not so general as this author imagined, since we still meet with *absis* and *absinthium*, for the Greek words ἀψίς and ἀψίνθιον.

It is by this same analogy that the Latins have taken *pasco* from βόσκω, *pace* from βαταί, *buxus* from βύξος, *pedo* from βδέω, *puteus* from βύθος, and the like; as the Greeks have borrowed πύργος, *turris*, from the Phœnician word *Borg*, whence the French word *bourg* seems also to be derived.

These two letters have likewise this in common, that they have crept into several words without any necessity, as *absporto* for *asporto*, see Gloss. *Obstendit* for *ostendit*, see Gloss. *Obstentui* for *ostentui*, *ibid.* and thence it is that from *urere* they say *comburare*: and hence also, according to Nonius, they say *celebre* for *celere*, &c. And the same in regard to the P. *Dampnum* for *damnum*, see Gloss. *Scampnum* for *scannum*, *Id.* *Sumpsi* for *sumsi*, &c. See the Preterites, vol. 1. rule 51. p. 257.

II. *Of the F and the V consonant.*

The F was pronounced almost like φ, but not with so strong an aspiration; as Terentianus observes.

F littera à Græcâ φ recedit lenis & hebes sonus.

Hence Tully rallies a Greek, who instead of *Fundanius*, said φουνδάνιος, that is a *p* with an aspiration, *P-hundanius*. Nevertheless, upon the decline of the language, these two letters used to be put for one another, as may be seen by the old glossaries, *falanx* for *phalanx*, and in like manner, *filosophia*, *faleræ*, &c.

The V, that is the V consonant, had a fuller sound, but less rough than we now give it, by which we make it border very near upon the F. It had more of the German W, *winum*, *wine*; concerning which see what hath been already said, c. 6. And hence the Greeks frequently changed it into ω, *Varus*, Οὔρατος, &c.

III. Relation between the V and the Digamma.

This V supplied the place of the Æolic Digamma, which was so called because it had the figure of two *gamma*s, one upon another, thus, F. But we are particularly to observe that the *digamma* was not pronounced so strong as we now pronounce the V consonant, for which reason it produced no position in verse, as we shall shew hereafter. Hence Joseph Scaliger, in his notes on Eusebius, hath extremely well observed this difference between the *digamma* and the V consonant, that after the *digamma* is dropped, the word still subsists, as *Ἑλένη, ἰλένη, ᾧ Φον, ᾧον*: whereas the V is necessary to form the word, as *vulgus, volo, vado*, which would be destroyed, were we to say only *ulgus, olo, ado, &c.*

IV. Other Relation between V and B.

This V consonant had likewise a great relation to B, for which reason in words derived from the Greek, one is often taken for the other, as *βίω, vivo; βία, vis; βούλω, volo; βάλω, venio; βαδίζω, vado; βόσκω, vescor; βοή, vox; βυρός, vorax; βεβαίω, veteo*. For we have already taken notice that *e* was frequently changed into *o*, and *ai* into *e*.

Hence it comes that the Greeks sometimes rendered by a *β* the Latin words that begin with a V, *βελήεις* for *valere*, because, as they no longer used the *digamma*, they had nothing that came nearer to it; especially since the B began already to degenerate from its natural sound, which is that of *β*. This is a further proof, says Lipsius, that this V was not sounded in the present manner, because otherwise the Greeks would as naturally have attempted to express it by *φ* as by *β*. Therefore the passage we quoted from St. Austin, chap. 6. n. 2. who calls it *crassum & quasi validum sonum*, ought not, in all probability, to be understood of the roughness, but rather of the fullness of the V, which sounded almost the same as the French diphthong *ou*, and was very near a-kin to the German W. But this does not prove by any means that the Greek B should be pronounced like a V consonant, which we have made appear in the New Method of learning the Greek tongue.

Now what has been here observed in regard to the affinity between the B and the V, greatly favours the pronunciation of the Spaniards and Gascons. And though this error may seem very gross, yet it is more antient than people imagine. For not only Adamantius hath taken particular notice of it in Cassiodorus, but there are examples of it in old inscriptions, as *BASE* for *VASE*, *CIBICA* for *CIVICA*, &c. Just as we likewise meet with instances of V for B, *VENEFICIUM* for *BENEFICIUM*, *SIBE* for *SIVE*; and in the Florentine Pandects, *AVEO* for *ABEO*, *VOBEM* for *BOVEM*, *VESTIAS* for *BESTIAS*, and the like; which is very necessary to observe.

It is likewise in consequence of the affinity and relation betwixt these two letters that of *adfero* is formed *aufero*, whence we have *abstuli*,

abstuli, ablatum. And to this also it is owing that we have *arvilla* for *arvilla*, taken from *arvina*. Likewise *albena* for *alvena*, *advena*, whence cometh *aubain* in French, a foreigner according to Cujas: and also *aubene*, as much as to say *advene: bona caduca sive adventitia*, the *droit d'aubene*, or escheatage, being relative to the estates of foreigners deceased without lawful heirs, and which therefore devolve to the king.

V. Relation of B to F, and to Φ.

But beside this relation of B to V consonant, it had also another to F, and to Φ. For they used to say *bruges* for *fruges*, as Cicero takes notice; of *βρέμω* they made *fremo*, of *βασκάνος* *fascinum*, of *βένθος*, *fundum*, &c. And on the contrary they used to say *sifilare* for *sibilare*, whence also comes the French word *siffler*; they said *af vobis* for *ab vobis*; and thence we have still remaining, *suffero* for *subfero*, *sufficit* for *subscit*, *suffusio* for *subfusio*, and others. Whereas the Macedonians, as Plutarch informs us, said *Βίλιππον* for *Φίλιππον*, and such like; and according to Festus we say *album* for *άλφον*, a kind of white itch; from *ἄμφω* cometh *ambo*; and the rest in the like manner.

VI. Other relations of B or P to M, and of P to F or PH.

As the letter M hath a very obscure sound, and is almost as labial as B and P, hence it is often changed into one of these two letters; as *globus*, a globe; *glomus*, a bottom, or clew of thread: *submitto*, *summitto*, *μέλλειν*, *Æol. βέλλειν*, *παθοῦσα*, *Æol. μαθοῦσα*, *vermis* from *ἔρπω*, *somnus* from *ὑπνος*, *polluo* from *μιλύω*, *μικκύλος*, *Æol. πικκύλος*, whence the Italians have taken *pico*l*o*, little.

Again, as P hath a relation to B, and B to F, so P hath also a relation to F, as *fido* from *πειθῶ* *persuadeo*, *figo* from *πειγῶ*. And it has likewise a relation to PH, either because originally this PH is no more than an aspiration added to the sound of P. or because in process of time this PH was pronounced like an F, which, as we have just now observed, has an affinity with P. Thus *trophæum* comes from *τρόπαιον*, *romphæa* from *ρομφαία*, *verto* from *ρίπω*. In like manner, *caput* from *κεφαλῆ*, *carpo* from *κάρπω*, *sapiens* from *σοφός*, &c.

CHAPTER IX.

Of the second class of Mutes, C, Q, G, J.

THERE is an affinity or relation between C and Q, as likewise between G and J consonant. Besides, there is an affinity between C and G; but we must see in what manner.

I. *Relation between C and Q.*

So great is the relation between C and Q, that several grammarians have attempted to discard the Q as a superfluous letter, pretending that the C and the U are sufficient to express the same sound as Q. And we see that the Greeks have not this letter, which was taken from the *Kophe* or *Koppa* of the Syrians, and in French it has no other force than that of the single K, or that of a C before A, O, U.

Quintilian asserts, that the letter K hath nearly the same properties and effect as Q. And Ramus declares, that in the university of Paris the letter Q had always the same sound in Latin as it has now in French, till the foundation of the royal professorships, under Francis I. So that they said *qalis*, *qantus*, *qis*, as we see some people pronounce it still. And he observes, that at first every body opposed the other pronunciation, introduced by the king's professors, as an innovation by no means to be admitted; though afterwards it made its way.

Nevertheless the letter Q still retains the same sound as K or C before O and U, as we see in *quum*, which is the same thing as *cum*, pursuant to what hath been mentioned in the remarks on the pronouns, chap. 1. num. 4. And in *quo*: hence Cicero, as Quintilian informs us, rallying a cook who was intriguing for some high preferment, made use of these words, *Ego quoque tibi jure favebo*, because they could not tell by the sound whether it was the particle *quoque*, or the vocative of *coquus*, a cook.

But in conjunction with the three first vowels, A, E, I, it has a thicker and fuller sound, which is so particular, that it cannot be expressed by any Greek letters, *Duras & illa syllabas facit*, says Quintilian, *quæ ad conjungendas demum subjectas sibi vocales est utilis, aliàs supervacua, ut EQUUS ac EQUUM scribimus, cum ipsæ etiam hæ vocales duæ efficiant sonum, qualis apud Græcos nullus est, ideòque scribi illorum litteris non potest.* Though this sound proceeds as much from the U as from the Q, because after a G the U has the same effect in *lingua*, *sanguis*, and others; and heretofore it had the same after S, *suarvis*, *suaudet*, &c. which has still continued in verse, as we have already observed.

This shews nevertheless the unreasonableness of some in rejecting the Q, as of Varro according to Censorinus, and of Licinius Calvus according to Victorinus, who never would make use of it; for it is always of service, since its office is to unite the two following vowels into one syllable, where the C denotes they are divided. This makes the difference between the nominative *qui* and the dative *cui*, between the infinitive *sequi*, taken from the verb *sequor*, and the preterite of *seco*, *secui*, and a great many others. This is further confirmed by Priscian, and by Terentianus Maurus, whom some have placed late in the fifth century, though he must have flourished in the middle of the fourth, since St. Austin quotes him as a dead author in books of his that were written before 390.

And so real is this difference between C and Q, that we find the antient poets have put a C where we always write a Q, when they wanted

wanted to divide the words into more syllables than they naturally form. Thus Lucretius useth *cuïret*, a trissyllable, for *quïret*.

————— *Confringere ut arcta*

Naturæ primus portarum claustra cuïret.

And thus also he made *acua* a trissyllable, for *aqua*. And in the same manner Plautus wanted to put *relicuiûs*, in his *Cistell. act. 2. sc. 1.*

Quod dedi datum non vellem, quod relicuiûm non dabo.

Because if we do not read it thus, the verse, which is trochaic, will not have its full measure.

II. Whether Q ought to pass for a double letter.

As we have observed that Q supplied the place of C and U, there are grammarians who insist on its being a double letter, and among the rest Capella, Diomedes, and Longus; an opinion which Vossius has also favoured. The ground they go upon is, that the antients wrote QI, QÆ, QID, &c. without a *u*, examples of which are still to be seen in antient inscriptions, whence it follows, say they, that the U was included in Q, and consequently that this is a double letter.

Nevertheless it is beyond all doubt that Q cannot be a double letter, for otherwise the first in *aqua*, *equus*, and the like, would be long, whereas it is short in verse.

To their arguments I shall give two answers; the first that it was the custom of the antients frequently to take a single letter for the characters which formed the name of the letter: putting, for instance, a K only for *Ka* or *Ca*, they wrote *Krus* for *Karus*, and yet this did not make the K a double letter. So that they might put likewise a *q* only for *qu*, and *qis* for *quis*, &c.

And thence it appears, to mention it only by the way, that when in Greek writings we meet with *o* for *u*, this *o* stands for the name of the letter, as Quintilian observes; for its name was *ov*; according to Victorinus, just as they said *μv̄, v̄v̄, ov̄*; the name of no letter whatever being formed by a simple character. Hence the *ε* itself was called EI, as we find in Eustathius and Plutarch; so that sometimes, when they wrote only E, they pronounced EI, the single letter standing for the name of the letter itself. And therefore we meet in Athenæus with ΔΙΟΝΥΣΟ for Διονύσος, and in the two Farnesian columns, which were removed from the via Appia, ΤΟ ΤΡΙΤΟ for τὴ τρίτῃ, ΗΕΡΟΔΟ for Ηρώδου, and the like.

The second answer I make to their objection is, that when the antients wrote *qis*, perhaps they pronounced it as if it was a K, and the writing changed with the pronunciation. *Fortasse etiam sicut scribebant, ita & loquebantur*, says Quintilian. And this answer seems the more exact, as in Gruterus's inscriptions we meet not only with *q*, but also with *c* only, for *qu*; *Cintus* for *Quintus*, *sicis* for *siguis*. As on the contrary we meet with Q only for C. *Qurtius* for *Curtius*, *sæqulum* for *sæculum*, *mequm* for *mecum*: and with *qu* for C, as *liquebit* for *licebit* or *liqebit*; which is proper to be observed in order to correct a multitude of corrupt passages.

III.

III. Of the U which always accompanies the Q.

But in the present manner of writing the Q is always accompanied of course by a U, which has given occasion to grammarians to start a thousand idle questions: as whether it be a vowel or consonant, whether it forms position with Q for the preceding syllable, or whether it makes a diphthong with the following vowel, &c.

To cut short, I say that this U which always accompanies the Q is not a consonant, and therefore does not form position; and that it is a vowel, but a liquid vowel, which glides away so nimbly in pronouncing it, *as to be hardly perceptible*, according to Beda; and therefore it does not form a diphthong with the following vowel, because it loseth its whole force as a letter in verse, *amittit vim litteræ in metro*, says Priscian, which made Donatus believe, *that, strictly speaking, it is neither vowel nor consonant*.

Hereby we see that Alvarez, as well as Vossius, had very little foundation to call it a *liquid consonant*, because, if this was the case, it would at least render the first common in *aqua, aquilex, aquilo; eques, equidem*, and the like, which it certainly does not. But a stronger argument that this *u* is only a liquid vowel, is that being used also after G, as in *anguis*, it has been omitted in several words where it formerly took place, as *redigo, extingo*, for *rediguo, extinguo*, &c. And the French use it thus not only after Q and G, as *question, anguille*, &c. but likewise after C, as *cueillir*, &c.

IV. Relation between C and G.

G is only a diminution of C, according to Quintilian; and therefore there is a very great affinity between them, since of *κυβερνήτης* we make *gubernator*, of *κλῆος* *gloria*, of *egi actum*, of *nec otium, negotium*, &c. And Quintilian observes, that in *Gaius, Gneius*, they did not distinguish whether it was a C or a G. Hence it is that of *centum* they formed *quadringenta, quingenta, septingenta*, &c. Of *porricere* (which is still used in regard to sacrifices) they made *porrigere*, and the like.

It is supposed that the letter G was not invented till after the first Punic war, because we always find a C instead of G on the column called *ROSTRATA*, which was raised at that time in honour of Duilius the consul, and is still to be seen in the capitol at Rome, as *MACISTRATOS, LECIONES, PUCNANDO, COPIAS CARTACINIENSIS*. Which is impossible to account for, unless we take the C in the same sound as K. And it is observable that Suidas, speaking of the crescent which the senators wore upon their shoes, calls it τὸ Ῥωμαϊκὸν κάππα, plainly shewing thereby, that the C and K passed for the same thing; since indeed there was no difference between them in the sound. For whereas at present we greatly soften the C before E and I, pronouncing *Cicero* nearly as if it was *Sisero*, they on the contrary pronounced it in this and in all other words; the same as in *caput* and in *corpus*.

I say the same of G, which always retained the same sound. For whereas we have greatly softened it before *e* and *i*, pronouncing it in *regis* and *rege*, as in the French word *regent* and *regir*; they on the contrary pronounced it every where as in *rego*.

Hence St. Austin saith, *Cum dico LEGE, in his duabus syllabis, aliud Græcus, aliud Latinus intelligit*; giving us to understand, that the Latins pronounced the *g* as strong in *lege*, as the Greeks in $\lambda\epsilon\gamma\epsilon$, and that these two words had in his time but one and the same sound.

V. Relation between G and J consonant.

The soft pronunciation which we give to G, is likewise the cause of its having a great relation to the sound with which we pronounce J consonant, when followed by an E or an I. For we sound *regi* like *rejicio*, and *rege* like *pejero*, and so for the rest. But this soft pronunciation of the G is lost, when it happens to be followed by an *a*, *o*, or *u*, as *regat*, *rego*, *regum*, whereas we always preserve it with the J consonant, as *jacio*, *major* and *majus*, &c.

And if we should be asked whether this J consonant had really this same pronunciation among the antients, we refer to what has been above mentioned, chap. 6. p. 262.

VI. Whether the antients pronounced Gn in the manner the French do at present.

Another question may arise, whether the Romans pronounced the G before *n*, in the same manner as the Italians do at present, and as the French pronounce it in these words, *Agnex*, *maguifique*, *Espagnol*, &c.

In all probability they did not, but pronounced the G in *agnus*, as in *agger*, for this other pronunciation being so particular, and differing so greatly from the usual sound of the G, the antients would not have failed to take notice of it.

It is moreover observable that the G is sounded so very little in these words *Agnex* and the like, that it serves only to denote the liquid N, as the same G in Italian is a sign of the liquid L, *figliola*, daughter. Hence it is that the Spaniards do not use the *g* at all on those occasions, but are satisfied with putting a small tittle over the *n*, to signify its being a liquid, and that it receives this pronunciation, writing *senor*, and pronouncing *segnor*. And for this reason also Ramus, in his French grammar, useth a particular mark for this liquid *n* in French, without putting a *g*, but only a small comma under the *n*.

VII. That there is still a middle sound between G and N, which is neither intirely one nor the other, and has given the Greeks occasion to change N into Γ before γ, κ, χ, or ξ.

Another difficulty may here arise, to know whether the N is changed into Γ on certain occasions among the Greeks, as in

$\alpha\gamma\epsilon\lambda\omicron\varsigma$,

ἀγγελος, ἀγγελισα, ἀγγελια, &c. and whether the Γ be then pronounced as an N. For it seems, says H. Stephen, to be a mistake of the transcribers, who lengthened the ν a little too much in the ligatures of the small letters, and made a γ of it. Hence in MSS. in capitals, such as those he made use of in compiling his *Thesaurus*, we find those words intire with an N, ANΓΕΛΟΣ, and the like. Besides, Joseph Scaliger, in his notes on Eusebius, quotes, from an antient inscription, ANKYPA for ἀγγελια. And indeed, addeth H. Stephen, it seems ridiculous to say that this N should be changed into Γ , for no other end but that the Γ should at the same time be pronounced like an N.

But in answer to this, we do not say it is pronounced like a Greek N, but as a vulgar *n*; or, to speak more properly, with a middle sound between the N and the G, according to Victorinus, contemporary with Donatus, St. Jerome's master, who acknowledges this change of letters, and this pronunciation among the Greeks. Which made Scaliger say, that if we sometimes meet with an N, this must be rather deemed an error of the transcribers, who imagined they should express this sound better by this letter, whereas, according to Vossius, it seems rather to require a new character.

And the Latins had something like it in their language, which Nigidius, as Gellius observeth, used to call a *false N*, as in *anguis*, *ancora*, *increpat*, *ingenuus*, and others: *In his enim non verum N, sed adulterinum ponitur*, these are his words, *Nam si ea littera esset, lingua palatum tangeret*. For which reason Varro, according to Priscian, lib. 1. takes notice that Attius and the antients used to put two *gg* on this occasion; like the Greeks, writing *aggulus*, *aggens*, *aggerunt*, and the like.

CHAPTER X.

Of the third class of Mutes, which are D and T.

THE letter D is only a diminution of T, as G is of C, even according to Quintilian. This seems to favour those who in Greek do pronounce the τ like a δ after a ν , saying πάντα as if it were πάνδα; λέοντος as if it were λέονδος: a softening that perhaps may be admitted, though it is not a fault to pronounce it otherwise. But even in Latin it is very certain that there is a great relation between those two letters, in consequence of which they are often changed one for the other, as *at* for *ad*; which made Quintilian laugh at those who scrupled to write them indifferently; *set* for *sed*, *haut* for *haud*, and others in the writings of the antients: *Quit* for *quid*, *adque* for *atque*, &c. in inscriptions and elsewhere.

The French write *voit* with a *t*, though it comes from *videt* with a *d*. And whenever the *d* is at the end of a word, and the

next begins with a vowel or an *h* without being aspirated, they pronounce it like a *t*, and say, for example, *grant esprit*, *grant homme*, though they write *grand esprit*, *grand homme*. Which shews that in French we ought always to lean harder upon the final consonants when the next word begins with a vowel, than in any other place.

In every other respect the French have almost intirely preserved the sound of those two letters, except in the *T*, which is in great measure softened, when joined with an *i*, before another vowel, where it is sounded almost like the *s* of the antients, *pronuntio*, as if it were *pronunsio*. Whereas they pronounced it in *litium*, *vitium*, &c. all the same as in *litis*, *vitis*; of which nobody can entertain the least doubt, because this soft sound is taken notice of by none of the antients, and moreover because it is a constant maxim, that no consonant hath two different sounds, either among the Latins or among the Greeks, this privilege, as Lipsius observes, being reserved for the vowels.

True it is that we have a fragment of one Papirius a grammarian, which mentions that the *ti* before another vowel was pronounced like *tzi*, *justitia* like *justitzia*. But besides that this pronunciation does not intirely establish our's, this very author excepts, among others, those words in which an *i* comes immediately after *ti*, as *olii*, &c. Which shews that this pronunciation was introduced only by degrees, and in proportion as the Latin was corrupted by the mixture of foreign languages. Hence also it is, that in the old glossaries we find *eciam* for *etiam*: and in Festus, *Murtia Dea* or *Murcia* (the goddess of sloth) according to the observations of Scaliger.

CHAPTER XI.

Of the Hissing Letters.

UNDER the name of hissing letters we include the *S*, and the double letters which are resolved by *S*.

I. *Of the letter S.*

S is called a hissing letter, because of its sound. It has been variously received among the antients, some having intirely rejected it, while others affected to introduce it every where. Pindar calls it *κίσθηλον*, *adulterinam*, and has avoided it in almost all his poems. Quintilian says *it is harsh, and makes a disagreeable sound in the connexion of words*. For which reason it was often intirely rejected, *dignu'*, *omnibu'*, and the like in Plautus, Terence, and elsewhere. In some Latin authors it was also changed into *T*, in imitation of the Attics, as *mertare*, *pultare*, *aggetus*, for *mersare*, *pulsare*, *aggressus*, &c.

Others, on the contrary, affected to introduce it every where, *Casmæna* for *Camæna*, *dusmosæ* for *dumosæ*, &c. And Quintilian takes

takes notice that in Cicero's time, and afterwards, they frequently doubled it in the middle of words, *caussa*, *divissiones*, &c.

Be that as it may, there is no doubt of its being harsh if it be too hissing, or too often repeated; which obliged the French to soften it in such a manner, that when it happens to be in the middle of two vowels, they pronounce it like an Z, saying *mizere*, and not *missere*. And this soft sound they have introduced into Latin words, pronouncing *miseria*, like the French word *misere*, though the Romans always sounded their S in the same manner as in *seria*, and the like.

This letter had an affinity with R, which is the reason of there being so many nouns in ER and IS, as *vomer* and *vomis*, *ciner* and *cinis*, *volucer* and *volucris*, *saluber* and *salubris*, *pulver* and *pulvis*, and many others, where we must also suppose the change of E into I, of which we have taken notice above. Others are in OS and in OR; *labos* and *labor*, *honos* and *honor*, &c.

The Attics were also used to put the σ for ρ , $\alpha\rho\sigma\eta\eta$ for $\alpha\rho\rho\eta\eta$, *masculus*; $\Delta\alpha\sigma\alpha\lambda\acute{\iota}\omicron\varsigma$ for $\Delta\alpha\rho\rho\alpha\lambda\acute{\iota}\omicron\varsigma$, *audax*, &c. Thus from $\tau\acute{\upsilon}\rho\epsilon\iota\varsigma$ comes *turris*; from $\epsilon\sigma\omega$ (of which they made $\epsilon\sigma\omicron\mu\alpha\iota$) *ero*; from $\pi\rho\acute{\alpha}\sigma\omicron\upsilon$, *porrum*; from $\chi\acute{\epsilon}\lambda\eta\varsigma$, *celer*, and the like. And so from *Fu-* *sius*, *Furius*; *Valesius*, *Valerius*, &c.

But S had likewise a relation to D, as appears even by the Z, which includes both these letters, as we shall demonstrate in the following numbers; by the increase of several Greek and Latin nouns, *clamis*, *clamydis*, for *clamis*, *ys*; *lapis*, *lapidis*, &c. (whereto we may refer *litis*, *ditis*, *militis*, and the like, because of the above-mentioned affinity between D and T) by the compounding particles, *assumo* for *adsumo*; by the Greek and Latin verbs, $\alpha\delta\omega$, *cano*, $\alpha\sigma\omega$; *ludo*, *lusi*, &c. and, in fine, by divers particular words, as from *edit* comes *est*, *he eats*, by Syncope, for *esit*.

II. Of the Double Letters.

The double letters always include the S, and therefore in great measure partake of its hissing.

The Greeks have three, Z, ζ, ψ; but the Latins have only two, X and Z; which is the case of most of the vulgar languages.

The X is equivalent to *cs*, as *dux* for *ducs*, for which reason it makes *ducis* in the genitive; and likewise to *gs*, as *rex* for *regs*, (notwithstanding what Vossius says) for which reason it makes *regis* in the genitive. For since G and C have so great an affinity, as we have already observed, and since they are so frequently changed one for the other, as *negligo* for *nec lego*, there is a very strong probability that the same double letter is also capable of expressing them both.

This X was sometimes put with a C, as *VICXIT*, *JUNCXIT*, and sometimes with an S, as *CAPPADOXS*, *CONJUXS*, &c. S. Isidore takes notice that it did not obtain before the reign of Augustus, and Victorinus informs us that Nigidius would never make use of it.

The Z had a softer sound than X, for which reason Quintilian calls it *mollissimum* & *suavissimum*. Yet this is not the same sound

as we give it at present, which is only a moiety of the S. Beside this it had something of the D, but with a very soft pronunciation; *Mezentius*, as if *Medsentius*; *Zethus*, as if *Dsethus*, &c.

Hence it is that the Dorians changed this letter into SD, whether in the beginning of a word, as *σδυγός* for *ζυγός*, or in the middle, as *συρίσδω* for *συρίζω*. Not that the ζ was equivalent to σδ, as Vossius remarks in the first book of his grammar; but by reason of a kind of transposition or Metathesis; both Flaccus and Longus observing, that as the X began with a C, in like manner the Z ought to begin with D; so that all the double letters end with S. Yet Erasmus and Ramus pretend the contrary, and Sextus Empiricus endeavours to prove against the torrent of grammarians, that ζ was as much equivalent to σδ as to δσ.

Be that as it may, the Æolians also changed the δ into ζ, as *ζαβάλλειν* for *διαβάλλειν*, *calumniari*; from whence they took *ζάβωλος* for *diabolos*, which we meet with in S. Cyprian and S. Hilary; and which Erasmus renders *delatorem* or *calumniatorem*, and Budeus *adversarium*, and is the usual word by which S. Paulinus distinguishes the evil spirit.

The Latins likewise have frequently changed this ζ into D, and sometimes into S, taking *odor*, from *ὄζειν*, and from *μάζα*, *massa*; from *πατριζω*, *patrisso*, &c.

The Z had also the like affinity with G. Hence it is, as Scalliger observeth, that when the modern Greeks would express the month called *Giumadi*, they write *ζιουμάδι*, and to express a Persian or a foreigner by the word *Agiami*, they write *Ἀζάμι*. This was even customary among the antients, as Capella observeth. Z, says this author, *à Græcis venit, licet etiam ipsi primo G Græcâ utebantur; nam FETYM dicebant, nunc ZETUM dicimus*. The Latins also of *ζεύγος* have made *jugum*, of *μείζον*, *majus*, and the like, where the j consonant had nearly the same sound as g. The Italians, to express the J consonant, prefix a G, and pronounce it like dg; they write *Giacomo*, but pronounce *Dgiacomo* for *Jacomo*, *James*. And it is observable likewise in French, that they who cannot pronounce the G, or the J consonant before e and i, (because these letters require to be sounded with a kind of hissing) pronounce exactly a Z, as when they say, *le zibet, du zinzembre, des zettons, ze ne çai, zivai là*, instead of *gibet, du gingembre, des jettons*, &c.

By all these relations we find it is no wonder that the Z, which in Greek ought to characterise the fourth conjugation, because it is the fourth consonant of their alphabet, is also changed into two σ in the present; that is, that the verbs of this conjugation terminate in ζω or σσω. We find likewise why some take now and then a δ, and others now and then a γ, for the characteristic of their second aorist. This is intirely owing to the affinity betwixt the ζ and those other two letters; which may be observed in a single word; for what the Latins call *viridarium*, the Italians call *verzieri*, and the French *un verger*.

CHAPTER XII.

Of the aspiration H.

GRammarians are in doubt whether H ought to be ranked among the letters or not, because they say it is only an aspiration.

We acknowledge that H is only an aspiration, but we add that it is a real letter nevertheless, because every character instituted by mankind, to apprise us of some change in the pronunciation, ought to be deemed a real letter, especially where it has a place in the alphabet among the rest, as we see that H has. And indeed it is very ridiculous to imagine that H is not a real letter, because of its being only an aspiration, since we see that the oriental languages have three or four letters which they call gutturals, to express only the different aspirations.

The H supplies in Latin the rough breathings and the aspirate consonants of the Greeks; and thus it has two general uses; the 1. before vowels in the beginning of syllables, as in *honor, hædus, prehendo*; the 2. after consonants, as in *thronus, Rhodus, philosophus, charitas*.

I. *Of H before Vowels.*

With regard to the former use the French have greatly changed the pronunciation of this letter in Latin words, and preserved it only in some French words. For in Latin they hardly pronounce it at all, as in *honor, homo, humor*; and in French it is entirely lost in these very words, *honneur, homme, humeur*; and in most words borrowed from the Latin or the Greek, pronouncing them as if there were no H, but merely *onneur, umeur, onme, &c.*

Now it is beyond all doubt that this was not the Roman way of pronouncing, but that they sounded the H with as strong an aspiration as it is sounded in words purely French, such as *la hardiesse, la halcarde, la hauteur, &c.* And perhaps they gave it even a stronger aspiration.

This appears by two clear and irrefragable authorities. The 1. of St. Austin, who, complaining to the Supreme Being that mankind were more diligent observers of the rules of grammar than of his divine laws, mentions that they were so exact in this pronunciation; *Ut qui illa sonorum vetera placita teneat, aut doceat, says he, si contra disciplinam Grammaticam, sine aspiratione primæ syllabæ, Ominem dixerit, magis displiceat hominibus, quàm si contra tua præcepta hominem oderit, cum sit homo.* Conf. 1. c. 18.

The second authority is of Catullus, who rallies a person for introducing the letter *h* into every word. For the railery is not because he pronounced the *h* in a different manner from others, but because, as the *h* had something of a harsh sound, he offended the ear by putting it where it ought not to be.

Commoda dicebat, si quando commoda vellet
Dicere, & hinsidias Arrius, insidias :
Et tum mirificè sperabat se esse locutum,
Cùm quantum poterat dixerat hinsidias.
Credo, sic mater, sic liber avunculus ejus,
Sic maternus avus dixerat atque avia.
Hoc misso in Syriam, requierant omnibus aures,
Audibant eadem hæc leniter & leviter.
Nec sibi post illa metuebant talia verba :
Cùm subitò affertur nuntius horribilis,
Ionios fluctus postquam illuc Arrius isset,
Jam non Ionios esse, sed Hionios. Carm. 85.

Here a person may ask in what manner this H ought to be pronounced, when it is before words beginning with an *i* aspirated in Greek, as *Hieronimus, Hierusalem, &c.* One would think that, since *I* is never a consonant in the Greek language, and that even the Latins, as already hath been observed, gave it a softer sound than we, this *I* ought always to pass for a vowel, though with the aspiration, and that we ought to say *Hieronimum, Hierusalem, &c.* just as Arrius said *Hionios*, when he wanted to aspirate the *i* of *Ionios*; and since even the modern Jews pronounce their *Jod* in this manner.

Yet the practice is various upon this head, some pronouncing it as a vowel, while others give it the whole force of a *J* consonant, as if it were *Geronimus*, just as the French always say *Gerôme, Gerusalem, &c.* wherein we must conform to the custom of vulgar languages.

II. Of H after Consonants.

In regard to H after consonants, Cicero *de Oratore* observes that the antients did not make use of it, and that they only put it after vowels, which made him inclined to say *pulcros, triumphos, Cartaginem, &c.* But that at length having reserved the speculation of these things to himself, he had fallen in with the custom of the people in regard to the practical part and to pronunciation; however that they still continued to say *Orcinos, Matones, Otones, Capiones, sepulcra, coronas, lucrymas*, without H, because this gave no offence to the ear.

Quintilian moreover affirms that the antients used frequently to drop it before vowels, saying *ædos, ircos, &c.* whereas in his time they were fallen into the opposite excess, saying, *chorona, præchones*, and the like. But we must consider the language, as it was in its purity.

Therefore as this H after consonants was introduced into the Latin tongue merely to supply the Greek aspirates, it seems as if it ought to be put only after the four consonants, C, P, T, R; though this happens (at least in regard to the three last) only in Greek or foreign words.

III. Of

III. *Of the pronunciation of CH.*

CH is pronounced differently in Latin and in French. For in Latin it is always pronounced like a K, making no difference with the C, except before the vowels E and I, or the diphthong, *æ*, *æ*, before which the C is pronounced like an antient S, as already hath been observed; whereas the CH always preserves its sound of K; *Achilles* and *Achates* being pronounced in the same manner.

But in French the genuine sound of CH before all vowels, is that which obtains in *char*, *cher*, *chiche*, *chose*, *chu*, *chou*. For which reason, though we have retained this *h* with the other consonants in words derived from the Greek, which begin with an aspirate, yet one would imagine it ought to be omitted with the C, as in *caractère*, *colère*, *Baccus*, and such other words, to prevent the mistakes of the unlearned, who being unacquainted with the derivation of those words, might pronounce *cha* instead of *ca*, *cho* instead of *co*, and *chus* instead of *cus*. And this is the opinion of Mons. de Vaugelas in his remarks on the French tongue, to which we refer the reader.

And indeed there is the greatest probability that both the Greeks and Romans were strangers to this pronunciation, since it is so particular to the French tongue, that the Italians, in order to express it, write *sci*, as *sciolere*, *sciaractere*, &c. Though it is very certain that the Greek X and the *Ch* of the Latins were pronounced differently from the Greek *χάππα* and the Latin K or C before any vowel whatever, that is, by giving it a strong aspiration: for otherwise Catullus could not have censured a man for saying *chommoda* instead of *commoda*, as we have seen in the epigram above quoted.

IV. *Of the pronunciation of PH.*

The same may be said in regard to *Ph*: for we pronounce it like F, saying *philosophie*, as if it were *philosophie*. Whereas the antients pronounced it almost like a P with an aspiration, *p-hi-losop-hia*, or rather *philosophia*, since it partook, as it still does partake, of the nature of *f* in its aspiration, and yet had not the same sound as it; as appears by the above quoted testimony of Cicero, who otherwise would not have laughed at a Greek for giving the sound of Φ to F, pronouncing *Fundanius* at if it were Φ undanius, that is *Fhundanius*.

V. *Of TH and RH.*

In regard to *Th* in *theatrum*, *thesaurus*, and *Rh* in *Rhodus* and the like, the H is hardly perceived in the modern pronunciation of the Latin, though there is no doubt but it was distinguished by the antients, and in the Greek these aspirations are to be observed.

VI. *From*

VI. *From whence the Latins borrowed this aspiration H.*

The Latins borrowed their H from the Greek Ηα, as the Greeks had borrowed it of the Phœnicians, and these of the Syrians, who formerly said *Heta* instead of *Heth*. Which evidently shews that we ought to pronounce *Eta* in Greek, and not *Ita*.

But at first this H was used only as an aspiration; for which reason they wrote ΗΕΡΟΔΟ for ἐρωδου, ΗΟΔΟΙ for ὀδῶ, ΗΕΚΑΤΟΝ for ἑκατὸν, *centum*; whence it comes that the H formerly signified a hundred, as the first letter of that word, pursuant to the observation of Longus, Scaurus, and Priscian.

They likewise used to put the H with the weak consonants, instead of the aspirates, which were not invented till some time after by Palamedes; so that they wrote ΤΗΕΟΣ for ΘΕΟΣ and the like.

VII. *Of some relations between the H and the Æolic digamma, which at length was changed into V consonant, and into β.*

But it is further observable, according to S. Isidorus, whom Cheke and Vossius have followed, that from the H arose the mark of breathings; for splitting it in two, at first they made F for the rough breathing, and J for the smooth, which were afterwards rounded, in order to give to the former the following mark ʿ, and to the latter that of a comma. This is further confirmed by antient editions, and among others by Aldus's Hesychius, where the different breathings of the Greek words are marked by these two moieties of the H, namely F and J. And if we examine strictly, we shall find that from the former moiety was taken our small *h*, where they only lengthened the second instead of a transverse line. And to this same reason it is owing, that the C in vulgar languages was sometimes no more than a mark of aspiration, or of a stronger sound, as we still see in *Clo-taire*, which is the same as *Lotaire*; in *Clovis*, which is the same as *Lovis* or *Louys* and the like.

But as this mark of aspiration was not rounded in the beginning, perhaps it was owing to this that the *digamma* F, which represented nearly the first half of an H, hath oftentimes passed for a rough breathing, as appears in Fελένη for ἐλένη, Fειγήνη for εἰγήνη, &c. And neither this *digamma*, nor the Attic H made any position in verse, as Priscian observeth; which the Romans have followed, their *h* having no power to render a syllable long by position.

The mutual affinity between these two letters is the reason that even in Latin they have been frequently put for one another; *scædum* for *hædum*, *fircum* for *hircum*, *fariolum* for *hariolum*, *fostem* for *hostem*, *heminas* for *feminas*, *hebris* for *febris*, and the like.

But this *digamma* used also, though not so often, to be put for a soft breathing, as Fιλλός for ἰλλός, *strabus*, *squint-eyed*. It was customary likewise to insert it in the middle of words, to prevent the hiatus or concurrence of vowels, as ὄFis for ὄis, from whence
comes

comes *ovis*, φ Fov for φ ov, from whence *ovum*. Where we see also that the V consonant has ever supplied the place of this *digamma*.

It is owing to all these relations that the rough breathing, the H, the *digamma*, and the V consonant, are oftentimes confounded and interchanged for one another. For example, of 'Ενετοί or Fενετοί the Latins have made *Heneti* or *Veneti*. In the same manner from 'Εσία or Fεσία cometh *Vesta*; from ἱσθῆς or Fεσθῆς, *vestis*; from ερε, ἦε, or Fῆε, *ver*; from ἑσπέρα or Fεσπέρα, *vespera*; and so for the rest. But sometimes this *digamma*, or this rough breathing, is changed into β, as Passerat sheweth in his treatise of letters; βήρωε for ῥήρωε, βεδοε for ῥοδοε. Which particularly obtained among the Cretans, who said ὤλον or ὠλον for *ovum*, and the like, always putting a β instead of the *digamma*; whence perhaps ariseth the mistake of pronouncing β like a V consonant.

Now these, as well as most of the preceding variations, are proper to be observed, not only in order to discover the origin and derivation of words, but likewise to understand divers obscure passages, to correct such as have been corrupted, and to decipher the antient manuscripts. Therefore to facilitate the use of them, I have subjoined the following table, where the most considerable of these variations will appear immediately at a single glance; though I did not intend to include them all, but only the most necessary. And here you are to observe, that when I shew that one letter may be put for another, as E for A, *faciem* for *faciam*, this means that we may generally conclude vice versâ, as A for E, *inars* for *iners*, *balare* for *belare*; and the same may be said of others which I mentioned above, though I have not inserted them in this table; having been satisfied, for the sake of brevity, with taking notice only of the most usual and most remarkable manner of writing.

T A B L E

Of the manner of writing of the Antients.

THE MANNER OF WRITING OF THE ANTIENTS DIFFERS FROM OURS, EITHER	In QUANTITY	or the addition of	VOWEL, <i>as</i>	}	E. I. O. U. C. N. S. P. or D. ST. D.	Eidem <i>for</i> idem. Leitem <i>for</i> litem, Ubei, &c. Maïa, Caius, eïus, <i>for</i> Maia, Caius, &c. Jous <i>for</i> jus. Souo, quicunq; <i>for</i> suo, quicunq; Juus <i>for</i> jus. Arbitratuu, luuit, <i>for</i> arbitratu, luit. Vicxit, junxxit, <i>for</i> vixit, junxit, &c. Quotiens <i>for</i> quoties. Exsigunt, exsercere. Amasso <i>for</i> amaso, of amaro. Quips <i>for</i> quis. Obstendit <i>for</i> ostendit. Stlis <i>for</i> lis. Tuad <i>for</i> tua. Plebed, marid, estod. Leibertated <i>for</i> libertate.
			BOTH, <i>as</i>			} Postidea <i>for</i> postea. Indotestato <i>for</i> intestato. Fenus <i>for</i> fenus. Popli <i>for</i> populi. Adicito, subene, reice; <i>for</i> Adjicito, subjice, rejice. Osa <i>for</i> ossa. Clase, jusit; <i>for</i> classe, jussit. Acera <i>for</i> acerra. Felex <i>for</i> pellex.
			A SYLLABLE, <i>as</i>			} A. Faciem <i>for</i> faciam, &c. I. Leber, Menerva, præsentebos; <i>for</i> præsentibus. E. Vorus, voster; <i>for</i> Versus, vester. V. Servos, volnus, <i>for</i> Servus. Dicont, <i>for</i> dicunt. AV. Coda <i>for</i> cauda; plostrum <i>for</i> plaustrum, &c. V. Cærare, <i>for</i> curare. Oitier, oitile, <i>for</i> utier, utile. E. Dicundo, faciundo, ferundo; <i>for</i> dicendo, &c. I. Optumus, Maxumus, æstumare. O. Adulescens, epistula; <i>for</i> adolescens, &c. Y. Ægyptus, Sulla, Sarius; <i>for</i> Ægyptus, &c. P. Optimus <i>for</i> optimus. G. Cenas, lece, lecio; <i>for</i> Genas, lege, legio. L. Fidius, dingua; <i>for</i> Filius, lingua. R. Fedetrius <i>for</i> feretrius. B. Af virod <i>for</i> ab viro. Sifilus <i>for</i> sibilus. D. Delicat <i>for</i> dedicat. R. Conflacuit <i>for</i> confracuit. C. Pequnia <i>for</i> pecunia. D. Arlabi, arfinis; <i>for</i> Adlabi, adfinis. D. Assum, asversa; <i>for</i> Adsum, adversa. R. Asa, casmen, minose; <i>for</i> Ara, carmen, minore. D. Alexanter, Cassantra, Set <i>for</i> sed. Quit <i>for</i> quid. B. Vobem <i>for</i> bovem.
			VOWEL, <i>as</i>	}	O. I. S. R. L.	} E. <i>for</i> E. <i>for</i> O. <i>for</i> O. <i>for</i> O. <i>for</i> OE and OI, <i>for</i> V. <i>for</i> V. <i>for</i> V. <i>for</i> U. <i>for</i> B. <i>for</i> C. <i>for</i> D. <i>for</i> D. <i>for</i> F. <i>for</i> L. <i>for</i> L. <i>for</i> Q. <i>for</i> R. <i>for</i> S. <i>for</i> S. <i>for</i> T. <i>for</i> V. <i>for</i>
			CONSONANT, <i>as</i>	}		} E. <i>for</i> E. <i>for</i> O. <i>for</i> O. <i>for</i> O. <i>for</i> OE and OI, <i>for</i> V. <i>for</i> V. <i>for</i> V. <i>for</i> U. <i>for</i> B. <i>for</i> C. <i>for</i> D. <i>for</i> D. <i>for</i> F. <i>for</i> L. <i>for</i> L. <i>for</i> Q. <i>for</i> R. <i>for</i> S. <i>for</i> S. <i>for</i> T. <i>for</i> V. <i>for</i>
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	In QUANTITY, in the change of	In both	CONSONANT, <i>as</i>	}	E. I. O. U. C. N. S. P. or D. ST. D.	} E. <i>for</i> E. <i>for</i> O. <i>for</i> O. <i>for</i> O. <i>for</i> OE and OI, <i>for</i> V. <i>for</i> V. <i>for</i> V. <i>for</i> U. <i>for</i> B. <i>for</i> C. <i>for</i> D. <i>for</i> D. <i>for</i> F. <i>for</i> L. <i>for</i> L. <i>for</i> Q. <i>for</i> R. <i>for</i> S. <i>for</i> S. <i>for</i> T. <i>for</i> V. <i>for</i>
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They have also frequently preserved the final letters of prepositions in compound words without changing them, Inlustris, affectus, Conlega, &c.

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CHAPTER XIII.

Of the genuine Orthography to be observed at present.

SUCH was the manner of writing that obtained among the antients. But as custom has departed in many things from that antiquity, we must see which is the genuine orthography, to be observed at present in the use of the Latin tongue.

Orthography may be known either by reason, or by authority.

By REASON, when we consider the analogy of the language and the origin of words: thus we have shewn in the Preterites, vol. 1. p. 257. that *sumo* makes *sumsi* and not *sumpsi*. Thus we know that *gratia* is written with a T, because it comes from *gratus*; and that *audacia* on the contrary is written with a C, because it comes from *audax, acis*. And we learn that *deliciæ* ought to be writ with a C, because it comes from *delicatus*; that we ought to write *vindico*, and not *vendico*, as it is in most books, because we say *vindiciæ*, and they both come from *vindex*.

To reason also we ought to refer the distinction which we find between certain words, as between *ara* and *hara*, between *abeo* and *habeo*, and the like.

By AUTHORITY, when we follow the manner of writing most usual in good authors, as when we write *caussa, caussæ*, because thus we find it in antient inscriptions, in Cicero, Virgil, and Quintilian.

But as there are many words, concerning which the learned are divided, and others that are written two different ways, for instance, *neglego* or *negligo*, *heri* or *here*, we shall therefore subjoin an orthographical list of the best authority.

List of some particular words, whose orthography may be depended upon.

AERIUS and ÆTHERIUS ought to be written with an *i* in the penultima, according to Aldus; and the antient copies favour it, as also the Greek analogy ἀέριος, αἰθέριος. Yet we may write them with an *E*, as well because we find it thus written in some antient copies, as because they are more consonant to the Latin analogy, which says, *igneus, malleus, &c.*

ANACHORITA is commonly written with an *i*, and thus we find it in St. Jerom and in Calepine. Yet it would be better with an *E*, because it does not come from ἀναχωρίζω, *recedere facio*, but from ἀναχωρέω, *recedo*.

APPULEIUS, see lower down, *Sall.*

ABSIS OR **ABSIS**, see the Heteroclitics.

ARCESSO is better than *accerso*, because it comes from *arcio*, compounded of *ar* for *ad*, and of *cio*, to *call*. For the *r* used to be put for *d*, as we shall see presently. This verb hath been already taken notice of in the Preterites. There are some who distinguish between these two words, as Charisius, Diomedes, and Agroetius, who pretend that *arcesso* is taken for *to bring or to call*; and *arcesso* for *to accuse, to appeal, or to repel*. But Ter. Scaurus and Velius Longus reject this distinction, affirming that whichever way it be written, it preserves the same signification, and is never taken for *arcere, to repel, or keep off*. And therefore it ought to be wrote according to its real derivation.

ARTUS occurs in antient manuscripts for **ARTUS**, *close, narrow*, though we cannot condemn the latter, which was first introduced for the sake of distinguishing it from *artus*, a joint.

AUCTOR. When it comes from *augere*, there is no sort of doubt but it ought to take a C, as *auctor patrimonii*: or *auctor*, an auctioneer (see the *Preterites*, vol. I. p. 294.) But when it is taken for the person who begins, or is the author of a thing, then there is some doubt. The antient inscriptions and MSS. make use of C even in this sense; which Vossius in his *Etymologist* approves of. And others give also this reason, that it is then, *quasi Actor*. But in French we ought always to write it without either C or H. **AUTEUR**, **AUTORITE**, &c.

BENIVOLUS occurs in antient writers for **BENEVOLUS**. And reason seems to confirm it, because the E is frequently changed into I in composition. *Benivolus*, says Beda in his *Orthography*, and *malivolus, malificus*, just as of *pace* is formed *pacificus*.

BUCINA was said for **BUCCINA**, according to St. Isidorus. And thus we find it in antient MSS. and inscriptions.

CÆSTUS and **CESTUS**, which a great many confound, ought to be distinguished, according to Servius. For the latter is feminine, and signifies the waist of a new married woman, or of Venus, and comes from *κεντέιν, pungerere*, because it was marked with little points. But the former is masculine, signifying the arms of fencers, and comes from *cædo*.

Sin crudo fudit pugnam committere cæstu, Virg.

CÆTERA, because it is said for *ἄλλα*, though we find it with a simple *e* in old MSS. and inscriptions.

CÆCIDI, and not **CÆCIDI**, with *e*, though it comes from *cædo*, because the *e* is what is changed into *i* long, and the first syllable is only an augment. See the *Preterites*, v. I. p. 172.

CÆLUM, because it comes from *καῖλον, cavum*.

CÆPI, to signify *I have begun*, from the old verb *cæpio*. For *cæpi* cometh from *cæpio*. See the *Preterites*, rule 23, vol. I. p. 210.

CONVICIUM ought to be written with a C and not with a T in the penultima, either because it comes from *vicus*, according to Festus, or because it is said for *convocium*, according to

Labeo, by reason it is only a confusion of sounds and reproaches.

CULCITA is better than **CULCITRA**, according to Vossius, a *mattress, a feather bed*.

DISTRICATUS and **DESTRICATUS**, are both good. But Phrignus will have it that the latter ought ever to be wrote, having the authority of antient MSS.

EDEPOL and not *Oedepol*, as some pretend who derive it from *ab æde Polluci*; but it is compounded of three words, *me, deus, Pollux*, sup. *adjuvet*. Therefore *edepol* is for *meipol*, in the same manner as we still say *ecastor* or *mecastor*, for *me Castor*, sup. *adjuvet*. which are forms of swearing in use among the antients.

EPHEBIUM or **EPHEREUM**, is the genuine writing; as in Greek *ἐφήβιον* or *ἐφηβείον*, and not *Ephæbeum*, or *Ephæbecum*, as some will have it.

EPISTULA and **ADULESCENS** ever occur with a U in antient copies. But *epistola* and *adolescens* are become so familiar at present, that it would seem grating to the ear to pronounce them otherwise.

ETHICA is better than **ÆTHICA**, says Vossius, because it comes from *ἠθική*. Yet there are many who write it with *e*, for which reason one may doubt whether we might not comply with this custom; just as we may write *scæna* in compliance with custom, though it comes from *σκηνή*, as we shall presently see.

FECUNDUS, **FELIX**, **FEMINA**, **FENUS**, **FETUS**, and their derivatives are better with a simple E, than with a diphthong, as we find them in antient inscriptions and MSS.

INCHOO or **INCOHO**, have been always the subject of dispute among grammarians. Yet Verrius and Servius, are for the latter.

INCRÆBESCO, **INCRÆBUI**, is the genuine writing, and not *increscesco, increbrui*: just like *rubesco*, and others. Yet we say *nigresco*, which may favour the other way of writing.

INTERNUNDINIUM. Thus we ought to write it, according to Victorinus, and not *internundinum*.

LACHRYMA or **LACRYMA**: the latter is preferable, because it comes from *λα* the augmentative particle, and *κερυμας*, *frigius*, tears being only a cold humour that drops from the brain: hence Festus takes notice that the antients wrote *dacryma*, taking it from *δάκρυμα*,

μα, which is the same as δάκρυς, *frigus*.

LEVIS ought to be written with a simple *e*, whether it signifies *light* or *smooth*, because the latter comes from λείος, and the Greek diphthong ει is not changed into the Latin *æ*, but into *i*, or *e* long. Thus the whole difference is that *levis*, *smooth*, has the first syllable long by nature, and *levis*, *light*, has the first short. But *lævus*, *left-handed*, *unlucky*, is written with an *æ*, because it comes from λαίος.

MARCIVS NARBO, or MARTIVS. Vossius is for the former, because we find that the colony was sent to Narbonne, under the consulate of *Marcivus* and *Porcivus*: but the latter occurreth in an antient inscription of the town of Narbonne, intending perhaps to allude to the name of Mars, for the greater honour of its founder.

NA ought to be written with a plain *e*, even when it affirmeth, says Vossius, instead of *næ*: though Aldus is for the latter, because it comes from the Greek ναί. But all the antients writë it with a simple *e*: concerning which see Faernus, Malaspina, and Lambinus.

NUMVS or NUMMVS. The former appears more natural, for it is derivèd from νόμος, *lex*, because money was invented to serve as a law in comnerce. But the latter is also received, because consonants used frequently to be doubted.

OCIVR and not OCIVN, *readier*, because it comes from the comparative ωκίω, and not from the positive ωκός.

OPPERIOR for *expecto*, and not *operior*.

PARCIMONIA with a C, rather than with an S, as well because it comes from *parco*, like *alimonia* from *alo*, as because it is favoured by antient copies.

PATRICIVS with a C, and not PATRITIVS, because it is derivèd à *patribus ciendis*, according to Velleius, and others. The same ought to be said of *Ædilicivus*, *tribunicivus*, *ficticivus*, *novicivus*, which should be written with a *c*, as Priscian proveth. And this is also the opinion of Aldus and Vossius.

PENTECONTARCHVS, and not PENTACONTARCHVS, because it comes from πεντήκοντα, *quinquaginta*, and the MSS. favour it. This observation would be useless, if we did not see a number of fine editions in which it is written with an *a*.

PERLEGO is more usual at present, though the antients said *pellego*, in the same manner as *intelligo* or *intelligo*, as appears by the testimony of Terentian, Scaurus, and Vossius.

PÆNA with *æ* and not *æ* contrary to the opinion of Mar. Corradus, by reason it comes from *πῶνι*.

PENITET notwithstanding occurs sometimes with *æ*; which may make us put up with the other, though it is always best to write it with *æ*, as we find it in excellent MSS.

POMÆRIUM ought to be writ with *æ*, since it comes from *pone* and *mærius*, according to Varro. Yet we find *pomerium* in antient authors.

PORCIVS with a C, and not PORTIVS. For the Porcian family at Rome, of which Cato was descended, took their name from the word *Porcus*.

PRÆDIUM with *Æ* and not PRÆDIUM with *æ*.

PRÆLIUM. Thus it is always writ; and yet Vossius maintains against Frischlinus, that we ought to write it *prælium*: for since *Æ* cometh from the AI of the antients, as our OE from their OI, it appears that they wrote *proilium*, as well by the authority of Capella, who says, *sed proilium, Oionem, similiâque planè exoleverunt*, as by the testimony of Muretus, who says that in Plautus it was *proilium* for *prælium*, where the common editions have put *proilio*.

QUATVOR and not QUATTVOR, as Aldus pretendeth; because it is contrary to the antient MSS. as well as to etymology, since it comes from *quater*.

QUICQVID, rather than QUIDQVID, according to Priscian and Victorinus; and it appears by Quintilian that this question had been started so early as his time, and that a great many were for writing it with a C: *ne interrogare bis videretur*, as he says; but he himself pays no great regard to it; *verùm*, these are his words, *hæc jam inter ipsas ineptias evanuerunt*.

RHETIA with *Æ*, because the Greeks call these people *ῥητοί*: though the old inscriptions vary.

RHYTHMVS, thus we ought to write it, and not *rhythmus*, with a single aspiration. For it comes from ῥυθμός.

RIPHÆI, and not RIPHÆI, though it comes from ῥίπαιοι, because the *tennis* is changed into an aspirate, says Vossius, and it is confirmed by antient MSS.

SEPEs, SEPIOS, SEPIMENTUM, which are commonly wrote with a simple e, occur with a diphthong in antient copies, as Pierius, Giffanius, and Vossius have observed. And thus they ought to be wrote.

SALLUSTIUS, and not *Salustius*. APULIUS and not *Apuleius*, though it is otherwise in books. But this is contrary to antient inscriptions.

But we must say LUCILIUS and not *Lucillius*, because it is authorized by the antient copies, and likewise by analogy, for it is the same as *Servilius*.

SCENA or SCÆNA, neither of them is bad. The former is more agreeable to analogy, because it comes from σκηνή: and the second has the authority of antient copies and of inscriptions, which seems preferable. Even Varro writes SCÆNA and SCÆPTRUM, though he owns that Actius wrote *scena*, and others *sceptrum*.

SCRIPSI, NUPSI, &c. with *ps*, and not *b*, though it comes from *scribo, nubo, &c.* The reason hereof may be seen above, chap. 8. n. 1. p. 268.

SESCUNX and SEXCUNX, which *Calepin* confounds, ought to be distinguished. For the former, as *Budeus* observes in the beginning of his book *de Asse*, is *an ounce and a half*; and the latter signifieth *six ounces*, as if it were *sex-unx*, the *c* being only a letter added, pursuant to what we have already observed, chap. 11.

And *sexunx*, is of the same analogy as *quincunx, septunx*, and the rest.

SIPUS, which is often written with a *y*, should never be wrote so, this letter being reserved only for words derived from the Greek, which is not at all the case of *sidus*, whether we take it from *insido*, according to *Varro*, or from elsewhere.

SILVA ought always to be put with a simple *i*, though it comes from ἵλη, and not from *Sileo*. The same must be said of *Silvanus, Æneas Silvius, Rhea Silvia*. Which is proved by the authority of antient MSS. and even by the Greeks, who in translating these words write, Σιλβανός, Σίλβος, Σιλβία, as may be seen in *Strabo, Plutarch, Suidas*, and others.

SOLEMNE, rather than *solenne*, as it is written by those who derive it from *solus* and *annus*. For the antient MSS. have *solemne*, and *Sanctius* is strongly for this orthography, because, as *Festus* observeth, it comes from the old word *solius*, which in the Os-

cian language signified *totus*, whence also cometh *SOLLERS*, according to the same author. So that the word *solemne* does not properly signify *what is done every year*, as they pretend, but what is done commonly and usually, or principally and chiefly; with a solemn and extraordinary apparatus, and even with a particular sense of religion, as much as to say ὅλος σεμνός, *totus augustus & venerandus*. Hence we find, *Nuptiarum solemnia* and *funerum solemnia*, in *Tacitus* and other writers. *Cicero* understood it thus, when he said, *Tantum igitur nostrum illud solemnne servemus, ut neque isthuc euntem sine literis dimittamus; our religious, or our usual custom, &c.* and *Pliny*, *Certè novæ nuptæ intrantes, etiam solemnne habent postes eo attingere*, have this religious or usual custom. And *Justin*, lib. 42. c. 4. *Sed fatum Parthiæ fecit, in quâ jam quasi solemnne est reges parricidas habere*, where it is a usual thing to see kings that have been parricides: and *Horace*, *Insanire putas solemnne me*, lib. 1. epist. 1. that is, *KATA' solemnne*, according to the custom of the world. And lib. 4. od. 11. *Qui dies jure solemnne mihi sanctiorque penè natali proprio*. In like manner *Virgil* in this passage of the 5th Book of the *Æneid*, *Annua vota tamen solemnnesque ordine pompas*: for *solemnes* means there only *præcellentes*, which is perfectly expressed by the French word *solemnel*, though several have been led into a mistake by this passage, because of the precedent words, *annua vota*.

SOLLISTIMUM, according to all the antient copies, and not *solistimum*.

SPELEUM, a den, ought to be written, one would think, with an *Æ* in the second, because it comes from σπήλαιον. Yet in the old copies it is written with a simple *E*, which is authority sufficient.

SULFUR, and not *sulphur*, because the *φ* was never admitted into Latin words, and ought to be used only in those of Greek original.

SUBOLES is better than *soboles*, not only because we find it written thus in antient copies, but because it comes from *subolesco*.

SUBSICIVA, or SUBSECIVA, and not *succissiva*. For which we have the authority of the best MSS. and of the antient inscriptions; and it is likewise agreeable to analogy, because it does not come from *succido*, but from *subseco*, according to *Vossius*.

TETER,

TETER, and not *teter*, according to the antient copies.

THUS or **TUS**. See the Genders, vol. i. p. 20.

TOPUS, and not **TOPHUS**, because it is not of Greek original.

TROPÆUM, as we find it in antient MSS. and inscriptions: and the ana-

logy favours it, for in Greek we say *τροπαιον*, though most moderns now write **TROPHÆUM**.

VINEA and **TINEA**, are always written with an *e* in the penultima, though Ursinus mentions his having seen them somewhere with an *i*.

CHAPTER XIV.

Of some other Remarks on Orthography.

I. Of Words that ought to begin with Capitals.

THE Romans had no other letters but capitals. But since small letters have been introduced, it is proper to observe, where the capitals ought to be placed.

Words beginning with a capital are therefore;

I. Proper names, as *Moses, Homerus, Cicero, Roma*, and even adjectives formed of those words, as *Mosaicus, Homericus, Ciceronianus, Romanus*, &c.

Our Saviour's name is likewise wrote often in capitals out of respect, **JESUS CHRISTUS**.

II. Nouns that in some measure supply the place of a proper name; as *Dominus* for **CHRIST**. *Poëta* for **Virgil**. As also those of arts and dignities, as *Rhetorica, Astrologia, Rex, Dux*, &c. Those of festivals, *Pascha*. In short, all those that are intended to be any way remarkable or to make a figure in discourse. But you must avoid using too many.

III. Words that begin a new period. Yet when the period is very short, you may be satisfied with a small letter, as we shall shew hereafter.

IV. The beginning of every verse ought also to be distinguished by a capital.

II. Of those Words which the Romans expressed by a few letters only.

The Romans generally expressed their proper names by a few letters only. Some by a single letter, as **A** for *Aulus*: others by two, as **CN** for *Cneus*: others by three, as **MAN** for *Manlius*, and the like, which may be seen in the preceding book of Particular Observations, chap. 1. n. 1. p. 227.

The inverted letters signified the proper names of women, as **IN** for *Marcia*, **Q** for *Caia*, as already hath been mentioned, p. 229. but **Q** likewise stood for the syllable *con*, as *qjux* for *conjux*, *qliberta* for *conliberta*, &c.

F by itself made *Filius*, **N**. *Nepos*, **M. F.** or **M. N.** *Marci filius, Marci nepos*, and so for the rest. **Q**. sometimes stands for *Quintus*, sometimes for *Quæstor*, and sometimes for *Quirites*, according to *Diomedes*.

P. C. makes *Patres Conscripti*, R. P. *Respublica*, P. R. *Populus Romanus*, S. P. Q. R. *Senatus Populusque Romanus*, S. C. *Senatus Consultum*, Cos. *Consul*. Coss. *Consules*, H. *Sestertius*, a small sesterce. See what has been said in the preceding book of Observations, chap. 3. p. 235.

When the same letter is repeated, it frequently is a mark of the superlative; thus B. B. is as if it were twice *bene*, *bene*, and for *optime*, or even for *boni*, *boni*, that is, *optimi*. In like manner F. F. signifies *fortissimi*, or *felicissimi*, P. P. *piissimi*, L. L. *libentissime*; or *locus laudabilis*, a remarkable passage in a book, says Valerius Probus, as the Greeks used to put a χ to signify $\chi\epsilon\acute{\iota}\sigma\tau\omicron\nu$ or $\chi\epsilon\acute{\rho}\sigma\mu\omicron\nu$, and on the contrary a \ominus to signify things which they thought worthy of censure or blame. M. M. *meritissimo*, or *malus*, *malus*, that is *pessimus*.

III. Of the right manner of putting Syllables together.

I. When a consonant happens to be between two vowels, it must always be put with the last, as *a-mor*, *le-go*, &c.

II. If the same consonant be doubled, the first shall belong to the former syllable, and the second to the latter, as *an-nus*, *flam-ma*.

III. Consonants that cannot be joined together at the beginning of a word, generally speaking, are not joined together in the middle, as *ar-duus*, *por-cus*. Though there are some examples of the contrary in Greek, as $\epsilon\chi\theta\epsilon\acute{\rho}\varsigma$, *hostis*.

IV. But consonants that may be joined together in the beginning of a word, ought also to be joined in the middle without parting them. And Ramus pretends that to act otherwise is committing a barbarism. Therefore we ought to join

bd. he-bdomas,
cm. Pyra-cmon,
cn. te-chna,
ct. do-ctus,
gn. a-gnus,
mn. o-mnis,
phth. na-phtha,
ps. scri-psi,
pt. a-ptus,
sb. Le-sbia,
sc. pi-scis,
sm. Co-smus,
sp. a-sper,
sq. te-squa,
st. pa-stor,
tl. A-tlas,
tm. La-tmius,
tn. Æ-tia,

because we say

bdellium.
 $\kappa\mu\acute{\epsilon}\lambda\epsilon\theta\epsilon\zeta\alpha$, *tabes.*
Cneus.
Ctesiphon.
gnatus.
Mnemosync.
phthisis.
psittacus.
Ptolemæus.
 $\sigma\acute{\epsilon}\acute{\iota}\sigma\iota\varsigma$.
scamnum.
smaragdus.
spes.
squamma.
sto.
Tlepolemus.
Tmolus.
 $\Theta\eta\acute{\iota}\sigma\kappa\omega$.

Exception to this Rule.

Words compounded of prepositions are an exception to this rule, since in these we must ever separate the compounding particle, as *in-ers*, *ab-esse*, *abs-trusus*, *ab-domen*, *dis-cors*, &c.

And

And the same judgment we ought to form of other compounds, as *juris-consultus, alter-uter, amphis-bæna, et-enim, &c.*

IV. Of some other particular Marks.

When a vowel is dropped at the end of a word, we put over it a small comma, called *apostrophe*, as *egon'*, *ain'*, *viden'*, *nostin'*, &c. for *egone, aisne, videsne, nostine*. And this figure, though rare among the Latins, is very common in French and in Greek.

When we want to separate one vowel from another, we put two points over them, as *âëra*, to show that they must not be pronounced *æra*; *ûi* a dissyllable, to show that it must not be pronounced *vi* in one syllable, as in Ovid.

Ne temerè in mediis dissoluantur aquis :

where the verse would be good for nothing, were we to read *dissolvantur* in four syllables.

When we want to draw two words into one, we put a small line between them, as in Virgil *ante-malorum*. This is what the ancients called *ἔφ' ἐν, unities*. And its figure is sometimes thus ~.

CHAPTER XV.

Of Punctuation.

THE manner of pointing, that is, of making stops or pauses in discourse, seemeth arbitrary, and to differ in some measure according to the idiom in which a person writes, and even according to the particular turn of style which he has formed: yet since it has some foundation in reason, we shall mention what is most observable in regard to this subject, according to the practice now established among most of the learned.

I. Of Three Sorts of Distinctions.

The distinction observed in discourse, either in speaking or writing, is threefold.

The first is only a light breathing, or a short pause, which seems designed only to sustain the voice, and to avoid obscurity and confusion: this is called *κόμμα*, in Tully *incisum*. that is, *fragment*, or a part cut off, and is marked by a small *c* inverted thus (,) which we call *comma* or *virgula*. The Greeks give it another name, *ὑποσημηνη*, and the Latins *subdistinctio*, for a reason we shall mention hereafter.

The other is a longer pause, that takes in a greater part of the sentence, but still leaves the mind in suspense, and in expectation of what follows. This is called *μέση*, *media*, whence comes the French word *mediation*, or *μέλον*, *membrum*: and it is marked with two points thus (:). But this pause is subdivided, as we shall show presently, the one which is the complete member, being marked with two points; and the other with a point and a virgula, which some call a *semicolon*.

The third is that which finishes and renders the sentence entirely perfect; it is called *period*, and is marked with a single point at the end of the last word, thus (.). The Latins call it *ambitus*, or *circuitus*; and the Greeks τέλεια σιγή, *perfect distinction*.

True it is that the antients did not make use of all these different marks. For having but the point only, if they put it at the bottom, they made it their *comma*, which for this reason was called *subdistinctio*; if they put it to the middle of the last word they made it their *colon*, or *media distinctio*: and if they put it to the top, it was their period or perfect sentence, as may be seen in Diomedes, lib. 2. in Donatus, ed. 1. cap. ult. in St. Isidore, lib. 1. *Orig. cap.* 19. And it is likewise the opinion of Alstedius, *Encyclop. lib. 6. de Grammat. Latinâ, cap.* 19. and of Melancthon in his grammar. Though Gaza at the end of his grammar says, that if they put the point to the middle, they made it their complete sentence; and if they put it to the top, it was their middle sentence, that is, their *colon* or mediation. This is also the opinion of Vergara, lib. 14. *Gramm.* Vossius in his small grammar, p. 272, says, that if they put the point to the middle of the final letter, they made it their *comma*: if they put it to the top, they made it their *colon*; and if they put it to the bottom, their *period*. But as he quotes Donatus and St. Isidore, it is likely he meant something else; the opinion of these authors being clearly expressed in the above-mentioned passages.

II. Of the Comma.

The use of commas is particularly necessary, when we are to make several distinctions, either in nouns, as

Grammaticus, rhetor, geometres, pictor, aliptes, Juven.

In like manner,

Non formosa, sed prudens.

But if there be a copulative conjunction, some are of opinion that it will not admit of a comma, and others will have it here likewise; as *Vir magnus, pius & doctus*, or *Vir magnus, pius, et doctus*. If the conjoined words are synonymous, there is more reason to take away the comma, as *Doctrinâ & eruditione clarus atque illustris*.

In verbs, as *Hortari, orare, monere non desinit.*

Feras, non culpes, quod vitari non potest, Publ. Syr.

In adverbs, as, *Serius, ocius, necesse cunctis est mori.*

The comma serves also to distinguish the sense and the members when they happen to be very short, and to have a particular connexion, as when Horace says,

Nos numerus sumus, & fruges consumere nati,

Again,

*Quo semel est imbuta recens, servabit odorem
Testa diu, Id.*

The comma is likewise necessary to prevent ambiguity, and to render the sense clear and distinct; as *Summâ quidem auctoritate philosophi, severè, sanè atque honestè, hæc tria genera confusa, cogitatione distinguunt*, Cic. If there had not been a comma after *confusa*, it would seem to refer to *cogitatione*, which is contrary to sense.

III. *Of the Colon, or Two Points.*

The two points denote indeed a complete construction and the sense already perfect in itself; but which requires nevertheless something after it to end the sentence. Thus when there are two members in a sentence, each of which has its particular verb, as *Ante omnia necesse est se ipsum aestimare: quia ferè plus nobis videmus posse, quàm possimus*, Senec.

Nec verbum verbo curabis reddere, fidus

Interpres: nec desilies imitator in arctum,

Unde pedem referre pudor vetet, aut operis lex, Hor.

But if the period be long, each member is distinguished by two points, as when Cicero speaking of people of property, useth these words, *Quæ primùm (res familiaris) bene parta sit, nullòque turpi quæstu, neque odioso, tum quamplurimis, modò dignis, se utilem præbeat: deinde augeatur ratione, diligentia, parsimonia: nec libidini potiùs luxuriæque, quàm liberalitati & beneficentiæ pareat.* Offic. 1.

IV. *Of the Full Point or Period.*

The period, as we have already taken notice, ought to conclude with a point, shewing that the sentence is complete. Now we may observe two sorts of periods, the one short and the other somewhat longer. The short, as

Oderunt peccare boni virtutis amore. Hor.

And then if there are many of them collected in one series, they are distinguished, it is true, by a point; but this point is followed only by a small letter, as in Seneca, *Non est fides nisi in sapiente, apud sapientem sunt ipsa honesta, apud vulgum simulacra rerum honestarum.* And if this happens in verse, as verse must necessarily begin with a capital, you must be satisfied with putting two points, as in the same passage of Horace, whence the above verse was taken.

Tu nihil admittes in te, formidine pœnæ:

Sit spes fallendi, miscebis sacra profanis, lib. 1. ep. 16.

Sometimes even in prose, and in long periods, we may put either a capital after two points, or a small letter after a point only, in order to render the sense more distinct, and to increase the pauses, by a greater variety of punctuation.

For an example of the pointing of long periods, we shall give the following, which is no less remarkable for the sense, than for the expression: *Si quis est paulo erectior, quamvis voluptate capiatur, occultat, & dissimulat appetitum voluptatis, propter verecundiam, ex quo intelligitur corporis voluptatem non satis esse dignam hominis præstantiâ, eamque contemni & rejici oportere: sin sit quispiam qui aliquid tribuat voluptati, diligenter ei tenendum esse ejus fruentæ modum. Itaque victus cultusque corporis ad valetudinem referantur, & ad vires, non ad voluptatem. Atque etiam si considerare volumus, quæ sit in naturâ excellentia & dignitas: intelligemus quàm sit turpe diffuere luxuriâ, & delicatè, ac molliter vivere: quàmque honestum parcè, continenter, severè, sobrièque, Cic. Offic. 1.*

V. Of the Semicolon, or Point and Comma.

To the three preceding punctuations a fourth is added, namely the point and comma, called a *semicolon*; which denotes a pause somewhat longer than the comma, but less than the two points. As in this example out of Cicero: *Etsi ea perturbatio est omnium rerum, ut sua quemque fortunæ maximè pœniteat; nemòque sit quin ubi vis, quàm ibi, ubi est, esse malit; tamen mihi dubium non est, quin hoc tempore, bono viro Romæ esse, miserrimum sit*, Epist. ad Torq. And in Gellius, *Cogitate cum animis vestris, si quid vos per laborem rectè feceritis; labor ille à vobis citò recedet; benefactum à vobis, dum vivetis, non abscedet. Sed si qua per voluptatem nequiter feceritis, voluptas citò abibit; nequiter factum illud apud vos semper manebit*, Cato apud Gell.

These examples exhibit all sorts of punctuations. But the point and comma particularly takes place in things opposite or contrary; or when we make an enumeration of several parts, as *propria, aliena; publica, privata; sacra, profana, &c.*

VI. Of the Point of Interrogation and Admiration.

Interrogations have also the following mark by which they are signified, thus (?) *Parumne igitur, inquires, gloriæ relinquemus? Cic. shall we then leave but little glory, you will say?* But the Greeks make use of the point and comma for this purpose, *τι ποίεις; quid facis?*

If the sentence is so far protracted, that the interrogation which appeareth in the beginning, seems to slacken and lose its force, then the mark of interrogation is omitted, as here, *An tu putas esse viros bonos, qui amicitias utilitate suâ colunt: nihil ad humanitatem, nihil ad honestum referunt; nec libenter ea curant, quæ ego nisi curarem præter cætera, prorsus me tuâ benevolentiam, in quâ magnam felicitatis meæ partem soleo ponere, indignum putarem.*

Some make use also of a point of admiration, which is thus formed (!) as *O me perditum! O me afflictum! O tempora! O mores! &c.*

B O O K X.

OF

P R O S O D Y.

SECTION I.

Of the Quantity of Syllables.

THIS treatise of quantity shows the right measure of syllables, in order either to make verses, or to pronounce prose in a proper manner, by preserving the tone and accents.

Quantity is therefore, properly speaking, the measure of each syllable, and the time we ought to keep in pronouncing it, according to which some are called short, others long, and others common.

The short have this mark (~) and are equivalent only to half a long one.

The long have this other mark (¯) and ought to last as long as two short ones.

The common are those which are sometimes short, and at other times long in verse. We have distinguished them here by this mark (¨) which partakes of the other two.

Now this measure of syllables is known either by rules, or by the authority and reading of poets. The rules are either general or particular, as we are going to explain them.

But we are first to observe that syllables are long or short, either by their nature, or by accident, that is on account of the place where they are put, and the letters that follow them, which is called Position. Thus the first in *patris* is short by nature, because it comes from *pater*, which first is short. But as it is followed by two consonants, it may be also long.

On the contrary *præ* is long by nature, because it is a diphthong; but in compound words, if it precedes a vowel, this sort of position renders it short, as *præire*.

Sometimes a syllable is long, both by nature and position, as *auster*.

But though it may be said that it is by position one vowel is short before another, just as it is long when it precedes two consonants; yet generally speaking we use this word position, only to signify the latter sort of long syllables.

RULES

RULES of the Quantity of Syllables.

General Rules.

RULE I.

Every syllable formed by contraction is long.

EXAMPLES.

AS often as two syllables are joined or contracted into one, this syllable so formed by contraction is long; as *cōgo* for *cōāgo* or *cōnāgo*; *cōperuisse* for *cōōperuisse*, *Lucr. nīl* for *nīhil*; *tibīcen* for *tibīīcen*; *īt* for *īit*; *mā* for *mīhi*; *vēmens* for *vēhēmens*, *Hor.* and the like.

ANNO TATION.

WE place this rule the first, because it is the most general, and may serve for an introduction and inlet to a great many others. For example, a diphthong is properly no more than the union and contraction of two syllables, or of two vowels into one syllable, as *musæ* for *musai*, &c. Thus *Mnestheūs* a dissyllable for *Mnesthēūs* a trissyllable; *Orpheūs* for *Orphēūs*, and the like have the last long; because these two syllables are contracted into one by a Syneresis, of which we shall have occasion to speak hereafter.

In like manner *alīus* is long, because it comes from *alīūs*; *ambāges*, because it comes from *ambe* and *ago*, from whence was first formed *ambāāges*, and afterwards *ambāges*; *bigæ*, *trīgæ*, *quadrīgæ*, because they come from *bījūgæ*, *trījūgæ*, *quadrījūgæ*, &c. *tōbus* or *bībus*, because it is instead of *bōvībus*; *jūnior*, because it is instead of *jūvenior*; *nōuus* instead of *nōvenus*; *mālo* instead of *mā* (or *māgis*) *volō*; *stīpendium* instead of *stīpīpendium*; *indāgo* because it comes from *indūāgo* composed of *indu* for *in* and *ago*. And a multitude of others; which we shall take notice of hereafter.

For we must remember what has been said in the preceding treatise of letters, which ought to be considered as the foundation of this of quantity; that the antients used formerly to write the long syllables with two vowels, as *venit* for *vēnit* long in the preterite, instead of *venit* short in the present: for which reason the former hath twice the time or measure of the latter.

But we must distinguish between a syllable cut off by Syncope and that which is joined to another by Syneresis, as for instance *smī homo* for *semī homo*; *smī animis* for *semī animis*: for whatever is cut off and taken away, can have no manner of influence on the next syllable, which therefore remaineth always in its natural state. This we shall make appear on sundry occasions in the sequel.

RULE

RULE II.

Of Diphthongs.

1. Hence all diphthongs are long.
2. Except that *præ* is short, when it precedes a vowel.

EXAMPLES.

1. Therefore diphthongs are always long; as *fōnum*, *aūrum*, *eūrus*; because they are in some measure a contraction or union of two vowels into one syllable.

2. Yet the preposition *præ* is short in composition, when followed by another vowel; as *præest*, *præustus*, *præire*.

Jamque novi præeunt fasces, nova purpura fulget.

ANNOTATION.

Stattius however made it long, having regard to the nature of the diphthong, and not to the subsequent vowel.

——— *Cum vacuus domino præiret Arion*, Th. 6.

The first in *Mǣotis* is doubtful.

——— *Et Moëotica tellus*, Virg.

Longior antiquis visa Moëotis hycms, Ovid.

Which is owing to this, that some considered the nature of the diphthong, and others the position or place it held, being before another vowel, pursuant to the next rule. And the same may be said of *rhomphæa*, and *rhomphæalis*.

We find the first of *ænigma*, *hæresis*, and *sphæra*, short in Prudentius, as that of *hæmorrhôis* in Fortunatus. Also the second of *catachumenus* in the same Fortunatus, and that of *solæcismus* in Ausonius. Which is by no means to be imitated, since it proceeds only from the corruption of the language, when, as we have observed in the treatise of letters, they wrote the E simple instead of Æ and Œ, because they no longer pronounced the diphthong in those words, but the E only.

RULE III.

Of a Vowel before another Vowel.

1. A vowel before another vowel is short.
2. But E between two I's is long.
3. I in the tenses of *fio* without R, is short.
4. Iūs in the genitive is doubtful;
5. But *aliūs* is long.
6. And *altériūs* short.

EXAM-

EXAMPLES.

1. A vowel followed by another vowel is short; as *justitia, dulcīa, Dēus*.

2. But E is long in the genitive and dative of the fifth declension, when it comes between two I's; as *diēi, speciēi*. This happens to all nouns of this declension, except these three, *fidēi, spēi, rēi*, which have not the E between two *i*.

3. I in *fiō* is long in those tenses that have not an R, namely *fīo, fīam, fīebam*. Where there is an R, the I is short; as *fierem, fieri*.

4. I in the genitives in *ius* is doubtful, as *unius, illius, ipsius, totius, utrius*.

5. *Alius* hath I long in the genitive.

6. *Alterius* hath I short. Which gave occasion to this verse in Alstedius.

Corripit alterius, semper producit alius.

ANNOTATION.

Solius, is always long in approved authors. *Alterutrius* and *Neutrius*, are almost always long, though *utrius* be common.

The penultima is likewise long in *aulai, terrai*, and other antient genitives. As also in *Cai, Pompei*. And 'tis for this very reason that the nominatives in *ejus*, or *eja*, make E long, *Pompaius, Fontaius*; *Aquilai, elegia*: and that the genitive and dative of the fifth have it also long. For they used to say *diei, speciei*, &c. and this they even did in regard to other nouns of this declension, where the *e* is not between two *i*. We meet with *reii* in Prudentius, *fidei* in St. Paulinus, as well as in Fortunatus and other Christian poets, concerning which, see also the treatise of Letters, p. 265.

Fieret hath the first long in Terence, Adelph. a. 1. sc. 2.

Injurium est, nam si esset, unde id fieret,

Faceremus.

Which proceeds undoubtedly from this, that heretofore, as we have observed in the Remarks, p. 117. they used to say *feirem, feiri*, as *audeirem, audeiri*, and afterwards they transposed *feirem* into *fierem*. Hence Priscian says that in *fieri*, there is a resolution of one long into two short.

The first is long in *ehēu*, but doubtful in *ōhe*; as also in *Diana*, because this word being formed of *Dea Jana* (for *Janus* signifies the sun, and *Jana* the moon, according to Macrobius and Varro) some have considered it as a word formed by Syncope of two letters, *Dea-na*, or *D-iana*, where the first is short by nature, as preceding another vowel: while others have considered it as a word which at first only dropped the *a*, so that it remained *Deiana*, of which

which was afterwards formed *Diana*, the diphthong *ei*, as may be seen in the treatise of Letters, being frequently changed into \bar{e} long.

Before we go any further, we must say something in regard to Greek words, because they have oftentimes a great many things that seem contrary to the foregoing rule.

OF GREEK WORDS.

Of those which are written with Long or Short Vowels.

In regard to Greek words, the knowledge of their quantity ought to be derived from the language itself. For those which have an η or ω in Greek are long, and such as have an \omicron or an ϵ are short.

Thus we see that *arithmētica*, *psaltērĭum* must have the antepenultima long, because in Greek we write ἀριθμητικὴ, ψαλτήριον. We see that *Trōes* and *Trōades* have the first long, because in Greek they are written with an ω : we see that *Dēiphobus* has the first long and the penultima short, because we write δειφῶβος.

We see likewise that in *Thermōdontis* the second is long, because in Greek it is an ω , as we find it in Apoll. 2. Argon.

ἐπὶ δὲ γόμα Θερμῶδοντος.

Hence in Virgil,

Quales Threiciæ cūm flumina Thermōdōntis

Pulsant, &c. ————— *Æn.* 11.

It is a mistake to read *Thermōdōntis*; as Pierius hath observed, and Vossius demonstrated, against those, who wanting to avoid the spondaic verse have corrupted the quantity: which has happened also in other places, as we have made appear when speaking of *potestur*, p. 116. And hereby we see likewise that there is no necessity for admitting of what Servius saith, that *Thermodon* is a Syneresis instead of *Thermodoon*.

Of those which are variously writ.

When a word is variously written in Greek, the quantity also varies in Latin verse. Thus the first is common in *Eos*, *Eous*, &c. because in Greek we write ἔως, and ἤως: ἔῶς and ἤῶς. Which Servius seems not to have sufficiently observed, when he attributes the making of the first short in *Eous* to a pure *licentia poetica*.

The accusative in *ea* coming from nominatives in *eus*, have generally the *e* short, as *Orphēa*, *Salmonēa*: but sometimes they have it long, as *Ilionēa*, *Idomēnea*, which they seem to borrow of the Ionians, who write these words with an η .

Of the Three Common Vowels.

In regard to the three common vowels, α , ι , υ , it would lead us into a long discourse to treat of them with any exactness. The most general remark we can make on this head is that the nouns ending in *aīs*, have generally the penultima long, as *Nāis*, *Lāis*.
The

The terminations *āon* or *īon* have also the penultima long; as *Machāon*, *Lycāon*, *Amphīon*, *Pandīon*, &c. as also the compounds of *λαός*, *Menelāus*, *Archelāus*, *Nicolāus*, *Charilāus*.

But these rules are not always certain: for *Phāon*, *Deucalīon*, and a great many others, have the penultima short. The penultima is doubtful in *Orīon*, *Gerīon*, and in *Neretides*.

Of Words that have a Diphthong in Greek.

Diphthongs must be always long. Hence we see so many Greek nouns that have the *e* or *i* long in Latin, because in Greek they are written with *ει*, as *Cassiopēa*, *Centaurēa*, *Deiopēa*, *Galatēa*, *Medēa*, &c. Also *Basilīus*, *Darius*, *Clīo*, *Elegīa*, *Iphigenīa*, *Antiochia*, and such like.

Cause of the Deviation in Greek Words from the foregoing Rules.

The Latins nevertheless have frequently deviated from these rules in regard to Greek words, and for three different reasons. The first, because taking these words as if they had entirely lost one vowel of the diphthong, they ceased to consider them as long, but made them pass for short or common. Hence it comes that *chiragra* hath always the first short, according to Vossius, though in Greek we write *χίρειρα*. And hence Virgil hath:

— *Vos & Cyclopea saxa*, Æn. 1.

though in Greek it is *κυκλώπεια*. And for the same reason *Chorēa*, *platēa*, and *Malēa*, a proper name, and some others, have the penultima common. To these we may also join *Academīa*, though it is more frequently short, because in Greek it is more frequently written with an *ι*, than with the diphthong *ει*.

The second is that they oftener paid more regard (especially in the latter ages, when the Greek was but little known) to the accent, than to the orthography in regulating the quantity. Thus they put *eremus*, *rhesis*, *idolum*, and such like with the penultima short, though in Greek we write *ἐρημος*, *ποίησις*, *εἰδωλον*, &c. (where the penultima is long) only because the accent is on the antepenultima. This has been particularly the practice of ecclesiastic writers, who neither in this respect, nor in whatever relates to poetry, have been so exact, as to serve for any rule to go by.

Thus in the hymn to the Holy Ghost, the word *Paracletus* hath the penultima short, though in Greek it be written with an *η*, *Παράκλητος*, *consolator*, which has been owing entirely to the accent on the antepenultima. And thence proceeds the error of those who in the Church service have generally wrote *Paracletus* with an *i*, into which they were also led by the bad pronunciation of those who sound *η* like *i*, though to say the truth, this word is neither Greek nor Latin.

The third is that the Romans have sometimes appropriated the Greek words to themselves in such a manner, as to render them entirely conformable to the analogy of their own language. Thus they said *crepidas*, the penultima short, as it came from *crepitum*,

crepitum, whereas according to Gellius it comes from *κρηπίδα*. And in Ennius we find *Hectorem* long, because he looked upon it in the same manner as *pictōrem*, and the like.

But there are still some words whose quantity is disputed; which it will be more proper to throw into a separate list at the end of this treatise, in order to proceed to other rules.

RULE IV.

Of a Vowel long by Position.

A vowel is long, when followed by two consonants.

EXAMPLES.

A vowel is long, whenever it is followed by two consonants, or by a double letter equivalent to two consonants, which is called POSITION; as *āt pius*, *Deūm cole*. *Cārmen*, *sapiēns*, &c.

Now the double letters are X, Z, as *āxis*, *Gāza*, *ap̄x̄v̄*.

ANNOTATION.

For a syllable to be long by position, there must be at least one of the consonants in the very syllable lengthened. For if they are both in the next, this does not, generally speaking, make it long; as *frigorē frondes*; *æquorā Xerxes*; *scapē stilum vertas*, &c. Yet it sometimes happens otherwise, as

Ferte citi ferrum, date tela, scandite muros, Virg.

Which Catullus and Martial seem particularly to have affected, as it is very common in Greek.

RULE V.

Of a Mute and Liquid.]

1. *Whenever a mute is followed by a liquid in the same syllable, the preceding short vowel becomes common in verse;*
2. *But remains short in prose.*

EXAMPLES.

What has been hitherto said, relates to that sort of position, which they call firm and unchangeable. But there is still another called weak and changeable, which is when after one of these seven letters B, C, D, F, G, P, T, distinguished by the name of mutes, because they have only a kind of obscure sound, there follows one of these two, L or R, which are called liquids or gliding letters. For in that case
the

the preceding vowel, which by nature is short, becomes common in verse; that is, it may be put either long or short; as

Et primo similis volūcri, mox vera volūcris, Ovid.

Nox tenēbras profert, Phæbus fugat inde tenēbras, Id.

Omne solum forti pātria est, mihi pātria cælum.

The same may be said of *resto, repleo, poples, locuples*, and the like.

2. But in prose this position of a mute and liquid, never lengthens a syllable by nature short; therefore it would be wrong to say for example, *locuples, tenēbræ*, the accent on the penultima, when it should be on the antepenultima.

A N N O T A T I O N.

These liquids have also the same force in Greek words, as *Cyclops, Phætra*. But besides L and R, this language hath the liquids M and N; as *Tecessa, Cygnus, Progne, &c.*

The position is weakened in Greek, when the vowel is followed by *mn*, or *qd*, or *pt*, whence Martial took the liberty to make the second short in *smaragdus*, lib. 5. epigram. 11.

Sardonychas, smaragdus, adamantas, iaspidas uno.

But we are to take particular notice of two conditions necessary for this weak and changeable position. The 1. the mute and liquid must be both in the same syllable. The 2. the syllable we want to make common in verse, namely that immediately preceding these letters, must be short by nature.

Hence the first syllable in *ōbruo* will be ever long, and not common, because the first condition is wanting, the *br* not being in the same syllable, for it comes from *ob* and *ruo*; the same may be said of *obtuor, quomobrem, &c.*

Again, the first is ever long in *acris, atri, matris, fratris*, for want of the second condition, because they come from *acer, ater, mater, frater*, whose first syllable is long by nature. We must say the same of *ambulacrum, candelabrum, delubrum, lavacrum, simulacrum, salubre, volutabrum*, which are long by nature, a circumstance that has not been always attended to by Christian poets.

Vossius further observeth that this kind of position of mute and liquid is so weak, that we ought not easily to make use of it, for the purpose of lengthening a syllable short by nature, without having some antient authority; and he adds for example, that he would not choose to make the penultima long in *genitrix*.

Now the weakness of this sort of position is owing to the inequality of two consonants, because the liquid gliding away much nimbler than the mute, to which it is joined in the pronunciation, it drags the mute in some measure along with it, or produces an inequality, in consequence whereof the preceding syllable is not sufficiently sustained, as it is when there happen to be two other
consonants,

consonants, for instance *āstra*, or even two liquids, as *tērra*; for then there is no inequality in the consonants: or when the liquid is before, as *ars*, *altus*, for in that case it is sustained by the following mute: or in short when they are in a different syllable, as *abluo*, for then the liquid does not draw the mute after it with such force. This the antients must have perceived in the pronunciation, though we are hardly sensible of it at present.

Whether I be sometimes a Double Letter, and V sometimes a Liquid.

To the double letters by us mentioned, grammarians add likewise the I, when it happens to be between two vowels, because, say they, it then makes the preceding vowel long by position, as *major*, *rejicio*, *aiō*. But this error hath been sufficiently refuted in the treatise of Letters, chap. 6. num. 2. p. 264. where we proved that the first syllable in those words was not long by position, but by nature, and because the antients pronounced it as a diphthong. For otherwise, the vowel before *i* must be ever short, as we see in *semijacens*, *jurējurando*, *antējacit*, *bijugus*, and others.

They say likewise that the V after Q is a liquid consonant, because otherwise the first in *aqua* and the like words, would be long. But we have also given an answer to this in the same treatise, chap. 6. n. 2. p. 264.

Hitherto we have been upon the general rules, we must now come to such as are particular, and first of all mention a word concerning derivatives and compounds, because they relate to middle syllables.

OF DERIVATIVE WORDS.

WE shall content ourselves with giving an Annotation in regard to derivatives, because it is very difficult to lay down any general rules about the matter. Yet we may observe that in general they follow the nature of their primitive. Thus *ānimare* and *ānimosus* have the two first short, because they come from *ānimus*, whose two first are short also. And on the contrary the two first in *nātūralis* are long, because it comes from *nātūra* where they are long also; and the first syllable of this word is long, because it comes from *nātum*.

Thus the second is short in *virgīneus* and *sanguīneus*, because of its being short in *virgīni* and *sanguīni*. The penultima is long in *arātrum*, *ambulācrum*, *volutābrum*, because it is the same in *arātum*, *ambulātum*, *volutātum*: but the first is common in *līquidus*, because sometimes it is derived from *līquico*, the first short; and at other times from the verb *līquor*, which hath its first syllable long, when of the third conjugation. For although we say *līquatur* the first short, we likewise say *līquitur* the first long: but the noun *līquor*, *oris*, *liquor*, hath always the first short.

Exceptions

Exceptions to the preceding Rule.

There are a great many derivatives SHORT, though their primitives be long; as *dux*, *dūcis*, from *dūco*; *dīcax* from *dīco*; *sōpor* from *sōpio*; *sāgax* from *sāgio*; *ditio* from *dis*, *dītis*; *fīdes* from *fīdo*, though Tully derives it from *facio*, *quia id fit quod dicitur*: but there is more analogy in deriving it from *fido*, just as in Greek *πίσις* comes from *πίσιω*, from whence *fido* is also derived according to Vossius. Add to these *mōlestus* from *mōles*, and several others which may be learnt by use.

There are other derivatives LONG, though they come from short primitives; as *vōx*, *vōcis*, from *vōco*; *rēx*, *rēgis*, and *rēgula*, from *rēgo*; *tēgula* from *tēgo*; *sēdes* from *sēdeo*; *mācero* from *mācēr*; *hūmor* from *hūmus*; *hūmanus* from *hōmo*; *sēcūsus* from *sēcus*; *maledīcentior*, the third long from *maledīcus* short, and others which may be learnt by the use of authors.

But what is most remarkable on this head, is that the derivatives do not follow their primitive, when they drop or add a consonant. For as the first in *rēttulit* is long, because it reduplicates the *t*, though it comes from *rēfero* the first short: so the following have the first short, though they come from long primitives, because they lose a consonant, as *dīsertus* from *dīssero*, *fārina* from *fārris*; *cūrulis* from *cūrro*, *ōfella* from *ōffa*; *māmilla* from *māmma*; *tīgillum* from *tīgnum*; *sīgillum* from *sīgnum*; and the like.

There are even some that do not follow the analogy of their nearest primitive, but of another more distant, as *fātūsus* the first short, which does not follow *fāri* the first long, but *φάω*, from whence cometh *φημι*, *dico*: as *lūcerna* the first short, which does not follow the quantity of *lux*, but of *τῆς λύκης*, whence *lux* itself is derived by contraction instead of *lucis*: as *vādum*, the first short, which does not follow the quantity of *vādo*, the first long, but of *βάδω*, from whence comes *vado* as well as *βαδίζω*: as likewise *nōto*, which does not follow the quantity of the supine *notum*, the first long, but of *νόω*, from whence comes, *νόσκω*, *νώσκω*, *γινώσκω*, and from thence *gnosco* or *nosco*. And so for the rest.

OF COMPOUND WORDS.

THE quantity of compound words is frequently known by that of the simple, and the quantity of the simple by that of the compound, which boys will easily discern, provided they are accustomed betimes to the right pronunciation of Latin. For it is the same quantity in *lēgo* and *pērlēgo*, in *lēgi* and *pērlēgi*. As also in *prōbus* and *imprōbus*; in *scrībo* and *adscrībo*; in *vēnio*, *advēnio*, *advēna*: and the like.

And this quantity is still preserved, when the vowel comes to change as in *ēligo*, *sēligo*, taken from *lēgo*: thus from *cādo* comes *ōccido*; and from *cādo*, *occīdo*: from *lādo*, *allīdo*, *collīdo*: from *āudio*, *obēdio*, *obēdis*, &c.

But the following are short, though their primitive be long: the compounds of *dico* ending in *dicus*; as *causidīcus*, *veridīcus*, &c.

&c. *dejĕro* and *pejĕro*, from *jĕro* : *cognĭtum* and *agnĭtum*, from *nōtum*, which are shortened by the analogy of simple polysyllables in *ĭtum* ; as *tacĭtum*, *bĭbitum*, &c. *nihilum*, from *ne* and *hĭlum* ; *innŭba* and *pronŭba*, from *nŭbo* ; but the antepenultima in *connŭbium* is common. For in Virgil we find *connŭbia*, the antepenultima long : and we likewise find it short in *connŭbio*, *connŭbiis*, unless we chuse to make them trisyllables.

Connubio jungam stabili, propriamque dicabo, 1 *Æn.*

The second is long in *imbĕcillus*, though *bŭculus* hath the first short ; and the third is short in *semisŏpĭtus* taken from *sŏpio*, the first long. The participle *ambĭtus* hath the penultima long, contrary to the nature of the supine *ambĭtum*, as also of these verbal nouns *ambĭtus* and *ambĭtio*. Yet Lucretius makes *ambĭtus* also short in the participle ; for which reason Scioppius and Vossius look upon it as common, because this word is compounded of *ambe* and *ĭtus*, even according to Varro ; so that when the *i* is long, it comes from the diphthong *ei*, *ambĭtus* for *ambeĭtus* (as we say *ambāges* long, from *āgo* short, because it is said for *ambeages*) ; and when it is short, it conforms to the nature of its supine *ĭtum*, as the others *adĭtus*, *exĭtus*, *inĭtus*, *obĭtus*, *subĭtus*, which are always short, because they are formed without any appearance of contraction.

Now *ambe* comes from $\alpha\mu\phi$, of which was first formed *ambi*, afterwards *ambe*, the ϕ being changed into *b*, just as in *ambo* taken from $\alpha\mu\phi\omega$: as may be seen in the Treatise of Letters, p. 270.

RULE VI.

Of divers Compounding Particles.

1. **A, DE, SE, DI,** are long, when joined to verbs or nouns.
2. **Yet DI** is short in *disĕrtus* and *dirĕmi*,
3. **Re** is short except in *rĕfert* from the noun *res*.

EXAMPLES.

1. All those particles are long in composition, *amitto*, *dĕduco*, *ĕrumpo*, *dirĭpio*, *sĕparo*, and the like.
2. *Di* is short in these, *dirĭmo*, *dirĕmi*, *dirĕptum*, *disĕrtus*, *disĕrti*, &c.

ANNOTATION.

De sometimes preserveth its long quantity before another vowel ; as

Dĕest servitio plebes hoc ignis egentis, Stat.

Which deserves more to be remarked than followed. For in general it is either made short, *Dona dĕhinc auro gravia*, *Æn.* 3. or it is joined with the following vowel in the same syllable, *Dĕest jam terra fugæ*, *Æn.* 10.

3. *Re* is short in composition, as *rēdeo*; *rēfero*, *rēfers*; *rēfert*, *rēferre*, to tell or relate.

But *rēfert*, *it behoveth, it concerneth, it is useful*, is long, because it does not come from the particle *re*, but rather from the noun *res*.

Præterea nec jam mutari pabula rēfert. Virg.

A N N O T A T I O N.

The poets, in order to lengthen the particle *re* in composition, do sometimes reduplicate the following consonant, as *relligio*, *retulit*. Though we must not imagine that they did it always, as some pretend, not considering that the chief rule of poetry is the ear, which would be sometimes offended with such reduplications. Hence in *revolvo*, *revertō*, the consonant is never reduplicated, because it is contrary to the nature of this V, which perhaps at that time was not a consonant.

Nor is the consonant repeated in *redeo*, *redoleo*, and the like, because the D is only a letter that was borrowed already to prevent the hiatus and meeting of vowels. There are also some other occasions on which it is not practised.

R U L E VII.

Of the other Prepositions.

1. *The other prepositions are short except pro.*
2. *But pro is also short in the following compounds; prōfiteor, prōtervus, prōficiscor, prōcella, prōcus, prōfanus, prōfecto, prōfundus, prōnepos, prōfari.*
3. *In the following, pro is doubtful, prōpello, prōpulso, prōcurro, prōpago.*

E X A M P L E S.

1. The other prepositions being short by nature, are also short in compound words; as *ūdimō*, *ūbest*, *āperio*; *cōercuit*, *cōmedo*, *ōbumbrant*, *ōmitto*, *ānhelat*, *inoffensus*, *supēresse*, *sūbeunt*, *pēragit*.

We must except *pro*, which is long; *prōduco*, *prōfero*, *prōveho*, *prōfugio*, &c.

2. But in the words mentioned in the rule, *pro* is short, as *prōtervus*, *prōfecto*, &c. and some others which use will shew: as likewise those words where *pro* is the Greek preposition *πρὸ*, which signifies *ante*,

as

as *pröpheta*, *pröpontis*, and the like; though sometimes the Greek *pro* is long, conforming to the Latin analogy.

3. In some compounds *pro* is common, as *pröpello*, *pröpulso*, *pröpago*, *as*, a verb; and *pröpago*, *inis*, a noun; *pröcurro*, *pröcumbo*, *pröfundo*, &c.

RULE VIII.

Of Words compounded without a Preposition.

In compound words A, O, are generally long; and E, I, U, are generally short.

But compounds formed by contraction, as also the compounds of dies, ubi, and ibi, have i long.

EXAMPLES.

In compound words two things may be considered, the former and the latter part. As to the latter part there is very little difficulty about it, because it is generally just as it would be out of composition. Thus the second in *dedecus* is short, because it comes from *dëcus*, the first short. *Abütör* hath the second long, because it comes from *ütör*, the first long. But it is more difficult to know the quantity of the former part of the compound.

Nevertheless in general it may be said, that these two vowels, A, O, are long; and that these other three E, I, U, are commonly short. But we must inquire into this more particularly.

A is long in the former part of the compound, as *quäre*, *quäpropter*, *quäcunque*, *quätenus*. Yet there are some short, which may be learnt by use, as *hexämeter*, *catäpulta*.

E is short, whether in the first syllable, as *nëfas*, *nëfastus*, *nëfandus*, *nëfarius*, *trëdecim*, *trëcenti*, *nëqueo*, *ëquidem*, *nëque*: or in the second, as *valëdico*, *madëfacio*, *tremëfacio*, according to Virgil (though Lucretius and Catullus make E also long in this sort of words): or in the third, as *hujuscëmodi*, &c.

The following are excepted, having the first long, *sëdecim*, *nëquam*, *nëquïtia*, *nëquaquam*, *nëquicquam*, *në-*

quando, mēmet, mēcum, tēcum, sēcum. As also these, which have the second long, *venēficus, vidēlicet.*

I is short whether in the first syllable, as *biceps, triceps, bicolor, tricolor, bivium, trivium, siquidem*: or in the second, as *agricola, aliger, artifex, caussidicus, fatidicus, omnipotens, totidem, unigenitus, univversus, &c.*

We must except those where the I changes in declining, as *quādam, quāvis, quālibet, qualicumque, quantūvis, unīcuique, reipublicæ.*

Those also which come from a contraction, as *īlicet, scīlicet, bīgæ, quadrīgæ, prīdie, postrīdie, tibīcen* for *tibīcen*, &c.

The compounds of *dies*, as *bīduum, trīduum, merīdies*; but *quotīdie* is doubtful.

The following have also I long, *trīceni, trīcesimus, sīquis*, and *īdem* masculine. As also *nīmīrum, ibīdem, ubīque, utrobīque, ubīvis*: but *ubīcumque* is commonly the same as *ubi*.

O is generally long, as *aliōqui, intrōduco, quandōque, quandōcumque, utrobīque*, and others.

We must except however, *hōdie, quandōquidem, quōque.*

Also the compounds of two nouns, as *Timōtheus, sacrosanctus*, &c.

U is short, whether in the first syllable, as *dūcenti, dūpondium*; or in the second, as *quadrūpes, carnūfex, Trojūgena.*

But *genūflecto, cornūpeta, usūvenit, usūcapit*, are still doubtful among grammarians; though the surest way, in my opinion, is to make *u* long on those occasions, because it is an ablative that remains intire in its natural state.

A N N O T A T I O N.

Here we may be asked whether the second is long in *paricida*; *matricida*, because we find them long in Ausonius.

Ut paricidæ regna adimat Didio, De Sev. Imp.

Matricida Nero propriū vim pertulit ensis.

Though in regard to the latter, there are some who read *matricuecida Nero*, &c.

On the contrary we find that *paricida* is short in Horace.

Telegoni juga paricidæ, Od. 29. lib. 3.

But as *paricida* is a Syncope for *parenticida*, being taken not only for

for one who kills his father, but likewise for a person that violates the duty he owes to his parents and to his country, we may say that Horace has made it short, merely by considering the dropping of the syllable, and leaving the others in their natural quantity: whereas Ausonius must have considered this word as formed by contraction, and therefore he made it long.

OF PRETERITES AND SUPINES.

RULE IX.

Of Preterites of Two Syllables.

1. *Preterites of two syllables have the former long, as ēgi.*
2. *But the following are short, bībi, fīdi, tūli, dēdi, stēti, scīdi.*

EXAMPLES.

1. Preterites of two syllables have the former long, as *ēgi, vēni, vīdi, vīci.*

2. Yet the preterites of the following verbs are short; *bibo, bībi; findo, fīdi; fero, tūli; do, dēdi; sto, stēti; scindo, scīdi.*

ANNOTATION.

Some have been for adding *lavi* to the above verbs, because of this verse in Virgil.

Luminis effossi fluidum lāvit inde cruorem.

But *lavit* is there the present tense, as well as *lāvimus* in Hor. lib. 1. sat. 5. coming from *lavo, lavis*; hence we meet with *lavēre*, and in the passive *lavi, to be washed*, in Nonius.

ABSCĪDIT is long in Lucan, lib. 6.

Ille comam levā morienti abscīdit ephēbo.

And in Martial, lib. 4.

Abscīdit vultus ensis uterque sacros.

Which sheweth that this preterite was heretofore doubtful, unless we choose to say that it comes then from *abscīdo*, compounded of *abs* and *cædo*. But this verb being obsolete, the surest way is to pronounce the above preterite short in prose, *ābscīdit*.

Now this rule of the preterites of two syllables holds also good for the plural; for *flerunt, flarunt, norunt*, and the like, have always the former long.

But we find *juverint* the former short, once in Catullus.

RULE X.

Of Preterites with a Reduplication.

1. *The two first syllables in preterites that have a reduplication are short.*

2. *But*

2. But the second in *pepēdi*, is long, as also in *cecidi* from *cædo*.

EXAMPLES.

1. Preterites with a reduplication have the two first syllables short, as *didici* from *disco*; *cēcini* from *cano*; *tētigi* from *tango*; *cēcidi* from *cado*.

2. But *pedo* hath the second in *pepēdi* long, as also *cædo* in *cecīdi*.

— Qui nullum fortè cecīdit. Juv.

ANNOTATION.

In regard to the other preterites, if it be a syllable that does not depend on the increase, they follow the quantity of their present, as *cōlo*, *cōlui*, the first short.

Except *pōsui*, the first short, from *pōno*, whose former is long. And *gēnui*, which followed its old verb *gēno*; as likewise *pōtui*, which cometh from *pōtis sum*.

Except also *divīsi*, *divīsum*, the second long, from *divīdo*, the second short.

But if it be a syllable that depends on the increase, the rules thereof shall be given hereafter. Yet we may observe at present, that all preterites, either of two or more syllables, ending in *vi*, have ever the penultima long, as *amāvi*, *flēvi*, *quīvi*, *audīvi*, &c.

RULE XI.

Of Supines of Two Syllables.

1. All supines of two syllables are long.
2. Except those of *eo*, *reor*, *sino*, *do*, *ruo*, *sero*, *lino*.
3. The supines of *queo*, and *sto*, are short.
4. The supine of *cio* is long, and that of *cīeo* is short.

EXAMPLES.

1. Supines of two syllables, as well as preterites, are long; as *nōtum* or *nōtus* from *nosco*; *vīsum*, or *vīsus* from *video*; *mōtum* from *moveo*.

2. But the six following verbs have their supines short; *eo*, *itum*; *reor*, *rātus sum*; *sino*, *situm*; *do*, *dātum*, *ruo* formerly had *rūtum*, from whence comes *dīrūtum*, *erūtum*, *obrūtum*; *sero*, *sātum*; *lino*, *litum*.

3. These two have also their supines short, *queo*, *quītum*; *sto*, *stātum*; but *stāturus*, though derived from thence, hath the former long.

4. *Cio*,

4. *Cio, cis, civi, cītum, cire*, the former long. *Cieo, eis, civi, cītum*, the former short.

Excītum ruit ad pōrtus, & littora complent. Virg.
Bacchatur qualis commotis excīta sacris. Id.

A N N O T A T I O N.

Of the Supine STATUM.

It appears that *STATUM* is short by the substantive *stātus, hujus stātus*; by the adjective *stātus, a, um*; and by the verbal noun *stātio*.

Hic stātus in cælo multos permansit in annos. Ovid.

Musa quid à fastis non stāta sacra petis? Id.

Campus, & apricis stātio gratissima mergis. Virg.

Hence its compounds which change *a* into *i*, make this *i* short in the supine, as *præstītum*; hence also the verb *stātuo*, which seems to be derived from this supine, hath the first short.

Urbem quam stātuo vestra est.—Virg.

Yet the participle *stāturus*, hath the former long.

Tunc res immenso placuit stātura labore. Lucan.

As also its compounds.

Constātura fuit Megalensis purpura centum. Mart.

And this made Priscian believe that the former in the supine *stātum* was also long, though what hath been above mentioned, proves the contrary. Nevertheless we may say, I fancy, that it was heretofore common, since we still see in the compounds, that in those which retain the *a* it is long, though in such as change the *a* into *i*, it is short.

Non præstāta sibi præstat natura, sed unus, St. Prosper.

Whence also it comes that *stator* is short in Prudentius, and long in Ovid. And *statim*, which is derived from *stando*, according to Vossius, is long in Avienus and Alcim. Avitus, but short in Catullus, whose authority is preferable in this respect.

Verum si quid ages, stātim jubebo, Epigram. 33.

Of CITUM and SCITUM.

CITUM is long when it comes from *cio*, because it follows the fourth conjugation; as it is short when it comes from *cieo*, because it follows the second. But *citus* signifying *quick, lively, active*, is short; whereas for *divisus*, it is long: as *erctum citum, erctum non citum*. See Servius on the 8th book of the *Æneis*.

SCITUM is ever long, whether it comes from *scio*, or *scisco*. *Scitus*, from *scio*, signifies *handsome, pretty, well made, graceful*; *Scitus puer*, Ter. Coming from *scisco*, it signifies *ordained and decreed*, from whence we have *plebiscitum*, a decree of the people. Plautus plays with those two words in his *Pseud. act. 2. sc. 4*.

Ps. *Ecquis is homo scitus est?* CH. *Plebiscitum non est scitius*. Where Lambinus is evidently mistaken, in saying that *scitum* had the first syllable long in *plebiscitum*, but that every where else it was short.

RULE XII.

Of the Supines of Polysyllables.

1. *The supines of polysyllables in UTUM are long.*
2. *As are also those in ITUM, when they come from a preterite in IVI.*
3. *But all others in ITUM are short.*

EXAMPLES.

1. The supines of polysyllables in UTUM are long, as *solūtum* from *solvo, solvi*; *indūtum*, from *induo, indui*; *argūtum* from *arguo, argui*.

2. The supines in ITUM are also long, when they come from a preterite in IVI; as *quēsītum* from *quæro, quæsivi*; *cupītum* from *cupio, cupivi*; *petītum* from *peto, petivi*; *audītum* from *audio, audivi*.

3. The supines in ITUM are short, if they do not come from a preterite in IVI; as *tacītum* from *taceo, tacui*; *agnītum* from *agnosco, agnovi*; *cognītum* from *cognosco, cognovi*; *monītum* from *moneo, monui*.

But the penultima in *recensītum* is long, because it cometh from *censio, censivi*, and not from *censeo, censui*.

OF THE INCREASE OF VERBS.

RULE XIII.

The nature of the Increase of Verbs.

When the verb hath more syllables in the other tenses than in the second person present, this is called INCREASE.

EXAMPLES.

The increase of verbs is ever regulated by the second person present: so that those tenses which do not exceed this person in syllables, have no increase; as *amas, amant*; *audis, audit*. But those which exceed it by one syllable, are said to have one increase; as *amāmus, audītis*; where the second is called an increase,

crease, because the last is never counted for such. Those which exceed it by two syllables, have two increases; as *amābāmus*, *docēbāmus*. Those which exceed it by three, have three increases, as *amāvērītis*, &c.

Even the increase of the passive is regulated by the second person of the active; as *amāris*, the second is the increase. *Amābāris*, the second and third are increases, measuring them by *amas*.

In regard to verbs common and deponents, we must imagine the second person of the active, and regulate them in the same manner as the rest.

RULE XIV.

Of the Increase in A.

1. *The increase in A is long.*
2. *But the verb do hath da short.*

EXAMPLES.

1. A is always long in the increase of verbs, as *exprobrāre*, *stābam*, *bibāmus*, *fuerāmus*.

The verb DO makes the increase DA short throughout; as *dāmus*, *dābunt*, *dāri*, *dātum*, &c.

Parthe dābis pænas.

Likewise in its compounds *circumdāmus*, *circumdābunt*, *circumdāre*; *venūdāre*.

But every where else it hath A long like the other verbs; *dābāmus*, *dābātur*.

——— *Quæ jam fortuna dābātur.* Virg.

RULE XV.

Of the Increase in E.

1. *The increase in E is long.*
2. *Except in beris, eram, ero, erim.*
3. *Verbs of the third conjugation have it also short in the first increase of the present and preterimperfect, where there happens to be an R after E.*

EXAMPLES.

1. E in the increase of verbs, is also long, generally speaking, in all conjugations.

In

In the first: as *amēmus, amarēmus; amavērunt, amarēris vel amarēre, dedissēmus.*

In the second, *docēbam, docērem, docērer, docērēris.*

In the third, *degēbam, legērunt vel legēre, legissēmus, legēris vel legēre, legētur, legēmur.*

In the fourth, *audiēris vel audiēre, audiētur; audiērunt vel audivēre, &c.*

2. But it is always short in the following syllables, *beris, eram, ero, erim*, through every person, *amabēris vel amabēre; docuēram; potēro, potuēro; legēro, legērim, legēris, &c.*

3. It is moreover short in verbs of the third conjugation, in the first increase of the present and preterimperfect, where there happens to be an R after E; as *legēris vel legēre*, in the present of the indicative passive; *legēre* in the imperative passive, and the infinitive active; *legērem* and *legērer*, in the preterimperfect subjunctive, active and passive.

But it is long even in the third, when one of these conditions is wanting; as if it be in the second increase, *legērēris vel legērēre, legērētur*, preterimperfect passive of the subjunctive.

If it be a preterimperfect that has not an R after E; as *legēbam, legēbar, &c.*

Or if it be any other tense than a present or a preterimperfect, were it even then to have an R after E; as *legērunt vel legēre* in the preterite; *legēris vel legēre, legētur* in the future indicative. In like manner *scribēris*, and *labēris, &c.* because the *b* then belongs to the termination of 'the present, and not of the future in *bor*.

Scribēris Vario fortis & hostium. Hor.

Sic tibi cūm fluctus subterlabēre Sicanos. Virg.

And the like. Wherein the third conjugation conforms to the general rule.

A N N O T A T I O N.

It seems that the penultima of the third person of the preterite in ERUNT was heretofore short, or at least common, especially in verbs of the third conjugation, and that one might say *legērunt*, as well as *legērunt, legērent, legērunt, legēro, &c.* this analogy being particularly founded on the E followed by an R. Which may be further confirmed by the authority of Diomedes, who, lib. 1. hath these

these words, *Ferè in tertio ordine plerumque veteres tertiâ personâ finitivâ temporis perfecti, numeri pluralis, E mediam vocalem corripunt, quasi legerunt, emërunt, &c.* And indeed Virgil does not scruple to make it short, not only in those verbs of the third, but likewise in others.

Matri longa decem tulerunt fastidia menscs. Ecl. 4.

Miscueruntque herbas, & non innoxia verba. Georg. 3.

Obstupui, steteruntque comæ, & vox faucibus hæsit. Æn. 2.

For though some would fain read these passages with the third person plural in *erant* or *erint*; yet, as Pierius observes on the second example, the reading in *erunt* has been generally received. Besides, other poets have used it in the same manner.

Nec cithara, intonsæ profueruntve comæ. Tibul.

Abiturus illuc quo priores abierunt. Phædr.

Nec tua defuerunt verba Thalasse mihi. Mart.

We might further produce a vast number of authorities, which shew that this is not a *licentia poetica*, as they call it, but the ancient analogy of the language, and that we could not condemn a person that would still chuse to follow it, though it be always better to make those words long, were it for no other reason but that the ear, the chief judge of poetry, is more accustomed to it at present.

RULE XVI.

Of the Increase in I.

1. *The increase in I is generally short.*
2. *But the first increase in the fourth conjugation is long :*
3. *As also in velim, sim, malim, nolim.*
4. *All the preterites in IVI are long, but they make IMUS short.*

EXAMPLES.

1. The increase in I, generally speaking, is short, as In the future of the first and second conjugation, *amabitis, docebitur.*

In the present of the third, *legimus, labitur, aggreditur.*

Even in the fourth, in the 2, 3, and 4 increase, *audimini, audiremini, audiebamini.*

But it is long in the first increase of this last conjugation, which is the most considerable in regard to verse, *audire, mollitur, scirent, servitum, scimus, ibo, abibo.*

3. The following are also long, *simus, velimus, nolimus, malimus*, with the other persons, *sitis, velitis, &c.*

4. All

4. All the preterites in IVI are long, *audīvi*. Even in the third, *petīvi*, *quæsīvi*.

And they all make IMUS short in the plural, *quæsivimus*. Even in the fourth, *audivimus*, *venimus*.

Observe therefore, that *venimus* long is the present, *We are a coming*; and *venimus* short is the preterite, *we are come*. And so for the rest.

A N N O T A T I O N.

In regard to the terminations of the subjunctive RIMUS and RITIS, concerning which there have been such high debates among grammarians; Diomedes, Probus, and Servius will have it that they are always long in the future, which Vossius seems to favour, though he owns that there are authorities to the contrary, as in Ovid;

— *Obscurum nisi nox cūm fecerit orbem;*
Videritis, stellas illic ubi, &c. 2. *Metam.*

Again,

Hæc ubi dixeritis, servet sua dona rogare.

In regard to the preterite the thing seems still more uncertain. Diomedes and Agroetius will have it short; on the contrary Probus pretends it is always long.

Hence it plainly appears that those syllables were taken by the poets sometimes one way and sometimes another; and therefore we may hold them common, since Virgil himself says in the preterite,

Namque ut supremam falsa inter gaudia noctem
Egerimus, nosti, &c. *Æn.* 6.

For it is too weak an argument to say with Servius, that he wrote thus through necessity, and by a poetic licence; just as if he who was prince of poets, and perfect master of his native language, could not find another word to make the foot suitable to his verse. And, as a proof of what I say, we find that RIS is rather short than long in the singular, as we shall shew hereafter when treating of the last syllables; which ought to be a presumption for the plural.

R U L E XVII.

Of the Increase in O.

The increase in O occurs but seldom, and is always long.

E X A M P L E S.

The increase in O occurs in the imperative only, and is always long, as *amatōte*, *facitōte*.

Cūmque loqui poterit; matrem facitōte salutet. Ovid.

R U L E

RULE XVIII.

Of the Increase in U.

The increase in U is short; but URUS is long,
as doctūrus, lectūrus.

EXAMPLES.

The increase in U is short, as *sūmus, volūmus.*

Nos numerus sūmus & fruges consumere nati. Hor.

But the participle in RUS, and the future of the infinitive in RUM which is formed from thence, are long, *doctūrus, lectūrus, amatūrus, amatūrum, &c.*

OF THE INCREASE OF NOUNS.

RULE XIX.

What is meant by the Increase of Nouns.

1. The increase of nouns is when the genitive hath more syllables than the nominative.
2. The increase of the genitive always regulates the other cases.

EXAMPLES.

1. The increase of nouns is when the other cases have more syllables than the nominative: hence if the genitive does not exceed the nominative in number of syllables, there is no increase, as *musa, musæ; dōminus, dōmini*: but in the plural, of *musārum, dominōrum*, the penultima is an increase.

2. The genitive ever regulates the increase of the other cases, as *sermo, sermōnis, sermōni, sermōnem, sermōne, sermōnes, sermōnum*, where the *ō* is always long.

OF THE FIRST DECLENSION.

The first declension has no increase but in the plural, which comes within the rule we shall give lower down, after we have gone through the increases of the singular.

RULE

RULE XX.

Increase of the Second Declension.

1. *The increase of the second in the singular is short.*
2. *Except Iber and Celtiber.*

EXAMPLES.

1. Nouns of the second declension have their increase short; *gener, genēri; puer, puēri; prosper, prospēri; vir, vīri; satur, satūri.*

2. Yet *Iber*, signifying an inhabitant of Iberia in Asia, or of Spain, makes *Ibēri* long.

As also its compound *Celtiber*.

— *Mistis hic Colchus Ibēris.* Claud.

Gallorum Celtæ, miscentes nomen Ibēris. Lucan.

Vir Celtibēris non tacende gentibus. Mart.

ANNO TATION.

We say likewise *Ibēres* of the third declension: but then Priscian thinks it is rather taken for the inhabitants of Iberia towards Colchis: yet from the above example it appears that Claudian did not use it in this sense; and the Greeks say Ἰβήρη, Ἰβήρηος, to denote both those nations. One would think that this long increase, which has made its way into the second declension contrary to the analogy thereof, was taken from thence.

INCREASE OF THE THIRD DE-
CLENSION.

RULE XXI.

Of the Increase of Nouns in L.

1. *ALIS neuter is long.*
2. *ALIS masculine is short.*
3. *ILIS and ULIS are short.*
4. *ELIS and OLIS are long.*

EXAMPLES.

1. The neuter nouns in AL make ALIS long in the genitive, *hoc animal, animālis.*

2. The

2. The masculines make it short; *hic Asdrubal, Asdrubālis*; *hic Annibal, Annibālis*.

3. The increase of nouns in IL and UL is also short; as *vigil, vigilis*; *pugil, pugilis*; *consul, consūlis*; *exul, exūlis*.

4. Nouns in EL and OL make their increase long, *Daniel, Daniēlis*; *sol, sōlis*.

RULE XXII.

Increase of Nouns in N and O.

The increase in 1. ANIS, 2. ENIS, and 3. ONIS, is long.

4. INIS is short; 5. except IN, INIS.

6. ONIS either in proper names or gentiles varies.

EXAMPLES.

1. The increase *anis* is long; *Pæan, Pæānis*; *Titan, Titānis*.

2. The increase *enis* is long; *ren, rēnis*; *splen, splēnis*; *siren, sirēnis*.

3. The increase *onis* is long; *Cicero, Cicerōnis*; *sermo, sermōnis*; *Plato, Platōnis*.

4. The increase *inis* is short; *homo, homīnis*; *virgo, virgīnis*; *ordo, ordinis*; *carmen, carminis*.

5. Except those in IN which make INIS long; as *Delphin, Delphīnis*; *Salamin, īnis*; *Phorcyn, the name of a man, Phorcynis*.

6. Proper names in *On* sometimes make *ōnis* short, as *Memnon, Memnōnis*; and sometimes they make it long, as *Helicon, Helicōnis*, in which respect we must consult the practice of authors.

Gentiles for the most part make *ōnis* short, as *Macedo, ōnis*; *Savo, ōnis*: Except *Burgundiōnes*, which is rather looked upon as long. Alvarez adds *Eburōnes*, and a few others, in respect to which we must be determined by custom. With regard to proper names, there is very little certainty about them.

RULE XXIII.

Of the Increase in ARIS.

1. *The increase ARIS in masculines is short.*
2. *(Add the neuters, nectāris, jubāris.)*
3. *But the neuters in AR make ARIS long.*

EXAMPLES.

1. The increase ARIS is always short, if the noun be masculine, as *Cæsar, Cæsāris; lar, lāris; mas, mārī; par, pārī; dispar, dispārī; impar, impārī.*

2. These two are also short, though neuters, *nectar, nectāris; jubar, jubāris; with bacchar, āris, also neuter, and the penultima short.*

3. The other neuters make ARIS, long, as *calcar, calcārī; laquear, laqueārī; pulvīnar, pulvīnārī; exemplar, exemplārī.*

RULE XXIV.

Of the Increase ERIS.

1. *The increase in ERIS from ER is short.*
2. *Except Iber, crater, Ser, ver, and Recimer.*

EXAMPLES.

1. Nouns in ER make the increase ERIS short, as *carcer, carcēris; mulier, muliēris; æther, æthēris; aer, aēris.*

2. Except the following, which make it long, *Iber, Ibēris*, a native of Iberia near Colchis. And this noun is also of the second declension. See Rule 19.

Crater, ēris; Ser, sēris; the name of a people who manufactured silk.

Vellerāque ut foliis depectant tenuia Sēres. Virg. *Ver, vērī*, the spring. *Recimer, ēris*, in Sidonius, a proper name; and in short all Greek nouns that have an *n* in the increase, as *poder, nrī; spinter, nrī, &c.*

RULE XXV.

Of the Increase of Nouns in OR.

1. *All the masculines in OR make ORIS long.*
2. *Except Memor.*

3. *The*

3. *The neuters in OR, 4. as also Greek nouns, 5. and arbor, make ORIS short.*

EXAMPLES.

1. Nouns in OR, when of the masculine gender, make their increase long, as *timor, timōris; lepor, lepōris; vigor, vigōris; decor, decōris.*

— *Indulget nata decōri. Ovid.*

2. Yet *memor* hath *memōris* short, because it is an adjective, and heretofore they used to say *memōris* and *hoc memōre.*

3. If they be neuters, they make ORIS short, *marmor, marmōris; æquor, æquōris; hoc ador, adōris.*

4. Greek nouns in OR have also a short increase, *Hector, Hectōris; Nestor, Nestōris; Castor, ōris; rhetor, rhetōris.*

5. *Arbor* hath also *arbōris* short.

RULE XXVI.

Increase of Nouns in UR.

1. *The increase of nouns in UR is short.*
2. *Except fur, fūris.*

EXAMPLES.

1. Nouns in UR make their increase short; whether in ORIS, as *femur, femōris; robur, robōris; jecur, jecōris; ebur, ebōris*: or in URIS, as *murmur, murmūris; turtur, turtūris; vultur, vultūris; Ligur, Ligūris.*

2. Yet *fur* makes *fūris*, long; as also *trifur, trifūris.*

ANNOTATION.

Hereto we must refer the Greek nouns in YR, as *martyr* (or *martur*) *martīris*, or *martūros*; and the like.

RULE XXVII.

Of the Increase of Nouns in AS.

1. *The increase ADIS from AS is short.*
2. *Vāsis from vas is long.*
3. *But māris from mas is short.*

EXAMPLES.

1. Nouns in AS make the increase ADIS short; whether they be feminines, as *Pallas, Palladis*, the goddess Minerva; *lampas, ädis*, a lamp; or whether they be masculines, as *Arcas, Arcadis*, an Arcadian; *vas, vädis*, bail, or surety.

2. But *vas, väsis*, neuter, is long, *a vessel*.

3. *Mas, märis*, is short.

RULE XXVIII.

Of the Increase ATIS.

1. *The increase ATIS from AS is long, except anas, anätis.*

2. *But from other nouns ATIS is short.*

EXAMPLES.

1. The increase ATIS is long, when it comes from a noun in AS, as *ætas, ætätis*; *pietas, pietätis*; *dignitas, dignitätis*,

Except *anas*, which hath *anätis* short.

2. The increase ATIS is short, when it comes from other nouns than those in AS, for instance from nouns in A, *ænigma, ænigmätis*; *dogma, dogmätis*. As also

Hepar, hepätis or *hepätos*, short.

RULE XXIX.

Of the Increase of Nouns in ES.

1. *Nouns in ES make their increase short.*

2. *Except merces, quies, locuples, hæres.*

3. *And Greek nouns which make ETIS.*

EXAMPLES.

1. Nouns in ES make their increase short, as *miles, militis*; *Ceres, Cerëris*; *pes, pëdis*; *interpretes, interpretis*; *seges, segëtis*. Likewise *præses, præsidis*, and the other derivatives of *sedeo*.

2. These are excepted, *merces, mercëdis*; *quies, quiëtis*; *locuples, locuplëtis*; *hæres, hæreëdis*.

3. And

3. And Greek nouns which make ETIS, as *lebes, lebētis; tapes, tapētis; magnes, magnētis; Dares, Darētis*; and others.

A N N O T A T I O N.

Præs makes also *prædis* long, as likewise *æs, æris*; but this is by reason of the diphthong. And *bēs* makes *bēssis* long by position.

Formerly they used also to say *mānsues, ētis*, long; as likewise *inquies, ētis*. But at present we say rather *mānsuētus, i, inquiētus, i*; where the penultima still remains long, because of their original.

R U L E XXX.

Of the Increase of Nouns in IS.

1. *The increase of Nouns in IS is short.*
2. *Except Quiris, Samnis, glis, lis, Dis.*

E X A M P L E S.

1. The increase of nouns in IS is short, as *pulvis, pulvērīs; sanguis, sanguinīs; Charis, Charitīs*, usual in the plural; *Charitēs*, the graces.

2. In the following it is long. *Quiris, Quiritīs; Samnis, Samnītis; glis, glīris; lis, lītis; Dis, Dītis*.

R U L E XXXI.

Of the Increase of Nouns in OS.

1. *The increase of nouns in OS is long.*
2. *Except bos, compos, and impos.*

E X A M P L E S.

1. The increase of nouns in OS is long, as *os, ōris; dos, dōtis; custos, custōdis; nepos, nepōtis*.

Greek nouns in OS have also a long increase, as *rhinoceros, ōtis*; likewise *Tros, Trōis; heros, herōis; Minos, Minōis*, though followed by a vowel, because in Greek they are written with an *ω*.

2. These are short, *bos, bōvis; compos, compōtis; impos, impōtis*.

R U L E XXXII.

Of the Increase of Nouns in US.

1. *Nouns in US have their increase short.*
2. *Except the comparatives in US.*

3. *And nouns that make the genitive in URIS, UDIS, and UTIS.*
4. *But pecus makes pecūdis short ; as intercus, intercūtis.*

EXAMPLES.

1. Nouns ending in US have their increase short, as *munus, munēris* ; *corpus, corpōris* ; *lepus, lepōris* ; *tripus, tripōdis* ; *decus, ōris*.

2. The comparatives in US make their increase long, as *melius, meliōris* ; *majus, majōris* ; because they borrow it of the masculine, as *major, majōris*, &c.

3. Nouns whose genitive is in URIS, UDIS, or UTIS, make their increase long, as *jus, jūris* ; *tellus, tellūris* ; *incus, incūdis* ; *virtus, virtūtis* ; *salus, salūtis*, &c.

4. These are excepted, *pecus, pecūdis*, a sheep, a flock ; *intercus, intercūtis*, a dropsy.

ANNOTATION.

This shews, as we have elsewhere observed, that they come rather from *pecudis, hujus pecudis* ; *intercutis, hujus intercutis*, than from *pecus* or *intercus*, which in all likelihood would follow the analogy of the other nouns in *us*, that have *ūtis* long. See vol. i. p. 85, 86. and p. 167. col. 2.

Ligūris, the name of a people, is also short ; which shews that it comes rather from *Ligur*, as Verepeus has given it, than from *Ligus*.

The names of places in US of Greek original make UNTIS, and of course are long by position, as *Opus, Opuntis*, the name of a town, and such like.

RULE XXXIII.

The Increase of Nouns ending in S with another Consonant.

1. *Nouns ending in S with another consonant make their increase short.*
2. *Except gryps, Cyclops, hydrops, plebs, and Cercops.*

EXAMPLES.

1. The increase of nouns ending in S, with another consonant, is short ; as *cælebs, cælibis* ; *hyems, hyēmis*, *Dolops, Dolōpis* ; *inops, inōpis* ; *auceps, aucūpis* ;

2. But

2. But these have their increase long; *gryps, gryphis; Cyclops, Cyclopis; hydrops, hydrōpis*, whence comes *hydrōpicus; plebs, plēbis; Cercops, Cercōpis*, the name of a people, who for their malice were metamorphosed into apes, Ovid. Metam.

RULE XXXIV.

Of the Noun *caput* and its compounds.

The noun caput and its compounds, have a short increase.

EXAMPLES.

Caput, and all its compounds are short in their increase through every case singular and plural, *capitis, capite, capita, capitibus; sinciput, sincipitis; occiput, occipitis; anceps, ancipitis; biceps, bicipitis.*

RULE XXXV.

Of the Nouns in X which form their Genitive in GIS.

1. *The increase in GIS is short.*

2. *Except frūgis, lēgis, rēgis.*

EXAMPLES.

1. Nouns in X, whose genitive is in GIS, make their increase short, as *Allobrox, Allobrōgis; conjux, conjūgis; remex, remīgis; Phryx, Phrḡgis.*

2. The following are excepted, *frux, frūgis; rex, rēgis*; as also *lex, lēgis*; but its compounds vary; *aquilex, aquilēgis*, short; *Lelex, Lelēgis*, short, the name of a people; *exlex, exlēgis*, an outlaw.

RULE XXXVI.

Of the Increase of Nouns in AX.

1. *The increase ACIS from AX is long.*

2. *Except abax, smilax, climax, storax, fax.*

EXAMPLES.

1. Nouns in AX make their increase long, as *pax, pācis; ferax, ferācis; fornax, fornācis.*

2. These are excepted, *abax, abācis; smilax, smilācis*; a yew tree; *climax, climācis; storax* or *styrax, styrācis; fax, fācis.*

Add

Add to these *Arctophylax*, *ācis*, a heavenly constellation, and a few more Greek names.

RULE XXXVII.

Of the Increase of Nouns in EX.

1. *The increase of nouns in EX is short.*
2. *Except halex, vervex, and fex.*

EXAMPLES.

1. All nouns in EX have their increase short, as *nea*, *nēcis*; *prea*, *prēcis*; *frutex*, *fruticis*; *vertex*, *verticis*.
2. These three excepted, *halex*, *halēcis*; *vervex*, *vervēcis*; *fex*, *fēcis*.

ANNO TATION.

To these some are for adding *vibex*. But we choose rather to say *vibix*, *īcis*, according as we have marked it in the genders, vol. i. p. 55. and then it will follow the next rule.

RULE XXXVIII.

Of the Increase of Nouns in IX.

1. *Nouns in IX, ICIS, have their increase long;*
2. *Except filix, pix, vix, larix, calix, eryx, varix, fornix, salix;*
3. *To which add nix, nīvis.*

EXAMPLES.

1. Nouns in IX make their increase in ICIS long; as *radix*, *radicis*; *felix*, *felicis*; *victrix*, *victricis*; *vibix*, *vibicis*.
2. The following are excepted, *filix*, *filicis*; *pix*, *picis*; *vix*, *vīcis*, in the plural *vīces*; *larix*, *laricis*; *calix*, *calicis*; *eryx*, *erycis*; *varix*, *varicis*; *fornix*, *fornicis*; *salix*, *salicis*.
3. *Nix* likewise makes *nīvis* short.

RULE XXXIX.

Of the Increase OCIS.

1. *Nouns in OX make the increase ocis long;*
2. *Except præcox, and Cappadox.*

EXAMPLES.

1. The increase OCIS from nouns in OX is long; as *vox*, *vōcis*; *serox*, *serōcis*; *velox*, *velōcis*.

†

2. These

2. These are excepted; *præcox, præcöcis; Cappadox, Cappadöcis.*

RULE XL.

Of the Increase UCIS.

1. *The increase UCIS from UX is short.*
2. *Except lux and Pollux.*

EXAMPLES.

2. Nouns in UX make their increase UCIS short; as *dux, dücis; redux, redücis; crux, crücis; nux, nücis; trux, trücis.*

2. The following are excepted; *lux, lücis; Pollux, Pollücis.*

Talis Amiclæi domitus Pollücis habenis. Virg.

ANNO TATION.

In these latter rules, as in a great many others, we have omitted several words, that are not only more difficult to learn, but likewise less useful, since they occur but seldom, and it will be sufficient to observe them in the use of authors.

Such are *atruæ, atax, colax, panax, Pharnax, Syphax*, which make their increase ACIS short. Such are also *cilix, coxendix, histrix, natrix, onyx, sardonyx*, which shorten ICIS, &c.

Of the INCREASE of the other DECLENSIONS.

The other two declensions, as well as the first, have no increase, except in the plural. This should be referred to the following rule, which likewise includes the second and third declensions for the increase belonging to this number.

RULE XLI.

Of the Increase of the Plural.

1. *In the plural increase, I and U are short;*
2. *But A, E, O, are long.*

EXAMPLES.

The plural increase is when the other cases exceed the nominative plural (which always depends on the genitive singular) in number of syllables.

1. And then it makes I and U short; as *sermones, sermonibus; vites, vitibus; manus, manuum; portus, portuum, portibus.*

2. But

2. But A, E, O, are long; as *musæ, musarum; res, rerum, rebus; medici, medicorum; duo, duorum.*

ANNOTATION.

Here we are to observe that there is a singular increase even in the plural; as in this word *sermonibus*, the second is a singular increase, and is long, because it is ruled by the genitive *sermōnis*. But the penultima is a plural increase, because it has more syllables than this same genitive, and therefore belongs to this rule of plurals.

The former is long in *būbus* as well as in *bōbus*, because it is only a Syncope for *bovibus*; which happens also to *būcula* for *bovīcula*. True it is that Ausonius has made the former short in *būbus*, considering it as in the singular increase of *bos, bōvis*; but the authority of Horace, Ovid, and Lucretius, is preferable to his.

Paterna rura bōbus exercet suis, Epod. 2.

Non profecturis littora bōbus aras. Ovid.

OF THE LAST SYLLABLE.

RULE XLII.

A final.

1. A at the end of words is long;
2. Except *itā, eiā, quiā, putā*;
3. But it is short at the end of nouns;
4. Except the ablative case;
5. And the vocative of Greek nouns in AS.

EXAMPLES.

1. A is long at the end of words, as *amā, pugnā, intēreā, ultrā, memorā, trigintā*, and the like.

2. There are four adverbs that have the last short; *itā, eiā, quiā, putā*, for *videlicet*.

————— *Eiā per ipsum*;

Scandē age. ———— Val. Flaccus.

Hoc putā non justum est, illud malē, rectius istud.

Persius, sat. 4.

3. The nouns are short through all their cases ending in A, except the ablative.

The Nomin. Formā *bonum fragile est.* Ovid.

The Accus. Hectorā *donavit Priamo.* Ovid.

The Vocat. Musā *mihī causas memorā.* Virg.

The

The Plural. Déderas promissã parenti. Virg.

4. The ablative is long.

Anchora de prorã jacitur. Virg.

5. The vocative in A of Greek nouns in AS is also long.

Quid miserum Æneã laceras? Virg.

But from the other terminations it is short, as we shall see presently.

A N N O T A T I O N.

Of the Vocative ending in A.

The vocative of Greek nouns in ES is short when it ends in A, as *Anchisã, Thyestã, Orestã, &c.* because then this case can be only of the Latin declension. But these same nouns having E in the vocative, make it long, because this is a Greek case, and follows the Greek declension, which has an η.

The Æolians likewise gave the termination A to a great many nouns that were in AS in the common language, as *Mida* for *Midas*, *Hyla* for *Hylas*, &c. and then their vocative may be short. Hence it is that Virgil in the very same verse has made this last syllable both long and short in the vocative.

Clamassent, ut littus Hylã, Hylã omne sonaret. Ecl. 6.

Unless we choose to attribute the length of one to the cæsura, and the shortness of the other to the position of the next vowel.

Of some Adverbs in A.

ANTEA is long in Catullus and Horace:

Petti, nihil me, sicut antea juvat,

Scribere Versiculos. Epod. 11.

CONTRA is long in Virgil.

Contrã non ulla est oleis cultura: neque illã.

We find it short in Ausonius, and in Manilius, who was his contemporary. But in regard to the verse, which the Jesuits Alvarez and Ricciolius quote from Valerius Flaccus to authorize this quantity;

Contrãque Lethãi quassare silentia rami;

It proves nothing, because the passage is corrupted, and the right reading is this:

Contrã Tartareis Colchis spumare venenis,

Cunctãque Lethãi quassare silentia rami

P̄stat.

POSTEA an adverb is long, according to G. Fabricius, in his treatise of poetry, as Vossius observeth. Which appears likewise by this iambic of Plautus.

Si autoritatem postea defugeris, In Pœnul. act. 1. sc. 1.

We might also prove it to be short by this verse of Ovid, 1. Fast.

Postea mirabar cur non sine litibus esset.

But it seems we ought to read it in two words, *post ea*, as Vossius says, because being an adverb it is long every where else.

POSTILLA is also long in Ennius and in Propertius, l. 1. El. 15.

Hysipile nullos postillā sensit amores.

PUTA for *videlicet*, of which some have doubted, is short, as appeareth by Servius on the 2. *Æn.* where observing that the adverbs in A are reckoned long, he particularly excepts *putā* and *itā*. This is further confirmed by the above-quoted verse out of Persius, *Hoc putā*, &c. as Priscian likewise quotes it, lib. 15. and as Casaubon declares he found it in MSS. though some editions read *puto*. With respect to the passage of Martial, which is quoted from lib. 3. epigram. 29, *Esse putā solum*, &c. it is plain that *puta* is there for *cense* or *crede*, and is not then an adverb.

ULTRA is long in Horace ;

Ultrā quam salis est virtutem si petat ipsam.

In Virgil ;

Quos alios muros quæ jam ultrā mænia habetis ?

As likewise in Juvenal, Persius, and others.

And in vain does Erythræus quote Serenus to make it short ;

Curâque nil prodest, nec ducitur ultrâ cicatrix,

since the best copies have *ulla*.

Of the Nouns in GINTA.

The nouns in GINTA are esteemed doubtful by some, because they are found short in the old poets, as in Lucilius, and in those of a later date, as Ausonius, Manilius, and others: but those of the intermediate time, who flourished during the purity of the language, always made them long.

Trigintā capitum scetus enixa jacebit. Virg.

And the surest way is to follow this quantity. For as to the passages they quote from Martial to prove their being short, Vossius shews that they are corrupted.

RULE XLIII.

E final.

1. E at the end of words is short ;
2. But at the end of Greek nouns it is long ;
3. And at the end of nouns of the 5th declension ;
4. And of *ohē*, *fermē*, *ferē* :
5. And of all adverbs formed of US.
6. But *beně*, *malě*, *inferně*, *superně*, are short.
7. The imperative of the second conjugation is long :
8. As are also these monosyllables *mē*, *nē*, *sē*, *tē*.

EXAMPLES.

1. E is short at the end of words, as *furiosě*, *utilě*, *partě*, *illě*, *frangerě*, *docerě*, *sině*, *mentě*, *paně*, *Achillě*.
Haud

Haud equidem sinē mentē reor, sinē numinē divum Adsumus. Virg.

2. Greek nouns are long in whatever case they happen to be, when they are written with an *η*, according to what hath been already observed, p. 329, as *Lethē, Anchisē, Cetē, Molē, Tempē, &c.*

A N N O T A T I O N.

Achillē and *Herculē* are found sometimes short :

Quique tuas proavus fregit Achillē domos. Propert.

But then we may say it is rather according to the Latin declension, than the analogy of the Greek. Which frequently happens to nouns that follow the third declension in Latin.

3. E is long at the end of words of the fifth declension ; as, *rē, diē, requiē* ; also *hodiē, postridiē*, and the like, taken from *dies*.

Nocte diēque suum gestare in pectore testem. Juven.

Famē is also long, and ought to be placed here, because it is really an ablative of the fifth declension, which came from *fames, famei*, just like *plebes, plebei*, in Livy and Sallust.

4. These words are long in the last syllable, *fermē, ferē, ohē*.

Mobilis & varia est fermē natura malorum. Juven.

Jamque ferē sicco subductæ littore puppes. Virg.

Importunus amat laudari, donec ohē jam. Hor.

5. Adverbs formed of nouns of the second declension have also E long ; as *indignē, præcipuē, placidē, minimē, summē, valdē* (for *validē*) *sanctē, purē, sanē, &c.*

6. Except *benē* and *malē*, which are short :

Nil benē cūm facias, facis attamen omnia belle. Mart.

Infernē and *supernē* ought also to be excepted as short, unless we had authority for the contrary, which is not perhaps to be found. For thus it is in Lucretius :

Terra supernē tremit, magnis concussa ruinis.

Upon which Lambinus says : *Millies jam dixi ultimam syllabam adverbii SUPERNE, brevem esse : itaque eos errare qui hoc loco & similibus legi volunt SUPERNA.* Which neither Despauter, nor Alvarez, nor Ricciolius have observed.

7. The imperatives of the second conjugation have also E long, as *monē, vidē, habē, docē*.

The other imperatives are short. *Vidē* and *valē* are also sometimes short. And *cave* is but seldom long.

Vadē, valē, cavē ne titubes, mandatāque frangas.
Hor.

Idque, quod ignoti faciunt, valē dicere saltem. Ovid.

8. Monosyllables make E long, as *mē, nē, sē, tē*.

ANNOTATION.

From this rule of monosyllables we must except the enclitics *que, ne, ve*, and these other particles *ce, te, or pte*, as *tuquē, hiccē, iuaptē*, &c. because they are joined in such a manner to the other words, that they form but one, and are no longer considered as separate monosyllables.

In regard to imperatives as well of this as of the precedent rule, we may observe with Vossius, that the reason of their being long, is because they are formed by contraction. For *ama*, he says, comes from *amae*; just as the Greeks say *ἀμαε, ἀμα, μετε*. And thus *doceo* should have *docee*, the last short, of which they have formed by contraction *docē*, the last long; just as in Greek we say *δόκει, δόκει*. And though there are some imperatives of the second also short, this is because those verbs were heretofore of the second and third conjugation, as some of them are still; for we say *fulgeo, es*, and *fulgo, is*; *tergeo, es*, and *tergo, is*, &c. And hence it is that we find *respondē* and *salvē* short in Martial.

Si quando veniet? dicet: respondē, poeta—Exierat.

Lector salvē. Taces, dissimulasque? Vale. Idem.

Though all these verbs are rather long or short, according to the conjugation in which they have continued.

RULE XLIV.

I final.

1. I at the end of words is long.
2. But *mihī, tibī, cui, sibī, ubī, ibī*, are doubtful.
4. *Nisī* and *quasī* are short;
4. As are also the neuter nominatives,
5. With the Greek datives,
6. And Greek vocatives.

EXAMPLES.

1. I at the end of words is long, as *oculī, Mercurī, classī*.

Dum spectant læsos oculī, læduntur & ipsī. Ovid.

2. The

2. The following have I either long or short, *mihī, tibī, cui, sibī, ubī, ibī.*

3. And these have it short, *nisi, quasi.*

4. As also the neuters in I or Y, *Æpŷ, Molŷ, gummi, sinapi, hydromeli, &c.* To which we may join these Greek nouns, as *Mesori, Payni, Phaoti, Pharmuti, Tybi, &c.*

5. The datives of Greek nouns are also short, as *Minoīdi, Palladi, Thetidi, Paridi, Tindaridi, Phillidi, &c.*

6. As also their vocatives, whether in I or Y; as *Adoni, Alexi, Amarilli, Brisei, Cecropi, Chely, Daphni, Inachi, Lycaoni, Pari, Phylli, Thai, Tyndari,* whereto we ought likewise to refer all the patronymics in IS, which make IDOS.

ANNO T A T I O N.

Utī is long, as also *velutī.*

Namque videbat utī bellantes Pergama circum. Virg.

Improvissum aspris velutī qui sentibus anguem. Id.

But *sicutī* is short in Lucretius and elsewhere, and perhaps is not to be found of a different quantity, though grammarians mark it as common. *Utīque* is short. *Ibidem, ubīque* and *ubīvis* are long, though they come from *ibi* and *ubi* common. Some have fancied them doubtful because of this verse of Horace.

Non ubī vis corāmve quibuslibet. In medio qui;

But we must pronounce it in two words *ubi vis*, or according to others *ubi sis*. *Sicubī*, though common, is generally long.

Nisi and *quasi*, which I have marked as short, are reckoned common by some, because there are some authorities for it in the latter poets, and in Lucretius, who says:

Et devicta quasi cogantur ferre patīque.

But the best authors constantly make them short.

Quōque sit armento, veri quasi nescia queri. Ovid.

Nihil hic nisi carmina desunt. Virg.

As for the Greek nouns, we are to observe that these are sometimes found also long, as *Orestī, Pyladi*, and the like datives, because this termination is then entirely Latin, those cases in Greek being *Ὀρέστη, Πυλάδην*, which are of the first declension of simples. Nor can we even shorten the datives that arise from contraction, as *Demostenī, Δημοσθένει, metamorphosī, μεταμορφώσει*, because this would be contrary to the general rule. And if we would also refer *Orestī* to this rule of contraction, we should find more reason to make it long, because it will come from *Ὀρέστη*, as *Socratī* from *Σωκράτει*; and so for the rest.

RULE XLV.

O final.

1. O at the end of words is doubtful :
2. But the datives and ablatives in O are long.
3. O in these words is short : imō, duō, sciō,
mōdo, citō. 4. In eō it is long ;
5. As also in monosyllables.
6. And in adverbs derived from nouns.

EXAMPLES.

1. O at the end of words is sometimes long, and sometimes short ; as *leō*, *quandō*, *noīō*.

2. The datives and ablatives in O are long, *somnō*, *ventō*, *odiō*.

Nutritur ventō, ventō restinguitur ignis. Ovid.

3. O is short in the following words, *imō*, *duō*, *sciō*, and its compound *nesciō*, *modō*, with its compounds *quomodō*, *dummodō*, &c. *citō*. To which we may add *egō*, *cedō*, (for *dic*) *illicō*, which are more usually short.

4. *Eō* is long, and so are its compounds, *adeō*, *ideō*.
Ibit eō, quō vis, zonam qui perdidit, inquit. Hor.

5. Monosyllables are long, *dō*, *stō*, *prō*.

Jam jam efficaci dō manus scientiæ. Hor.

6. Adverbs derived from nouns are long, because properly speaking they are only ablatives, as *subitō*, *meritō*, *multō*, *falsō*, *primō*, *eō*, *verō*. *Er̄gō* is always long, because it comes from ἔργον : but *serō* is doubtful.

ANNO TATION.

We find *modō* long in Catullus.

Hoc quid putemus esse? qui modō scurra.

Serō being doubtful follows the general rule. For though it is more frequently short, yet we meet with it also long.

Heu serō revocatur amor, serōque juvena, Tibul.

Hereto some add *sedulo*, *crebro*, and *mutuo* ; but they are more commonly long.

Profectō is also long, because it is derived from *pro facto*, by changing A into E, according to what has been said, p. 252. Yet we find it also short in Terentianus Maurus.

Now the reason why O is not only sometimes long, and sometimes short, but also generally common of its nature, is because it answers to these two Greek vowels ο and ω, in imitation of which the Latins pronounced several of their words. And thence also

it

it comes that O in Latin is oftener long than short. For in the first place the antients made the verbs almost always long, because in Greek it is an ω . And Corradus excepts from this rule no more than *scio* and *nescio*, which Victorinus asserts to have been made short, to distinguish them from the datives and ablatives; *scio* from *sciūs*, whence cometh *sciulus*; and *nescio* from *nesciūs*. Vossius however adds *cedo* for *dic*.

Facti crimen habet. Cedō, si conata peregit. Juven.

And he shews that thought he most eminent poets make O more usually long in the other verbs, yet those who flourished somewhat later, generally made it short: as Martial.

Nec vōlo boletos: ostrea nolō: tace.

Secondly, the datives and ablatives are always long for the same reason; *Κύρω, ἔργω, &c.*

Thirdly, all the other cases which in Greek end with an ω , are long in Latin, as *Alectō, Echō, Sapphō*, hujus *Androgeo*, hunc *Athō*, &c. But those which end with a ν after ω , are reckoned common in Latin, as *Πλάτων, Platō*; *δράκων, dracō*; though Corradus will still have them to be only long, as indeed Victorinus affirms that they were always reckoned by the antients.

Fourthly, the gerunds in DO, according to the same Corradus, and Valerius Probus, ought always to be long. And the reason is because they are only nouns, as we have shewn in the remarks on Syntax, book 6. And though they may be sometimes found short in Tibullus, Juvenal, and Ovid; yet they are not so in Virgil, who constantly makes them long.

Fifthly, the interjection O is long by nature, because it is an ω .

O lux Dardaniæ, spes ò fidissima Teucrūm, Virg.

And if it be ever short, it is merely by position, that is because of the vowel that follows it.

Te Coridon ò Alexi, Idem.

which we shall account for hereafter, when we come to speak of the manner of scanning verse.

RULE XLVI.

U final.

Words ending in U are long, as vultū.

EXAMPLES.

U is long at the end of words, *vultū, cornū, promptū, Panthū.*

Tantum ne pateas verbis simulator in ipsis

Effice, nec vultū destrue dictā tuo.

ANNOTATION.

Words ending in *u* are long, because this Latin *u* was pronounced with a full sound, like the French diphthong *ou*, as we have shewn in the Treatise of Letters, book 9. c. 4. n. 2. p. 255. But those which terminate in *Y* (which was pronounced like the French

French *u*), are short, *Molý*, *Tiphý*, &c. Yet *indŭ*, which was used for *in*, and *nenŭ* for *non*, are short. They're both still to be seen in Lucretius.

RULE XLVII.

B and C final.

1. B at the end of words is short :
2. C is long.
3. Except *nĕc* and *donĕc*, which are short ;
4. Except also *fĕc* and *hĭc* the pronoun, which are doubtful.

EXAMPLES.

1. B at the end of words is short, as *ĕb*, *ĕb*, *sĭb*.
—*puppi sic fatur ĕb alta*. Virg.
2. C is long, as *ĕc*, *hĭc* the adverb, *hĕc*, *dŭc*, *sĭc*.
Sĭc oculos, sĭc ille manus, sĭc ora ferebat. Virg.
3. These two are short, *nĕc*, *donĕc* :
Donĕc eris felix, multos numerabis amicos. Ovid.
4. The following are doubtful ; *fĕc*, the imperative of *facio*, and *hĭc* the pronoun.
Hic vir hĭc est, tibi quem promitti sæpius audis. Æn. 6.
Hic gladio fidens, hĭc acer & arduus hastā. Æn. 12.

ANNO TATION.

The adverb *hic* is long, because it was pronounced almost like *eĭ*, says Vossius, whence it is that in antient marbles, we often find it written thus, HEIC. But as for the pronoun *hic*, Voss. 2. *de arte Gram. c. 29.* says *it is always short by nature*, and that whenever we find it long, it is because the *c* had the full sound of a double letter ; for which he has the authority of Victorinus, Probus, and Capella. To understand this, it must be observed, agreeably to what Priscian says, lib. 13. that this pronoun *hic*, *hæc*, *hoc*, frequently assumed the particle *ce*, *hicce*, *hæcce*, *hocce*, and that this final *e* being lost by Synalepha, there remained only two *cc*, *hicc*, *hæcc*, *hocce*, which is also confirmed by Longus in his orthography. Be that as it may, there is no doubt but this pronoun is much oftener long than short. Horace constantly makes it long ; and for twice that we find it short in Virgil, *Solus hic inflexit sensus*, Æn. 4. with the other above quoted of the 6th, it is above fifteen times long, whether he wrote it with two *cc*, or otherwise. The same may be said also of *hoc*, which is always long in the best authors.

But take notice that the verse which Smetius quotes on this occasion, from Æn. 11.

Hic annis gravis, atque animi maturus Aletes,
proves nothing, because *hic* is there an adverb only.

Fac, for the imperative of *facio*, is always long by nature.

Hoc fac Armenios———Ovid.

And if we sometimes find it short, it is because they used formerly to write *face*, according to Vossius after Julius Scaliger and Verulen, as in the same poet.

Jane fac æternos pacem, pacisque ministros, though Giffanius is of a contrary opinion.

RULE XLVIII.

D and L final.

1. D is short at the end of words ;
2. As likewise L,
3. Except *nil, sol, sal* ;
4. And Hebrew words, as *Daniel*.

EXAMPLES.

1. D is short at the end of words, as *äd, sæd, quid-quid, istiud*.

2. Words that terminate in L are also short, as *tribundl, fæl, mæl, semæl, pervigil, põl, procül*.

3. The following are excepted, *nål, sål, sål*.

4. Hebrew names are also excepted, as *Daniæl, Michaæl, Michøl, Raphaæl, &c*.

ANNOTATION.

Nil is long, because it is a contraction for *nihil*, which is short, according to the general rule ;

De nihilo nihil, in nihilum nil posse reverti. Persius.

The following verse of Ovid is brought against us.

Morte nihil opus est, nihil Icarotide tela.

But then the reason of the last of *nihil* being long in the second foot, is because of the cæsura.

Of Words ending in M.

The Greeks, as we have observed, p. 267. did not end any word at all with this letter, but it was a common termination with the Latins. Yet as it is always cut off in verse before a vowel, there is no necessity for giving any rule about it. However, we may observe that the ancients let it stand and made it short.

Vomerem atque locis avertit seminis ictum. Lucr.

And if we find it sometimes long, this is in virtue of the cæsura, as

Hæc eadẽm ante illam, impune & Lesbia fecit. Propert.

In composition it is also short.

Quo te circũmagas. Juven.

Concerning which see what is said in the third section of this book, c. 3. n. 1. speaking of the Ecthlipsis.

RULE XLIX.

N Final.

1. N is long at the end of words :
2. Except an, in, and dein ;
3. Except also nouns in EN making inis ;
4. As likewise tamen and viden'.

EXAMPLES.

1. N is long at the end of words ; as *Dān, liēn, ēn, quīn, sīn.*

Also in Greek words masculine and feminine, as *Titān, Syrēn, Salamīn, Phorcēn.*

Likewise *Acteōn, Corydōn,* and the like, which have *ω.*

And Greek accusatives of the first declension, as *Æncān, Anchisēn, Calliopēn.*

As well as the genitives plural, as *Cimmerōn,* because it is also an *ω.*

2. In the following N is short, *ān, ūn ;* likewise *forsān* and *forsitān,* compounded of *ān.*

Also *deīn, proīn,* for *deinde, proinde.*

3. Nouns in EN, that make INIS, are also short, as *nomēn, nomīnis ; pectēn, pectīnis ; tibičēn, tibičīnis.*

4. As likewise *tamēn,* and its compound *attamēn.*

Also *vidēn',* and such like ; as *nostīn', aīn', satīn', egōn', nemōn',* which are said by apocope instead of *vidēsne, nemóne ? &c.*

ANNOTATION.

Hereto we may add the Greek nouns in *on,* which are of the second declension in Latin, as *Ilion,* and the like, which in Greek have an omicron. As also the accusative of nouns whose nominative is short ; as *Maiān, Eginān, Alexīn, Thetīn, Itīn, Scorpīōn ;* and the datives plural in *in,* as *Arcasīn.*

RULE L.

R Final.

1. R at the end of words is short :
2. But Greek nouns in ER that increase in the genitive, are long ;
3. Add to these *cūr, fūr, lār, fār, vēr, hīr, nār,*
4. Also *pār,* and its compounds, as *dispār.*

EXAM-

EXAMPLES.

1. R is short at the end of words, as *Cæsär*, *calcär*, *imbër*, *diffër*, *lintër*, *vïr*, *gladiatör*, *robär*.

2. Greek nouns in ER are long, when they increase in the genitive; whether this increase be short, as *aër*, *æthër*, *ëris*; or whether it be long, as *Cratër*, *gazër*, *podër*, *Recimër*, *spintër*, *ëris*. As also *Ibër*, though its compound *Celtibër* is short, conforming thus to the Latin analogy.

Ducit ad auríferas quòd me Salo Celtibër oras. Mart. Despauter mentions this noun as doubtful, but without authority. Its increase indeed is long, as may be seen above, rule 20. p. 313.

The other Greek nouns that have no increase in the genitive, are short, as *patër*, *matër*.

3. The following words are also long, *cür*, *für*, *lär*, *fär*, *hër*, *när*, and *vër*, which last may be ranked among the Greek nouns, since it comes from $\epsilon\alpha\epsilon$, $\eta\epsilon$, as we have already observed.

4. *Par* and its compounds are also long, *compär*, *dispär*, *impär*, *suppär*, &c.

Ludere pär impär, equitare in arundine longá. Hor.

ANNOTATION.

Vir is oftener short. Yet we find it long in this verse of Ovid,

De grege nunc tibi vïr & de grege natus habendus. Ovid.

Cor is also doubtful, according to Aldus.

Molle cör ad timidus sic habet ille preces. Ovid.

Molle meum levibus cör est violabile telis. Id.

Unless the passage be corrupted; for every where else it is short.

Greek nouns in OR are always short, though in their own language they have an ω , as *Hectör*, *Nestör*, &c. But it is not the same in regard to the termination ON, which continues always long when it comes from ω , as we have shewn in the precedent rule. For which this reason may be given, according to Camerius, that the termination ON is entirely Greek, and therefore retains the analogy and quantity of the Greek, otherwise, to latinize it, we should be obliged to change it into O, as *Plato*, *Cicero*, &c. whereas the termination OR being also Latin, nouns borrowed from the Greek conform to it intirely without any alteration, and therefore are of the same nature and quantity as the Latin.

RULE LI.

AS Final.

1. AS at the end of words is long.
2. But AS, ADIS, is short.
3. Join thereto the Greek accusative ;
4. With the nominative anās.

EXAMPLES.

1. AS at the end of words is long, as *ætās*, *Thomās*, *Æneās*, *fās*, *nefās* ; *Pallās*, *antis* ; *Adamās*, *antis*.

2. Greek nouns in AS, which make the genitive in ADIS, are short, as *Arcās*, *Arcādīs* ; *lampās*, *lampādīs* ; *Pallās*, *Pallādīs* ; *Iliās*, *Iliādos*.

3. The Greek accusatives of nouns, which in Latin follow the third declension, are likewise short, as *Naiadās*, *Troās*, *Delphinās*, *Arcadās*.

Palantes Troās agebat. Virg.

4. The noun *anās* is short, as in Petronius.

Et pictis anās enovata pennis.

And even the very analogy of the language shews it, having a short increase in the genitive *anātis*.

RULE LII.

ES Final.

1. ES at the end of words is long.
2. Except Es from Sum, with its compounds.
3. And penēs.
4. Greek nouns in ES are also short.
5. As likewise Latin nouns with a short increase.
6. Except pēs, Cerēs, ariēs, abiēs, and pariēs.

EXAMPLES.

1. ES at the end of words is long, as *nubēs*, *artēs*, *Cybelēs*, *Joannēs*, *locuplēs*, *Anchisēs*, *decīēs*, *veniēs*, &c.

2. The verb *sum* makes *ēs* short, with its compounds *potēs*, *adēs*, &c. But *ēs* from *edo* is long, because it is a crasis for *edis*, of which they made *eis*, *ēs*.

3. The

3. The preposition *penēs* is also short.

4. Likewise Greek nouns of the neuter gender, as *hippomanēs*, *cacoëthēs*, &c.

The plural of Greek nouns that follow the third declension of the Latins, makes ES also short in the nominative and vocative, as *Amazonēs*, *Arcadēs*, *aspidēs*, *Delphinēs*, *Erinnidēs*, *gryphēs*, *heroēs*, *Lyncēs*, *Mimallonēs*, *Naiādēs*, *Nereidēs*, *Orcadēs*, *Phrygēs*, *Thracēs*, *Tigridēs*, *Troadēs*, *Troēs*, &c. But the accusative in ES of these very nouns is long, because it is entirely a Latin case, the Greek accusative ending in AS. Thus *hos Arcadēs* is long, and *hos Arcadās* is short.

5. The Latin nouns in ES, whose increase is short, have *ēs* also short in the nominative singular, as *milēs*, *militis*; *segēs*, *segētis*; *pedēs*, *pedītis*. But those whose increase is long, are long, as *hærēs*, *ēdis*; *locuplēs*, *ētis*.

6. The following have ES long, notwithstanding that they have a short increase, *Cerēs*, *Cerēris*; *pēs*, *pēdis*.

Hic farta premitur angulo Cerēs omni. Mart.

Pēs etiam et camuris hirtæ sub cornibus aures. Virg.

A N N O T A T I O N.

Hereto we might join these three, *abiēs*, *abietis*; *ariēs*, *arietis*; *pariēs*, *parietis*; though it seems to be rather the cæsura that makes them long; for perhaps they will not be found of this quantity in any other situation.

With regard to what is objected against the compounds of *pes*, that *præpēs* is short in Virgil,

————— *præpēs ab Idâ.*

And *perpēs* in S. Prosper,

In Christo quorum gloria perpēs erit.

It is evident that neither of these nouns is compounded of *pes*, *perpes* being the same as *perpetuus*, and *præpes* coming from *περπῆλις*, *prævolans*, which was first of all in use among the augurs.

We must own that Ausonius shortens *bipēs* and *tripēs*, and Probus teacheth that *alipēs* and *sonipēs* are likewise short. But the contrary appears in Virgil, Lucan, and Horace. Therefore it is better always to make them long, like their simple.

Poets who flourished towards the decline of the Latin tongue, have taken the liberty to shorten the last in *fames*, *lues*, *proles*, *plebes*, which is not to be imitated. Cicero likewise has made the final short in *alītēs*, and in *pedēs* the plural of *pes*, and Ovid in *tygrēs*, as conformable to the Greek analogy.

RULE LIII.

IS Final.

1. IS at the end of words is short.
2. But the plural cases are always long.
3. As also the nominative singular of nouns that have a long increase.
4. Likewise such verbs as answer in number and tense to audis.
5. With Fis, sis, vis, and velis.

EXAMPLES.

1. IS at the end of words is short, as *amatīs, inquitīs, quīs, īs*, pronoun; *cīs*, preposition; *virginīs, vultīs*, &c.

Y has a great relation to I, for which reason it is also short, as *Chelys, Capys, Libys*, &c.

2. The plural cases are always long, as *virīs, armīs, musīs, siccīs, glebīs, nobīs*; *omnīs* for *omneis*, or *omnes*; *urbīs* for *urbeis*, or *urbes*; *queīs* for *quibus*; *vobīs*, &c.

Gratīs and *forīs* are also long, in this respect partaking of the plural cases.

Dat gratīs ultro dat mihi Galla, nego. Mart.

Wherein P. Melissus, in a letter to Henry Stephen, acknowledges himself to have been heretofore mistaken.

3. Nouns in IS are long, when their increase happens to be long, as *Simoīs, ēntīs*; *Pyroīs, zētīs*; *līs, lītīs*; *dīs, dītīs*; *Samnīs, ītis*; *Quirīs, ītis*; *Salamīs, īnis*; *glīs, glīris*; *semīs, semīssis*.

But those of a short increase are also short, as *sanguīs, sanguinis*.

3. Verbs make IS long in the second person singular; whenever the second person plural in *itis* is long.

As in the present of the fourth conjugation, *audīs, nescīs, sentīs, venīs*.

5. As *fīs* from *fīo*, *sīs* from *sum*, and its compounds, *possīs, prosīs, adsīs*.

As *vīs* from *volo*, and its compounds, *navīs*; as also *quamvīs, cuivīs*.

Likewise *velīs, malīs, notīs*.

And

And in fine according to some, as *favīs, ausīs*, which follow the same analogy.

A N N O T A T I O N.

Some will have *his, nescis, possis, velis*, and *pulvis* to be common; which is not without authority. But *pulvis* is long in Virgil by cæsura; and as for the others, it is always better to follow the general rules.

Christian poets sometimes make IS short in the fourth, as

————— non tu

Pervenīs ad Christum, sed Christus pervenit ad te. Sedul.
which is not to be imitated.

Of the termination RIS in the subjunctive.

In regard to the termination RIS of the subjunctive, it is so often long and short in verse, that some have been led thereby to believe it was long in the future, and short in the preterite. But this distinction is by no means satisfying; for as we have shewn in the remarks on Syntax, book 6. p. 107. the preterite in *rim* is often made to express the future, as well as the past; and therefore we may say in general, that whether in the preterite, or the future, we may always make them short, as sufficiently appeareth from the following examples.

Quas gentes Italiam, aut quas non oraverīs urbes. Virg.

Græculus esuriens in cælum jusserīs, ibit. Juven.

Dixerīs, egregiè, &c. Hor.

————— *Dixerīs æstuo, sudat. Juven.*

————— *Nam frustrà vitium vitaverīs illud. Hor.*

Is mihi, dives eris, si causas egerīs, inquit. Mart.

And if we should be asked, nevertheless, whether it be true, that they are also sometimes long in the future, it is certain there are examples thereof.

Miscuerīs elixa, simul conchyliā turdis. Hor.

But this may be referred to the cæsura. At least I never met with them long, except on such an occasion. Which shews that we may abide by what Probus says, that this syllable RIS is always short, whether in the preterite, or in the future subjunctive.

Some have also remarked that this last syllable RIS is long only when the antepenultima is short, as we see in *attulērīs, audierīs, bibērīs, dederīs, crediderīs, fuerīs*, and others; so that the penultima being likewise short in all those words, there is a necessity for lengthening the last, in order to admit them into verse. Therefore they will have this to be only a licence, which has nevertheless become a rule; whereas if the antepenultima is long, this last syllable will be ever short according to its nature, as appears in *dixerīs, egerīs, fecerīs, junxerīs, quæsierīs, viderīs*, and others. This remark has some foundation, since it is generally true: but in words where they pretend it is long by poetic licence, there is always a cæsura.

RULE LIV.

OS Final.

1. OS *at the end of words is long.*
2. *Except compös, impös.*
3. *Also Greek nouns written with omicron.*
4. *And os, ossis.*

EXAMPLES.

1. OS at the end of words is long, as *honös, rös, ös, öris*, the mouth; *virös*, &c.

2. *Compös* and *impös*, which Aldus supposeth to be long, are short.

Insequere, & *voti postmodo compös eris*. Ovid.

3. Greek nouns are short, when written in Greek with an *omicron*, as *Arctös, melös, Chaös, Argös, Iliös*; and the genitives in OS, as *Arcadös, Palladös, Tethyös*, But nouns written in Greek with an *omega* are long, as *Athös, Herös, Androgeös*, &c.

Viveret Androgeös utinam. Ovid.

4. These nouns are also short, *ös, ossis*, a bone; *exös*, one that has no bones.

Exös & exanguis tumidos perfluctuat artus. Lucret.

RULE LV.

US Final.

1. US *at the end of words is short.*
2. *But nouns that retain U in the genitive are long.*
3. *US is also long in four cases of the fourth declension.*
4. *As likewise in Tripus.*

EXAMPLES.

1. US is short at the end of words, as *tuüs, illiüs, intüs, sensibüs, vulnüs, impetüs*.

2. Nouns that retain U in the genitive are always long, whether they make it in UNTIS, URIS, UTIS, UDIS, or UIS, as *Opüs, Opüntis*, the name of a town; *tellüs, tellüris; rüs, rüris; jüs, jüris; salüs, salütis; virtüs, virtütis; palüs, palüdis; grüs, grüis; süs, suüs*.

ANNO T A T I O N.

Palūs occurs but once in Horace,

Regis opus, sterilisque diu palūs, aptaque remis.

Which is more to be remarked than imitated, though Palerius followed the example in his poem on the immortality of the soul.

Intercūs, ūtis, is also short, because the nominative was *intercūtis*, *hujus intercūtis*, of which they have made *intercūs* by syncope.

Tellus is likewise short in Martianus Capella,

Interminata marmore tellūs erat.

But this author often takes such liberties, in which his example is by no means to be copied.

3. Nouns of the fourth declension are also short in the nominative and vocative singular, as *hic fructūs*, *hæc manūs*.

Hic Dolopum manūs, hinc sævus tendebat Achilles. Virg: But these very nouns are long in the other cases in US; which are four; namely, the genitive singular, the nominative, accusative, and vocative plural; because, as we have observed when treating of the declensions, vol. 1. p. 123. this termination *us* comes from a contraction in all those cases, viz. *uīs* in the genitive, *manūs*, *manūs*; and *uēs*, *ūs*, for the other three, *manuēs*, *manūs*, &c.

4. *Tripūs, tripodis*, is also long in the last of the nominative. To which we may add *Melampūs*.

ANNO T A T I O N.

Greek nouns ending in *ovs* make *ūs* long in Latin, because it comes from the diphthong, as *Amathūs, Jesūs*. As likewise certain genitives that come from the Greek termination *oos, ovs*, as *Manto, Mantūs; Sappho, Sapphūs*; and the like. There are only the compounds of *πovs* (except *tripūs* and *Melampūs*) that are short; as *Polipūs, Œdipūs*, &c. because they drop the *υ* of the diphthong according to the Æolians, and only change *os* into *us*, as we find by the genitive which makes *odis*, and not *oudis* and *untis*.

Nouns in *eus* are also long by reason of the diphthong, as *Atrēūs, Orpheūs, Briareūs*.

The ancients used to cut off S at the end of the words in verse, just as we do M; hence they said *aliu'*, *dignu'*, *montibu'*; which lasted till Cicero's and Virgil's time.

R U L E L V I.

T Final.

T at the end of words is short.

E X A M-

EXAMPLES.

T at the end of words is short, as *audiit, legit, caput, fugit, amat, &c.*

ANNOTATION.

T final was heretofore common, as Capella witnesseth, and as we still see in Ennius: but at present it is looked upon as short. And if we find it sometimes long, this is owing to the cæsura, as in Martial,

Jura trium petiit à Cæsare discipulorum.

And in Ovid,

Nox abiit, oriturque Aurora, Palilia poscor.

We are not even allowed, as some pretend, to make it long in the last syllable of the preterites formed by syncope; and if we sometimes find it thus, it is always in consequence of the cæsura, as in Horace,

—— *ut iniquæ mentis Asellus,*

Cùm gravius dorso subiit onus.——

However, if beside the syncope of the U, there is also a syneresis of two *ii*, then in virtue of this contraction of two syllables into one, the T, like any other letter, may become long, pursuant to what we observed in the first rule. Thus in Virgil, *Æn.* lib. 9.

Dum trepidant, it hasta Tago per tempus utrumque.

For *it* is there in the preterite instead of *iit*. Likewise in Ovid, 1. *Trist. eleg.* 9.

Dardaniâmque petit autoris nomen habentem.

for *petiit*, and the like; though, generally speaking, they are with a cæsura, as in the last example.

RULE LVII.

Of the Last Syllable of the verse.

The last syllable of the verse is always common.

EXAMPLES.

The last syllable of every verse is common, that is, we may look upon it as short or long, just as we will, without being confined to any rule; as in this verse from Virgil:

Gens inimica mihi Tyrrhenum navigat æquor.

The last of the word *æquor* is short by nature, though it passeth as long.

And in this other verse out of Martial,

Nobis non licet esse tam disertis,

the

the last of *desertis* is long by nature, though it is here supposed to be short.

OBSERVATIONS ON DIVERS SYLLABLES

whose quantity is disputed.

THIS is all we had to mention in regard to the rules of quantity. The syllables not included in these rules, ought to be learnt by the use and authority of the poets, such as most of those in the middle of words, and all those which are called NATURE, of which we have given some hints in different parts of the annotations.

But as there are many words whose quantity is often disputed, and others where it is perverted by following the authority of corrupt passages, or of authors no way deserving of imitation; I shall therefore give here a list of such as I thought the most necessary to be observed.

List of words whose quantity is disputed.

ABSTEMIUS, the second long, though Rutilius would fain have it short.

Si forte in medio positorum abstemius herbis. Hor.

AFFATIM, the second short in a verse of Accius's, which is in the 2d Tusc.

Tum jecore opimo facta & satiata affatim.

Some have insisted on its being long because of this verse of Arator,

Suppetit affatim exemplorum copia, nosque.

But besides that we might scan it perhaps without making an elision of the M, as was frequently practised by the ancients, and thus make a dactyl of *affatim*, we must further observe that this poet (who flourished under Justinian at the same time with Priscian and Cassiodorus) is not so exact in his poetry, as to be of any authority with us.

ANATHEMA, when it signifies a person excommunicated, as in St. Paul, 1. Cor. xvi. 21. is generally written in Greek with an ε, and therefore hath the penultima short. But when it denotes a present or an offering hanged up in temples and churches, it is commonly written with an η, as in St. Luke, xxi. 5, and elsewhere; and therefore it hath the penultima long: though sometimes the orthography of it is altered; being still but one and the same word,

compounded of *ἀνθημι, πονο*, which takes either the η or the ε in both significations; and then the quantity will be also changed.

ANTEA. See p. 329.

ARCHYTAS hath the penultima long, as Vossius observes, and as appeareth by this verse out of Propertius,

Me creat Archytæ suboles Babylonis heros.

And by this other of Horace, lib. 1. Od. 28.

Te maris & terræ, numeròque carentis arena

Mensorem cohibent Archyta.

And therefore it is wrong in Aratus, S. Sidonius, and Fortunatus, to make it long.

AREOPAGUS, the penultima doubtful. Some derive it from *pagus*, the former long, as coming from *πηγή, fons*: and St. Austin explains it *vicum Martis*; wherein he is followed by Budeus with most of the Greek and Latin dictionaries. Others derive it from *πάγος, collis*, the penultima short; which is the opinion of Vossius, Ricciolius, and others, founded on this, that it appears by Euripides, Pausanias, Hesychius, Suidas, and the Etymologist, that this place was elevated, and appeared as it were on an eminence.

AZYMUS, the second commonly short in Prudentius, and in the hymn of the first Sunday after Easter.

Sinceritatis

Sinceritatis azyma. Yet by right it should be long, being a word compounded of a privative and ζύμη, *fermentum*, whereof the former is long, as appears by ζύμαμα in Nicander, derived from the same root, Μη μὲν δὴ ζύμαμα κακὸν χεῖρος, &c.

CANDACE, Καυδάκη, the penultima may be pronounced long in prose, by following the accent. But in verse it is short, the same as *Canace*, *Panace*, and the like; which is further confirmed by this verse of Juvenal.

Candacis Æthiopum dicunt arcana modisque.

CICURARE is to be found no where but in a very corrupt verse of Pacuvius's, quoted by Varro. Yet the two first syllables are supposed to be short, as well as *cicuris*.

CIS, a preposition, is reckoned short by Vossius, though there is no ancient authority for it. But the analogy seems to require it. The same may be said of *bis*, which is always short in Ovid, though Arator has made it long. This may be further confirmed by the authority of its derivatives. For though *citraque* is long in Horace, by virtue of the mute and liquid, yet *citro* is short in Sidonius, and *citimus* in Fulgentius, in his *Astronomicus*.

Qua citimus limes dispescit nubila puris.

For which reason Buchanan is censured for having made the first long in *citimus* and *citerior*.

CLEOPATRA has by nature the penultima common, because of the mute and liquid; for it comes from *πατήρ*. So that in prose we ought to place the accent on the antepenultima. But the first and second being always short, the third must needs be long in hexameter and pentameter verses.

CYTHÆREA hath the antepenultima short in Homer, writing it with an ε. ἔψια, as it is derived from ἔψας. But Hesiod writes it with an η, and therefore makes it long. Virgil constantly shortens it. But in Ovid we likewise find it long.

Parce metu Cytherea, manent immota tuorum. Æn. 1.

*Annuit atque dolis risit Cytherea re-
pertis.* Æn. 4.

*Mota Cythærea est leviter sua tempora
myrto.* Fast. 4.

CONOPEUM hath the penultima long in Juvenal; but it is short in Horace and Propertius, though it comes from the Greek *κωνωπίον*, be-

cause perhaps the Ionians said *κωνο-
πίον*.

Sol aspicit conopeum. Lib. Epod.

Fœdique Tarpeio conopea tendere saxo. Prop. lib. 3.

CONTRA. See p. 329.

CONTROVERSUS ought, I think, to have the second long, according to the analogy of compound words, by us observed, p. 304. And thus Ausonius has put it, though Sidonius makes it short.

CORBITA has the second long, though it is commonly pronounced short. This is sufficiently ascertained by the authority, not only of Plautus, but of Lucilius.

Tardiores quàm corbitæ sunt in tranquillo mari. Lucil.

CREBRE & CREBRO have both the former long, because they are derived from *creber*, which hath it long also. And thus Horace has put it.

Est mihi purgatam crebrò qui personet aurem.

CROCITO. The second, though commonly made short, is long nevertheless, according to Vossius, because he says it comes from *crocio*, just as *dormito* comes from *dormio*. Yet we find it short in Mapheus 13. Æn.

*Dehinc perturbatus, crocitant exquirat
& omnes.*

And in the fable of Philomela:

Et crocitat corvus; graculus at frigulat.

True it is that those authors are not exempt from mistakes; and we have taken notice of several.

Thus

CUCULUS is generally short in the penultima, and every body pronounces it thus, because of the verse of the Philomela:

*Et cuculi cuculant, fritinnit rauca ci-
cada.*

Yet all classic authors, says Vossius, do make it long.

—— *Magnâ compellans voce cucu-
lum.* Hor.

RiccioLius, in proof of its being short, quotes the following verse, as he says, from Martial:

*Quamvis per plures cuculus cantaverit
annos.*

But it is not to be found among his works.

ELECTRUM has ever the first long, according to Vossius, being written with an η, whether it be taken for amber, or for silver mixed with the third or fourth part gold; though Erythreus,

Erythreus, Ricciolius, and some others, pretend that the η being changed into ϵ , this syllable may be short: this they endeavour to prove by passages from Virgil, which Vossius shews to be all corrupted, as may be seen in his third book of Anal. c. 36.

ERADICO, notwithstanding what the great Latin Thesaurus says, hath the penultima long, as coming from *radix*, *icis*. Nor does it signify to object this verse of Plautus:

Eradicabam hominum aures quando acceperam,

because the comic poets are apt to put a spondee for an iambus in the second foot, as appears from this same verse of Terence,

Dii te eradicam, ita me miseram ter- ritas.

ERUNT, the termination of the preterite, like *tulerunt*, doubtful in the penultima. See rule 15, p. 313.

FORTUITUS hath the penultima common. It is long in Horace,

Nec fortuitum spernere cespitem.

And in this trochaic verse of Plautus:

Si eam senex anus pręgnantem fortuitu fecerit.

Which happens also to GRATUITUS. But it is not true, as Duza pretends, that the i is never short in those words; for we find the contrary by the following verse in Statius:

Largis gratuitum cadit rapinis.

FRUSTRA is marked with the last common by Smetius and others. But Vossius assures us it is ever long in antient authors, and he will have it that in this verse which is quoted from Juvenal, to prove it short,

Ærumnæ cumulus quod nudum & frustra rogantem,

we ought to read *frustra rogantem*, according as Mancinellus says he found it in antient copies. True it is that Ausonius as well as some others have shortened it; yet the safest way is to make it long.

FULICA is found with the first and second long in this verse in Gellius,

Hic fulica levis volitat super æquore classis:

yet every where else they are short;

In sicco ludunt fulicæ, notásque paludes. Virg.

GÆTULUS, the first and second long, because it comes from ΓΑΙΤΥΛΟΣ.

Destruat, aut captam ducat Gætulus Iarbas. Virg.

Argentum, vestes Gætulo murice tinctas. Hor.

Pensabam Pharium Gætulis messibus annum. Claud.

And therefore it is an error in an epigram attributed to Martial, to read it as Pierius does.

Traducta est Getulis, nec cepit arena nocentes. In spectacul. Centon.

and as it is printed in Plantin's edition by Junius: whereas the old MSS. have *Tradita Gætulis, &c.* And Ricciolius is guilty of the same mistake, when he is for making it short in this verse of Ovid, Hero. Ep. 7.

Quid dubitas vinclam Getulo me tradere Iarba?

whereas the best editions have *Gætulo tradere Iarba.*

GESTICULATOR is generally marked long in the second; as coming from *gestire*; but Vossius believes it is rather short, as coming from *gesticulus*. And this is also the opinion of Ricciolius, though there is no authority, one way or other.

GRATUITUS. See FORTUITUS.

HARPAGO, if we believe Calepin, who has been followed by all the compilers of dictionaries since his time, hath the penultima long: but they produce no authority for it. Whereas we meet with $\epsilon\iota$; $\alpha\rho\pi\alpha\gamma\alpha\varsigma$, the penultima short in Automedon's 2d book of Epigrams. And it is also the opinion of Vossius and Ricciolius, that it hath the penultima short: so that even in prose we ought ever to pronounce it with the accent on the penultima, *hár-pago*.

HORNOTINUS, which comes from *horno*, that is, *hoc anno*, hath the penultima short. See SEROTINUS, lower down.

IDOLOTHVTUM, $\epsilon\iota\delta\omega\lambda\theta\upsilon\tau\omicron\nu\mu$, is sometimes pronounced according to the Greek accent. But in regard to quantity the penultima is always long in verse, as it comes from $\epsilon\iota\omega$, *sacrificio*, whence also we have $\Sigma\upsilon\mu\alpha$, *sacrificium*, which would not have a circumflex on the former, unless it was long by nature.

IMBECILLUS, though it comes from *baculus*, hath the second long in Lucretius and in Horace.

Imbecillus, iners sim quid vis, adde popino.

And therefore it is wrong in Prudentius to make it short.

INVOLUCRUM hath the penultima long by nature, as well as *lacrum*, because they come from the supines *lavatum* and *involutum*. Hence it is an

an error in Prudentius to make it short in this Asclepiad verse:

Contentum involucris atque cubilibus.

But this is further confirmed by the following pentameter of Rutilius:

Investigato fonte, lavacra dedit.

And it would be wrong to use it otherwise, though we meet with some instances to the contrary in St. Prosper.

JUDAICUS hath the second short in Juvenal.

Judaicum ediscunt & servant, ac metuunt jus.

Claudian uses it in the same manner; whose authority is preferable to that of the ecclesiastic authors, who make it long.

LATRO, AS, hath the former long in Horace and Virgil.

Nescio quid certè est, & Hylax in limine latrat. Ecl.

True it is that not only ecclesiastic writers, but even Phædrus, have made it short.

Canem objurgabat, qui senex contrà latrans. lb. 5.

Though this does not deserve to be imitated, since it is contrary to the practice of those who wrote during the purity of the language.

LOTIUM, which is marked by dictionaries with the first short, ought to have it long, as well as *lotum* from whence they derive it.

Hoc te amplius bibisse prædicet loti. Catul.

MATRICIDA. See p. 308.

MELOS. The penultima short by nature.

Regina longum Calliope melos. Hor.

But they are mistaken who think it is never otherwise (which was the opinion of Politian), as we can prove from Persius.

Cantare credas Pegasus melos.

Which he undoubtedly designed in imitation of the Greeks, with whom the simple liquids have the power of lengthening a syllable, as well as the double consonants.

Θεός δ' ὑπὸ μέλος ἄεισε. Hom.

Which Ricciolius does not seem to have rightly understood, because he attributes it to some dialect, in which perhaps this word was written with an η instead of an ε

MITHRA hath the former long by nature.

Indignata sequi torquentem cornua Mithrain. Sta.

For which reason Vossius finds fault with Capella, whom he likewise cen-

sures in many other respects, for making it short.

MONUS. See SYCOMONUS, lower down.

MOYSES in Christian poets is frequently a trissyllable, the first short, and the second long, contrary to the analogy of the Greek *ωυ*.

— *Velut ipse Moyses.* Prud.

Quid? quod & Eliam, & clarum videre Moysen. Sedul.

NIHILUM. The second short, contrary to the opinion of Giffanius, and some other grammarians.

— *Gigni*

De nihilo nihil, in nihilum nil posse reverti. Pers.

Nor must it be said that this is done by a contraction or syneresis, because we can produce some other authorities that are irrefragable.

At marite, ita me juvent

Cæletes, nihilominus

Pulcher es. Catul.

NOVICIUS hath the antepenultima long.

Jam sedet in ripâ, tetrumque novicius horret. Juven.

Which is so much the more remarkable, as all adjectives in *icius*, derived from a noun, do shorten the penultima. Priscian even insists that this rule is without exception. But of those that come either from participles or verbs, some are long, as *advectitius*, *commendatitius*, *supposititius*.

Hermes supposititius sibi ipsi. Mart.

OBEDIO hath the second long, because it comes from *audio*. This appears further by the following iambic of Afranius,

Meo obsequar amori, obedio libens.

And Plautus,

Futura est dicto obediens, an non patri?

So that it is a mistake in the poet Victor, who lived late in the fifth century, to make it short in the following verse:

Jussit adesse Deos, proprioque obedire tyranno.

OMITTO for *obmitto* hath the first short.

Pleraque differat & præsens in tempus omittat. Hor.

PALAM hath always the former short in antient authors.

Luce palam centum est igni circumdare muros. Virg.

Though S. Prosper in his poem makes it long.

PARACLETUS. See p. 501.

PARRICIDA. See p. 308.

PATRIMUS & MATRIMUS have the penultima long, which Julius Scaliger, and before him Pölitianus, believed to be short. This is proved by the authority of Catullus, even as the passage is read by Joseph Scaliger himself.

*Quare habe tibi, quicquid hoc libelli est.
Quaecumque, quod ð patrima virgo,
Plus uno maneat perenne seculo.*

And analogy requires it thus, because whenever the termination IMUS is added quite entire in the derivation of a word, the *i* is short of course, as *legitimus* from *lex, legis*; *finitimus* from *finis*; *æditimus* from *ædes, ædis*; *solistimus* from *solum, soli*, &c. But when there is only MUS added for the derivation, then the *i* before MUS is long, *primus* from *præ* or *pris*, *bimus* from *bis*, *trimus* from *treis* or *tris*. In like manner *patri-mus* from *pater, patris*; *matrimus* from *mater, matris*.

POLYMITUS, when it signifies embroidered, or wove with threads of divers colours, hath the penultima short, because it comes from *μίτρος, filum*, which is so in Homer. But we are not to confound it with *πολύμητος, learned, one who knows a vast deal*, or *πολύμητος, a great inventor of fables*, which have the penultima long.

POSTEA. See p. 329.

PRÆSTOLOR is generally pronounced the second long. Thus Valla has made it, upon translating this verse of Herodotus:

*Terrenasque acies ne præstolare, sed
hosti.*

Yet Buchanan has made it short in his Psalms:

Vitæ beatæ præstolor.

Which Vossius approveth, so much the more as of *præsto* is formed *præstulus*, or according to the ancients, *præstolus*, (who is quite ready) from whence comes *præstolor*.

PROFUTURUS hath the second short, according to the nature of its simple.

*Præcipuè infelix pesti devota futuræ,
Virg.*

Wherefore Baptista Mantuanus is censured for making it long.

PSALTERIUM, the second long, because in Greek we say *ψαλτήριον* with an *η*. Thus we find it in the *Ciris* attributed to Virgil.

*Non arguta sonant tenui psalteria
chorâ.*

And therefore we must not mind the

authority of Aratus, who has made it otherwise.

PUGILLUS is reckoned by some to have the first long, which they prove by its derivative in Juven.

Nec pugillares desert in balnea raucus.
Yet in Ausonius, Prudentius, and Fortunatus, we find it short; which may be further confirmed by the authority of Horace, who shortens *pugil*.

*Ut lethargicus hic quum fit pugil, et
medicum urget.*

PULEX hath ever the former long, as appears by Martial:

Pulice, vel si quid pulice sordidius.

And by Columella.

*Parvulus aut pulex irrepens dente
lacetset.*

Yet a great many modern writers make it short; an error into which they have been led by the poem, intitled *Pulex*, and falsely attributed to Ovid, where we read,

*Parve pulex, & amara lues inimica
puellis.*

But this poem is no more his than the *Philomela*, in which we find a great number of mistakes.

PUTA. See p. 328.

RESINA hath the penultima long; though some insist on its being common, because of a verse in Martial, l. 3. c. 25, which others think to be a mistake.

RHEA, the former common, because the Greeks write not only *ῥῆα* but *ῥῆη*, (both are to be found in Callimachus.) Hence Ovid has made it short,

*Sæpe Rhea quæta est toties sæcunda,
nec unquam.*

And Virgil long,

*Collis Aventini silvâ quem Rhea sacer-
ceidos.*

RUDIMENTUM hath the second long, because it comes from the supine *eruditum*. And so Virgil has made it,

—Bellique propinqui

Dura rudimenta—

And Valerius Flaccus,

*Dura rudimenta Herculeo sub nomine
pendent.*

And Statius,

*Cruda rudimenta & teneros formave-
rit annos.*

SALUBER, the second long by nature, as coming from *salus, utis*. Hence it is wrong in Buchanau to make it short:

*Nomen, qui salubri temperie modum.
Psal. 99.*

For we find that Ovid did not use it thus:

Ut faveas captis, Phæbe saluber ades.

SCRUPULUM hath the first long, as coming from *scrupus* :

Quinque parant marathri scrupula, myrrha decem. Ovid.

Wherefore in this verse of Fannius in his book of weights and measures, we should read *scriptum* ; or rather *scriptulum*, and not *scrupulum*.

Gramma *vocant*, scriptum nostri *dixere priores*.

Since as from *γράφειν* cometh *γράμμα*, so from *scribo*, *scriptum*, cometh *scriptulum*, and by syncope *scriptum*, even according to Charisius.

SEMPITERNUS, the second long, as Scaliger proveth against Prudentius and modern authors, because it comes from *semper* and *aternus*.

SPADO, the former always short, as we see in Juvenal.

Cum tener uxorem ducat spado, Nævia. *Thuscum*

Figat aprum—— Sat. 1.

Ut spado vincebat Capitolia nostra Potides. Sat. 14.

In Martial,

Thelim viderat in togâ spadonem.

A Phaleucian verse.

Again,

Nec spado, nec mæchus erit te consule quisquam;

At pius, ô mores, & Spado mæchus erat.

So that we must not mind Arator, who, among several other mistakes, hath committed this of making it long.

Australem celerare viam quâ spado jugalis

Æthiopum pergebat equis. Lib. 1. Astr.

Which may so much the more impose upon persons not well versed in poetry, as the above verse of Arator is quoted in Smetius with the name of Virgil, through a mistake which has crept into all the editions that ever I saw : though Virgil never so much as once made use of the word *spado*.

SPHÆRA. It is also a mistake in Prudentius to make the former short in this word.

Cujus ad arbitrium sphaera mobilis atque rotunda.

For it comes from *σφαῖρα*. And this may be owing to the corruption which we observed in the treatise of letters, when ceasing to pronounce the diphthongs, they began to put a simple E for Æ and Œ.

SYCOMORUS is reckoned to have the penultima common ; for being derived from *σῦκον* (*ficus*) and *μόρον* (*morum*)

as *μόρον* in Greek is wrote with an omicron, it may be short. But this same penultima may be long, because *morus* in Latin hath the former long, though Calepin makes it short.

Ardua morus erat niveis uberrima pomis. Ovid.

Mutua quin etiam moris commercia ficus. Pallad.

Where to we may add that this word is differently wrote, some editions having *συκομορέα*, and others *συκομορέαια*.

TEMETUM hath the penultima long.

Pullos, ova, cadum temeti : nempe modo isto. Hor.

Though Muretus hath made it short.

THYMIAMA, the penultima long by nature, because it comes from *θυμιασαι*.

TONCULAR, the penultima short, as Despauter and the great Latin The-saurus observe ; which is further confirmed by Vossius and Ricciolius ; because it comes from *torqueo*, in the same manner as *specular* or *speculum* from *specular*, though we find it long in Fortunatus through necessity.

TRIGINTA, and the like. See p. 330.

TRITURO, the penultima long, because it comes from *tritura* or *triturus*, of the same nature as *pictura* or *picturus*, whence also cometh *picturo*. Some nevertheless derive it from *tritero*, as much as to say *tertero*, and pretend therefore that we may make it short.

VIETUS hath the second long.

Nec supra caput ejusdem cecidisse vietam Vestem——Lucret.

Likewise in Prudentius, *Et turbida ab ore vietio Nubila discussit.*

Nor must we suffer ourselves to be led into an error by this verse of Horace :

Qui sudor vietis & quum malus undique membris.

Because *vietis* is there a dissyllable by syneresis.

VIRULENTUS, the second short, like all nouns of this same termination, as *fraudentus*, *luculentus*, *pulverulentus*.

Ne dictat mihi luculentus Attis. Mart.

a Phaleucian verse.

And therefore Baptista Mantuanus is mistaken in saying,

Quem virulenta Megara.

ULTRA. See p. 330.

UNIVERSI, the second short. But in UNICUIQUE it is long. The reason is

is because in the latter, *uni* is declined, coming from the nominative *unusquisque*, and therefore retains the quantity it would have uncompounded: whereas in the former it is not declined, as it comes from *universus*, the nature of which is communicated to the other cases. And this analogy ought to take place on all the like occasions, as hath been observed, rule 7, p. 307.

VOMICA, the first long in Serenus, who lived about the middle of the third century.

Vomica qualis erit?——

But it is short in Juvenal, who flourished towards the close of the first,

Et phthisis & vomicæ putres & dimidium crus.

UTRIUS. Vossius in the 2d book *de arte Gram.* chap. 13. and in his smaller Grammar, p. 285. says that it is never otherwise than long in the second; yet it is more than once short in Horace,

Docte sermones utriusque linguæ, lib. 3. Od. 8.

Fastidiret olus qui me notat. Utrius horum

Verba probes——Lib. 1. ep. 17. ad Scæv.

And therefore it may be said that *i* in this noun is common, the same as in *unius*, *ullius*, and others of the like termination, of which we have taken notice in the third rule.

SECTION II.

OF ACCENTS,

And the proper Manner of Pronouncing Latin.

CHAPTER I.

I. *Of the nature of Accents, and how many sorts there are.*

ACCENTS are nothing else but certain small marks that were invented in order to shew the tone and several inflections of the voice in pronouncing.

The antients did not mark those tones, because as they were in some measure natural to them in their own language, use alone was sufficient to acquire them; but they were invented in after-times, either to fix the pronunciation, or to render it more easy to strangers. This is true not only in regard to Greek and Latin, but also to the Hebrew tongue, which had no points in St. Jerome's time.

Now the inflexions of the voice can be only of three sorts; either that which rises, and the musicians call *ἄρσις*, *elevation*; or that which sinks, and they call *θίσις*, *position* or *depression*; or that which, partaking of both, rises and sinks on one and the same syllable. And in this respect the nature of the voice is admirable, says Cicero in his book *de Oratore*, since of these three inflections it forms all the softness and harmony of speech.

On this account therefore three sorts of accents have been invented, whereof two are simple, namely the acute and the grave; and the other compound, namely the circumflex.

The acute raiseth the syllable somewhat, and is marked by a small line rising from left to right (').

The grave depresseth the syllable, and is marked on the contrary by a small line descending from left to right, thus (`).

The circumflex is composed of the other two, and therefore is marked thus (^).

As accents were invented for no other purpose than to mark the tone of the voice, they are therefore no sign of the quantity of syllables, whether long or short; which is evidently proved, because a word may have several long syllables, and yet it shall have but one accent; as on the contrary it may be composed entirely of short ones, and yet shall have its accent, as *Asia*, *dominus*, &c.

II. Rules of Accents and of Latin Words.

The rules of accents may be comprised in three or four words; especially if we content ourselves with the most general remarks, and with what the grammarians have left us upon this subject.

For MONOSYLLABLES.

If they are long by nature, they take a circumflex, as *flòs*; *òs*, *oris*; *á*, *é*.

2. If they be short, or only long by position, they take an acute, as *spés*; *òs*, *ossis*; *fáx*, &c.

For DISSYLLABLES and POLYSYLLABLES.

1. In words of two or more syllables, if the last be short, and the penultima long by nature, this penultima is marked with a circumflex, as *flòris*, *Ròma*, *Románus*, &c.

2. Except the above case, dissyllables have always an acute on the penultima, as *hómo*, *péjus*, *párens*, &c.

Polysyllables have the same, if the penultima be long, as *paréntes*, *Aráxis*, *Románo*, &c. otherwise they throw their accent back on the antepenultima, as *máximus*, *últimus*, *dóminus*, &c.

III. Reasons for the above Rules.

Here it is obvious that the rules of accents are founded on the length or shortness of syllables: which has obliged us to defer mentioning them till we had treated of Quantity.

Now the reasons of these rules are very clear and easy to comprehend. For accent being no more than an elevation which gives a grace to the pronunciation, and sustains the discourse, it could not be placed further than the antepenultima either in
Greek

Greek or Latin, because if three or four syllables were to come after the accent (as if we should say *pérficere, pérficéremus*) they would be heaped, as it were, one upon another, and consequently would form no sort of cadence in the ear, which, according to Cicero, can hardly judge of the accent but by the three last syllables, as it can hardly judge of the harmony of a period but by the three last words. Therefore the farthest the accent can be placed is on the antepenultima, as in *dóminus, hómines, amáverant, &c.*

But since the Romans in regulating the accents have had a particular regard to the penultima, as the Greeks to the ultima, if the word in Latin hath the penultima long, this long syllable being equivalent to two short ones, receives the accent, *Róma, Románuſ*, producing nearly the same cadence in the ear by reason of their length, as *máximus*.

And as this length may be twofold, one by nature, and the other only by position; and this length by nature was formerly marked by doubling the vowel, as we have already observed in the treatise of Letters, book 9. p. 249. so this long penultima may receive two sorts of accents, either the circumflex, that is the accent composed of an acute and a grave, *Románuſ* for *Romáñnuſ*; or only the acute, that is, which signifieth only the elevation of the syllable as, *Aráxis, párens*.

But if after a penultima long by nature, the last should also be long, as this circumflex accent and the length of the last syllable might render the speech too drawling, they are satisfied then with acuting the penultima, *Románo*, and not *Románo, Rómæ*, and not *Rómæ*, to prevent too slow an utterance.

After this it is easy to form a judgment of the rest. For in regard to the dissyllables, if they are not capable of a circumflex, they must needs have an acute on the penultima, be it what it will, since they cannot throw the accent farther back: and as to monosyllables, the reason why those which are long by nature have a circumflex, is the same as that above mentioned, namely, that this long vowel is equivalent to two: *flés* instead of *flóds*. And the reason why those that are short, or only long by position, have but an acute, is because they can have no other.

IV. *Some Exceptions to these Rules of Accents.*

Lipsius, and after him Vossius, are of opinion that the rules of accents, which grammarians have left us, are very defective, and that the antient manner of pronouncing was not confined to those laws of grammar. Yet these rules being so natural, and so well founded in analogy and in the surprising relation they bear to each other, pursuant to what hath been just now observed, it is not at all probable that the antients departed from them so widely as those critics imagine; and if we meet with some instances to the contrary, they ought to be looked upon rather as exceptions than a total subversion of the general rule, since even these exceptions may be reduced to a small number, and it is easy to shew that they are not without foundation.

The first exception is, that compound verbs used sometimes to

retain the same accent as their simple, as *calefácio*, *calefácis*, *calefácit*, where the accent is on the penultima in the two last words, though it be short, says Priscian, lib. 8. And according to him the same may be said of *calefío*, *calefís*, *calefít*, where the accent continues on the last syllable of the second and third persons, as it would be in the simple, which is a very natural analogy.

The second exception is, that on the contrary compound nouns used sometimes to draw their accent back to the antepenultima, whether the penultima was long or not; as we find in the same Priscian that they used to say *orbísterræ*, *viríllustris*, *præfectúsfabrum*, *juriscónsultus*, *intereáloci*.

The third exception is, that indeclinable particles also used to draw back their accent sometimes in composition, as *síquando*, which, according to Donatus, had the accent sometimes on the antepenultima; and the same ought to be said of *néquando*, *alíquando*; as also of *éxinde*, which, according to Servius, has the accent on the antepenultima; and this should serve as a rule for *déinde*, *péinde*, *próinde*, *súinde*: likewise *exádvorsum* in Gellius, and *áffatim*, to which may be added *enímvero*, *dúntaxat*, and perhaps some others, which may be seen in Priscian or in Lipsius and Vossius, who give a full list of them. Now these two exceptions of drawing back the accent in composition, are only in imitation of the Greeks, who frequently do the same in regard to their compounds. But we must take particular care, says Vossius, that though the accent may be on the antepenultima in *déinde*, *péinde*, and others, we are not to conclude that it may therefore be on the antepenultima in *déinceps*, and such like, where the last is long, for no word can be accented on the antepenultima, either in Greek or Latin, when the two last syllables are long; especially as each of these long syllables having *two times*, this would throw the accent back too far.

The fourth exception is of the vocatives of nouns in IUS, which are accented on the penultima, though short, as *Virgíli*, *Mercúri*, *Æmíli*, *Valéri*, &c. the reason of which is because heretofore, according to the general analogy they had their vocative in E. *Virgílie*, like *dómine*. But as this final E was too weak, and scarce perceptible, by degrees it came to be dropped, and the original accent, which was on the antepenultima, continuing still in its place, came to be on the penultima.

The fifth exception may be in regard to Enclitics, which always used to draw the accent to the next syllable, be it what it would, as we shall see in the next chapter.

To these we may add some extraordinary and particular words, as *muliéris*, which, according to Priscian, hath the accent on the short penultima, and perhaps some others, though in too small a number to pretend that this should invalidate the general rules.

CHAPTER II.

Particular Observations on the Practice of the Antients.

I. *In what place the Accents ought to be particularly marked in books.*

THE rules of accents ought to be carefully observed, not only in speaking, but likewise in writing, when we undertake to mark them, as is generally practised in the liturgy of the Church of Rome. Only we may observe, that instead of a circumflex, they have been satisfied with an acute, because the circumflex being only a compound of the acute and the grave, what predominates therein, says Quintilian, is particularly the acute, which, as he himself observes after Cicero, ought to be naturally on every word we pronounce.

It is for this very reason that in those books they no longer put any accent on monosyllables, nor even on dissyllables, because having lost this distinction of acute and circumflex, it is sufficient for us in general to know that in dissyllables the former is always raised.

II. *In what manner we ought to mark the Accent on Words compounded of an Enclitic.*

The accent ought also to be marked on words compounded of an enclitic, that is, one of these final particles, *que, ne, ve*; and should be always put on the penultima of these words, whatever it be, as Despauter after Servius and Capella informs us; thus *armâque, terrâque, pluîne, altêve*, &c. because it is the nature of these enclitics ever to draw the accent towards it. So that it signifies nothing to say with Melissa and Ricciolius, that if this was the case, we could not distinguish the ablative from the nominative of nouns in A. For considering things originally, it is very certain, as above hath been mentioned, that the antients distinguished extremely well betwixt accent and quantity; and therefore that they raised the last in the nominative without lengthening it, *terrâque*, whereas in the ablative they gave it an elevation, and at the same time they made it appear long, as if it were, *terrâàque*; whence it follows that they must have also distinguished it by the acute in the nominative, *terrâque*, and by the circumflex in the ablative *terrâque*; and Vossius thinks that some distinction ought to be observed in pronouncing them.

III. *That neither que nor ne are always Enclitics.*

But here we are to observe two things, which seem to have escaped the attention of Despauter. The first, that there are certain words ending in *que*, where the *que* is not an enclitic, because they are simple, and not compound words; as *ûtique, dénique, ûndique*, &c. which are therefore accented on the antepenultima.

The second, that *ne* is never an enclitic but when it expresseth doubt, and not when it barely serves to interrogate; and therefore if the syllable before *ne* is short or common, we ought to put the accent on the antepenultima, in interrogations, as *tîbine? hæccine? siccine? âstrane? égone? Plâtone?* &c. whereas in the other sense the particle *ne* draws the accent to the penultima. *Cicerône, Platône.*

IV. *That the Accent ought to be marked, whenever there is a necessity for distinguishing one word from another.*

We ought also to mark the accent in writing, according to Terent. Scaurus, whenever it is necessary for preventing ambiguity. For example, we should mark *légit* in the present with an acute, and *légit* in the preterite with a circumflex. We should mark *óccido*, the accent on the antepenultima, taking it from *cádo*; and *occído* with an acute on the penultima, taking it from *cædo*.

V. *Whether we ought to accent the last Syllable, on account of this distinction.*

But if any body should ask whether this rule of distinction ought to be observed for the last syllable; Donatus, Sergius, Priscian, Longus, and most of the antients will have that it ought, and especially in regard to indeclinable words, which they say should be marked with an acute on the last, as *circúm littora*, to distinguish it from the accusative of *circus*. Quintilian, more antient than any of these, observes that even in his time some grammarians were of this opinion, which was practised by several learned men, and that for his part he durst not condemn it.

Victorinus likewise observes the same thing, and says that *ponè* an adverb, for example, is acuted on the last, to prevent its being confounded with the imperative of *póno*. So that one might say the same of a great many other words, which, through an erroneous custom, are marked with a grave accent, as *malè*, *benè*, though we are told at the same time that in pronouncing it ought to have the power of an acute. Which is doubtless owing to a mistake of the Greeks, who frequently commit the same error in regard to those two accents, as if it were quite so consistent to mark the one, when you expressly mean the other.

But the reason why we ought not to put the grave on those final syllables, is evident. Because as the grave denotes only the fall of the voice, there can be no fall where there has not been a rise, as Lipsius and Vossius have judiciously observed. For if the last, for instance, falls in *ponè*, an adverb, the first must therefore be comparatively raised, and then this word will no longer be distinguished from *póne*, the imperative of *pono*, which nevertheless is contrary to their intention. Hence Sergius, who lived before Priscian, takes notice that in his time the grave accent was no longer used; *sciendum*, says he, *quòd in usu non est hodierno accentus gravis*. Whence it follows either that we ought not to accent the last syllable, or if it must have an accent, then we ought to choose another, and rather make use of an acute, according to the opinion of some grammarians.

A second mistake some are apt to commit in regard to the last syllable, is when in order to shew that it is long, and to distinguish it from a short one, they put a circumflex, as *musá* in the ablative, to distinguish it from the nominative *músa*. For the accents were not intended to mark the quantity, but the inflection of the voice;

and as for the quantity, when the custom of doubling the vowels, in order to mark the long syllables, as *musaa*, was altered; they made use of small couchant lines which they called *apices*, thus *musā*, as we have shewn in the treatise of Letters, book 9. p. 249. But since we have lost the use of those little marks, we put up with these accents, which ought rather to be considered as signs of quantity, than of the tone of voice; the circumflex, according to Quintilian, being never put at the end of a word in Latin; though the Greeks do sometimes circumflex the last when it happens to be long.

VI. *In what manner we ought to place the Accent in Verse.*

If the word of itself be doubtful, we should place the accent on the penultima, when it is looked upon as long in verse, or on the antepenultima, when it is looked upon as short. Thus we should say,

Pecudes pictæque volúcris, Virg.

the accent on the penultima, as Quintilian observeth, because the poet makes it long; though in prose we always say, *vólucres*, the accent on the antepenultima.

Hence it may happen that the same word shall have two different accents in the same verse, as in Ovid.

Et primò similis volúcri, mox vera volúcris.

CHAPTER III.

I. *Of the Accents of Words which the Latins have borrowed of other Languages, and particularly those of Greek Words.*

IN regard to Greek words, if they remain Greek, either altogether or in part, so as to retain at least some syllable of that language, they are generally pronounced according to the Greek accent. Thus we put an acute on the antepenultima in *éléison*, and *lithóstrotos*, notwithstanding that the penultima is long.

On the contrary we put it on the penultima, though it be short in *paralipoménon*, and the like.

We put the circumflex on the genitive plural in *ων*, *periarchων*, and on the adverbs in *ως*, *ironicως*, and such like, where the *omega* is left standing.

But words entirely latinised, ought generally to be pronounced according to the rules of Latin. And this is the opinion of Quintilian, Capella, and other antient authors; though it is not an error to pronounce them also according to the Greek accent.

Therefore we say with the accent on the antepenultima, *Aristóteles*, *Antipas*, *Bárnabas*, *Bóreas*, *Blasphémia*, *Córidon*, *Démeas*, *Ecclésia*, *Tráseas*, &c. because the penultima is short. And on the contrary we say with the accent on the penultima, *Alexandría*, *Cythéron*, *erémus*, *meteóra*, *orthodóxus*, *Paraclétus*, *pleurésis*, and the like, because it is long.

Greek

Greek words that have the penultima common not by figure or licence, but by the use of the best poets, or by reason of some particular dialect, are always better pronounced in prose according to the common or Attic dialect, or according to the use of the best poets, than otherwise. Therefore it is preferable to put the accent on the penultima, in *Choréa*, *Conopéum*, *ῥητάεα*, *Oriónis*, and such like, because the best poets make it long.

But if these words have the penultima sometimes long and sometimes short in those same poets, we may pronounce as we please in prose, as *Busiris*, *Eryphyle*. But in verse we must follow the measure and cadence of the feet, pursuant to what has been already observed.

These are, I think, the most general rules that can be given upon this subject. Nevertheless we are oftentimes obliged to comply with custom, and to accommodate ourselves to the manner of pronouncing in use among the learned, according to the country one lives in. Thus we pronounce *Aristóbulus*, *Basílius*, *idóolum*, with the accent on the antepenultima, notwithstanding that the penultima is long; only because it is the custom.

And on the contrary we pronounce *Andréas*, *idéa*, *María*, &c. the accent on the penultima though short, because it is the custom even among the most learned.

The Italians also pronounce with the accent on the penultima, *Autonomasía*, *harmonía*, *philosophía*, *theología*, and the like, pursuant to the Greek accent, because it is the practice of their country, as Ricciolius observeth. Besides Alvarez and Gretser are of opinion that we ought always to pronounce it thus, though the custom not only of Germany and Spain, but likewise of all France, is against it: and Nebrissensis approves of the latter pronunciation, where he says that it is better to accent those words on the antepenultima. Which shews that when once the antient rules have been broke through, there is very little certainty, even in practice, which is different in different countries.

II. Of the Accents of Hebrew Words.

Hebrew words that borrow a Latin termination and declension, follow the Latin rules in regard to accent: and therefore we put it on the penultima in *Adámus*, *Joséphus*, *Jacóbus*, &c. because it is long.

But if these words continue to have the Hebrew termination, and are indeclinable, they may be pronounced either according to the rules of Latin words, or according to the Greek accent, if they have passed through the Greek language before they were received by the Latins, or in short according to the Hebrew accent.

But should these three circumstances concur, then one would think there is no reason for pronouncing otherwise than according to the received use and custom of the public, to which we are often obliged to conform.

And therefore, pursuant to this rule, we should say with the accent on the penultima, *Aggéus*, *Bethsúra*, *Cethúra*, *Debóra*, *Eleázar*, *Eliséus*, *Rebécca*, *Salóme*, *Sephóra*, *Susánna*; because the penultima

ultima of these is not only long by nature, but it is likewise accented both in Greek and Hebrew.

If these words are entirely Hebrew, it is better to pronounce them according to the Hebrew accent; and therefore we should raise the last in *elóí, ephatá, sabaóth*, and such like.

In respect to which we are however to take notice, that as most of these words are received in the liturgy of the Church of Rome, there is a necessity for pronouncing them according to established custom, so much the more as they are in every body's mouth all over the world. Hence it is that, contrary to the last rule, we generally put the accent on the antepenultima in *Elísabeth, Gólgótha, Melchísedech, Móyses, Sámuel, Sólomon, Samária, Sílóë*, and some others.

Hereby it appears to be a mistake, which great numbers have fallen into, to think with a certain person called Alexander the Dogmatist, that not only Hebrew words, but all that are barbarous and exotic, ought to be pronounced with the accent on the last. Which has been learnedly refuted by Nebrissensis, and after him by Despauter, though this has been the custom of several Churches, in regard to some tones of the Psalms, because of the Hebrew accent therein predominant.

CHAPTER IV.

Further Observations on the Pronunciation of the Antients.

I. *That they distinguished between Accent and Quantity, and made several differences even in Quantity.*

WHAT we have been hitherto saying relates to the rules and practice of accents, to which we ought now to conform. But the pronunciation of the antients was even in this respect greatly different from ours; for they not only observed the difference between quantity and accent, according to what hath been said in the treatise of Letters, book 9; but likewise in quantity they had several sorts of long and short syllables, which at present we do not distinguish. Even the common people were so exact, and so well accustomed to this pronunciation, that Cicero in his book de Oratore, observes, *that a comedian could not lengthen or shorten a syllable a little more than he ought, but the people would be offended with this mis-pronouncing, without any other rule than the discernment of the ear, which was accustomed to judge of long and short syllables, as well as of the rising and sinking of the voice.*

Now as the long syllables had two times, and the short ones only one; on the contrary, the common or doubtful were properly those that had only a time and a half: which was the case of the weak position, where the vowel was followed by a syllable beginning with a mute and a liquid, as in *pātris*. For the liquid being the last, glided away too nimbly, and was too weak in comparison

riſon to the mute with which it was joined; and therefore it was owing to this inequality that the foregoing vowel was not ſo firmly ſuſtained as if there had been two mutes, as in *jacto*; or two liquids, as in *ille*; or if the mute had been in the laſt ſyllable, as *martyr*: or, in ſhort, as if the mute had been at the end of a ſyllable, and the liquid at the beginning of the next, as in *abludit*, *ablatus*. In all which caſes the ſyllable would have been long by a firm poſition, and would have had *two times*: whereas in the other, having only one time and a half, for the reaſons above mentioned, this half meaſure was ſometimes altogether neglected, and then the ſyllable was reckoned ſhort; and at other times it was ſomewhat ſuſtained and lengthened to an entire meaſure; and then the ſyllable was looked upon as long in verſe. And hence it appears for what reaſon when the ſyllable was long by nature, as in *mātris*, the mute and liquid did not render it common, becauſe as it came from *māter*, whereof the former is long of itſelf, it had its *two times* already.

But even when a ſyllable is long by a firm and entire poſition, ſtill we are to obſerve that there is a great difference between being thus long by poſition, and long by nature.

The ſyllable long by nature was ſomewhat firmer and fuller, being a reduplication of the ſame vowel, purſuant to what hath been obſerved in the treatiſe of Letters, as *maalus*, an apple-tree, *populus*, a poplar tree, *seedes*, &c. Whereas the ſyllable long by poſition only, had no other length than its being ſuſtained by the two following conſonants; juſt as in Greek there is a great difference between an *eta* and an *epsilon* long by poſition.

But as there was a difference in the pronunciation between a ſyllable long by nature and a ſyllable barely long by poſition, ſo there was a difference alſo betwixt a ſyllable ſhort by nature and a ſyllable ſhort by poſition only, that is from its being placed before another vowel. For the latter always preſerved ſomewhat of its natural quantity, and doubtleſs had more time in verſe than the ſyllable ſhort by nature. Thus it is that in Greek the long vowels, or even the diphthongs were reckoned ſhort, whenever the following word began with another vowel or a diphthong, without there being any neceſſity for cutting them off by ſynalæpha. Thus it is likewiſe that in Latin *præ* is ſhort in compoſition before a vowel, as *præiret*, *præeſſe*, &c. And thus it is that the Latins have often uſed thoſe ſyllables, as

Et longum formoſe valē, vālē inquit *Iola*. Virg. Ecl. 3.

Inſulæ Ionio in magno quas dira Cælæno. Æn. 3.

Victor apud rapidum Simoënta ſub Iliō alto. Æn. 5.

Te Corydon ū Alexi ————— Ecl. 2.

And an evident proof that theſe ſyllables ſtill preſerved at that time ſomething of their nature, is their being ſometimes long on thoſe occaſions:

————— *Cum vacuus Domino præiret Arion*. Stat.

ō ego quantum egi! quàm vaſta potentia noſtra eſt! Ovid.

II. *Difficult*

II. Difficult Passages of the Antients, which may be solved by those Principles.

This affords us some light towards clearing up several passages of the antients, which appear unintelligible, unless they be referred to the above principles. As when Festus says, *INLEX productâ sequenti syllabâ significat, qui legi non paret : Corruptâ sequenti inductorem ab illiciendo.* For it is beyond all doubt that the last in *inlex* or *illex* is always long in quantity, since the *e* precedes the *x* which is a double letter; but one was pronounced with η , as if it were Ἰλληξ; and in the other with an ϵ , as if it were Ἰλλεξ. One like the long *e* in the French words *fête, bête, tête*; and the other like the short *e* in *Prophète, uëtte, navëtte, &c.* Hence the one made *illegis* in the genitive, preserving its *e* long as coming from *lex*; and the other *illicis*, changing its *e* into *i* short, which it resumes from the verb *illicio* whence it is derived.

Thus when Victorinus says that *IN* and *CON* are sometimes short in composition, as *inconstans, imprudens*; and that they are long in words where they are followed by an *S* or an *F*, as *instare, infidus*; this means that in the latter the *i* was long in quantity, and short in the former, though it was always long by position; so that this *I*, thus long in quantity, partook of the nature of *EI*, *infidus*, nearly as if it were *einfidus*, &c. And this helps to illustrate a difficult passage of Cicero de Oratore, whence the above author seems to have extracted this rule; *Inclitus*, says he, *dicimus primâ brevi litterâ, insanus productâ: inhumanus brevi; infelix longâ. Et ne multis: in quibus verbis eâ primæ sunt litteræ quæ in SAPIENTE & FELICE, productè dicuntur, in cæteris breviter. Itemque composuit, concrepuit, consuevit, confecit, &c.* Where by *sapiens* and *felix* he marks the words beginning with an *S* or an *F*, as Gellius, lib. 2. cap. 17. explains him; and where by the word *long*, he does not mean to speak of the accent, but of quantity, it being manifest that the accent of *infelix* ought to be upon the second, and not upon the first; which is still more clear in *inhumanus*, where it is altogether impossible that the accent should be upon the first.

Thus likewise are we to understand Aulus Gellius, when he says that *ob* and *sub* have not the power of lengthening syllables, no more than *con*, except when it is followed by the same letters, as in *con-Stituit* and *con-Fecit*: or (as he continues) when the *n* is entirely dropped, as in *côopertus*: so that they pronounced *côopertus*, *côdnexus*, and *côdôgo*, as he repeats it himself, lib. 11. c. 17: when he says in the same book that this rule of the following of *S* and *F* was not observed in respect to *pro*, which was short in *proficisci, profundere, &c.* and long in *proferre, profligare, &c.* that is, they pronounced *prôdferre, prôdfligare*: when he says, lib. 11. c. 3. that they pronounced one way *pro rostris*; another way *pro tribunali*, another *pro concione*, another *pro potestate intercedere*: when he says that in *objicis* and *objicibus* the *o* was short by nature, and that it could not be lengthened but by writing those words with two *ji*, the same as in *objicio*: when he says that in *composuit, conjecit, concrepuit,*

crepuit, *o* was likewise short, that is, that it had only the sound of an *omicron*: when he says that in *ago* the first was short; whereas in *actito* and *actitavi* it was long: and when he says that in *quiescit* the second was short, *perpetuâ lingue Latinæ consuetudine*, though it comes from *quies* where *e* is long.

Thus it is that Donatus and Servius distinguish between the persons of *sum* and *edo*, as *es, est; esset, essemus*; in this that the first *e* is short when it comes from *sum*, and long when it comes from *edo*.

In fine, thus it is that Julius Scaliger proves against Erasmus, who found fault with some feet and numbers in Cicero, that *sunt* is short, because it comes from *sumus*. And the whole we have been saying is very necessary to observe, in order to comprehend what Cicero, Quintilian, and others, have wrote concerning the numbers and feet of a period: and to shew that when the nouns, and even the prepositions, had different significations they were frequently known by the pronunciation.

III. *Whether from the difference they made in the Pronunciation of Short and Long Vowels, we may conclude that U was sounded like the French Diphthong OU in Long Syllables only.*

From what we have been now observing in regard to the different pronunciation of the long and short vowels, Lipsius and Vossius were induced to believe that the pronunciation of the Latin *U*, which sounded full, like the French diphthong *OU*, regarded only the long *U*; and that the short was sounded in the same manner as the Greek *upsilon*, that is like a French *U*. But this opinion we have sufficiently refuted in the same treatise, c. 4. n. 2. and from what we have been mentioning it plainly appears, that when two different pronunciations are observed in a vowel, one longer or fuller, the other shorter or closer, as in *ûgo* and *âctito*, in ἄλληξ and ἄλλεξ, this does not mean that we are to take a sound of so different a nature as *lustrum* and *loustrum*, *lumen* and *lounen*.

Therefore when Festus says that *lustrum*, with the former short, signified *ditches full of mud*; and with the former long, implied the space of five years; he meant it only in regard to quantity, and not to a pronunciation entirely different: and all that we are to understand by it is, that one was longer than the other by nature, as would be the case of *lûstrum* and *lûûstrum* or *lûstrum*, though they are both long by position.

And this helps to explain a passage of Varro, which Lipsius and Vossius have misunderstood. When he says that *luit* hath the former short in the present, and long in the preterite. But he means nothing more than that in the present tense *U* was short by nature, and in the preterite it was long, so that they pronounced *lûûit*, according to the common rule of preterites of two syllables, which generally have the former long: this did not hinder however, the first of *luit*, even in the preterite, from being short by position;

as the diphthong *æ*, though long of itself, is short by position in *præit* according to what we have already observed. And therefore, all things considered, notwithstanding that this passage of Varro is the strongest argument that Lipsius and Vossius make use of, yet it does not prove that the Romans formerly pronounced their U in the same manner as the French diphthong *ou*, or as it is pronounced by the modern Italians.

But an invincible argument, in my opinion, (to mention it here only by the way) that U short and U long had but one and the same sound, is that the word *cuculus*, which hath the former short and the second long, as we have shewn, p. 348. was certainly pronounced in the same manner as the French would pronounce *coucoulous*, since in French we still say *un coucou*, and in both languages these words were formed by an Onomatopoeia, or imitation of the sound, in order to express the note of this bird.

SECTION III.

OF LATIN POETRY,

And the different Species of Metre; as also of the Feet, the Figures, and Beauties to be observed in versifying; and of the Manner of intermixing them in divers Sorts of Composition.

Divided in the clearest Order and Method.

AFTER having laid down the rules to know the measure of syllables, whether long, short, or common, in the treatise of Quantity; and the manner of pronouncing them properly in prose, in the discourse upon accents; we must now treat of Latin poetry, and the different species of verse, though this subject is less relative to grammar than the precedent.

Verses are composed of feet, and feet of syllables.

CHAPTER I.

Of Feet.

I. *Of the Nature of Feet in Verse.*

FEET are nothing more than a certain measure and number of syllables, according to which the verse seems to move with cadence, and in which we are principally to consider the rising *ἄσσις* and the sinking *δέσις*, of which we took notice when

when treating of the accents. These feet are of two sorts, one simple, and the other compound. The simple are formed of two or three syllables, as we are now going to explain.

II. Of Feet of Two Syllables.

The feet of two syllables are four.

1. The SPONDEE, *Spondæus*, consists of two long ones, as *Mūsā*; and is so called from the word *σπονδῆ*, *libatio*, *sacrificium*, from its being particularly made use of in sacrifices, on account of its majestic gravity.

2. The PYRRHIC, *Pyrrichius*, consists of two short ones; as *Dēŷs*; and is so called, says Hesychius, from the noun *πυρρική*, signifying a kind of dance of armed men, in which this foot was predominant; and which is supposed to have been invented by Pyrrhus, son of Achilles; though others will have it to be the invention of Pyrrhicus the Cydonian.

3. The TROCHEE, *Trochæus*, consists of a long and a short, as *Mūsā*; and takes its name from the word *τρέχειν*, *currere*, because it moves quickly. But Cicero, Quintilian, and Terentianus, call it *Choreus*, from the word *chorus*, because it is well adapted to dancing and music.

4. The IAMBUS, *Iambus*, the reverse of the Trochee, consists of a short and a long, as *Dēō*; and is so denominated, not from the verb *ἰαμίζω*, *maledictis incesso*, which is rather a derivative itself from the foot Iambus, but from a young woman named *Iambé*, who is said to have been the author of it; or rather from *ἰάπω*, *maledico*, because this foot was at first made use of in invectives and satirical pieces, as we are informed by Horace.

Archilochum proprio rabies armavit Iambo.

III. Of Feet of Three Syllables.

We reckon eight feet of three syllables, of which no more than three are used in verse, *viz.* those immediately following the Molossus.

1. The MOLOSSUS, *Molossus*, consists of three long ones, *aūdīrī*, and takes its name from a certain people of Epirus, called *Molossi*, who particularly affected to make use of it.

2. The TRIERAC, *Tribrachys*, consists of three short ones, *Prūmūs*; whence its name is derived, being composed of *τρεῖς*, *three*, and *βραχῆς*, *short*. But Quintilian generally calls it TROCHEE.

3. The DACTYL, *Dactylus*, consists of one long and two short, *Cārñinā*, and derives its name from *δάκτυλος*, *digitus*, because the finger is composed of three joints, the first of which is longer than any of the rest. Cicero calls it *Heroūs*, from its being particularly made use of in relating the exploits of great men and heroes.

4. The ANAPÆST, *Anapæstus*, consists of two short and one long, *Dōmīnī*, and is thus denominated from the verb *ἀναπαίω*, *repercutio*, because those who danced according to the cadence of this foot, used to beat the ground in quite a different manner from that which was observed in the Dactyl.

5. The

5. The BACCHIC, *Bacchius*, consists of one short and two long, *ēgēstūs*, and is so called from its having been frequently used in the hymns of Bacchus.

6. The ANTIBACCHIC, *Antibacchius*, consists of two long and one short, *cāntātē*, and takes its name from its opposition to the precedent. But Victorinus says that the *Antibacchic* is composed of one short and two long, as *lūcūnās*, where it is plain that he gives the name of *Antibacchius* to what the others call *Bacchius*. Hephestion calls it *Palimbacchius*.

7. The AMPHIMACER or CRETIC, *Amphimacer* sive *Creticus*, is composed of one short between two long, *cāstītās*. Both these names are mentioned in Quintilian. The former comes from *ἀμφί*, *utrinque*, and *μακρός*, *longus*; and the latter is owing to the particular liking which the people of Crete had for this foot. Which shews that it is a mistake in Hephestion to read *Κρητικός*, instead of *Κρητικός*, Cretan.

8. The AMPHIBRAC, *Amphibrachys*, *short on both sides*, consists of one long between two short, *āmārē*; which plainly shews its name. Diomedes takes notice that it was also called *scolius*, from a kind of harp, to which it was particularly adapted.

These are the twelve simple feet, of which no more than six are used in verse; three of two measures, namely the *Spondee*, the *Dactyl*, and the *Anapæst*; and three of a measure and a half, *viz.* the *Iambus*, the *Trochee*, and the *Tribrac*.

And the reason is, because a foot, in order to have its proper cadence, ought to have two parts or half feet, by which the antients frequently measured their verses. Now every half foot can have no more than one measure, which is the space in pronouncing one long syllable, and two short ones; for more would make an entire foot, as a *Trochee* (~) or an *Iambus* (~).

Thus the *Pyrrhic*, having in all but one measure, which is the value of two short syllables, is rather half a foot than a foot.

The *Molossus* having three long ones, which make three measures; and the *Bacchic*, *Antibacchic*, and *Amphimacer*, having two long and one short, which make two measures and a half, one half foot of each of those four feet would have two measures, or a measure and a half, which is too much.

And it is the same in regard to the *Amphibrac*, though it contains in the whole but two measures, because its long syllable being between two short, and one of the half feet being obliged to be of two successive syllables, it must necessarily be composed of a long and a short, consequently it will have a measure and a half.

There remain therefore only the six above mentioned, three of which have half feet equal, and answering to the unison, *viz.* the *Spondee*, the *Dactyl*, and the *Anapæst*. The others have them as one to two, which answers to the octave; *viz.* the *Trochee*, the *Iambus*, and the *Tribrac*.

Therefore we must not fancy that the *Amphimacer* or the *Cretic*, (~ ~) ever enters into the composition of a comic verse, as no such thing hath been mentioned by any of the antients that have

have treated of this sort of metre. But if there are verses that seem to be incapable of being measured without having recourse to this foot, as this of Terence,

Student facere, in apparando consumunt diem;

it is to be supposed that in such a case they rather made use of a syneresis, by contracting *apparando* into three syllables, *apprando*, according to the opinion of Vossius in his Grammar, and of Camerarius in his Problems.

Thus we may take it for certain that there are but six feet necessary for composing all sorts of verse, which may be comprised in the following rule.

RULE OF THE SIX NECESSARY FEET.

All verse whatever is composed but of six sorts of feet; the Spondee --, the Trochee -v, the Iambus v-, the Tribrac vvv, the Dactyl -vv, and the Anapest vvv.

IV. Of Compound Feet.

Compound feet are formed of two of the preceding joined together; and therefore are rather a collection of feet, according to the observation of Cicero and Quintilian.

They are generally reckoned sixteen, the name of which it is proper to take notice of, not only by reason there are some sorts of verse which are denominated from thence, but because otherwise we shall not be able to understand the remark of Cicero and Quintilian in regard to the numerosity and cadence of periods.

1. The double Spondee, *Dispondeus*, is composed of four long ones, *cōnclūdēntēs*, that is, of two Spondees put together.

2. The Proceleusmatic, *Proceleusmaticus*, consists of four short, *hōmīnībūs*; and therefore it is formed of two Pyrrhics. It seems to have taken its name from *κέλευσμα*, *hortatus nauticus*, because the captain of the ship generally made use of it to hearten the crew, being very well adapted by its celerity to sudden and unexpected occasions.

3. The double Iambus, *Diiambus*, two Iambus's, one after another, *sēvērītās*.

4. The double Trochee, or double Choree; *Ditrocheus*, or *Dichoreus*; two Trochees, one after another, *cōmprōbārē*.

5. The great Ionic, two long and two short, that is, a Spondee and a Pyrrhic, *cāntābīmūs*.

6. The small Ionic, two short and two long, that is, a Pyrrhic and a Spondee, *vēnērāntēs*.

These two feet are called Ionic, from their having been used chiefly by the Ionians. One is called Great, *Ionicus major*, sive *à majore*, because it begins with the greatest quantity, that is, with

with two long ones: and the other small, *Ionicus minor*, or à minore, because à minore quantitate incipit, that is, with two short.

7. The Choriambus, *Choriambus*, two short between two long, *hîstōriæ*. That is a Choree or Trochee, and an Iambus.

8. The Antispast, *Antispastus*, two long betwixt two short, *secūndarē*. And therefore it is composed of an Iambus and a Trochee. It derives its name from ἀντισπᾶσθαι, in contrarium trahi, because it passes from a short to a long, and then the reverse from a long to a short.

9. The first Epitrit, *Epitritus primus*, one short and three long, *sālūtāntēs*; and therefore is composed of an Iambus and a Spondee.

10. The second Epitrit, *Epitritus secundus*, a long and a short, and then two long, *cōncūtātī*; and therefore consists of a Trochee and a Spondee.

11. The third Epitrit, *Epitritus tertius*, two long, then a short and a long, *cōmmūnicānt*; and therefore is composed of a Spondee and an Iambus.

12. The fourth Epitrit, *Epitritus quartus*, three long and one short, *incāntārē*. And therefore it is composed of a Spondee and a Trochee.

These four last feet derive their name from ἐπί, *supra*, and τρίτος, *tertius*, because they have three measures, and something more, namely, a short syllable. But the first, second, third, and fourth, are so called from the situation of the short syllable. The second was also called Κάγικος, the third Πῆδιος, and the fourth μανογενής, as Hephæstion observeth.

13. The first Pæon, one long and three short, *cōnficērē*; and therefore it consists of a Trochee and a Pyrrhic.

14. The second Pæon, a short and a long, with two short, *resōlvērē*; and therefore it consists of an Iambus and a Pyrrhic.

15. The third Pæon, two short, a long and a short, *sociārē*; and therefore is composed of a Pyrrhic and a Trochee.

16. The fourth Pæon, three short, and one long, *cēlērītās*; and therefore consists of a Pyrrhic and an Iambus.

The Pæon may be also called Pæan, these words differing only in dialect. And it was so denominated from its having been used particularly in the Hymns to Apollo, whom they called *Pæana*.

The Pæon is opposite to the Epitrit. For whereas in the Epitrit there is one short with three long; on the contrary, in the Pæon you have one long with three short; where each of the four is named according to the order in which this long syllable is placed. The first and last Pæon compose the verse called *Pæonic*.

These are all the simple and compound feet. But, to the end that they may be the better retained, I shall exhibit them in the following table, in the order above described.

A
REGULAR TABLE
OF ALL THE FEET.

THEY RECKON IN ALL EIGHT AND TWENTY FEET, viz.

xii.
SIMPLE,
of which no more than six are used in verse, which we have marked in capitals with a particular cypher.

xvi.
COMPOUNDS,
of two feet of two syllables.

Of the two first, one has four long, and the other has four short.

The following six have two long and two short.

The four next have three long and one short.

And the four last, three short and one long.

Of two syllables, 4.

contrary in the

Quantity.

Disposition.

Of three syllables, 8.

contrary in the

Quantity.

Disposition.

Disposition.

Quantity.

I.
Of the same foot repeated, 4.

contrary in the

Two Spondees,
Two Pyrrhics,
Two iambus's,
Two Trochees or Chorees.

II.
Of two contrary feet, 4.

contrary in the

Spondee & Pyrrhic,
Pyrrhic & Spondee,
Choree & iambus,
iambus & Choree,

III.
Of two feet not contrary where the long predominate, 4.

contrary in the

iambus & Spondee,
Trochee & Spondee,
Spondee & iambus,
Spondee & Trochee,

IV.
Of two feet not contrary, where the short predominate, 4.

contrary in the

Trochee & Pyrrhic,
iambus & Pyrrhic,
Pyrrhic & Trochee,
Pyrrhic & iambus,

- 1. SPONDEUS,
Pyrrichius,
- 2. TROCHÆUS,
sive
Choreus,
- 3. IAMBUS,
Molossus,
- 4. TRIBRACHYS,
- 5. DACTYLUS,
- 6. ANAPÆSTUS,
Bacchius,
Antibacchius,
Amphimacer,
Amphibrachys,
Dispondæus,
Proceleusmaticus,
Diïambus,
Dichoreus,

{ Lēgī, *Pret.*
{ Lēgīt, *Pres.*
{ Lēgīt, *Pret.*

{ Lēgūnt,
{ Lēgērūnt.

{ Lēgērēt.

{ Lēgērāt.

{ Lēgērēnt.

{ Lēgēbant.

{ Lēgissē.

{ Lēgērānt.

{ Lēgēbāt.

{ Mæcēnātēs.

{ Tēnūibūs.

{ āmōnītās.

{ Pērmānērē.

{ Pūlhērrimūs.

{ Diōmēdēs.

{ Histōriās.

{ Sēcūndārē.

Epitritus,
three long and one short,

- { 1.) Vōlūptātēs.
- { 2.) Cōncītārī.
- { 3.) Cōmmūnicānt.
- { 4.) ēxpēctārē.

Pæon, *vel*
Pæan;
three short and one long,

- { 1.) Cōncēpērē.
- { 2.) Rēsōlvērē.
- { 3.) āllēnūs.
- { 4.) Tēmēritās.

CHAPTER II.

Of Verse in general.

VERSE is nothing more than a certain number of feet disposed in a regular order and cadence. The Latins call it *versus*, from the verb *vertere*, to turn, because verses being set in lines, when you come to the end of one, you must turn your eye to the beginning of the other, in order to read or write it.

The Greeks call it *ῥίθμος*, *order*, or *rank*, because of the same disposition of lines. And from this word joined with *ἡμισυς*, *dimidius*, comes *hemistichium*, an *hemistich* or half verse.

Verse is called also *κῶλον*, *membrum*, with regard to the entire stanza it composes, and to which they gave the name of *metrum*. And from thence come the words *δικῶλον*, stanzas composed of two sorts of verse; *τριῶλον*, of three sorts, &c.

In the general notion of verse, there are three things to consider: the *cæsura*, *cæsura*; the final cadence, which they call *depositio*, or *clausula*: and the manner of scanning or measuring.

II. *Of the Cæsura and its different Species.*

The word *cæsura* comes from *cædere*, to cut; and this name is given in verse to the syllable that remains after a foot, at the end of a foot, from which it seems to be cut off, to serve for a beginning to the next word.

The Greeks for the same reason call it *τομή* or *κόμμα*, and Cicero, as also Victorinus, *incisio* or *incisum*.

The *cæsura* is commonly divided into four different species, which take their name from the order wherein they are placed in verse, which the antients, as hath been observed already, used to measure by half feet. Therefore calling them all by the word *ἡμισυς*, *dimidius*, and *μερίς*, *pars*, they specified them by the numeral nouns according to their order, thus,

1. *Triemimeris*, from the word *τρεῖς*, *three*; that which is made after the third half foot; that is, in the syllable immediately next to the first foot.

2. *Penthemimeris*, from the word *πέντε*, *quinque*; that which is made in the fifth half foot; viz. in the syllable which follows the two first feet.

3. *Hepthemimeris*, from the word *ἑπτα*, *septem*, that which is made in the seventh half foot, viz. in the syllable which follows next to the three first feet.

4. *Ennehemimeris*, from the word *ἐννέα*, *novem*, that which is made in the ninth half foot, viz. in the syllable next to the fourth foot.

The three first *cæsuras* are in this verse of Virgil.

Silvestrem tenui musam meditaris avenâ.

All four in this:

Ille latus niveum molli fultus hyacintho.

To these four we may add a fifth species of cæsura called,
 5. *Hendechemimeris*, from the word ἑνδεκά, *undecim*, because it is formed in the eleventh half foot, that is in the syllable next to the fifth foot, as in Virgil,

Vertitur interea cælum, & ruit occano nox.

Sternitur, exanimisque tremens procumbit humi bos.

But it is very rare, and ought to be used with great discretion, as Virgil has done in these two verses, and a few others.

II. *In what place the Cæsura is most graceful; and of the Beauty it gives to Verse.*

In heroic verse or hexameter, the cæsura is most graceful after the second foot; as

Arma virumque cano, &c.

Otherwise we should endeavour to place it after the first and third foot; as

Ille meas errare boves, &c.

But a verse that has no cæsura, especially if it be an hexameter, is very disagreeable to the ear; as

Urbem fortem nuper cepit fortior hostis.

Though in Catullus's epithalamium we meet with one that is esteemed.

Tertia pars data patri, pars data tertia matri.

And when the cæsura is not till after the third foot, the verse is not much more agreeable; as in Lucretius.

Et jam cætera, mortales quæ suadet adire.

III. *That the Cæsura has the power of lengthening short Syllables.*

Now it is observable that the cæsura hath such a power, as to lengthen a syllable that was short by nature, even when it is followed by a vowel; whether after the first foot, as

Pectoribûs inhians spirantia consulit exta.

Or after the second;

Omnia vincit amor, & nos cedamus amori.

Or after the third;

Dona dehinc auro graviâ sectoque elephanto.

Or after the fourth;

Gravius homo infectos linquens profugûs Hymenæos.

And the reason is extremely natural, because as the antients pronounced their verse according to the cadence of the feet; and the syllable which thus remaineth at the end of a word, was predominant in the next foot, whose beginning it formed; it ought to receive such a force in the pronunciation, as thereby to sustain all the syllables of that very foot. Hence the cæsura produces this same effect likewise in smaller verses, as in the following Sapphic of Ausonius.

Tertiûs hõrûm mihi nõn mägistër.

And in this Phaleucian of Statius,

Quõ nõn dignõr hãs sũbit hãbẽnãs.

And 'tis also by virtue of this same figure that the enclitic QUE is long in Virgil and other poets:

Liminaquē, laurúsque Dei, totúsque moveri, Æn. 3.

Sideraquē, ventíque nocent; avidæque volucres, Ovid.

Without pretending that the *que* is common by nature, as Servius would have it; or that those passages should be read in another manner, since they are not the only ones, as some imagined, that are to be found in antient authors.

It is also by this figure that Virgil seems to have made the latter long in the nominative *fagōs*, in the following passage Georg. 2. which has puzzled all the commentators.

Et steriles platani malos gessere valentes:

Castaneæ fagōs, ornúsque incanuit albo

Flore pyri

For the meaning seems to be this, *fagos* (A Greek nominative for *fagus*) *incanuit flore castaneæ, & ornus flore pyri*. And this is the explication Vossius gives it, which seems to be much clearer and more natural than any other I have seen hitherto.

IV. Of the final Cadence called DEPOSITIO, and of the four Names it gives to Verse.

The Latins give the name of *Depositio* to the final cadence, which terminates as it were the measure of the verse. The Greeks called it ἀπόθεσις; but they likewise termed it κατάληξις, that is, *terminationem, clausulam*; for *κατάληγειν*, signifies *desinere*.

And thence ariseth the distinction of verse into four species, ACATALECTIC, CATALECTIC, BRACHYCATALECTIC, and HYPERCATALECTIC, which are terms more difficult to retain than the thing itself, and which we are obliged nevertheless to explain, in order to render those intelligible, who make use of them, when treating of poetry.

1. The Acatalectic or *Acatalect*, ἀκατάληκτις, *non desinens*, is that which does not stop short, but has its full measure, having neither too much nor too little. Hence it is by the Latins called *perfectus*: as the following iambic verse of four feet.

Musæ Jovis sunt filię.

2. The Catalectic or *Catalect*, κατάληκτις, is that which seems to halt by the way, having a syllable too little to arrive at its journey's end: hence it is that Trapezont calls it *pendulus*, and others *semimutilus*, by reason it does not want an entire foot, but only half a one. As the following:

Musæ Jovem canebant.

3. The Brachycatalectic, or *Brachycatalect*, βραχυκατάληκτις, is that which is still more mutilated and deficient than the former, because it wants an entire foot; for which reason the Latins called it *mutilus*: such is this other of three feet instead of four.

Musæ Jovis gnata.

4. On the contrary, the Hypercatalectic, or *Hypercatalect*, ὑπερκατάληκτις, is that which has something more than its just measure, or the end where it ought to terminate. Whether this surplus be a syllable, as in the following verse:

Musæ sorores sunt Minervæ.

Or whether this be an entire foot, as in the following;

Musæ sorores Palladis lugent.

Which is also called *ὑπέμετρον*, *excedens metrum*, because the Greeks dividing their Iambics and Trochaics into dimeters and trimeters, that is into verses of four or six feet, and allowing two feet to each metre, that which hath five of them, exceeding this first sort of metres, has more than is necessary to make a full measure. But the whole of this will be further illustrated by what is to follow presently, where we shall shew that without amusing ourselves too long about these terms, we ought to consider the defect of a syllable sometimes in the beginning, and sometimes at the end of a verse.

CHAPTER III.

Of the Measure or Manner of scanning Verse, and of the Figures used therein.

THE manner of measuring and scanning verse consists in dividing it into the several feet of which it is composed.

The Latins call it *scansio*, because it seems as if the verse climbed up by means of those feet. The Greeks term it *ἄσιν*, *elevationem*, and *θέσιν*, *positionem*, which hath been observed already. Attilius calls it *motum & ingressionem carminis*.

A verse is scanned either by the measure of distinct feet, as hexameters and pentameters; or by the measure of two feet, according to what we mentioned in the preceding chapter. But in order to scan verse, there are four principal figures to observe, *Ecthlipsis*, *Synalæpha*, *Synæresis*, and *Diaeresis*: to which we may add *Systole* and *Diastole*.

I. *Of Ecthlipsis.*

The word *Ecthlipsis* comes from *ἐκθλεῖν*, *extundere*, *elidere*, to break and to bruise. It is formed by cutting of the *m* final of a word together with its vowel, when the following word begins with another vowel; as

Multum ille & terris jactatus, & alto. Virg.

O curas hominum, ô quantum est in rebus inane. Pers.

Formerly by this figure they used also to cut off the *s* final, either the *s* only, in order to hinder the length of the position, when it was followed by another consonant; or the *s* and the preceding vowel, when the next word began with a vowel, just as they used to do with the *m*: as

Doctu' fidelis, suavis homo facundu' suoque

Content' atquë bēātus, scitus facunda loquens in

Tempore, commod' & verborum vir paucorum. Ennius.

Delphinus jacet haud nimio lustratu' decore. Cic. in Arat.

Longè erit à prima, quisqu' secundus erit. Alcin.

And this is still more usual in Terence and other comic writers, as *ejū* for *ejus*, *omnibū* for *omnibus*, *dignū* for *dignus*, &c. In other
pure

pure writers this is rare, though some think that Virgil did not scruple to make use of it in divers places, as in the following.

Limina tectorum, & mediū' in penetralibus hostem.

As Pierius says it was wrote in antient MSS. as Farnaby still reads it, and as Erythreus thinks it ought to be read; which he endeavours to defend not only by the authority of Lucretius, but moreover by several other passages in Virgil. Though others read *medium* instead of *mediis*.

Now as the letter *s* was sometimes cut off before a consonant in order to prevent the position, the same was practised also on the *m* by antient writers, as

Lanigeræ pecudis & equorū' dūellica proles. Lucret.

Sometimes it was left standing, as we now leave the *s*, and then it was made short, as already we have observed, when treating of quantity.

Cōrpōrūm officiū' est quoniam premere omnia deorsum. Lucr.

II. Of Synalæpha.

The Synalæpha is in regard to vowels and diphthongs, the same as the Ecthlipsis in respect to *m*. For it is formed by cutting off a vowel or a diphthong at the end of a word, because of another vowel or diphthong with which the next word begins, as

Conticuer' omnes intentiqu' ora tenebant. Virg.

The Latins for this reason give it the name of *collisio*. But the word *συναλοιφή* properly signifies *cunctio*, coming from *ἀλείφω*, *ungo*. So that the metaphor seems to be taken from fat or unctuous things, the last layer of which makes the other disappear.

III. Directions in regard to the use of those two figures, Ecthlipsis and Synalæpha.

These two figures are smoother, when the vowel subsequent to that which was cut off, happens to be long, than when it is short: as appears from this verse of Catullus,

Troja, nefas, commune sepulchrum Europæ, Asiæque.

This is owing to the nature of the voice, which having thus lost a syllable at the end of a word, ought in return to be sustained at the beginning of the next, to prevent too great a bending and precipitancy in the cadence. And it is observable particularly in regard to the Ecthlipsis, that Virgil generally makes it fall on a syllable long by position; as

Postquam introgressi, & coram data copia fandi.

Illum expirantem transfixo pectore flammæ. And the like.

The synalæpha on the other hand seems to have a particular smoothness, when the following word begins with the vowel that was cut off at the end of the precedent, because then it does not depart so much from the natural sound which we are accustomed to hear in those words; the remaining vowel having nearly its own value, and that of the vowel suppressed in the foregoing word, as

Ille

Ille ego qui quondam gracili modulatus avenâ. Virg.

Ergo omnis longo solvit se Teucria luctu. Id.

Be that as it may, we must always take care that the pronunciation arising from these figures be not too harsh, or disagreeable to the ear, which is the judge of these matters. Nor should they be too often repeated, especially in elegiac verse, which requireth a particular softness; whereas in heroics they may sometimes occasion a more extraordinary gravity, according to particular occasions; as in this verse of Virgil:

Phillida amo ante alias.

Which he has designedly strewed with soft figures, extremely well adapted to the subject. As on the contrary he intended to represent something hideous, when he described Polyphemus,

Monstrum horrendum, informe, ingens, &c.

Again:

Tela inter media, atque horrentes Marte Latinos.

Except in such cases, these figures should not be seen above twice in the same verse. Nor should they readily be put in the beginning of a verse, though Virgil has sometimes done it with elegance, as when he says:

Si ad vitulam spectes; nihil est quod procula laudes.

These figures are also harsh at the beginning of the sixth foot, as in Juvenal.

Loripedem rectus derideat, Æthiopem albus.

Though we meet with them in Virgil:

Frigida Daphni boves ad flumina: nulla neque amnem.

And even in the middle of a pentameter, as in Propertius,

Herculis, Antæique, Hesperidumque comes.

We may likewise observe that they are not the most graceful at the end of the fifth foot in heroic verse, as in this of Catullus.

Difficile est longum subito deponere amorem.

Though there are several instances of them in Virgil, who seems even to have affected them on some occasions, as

Juturnamque parat fratris dimittere ab armis.

Where he might have said, *dimittere fratris ab armis.*

Again,

————— *fundit se sanguine ab uno*

Where he might have said, *se sanguine fundit ab uno.*

Thus in the 4th Georg. he expresseth Orpheus's concern in this beautiful verse:

Ille cavâ solans ægrum testudine amorem.

Now these figures produce very near the same effect in the last dactyl of the pentameter, if they are used with great discretion, as

Quadrijugo cernes sæpe resistere equo.

The ecthipsis and synalæpha are also sometimes at the end of a verse, whose last syllable is cut off by the first word of the next verse, which begins with another vowel; as

Aut dulcis musti Vulcano decoquit humorem,

Aut foliis undam————— Virg.

Omnia Mercurio similis, vocemque, coloremque,

Et crines flavos————— Virg.

*Et magnos membrorum artus, magna ossa, lacertosque
Exiit*—————*Idem.*

Which led some into a mistake that an hexameter might sometimes end with a dactyl. But this opinion we shall refute more amply, chap. 4. n. 5.

IV. *The Synalæpha omitted.*

The synalæpha is sometimes omitted either regularly, or by licence. Regularly, as in *o, heu, ah, pro, væ, vah, hei*, and the like interjections, which sustain the voice, and retard the pronunciation, because of the passion they express, which vents itself outwardly, and thereby hinders those words from being cut off. As

O pater : ô hominum, divûmque æterna potestas. Virg.

Heu ubi pacta fides, ubi quæ jurare solebas. Ovid.

Ah ego ne possim tanta videre mala ? Tibul.

The same may be said of *ïo*, since we find in Ovid,

Et bis ïo Arethusa, ïo Arethusa vocavit.

The synalæpha is omitted by licence: first when it is considered as a consonant, as the French do with their aspirated H, saying not *l'honte*, but *la honte*.

Posthabitâ coluisse Samo : hinc illius arma. Virg.

Whence, I think, we might infer that the H may sometimes produce a position in verse; though it is difficult to prove it, the authorities that are brought on that account, being generally joined with a cæsura, as when Virgil says :

Ille latus niveum molli fultus hyacintho.

Secondly the synalæpha is omitted without any other reason than the will and pleasure of the poet, who takes this liberty in imitation of the Greeks, as

Et succus pecori et lac subducitur agnis. Virg.

We meet likewise with examples of this figure both before H and before another vowel in the same verse.

Stant & juniperi & castaneæ hirsutæ. Virg.

Clamassent, & littus Hilâ, Hilâ omne sonaret. Id.

But be that as it may, this figure ought to be very rarely used, because it produceth what we call an *hiatus* in verse, which we should endeavour to avoid; especially when the syllable is short, though there are instances of some in Virgil, as *Hilâ* in the fourth foot of the above-mentioned verse. Again,

Et vera incessu patuit Deâ. Ille ubi matrem, &c.

Where the poet thought he might stop at *Dea*, because the sense ends there; and then begins another sentence.

The long vowel, or the diphthong that is not cut off by synalæpha, becomes common in verse. Therefore it is short by position, that is because of the next vowel, in these here :

Nomen & arma locum servant : tē amice, nequivi. Virg.

Credimus? an qui amant ipsi sibi somnia fingunt? Id.

Te Coridon ô ã lexi! Trahit sua quemque voluptas. Id.

Implerunt montes; serunt Rhodopœiæ arces. Id.

On the contrary it is long in these.

Lamentis gemitūque & fœmineō ululatu. Id.

Ante tibi Eoæ Atlantides abscondantur. Id.

There are even instances of its being long and short in the same verse, as

Ter sunt conati imponere Peliō Ossam. Id. 1. Georg.

And in the same book,

Glaucō & Pānōpeā & Inoo Mcllicertæ.

For *o* in *Glaucō*, not being cut off, remaineth long: and *æ* in *Pānōpeæ* (the first and second of which are short) not being cut off is made short by position.

But it is proper to observe that the most antient authors did not allow themselves this liberty, but generally put a *d* to remove this hiatus, as in the following verse of Ennius quoted by Tully,

Nam videbar somniare med' ego esse mortuum.

Where to make it a complete trochaic, we must necessarily read it with this *d*. And there is something like it in the French language, where, to avoid the same kind of gaping, they frequently insert a *t*, as *a-t-il fait*, *fera-t-il*, &c.

V. Of the Contraction of Syllables, which includes the SYNÆRESIS and the SYNECPHONESIS.

We have just now shewn in what manner syllables are cut off by synalæpha, when they meet together, one at the end of a word, and the other at the beginning of another. But as this meeting may likewise happen in the middle of the same word, we are oftentimes obliged to contract them into one syllable. And this is what some grammarians have called *episyналæpha*, as much as to say, a second species of *synalæpha*: others *synesis*, from the verb *ἰζάνω subsido*: others *synæresis*, from the verb *συναίγω, unā complexor, in unum contraho*: and others *synecphonesis*, from the verb *ἐκφωνέω, pronuncio, effero*. Though some make this distinction between *synæresis* and *synecphonesis*, that in the former the two vowels remain entire, and are only united in a diphthong; whereas in the latter, one of the two is cut off and entirely lost in pronouncing; as *alvearia* of four syllables, *ariete* of three; *omnia* of two. But since it is very difficult, as we have observed in the treatise of Letters, to determine on many occasions, whether in this contraction of syllables they formed a diphthong or not; and besides this diversity of names and figures is puzzling to the learner: we have therefore comprehended all these figures under the word *contraction of syllables*, after the example of Quintilian, who includes them all under the word *COMPLEXIO*: for which reason we have mentioned in the title the words *SYNÆRESIS* and *SYNECPHONESIS*, leaving it to every body's option to apply which of these terms he pleases, and to what passages he pleases, if thereby he thinks he shall render himself better understood.

Now this contraction is particularly formed by drawing *E* or *I* into one syllable with the following vowel.

E and

E and A; *antehac, eadem*, dissyllables; *anteambulo, usqueadeo alvearia*, of four syllables.

Seu lento fuerint alvearia vimine texta. Virg.

Anteambulones & togatulos inter. Mart.

Two *ee*, *deest* of one syllable; *deerit, deerant, deessem, deero, prehendō*, of two.

E and I; *dein, dehinc* of one syllable; *deinceps, deinde, proinde, ærei, aureis, anteit*, of two syllables; *anteire* of three syllables.

E and O; *eodem, alveo, seorsum, deorsum*, of two syllables; *graveolens*, of three.

E and U; *eum, meus*, monosyllables in comic writers; and such like.

In like manner is formed the contraction of I and A; *omnia* of two syllables; *vindemiator, semianimis*, of four.

Of I and E; *semiermis* of three syllables.

Of two *ii*; *Dii, diis, ii*, of one syllable; *iidem, iisdem*, of two; *denarius* of three.

Of *i* and *o*; *semihomo* of three syllables.

Of *i* and *u*; *huic, cui*, in one syllable; *semiustus, denarium, promontorium*, of four.

Examples of all these may be easily found among the poets; for which reason I shall be satisfied with giving only a few.

Atria, dependent lychni laquearibus aureis. Virg.

Bis patriæ cecidere manus, quin protinus omniâ. Id.

Assuetæ ripis volucres & fluminis alveo. Id.

Seu lento fuerint alvearia vimine texta. Id.

Præcipuè sanus, nisi cùm pituitâ molesta est. Hor.

And this figure is particularly applied to nouns in *EUS* and their genitive in *EI*, as *Mnesteus, Orpheus, Pantheus*, dissyllables; as also *Mnestei, Thesei*, dissyllables; *Ulyssei, Achillei*, trissyllables. Likewise in the vocative, *Pantheu*, a dissyllable, and others of the same sort.

But we are further to observe, that *u* being of its nature a liquid vowel after *s*, as well as after *q* and *g*, according to what we have observed in the treatise of Letters, it slides away and is dropped in *suadeo, succo, and suavis*, with their derivatives, as *suada, suade, suasit, suasor, suave, suetus*, dissyllables; *suadela, suavibus*, trissyllables, and the like; without there being any necessity to call this a licence; for if at any time it occurs otherwise, this is rather by licence, being contrary to the nature of this *u*, which is a liquid vowel in those words, as well as in *qua*, and the like.

Tum celerare fugam patriâque excedere suadet. Virg.

Suadet enim vesana fames, manditque, trahitque. Virg.

Et metus & malesuada fames, & turpis egestas. Id.

Suetus hiat tantum, ceu pullus hirundinis ad quem. Juv.

Suave locus voci resonat conclusus inanes. Hor.

Tum casta atque aliis intexens suavibus herbis. Virg.

Nesciaque humanis precibus mansuescere corda. Id.

—— *Adeò in teneris consuescere multum est.* Id.

Non insueta graves tentabunt pabula fætas. Id.

Arcadas insuetos acies inferre pedestres. Id.

Candidus insuetum miratur lumen Olympi. Id.
Nec tibi tam prudens quisquam persuadeat autor. Id.
At patiens operum, parvòque assueta juvenus. Id.

ANNO TATION.

Sometimes a Synalæpha meets with a Synæresis, as
 Uno eodemque tulit partu, paribùsque revinxit
Serpentum spiris.—————*Virg.*

where we see a Synalæpha of the *o*, which is cut of in *uno*; and then a *synæresis* in *eodem*, which is a dissyllable; so that we must scan the verse thus,

Un' ódemque tulit, &c. in like manner,
 Uno eodemque igni, nostro sic Daphnis amore. *Virg.*
 Uná eádemque viá sanguísque, animúsq; sequuntur. *Id.*

VI. Of DIÆRESIS.

DIÆRESIS is contrary to the preceding figure, and is properly when two syllables are made of one, as *aulaï* for *aulá*, *vitaï* for *vita*, *dissolüenda* for *dissolvenda* in Tibullus.

VII. Of SYSTOLE and DIASTOLE.

SYSTOLE is the shortening of a long syllable, and derives its name from *συστέλλειν*, *contrahere*. Quintilian gives the following example hereof in his first book, chap. 5.

Unius ob noxam & furias, &c.

Which perhaps sheweth that in his time the second of *unius* was generally long, though now we look upon it as common; and Catullus, who lived before Virgil, made it also short.

Rumorésque senum severiorum

Omnes unius æstimemus assis. Carm. 5.

Others for an example of Systole give *stetērunt*, and the like preterites, when we find them short in the penultima. But we have shewn, when treating of Quantity, rule 15. p. 314. that heretofore this syllable was common. So that we shall find but very few examples of this licence in pure authors. And in regard to the others, as in the following verse attributed to Tertullian, where we find the first short in *Ecclesia*,

Sin & Apostolico decurrit ecclesia verbo;

we have more than once observed that the writers of the latter ages can be no authority.

DIASTOLE, on the contrary, is when we lengthen a syllable short by nature. This figure takes its name from *διαστέλλειν*, *diducere*, *distendere*; and perhaps occurs more frequently than the other; because it seems less exceptionable to add than to take away from a syllable. Though to tell the truth, those licences were seldom permitted except in proper names, or extraordinary words, as *Āsiācūs*, *Prīāmīdēs*, &c.

Atque hic Prīamidem laniatum corpore toto. Virg.

Et quas Prīamides in aquosæ vallibus Idæ. Ovid.

Ecquid ibi Āsiacus casuras aspicit arces? Id.

For with regard to the other examples which Ricciolius produceth in his book, intitled *Prosodia Bononiensis*, there is very little stress to be laid upon them, since they are either corrupted or misunderstood, or taken from inaccurate writers whose example is no rule to us. As when he says that it is by this licence *recido* taken from *cado* hath the first syllable long, and in his table he refers to this verse of Horace,

*Transverso calamo signum: ambitiosa recidet
Ornamenta. In Arte.*

Where it is obvious that *recidet* hath the former short by nature; besides that it comes from *cado*, and not from *cado*, having the second long, and being put for *amputabit*, he will cut off. When he says the same thing of *quatuor*; whereas this word is so far long by nature, that neither Horace nor Virgil ever used it otherwise. Also when he mentions *malitia*, as having the first long, and strives to prove it by a pentameter, out of Ovid, where all the editions that ever I saw have *militiam*, and where indeed it is nonsense to read *malitia*, as the entire distich will demonstrate,

*Tempora jure colunt Latiae fecunda parentes:
Quarum militiam votaque partus habet. Fast. 3.*

Quintilian likewise mentions *Italiam*, as an example of this figure, when Virgil says,

Itāliam fato profugus, &c.

Which is not perhaps exempt from difficulty, since Catullus, who was prior to Virgil, made the first long in *Italus*.

Jam tum cum ausus es unus Italorum. Carm. 1.

So that there is reason to doubt whether it be not as much a licence in Virgil to make the first short in *Italus*, as to lengthen it in *Italia*.

VIII. *Of the Caution with which we ought to make use of those Licences.*

But here it is to be observed that we are not allowed to use those figures and licences on every occasion, especially now that the Latin is no longer a living language. *In licentiā magis inventis quam inveniendis utimur*, says Servius. And it is easy to see that the antients were very cautious in this respect, since Ovid, writing to *Tuticanus*, makes an apology for not having said any thing in his praise, because the word *Tuticanus*, which hath the second short between two long, cannot have a place in verse.

*Quod minus in nostris ponaris, amice! libellis,
Nominis efficitur conditione tui.*

*Lex pedis officio, fortunæque nominis obstat,
Quæque meos adeas est via nulla modos.*

*Nam pudet in geminos ita nomen scindere versus,
Desinat ut prior hoc, incipiatque minor:*

*Et pudeat si te quâ syllaba parte moretur,
Arctius appellem, Tuticanumque vocem.*

*Nec potes in versum Tuticani more venire,
Fiat ut è longâ syllaba prima brevis:*

Aut ut ducatur, quæ nunc correptiùs exit,

Et sit porrectâ longa secunda morâ.

His ego si vitis ausim corrumpere nomen.

Ridcar, & meritò pectus habere neget. Lib. 4. de Pont.
Eleg. 12.

I thought it right to give this whole passage at length, in order to prove that even in proper names, where Servius pretends we may do what we list, they were so cautious as to admit nothing that might offend the ear, which is the judge of these as well as all other words.

And this appears further from Martial, who makes an excuse for not having inserted the name *Earinus* in verse, because it consists of four short.

Nomen nobile, molle, delicatum,

Versu dicere non rudi volebam ;

Sed tu syllaba contumax ! repugnas :

Dicunt Ἑσπερινον, tamen Poëtæ,

Sed Græci, quibus est nihil negatum,

Et quos Ἄγεσ, Ἄγεσ, decet sonare :

Nobis non licet esse tam disertis,

Qui musas colimus severiores. lib. 9. Epigram 12.

Whereby he shews the difficulty of Latin poetry beyond the Greek, because Homer, in the fifth Iliad, has made the first of this word Ἄγεσ both long and short in the same verse. The same he has also done by ἀνήρ, Theocritus by κάλος, and others in the like manner.

CHAPTER IV.

Of the chief Species of Verse.

And first,

Of Hexameters, and such as are relative thereto.

LATIN verses may be divided into three principal species, viz.

Hexameters, and such as are relative thereto, as the Pentameter, which is generally joined with it, or makes part thereof; as the Archilochian, and others of which we shall speak hereafter.

Iambics, which are of three sorts of measure, namely Dimeter, that have four feet; Trimeter that have six feet; and Tetrameter, that have eight feet; not to mention those which are either defective or redundant.

Lyrics, the name we may give in general to all such as cannot be referred to the two first species, because the most elegant are used in writing odes, as Asclepiads, Sapphics, and others.

I. *Of Hexameter Verse.*

Hexameter verse is so denominated from the word ἕξ, *sex*, and μέτρον, *mensura*, because it consists of six feet, the first four of which
may

may be indiscriminately, either Spondees or Dactyls; the fifth must be a dactyl, and the sixth necessarily a Spondee.

1 | 2 | 3 | 4 | 5 | 6

Ab Jovē principi-um Mū-sē, Jovis omniā plēna.

The intermixing of Spondees and Dactyls contributes greatly to the beauty of this verse.

1 | 2 | 3 | 4 | 5 | 6

Ille eti-am extin-cto misē-rātūs Cēsārē Rōmām,

1 | 2 | 3 | 4 | 5 | 6

Cūm cāpūt obscū-rā nīti-dūm fēr-rūginē tēxit,

1 | 2 | 3 | 4 | 5 | 6

Impiū-que ætēr-nām timū-ērūnt sēcūlā nōctēm. Id.

1 Georg.

Otherwise those which have most Dactyls, are generally more agreeable than those which have most Spondees: as

Discitē jūstīti-ām mōni-ti, et nōn tēmnērē dīvōs.

Æn. Virg. 6.

But the great art is in making use of Spondees (which are slow) and of Dactyls (which are rapid) according as they are best adapted to the things we want to express. Thus Virgil has represented the great labour of blacksmiths in lifting up their heavy hammers, in the following verse, which abounds with Spondees,

Illi intēr sēsē māgnū vī brachia tollunt. Georg. 4.

and the gravity of an old man in the following, which is preparatory to a speech of king Latinus,

Ōlli sēdatō rēspōndit corde Latinus. Æn. 12.

and the slowness of Fabius, whereby he saved the commonwealth, in this other:

Unūs quī nobīs cūctāndō restituit rem. Æn. 6.

On the contrary he expresseth the rapid motion of a horse by the following verse abounding with Dactyls:

Quādrupēdāntē pūtrēm sōnitū quātīt ūngūlā cāmpūm. Æn. 8.

and the swift flight of a pigeon by the following,

Mox aēre lapsa quieto

Rādīt ūtēr liquidūm, cēlērēs nēquē cōmmōvēt ālās. Æn. 5.

and the fury of the wind and tempest by these, where he has put two dactyls in the beginning:

Quā dātā portā riuunt, & terras turbine perflant,

Incūbūrē mārī, totūmque à sedibus imis.

and by this other;

Intōnūrē pōli, & crebris micat ignibus æther. Æn. 1.

The fifth foot of this verse is sometimes a Spondee, and then it is called a Spondaic verse; which, to make up for the slowness of two Spondees at the close, has generally the fourth foot a Dactyl:

Cara deūm soboles, māgnūm Jovis incrēmētūm. Ecl. 4.

Constitit, atque oculis Phrygia āgmīnā cīrcūmspēxit, Æn. 2.

And this verse seems more agreeable, when it concludes thus with

with a word of four syllables; though they reckon about ten or twelve in Virgil, that end with a trissyllable, such as these:

Pro molli violâ, pro purpureo narcisso. Ecl. 5.

Stant & juniperi, & castaneæ hirsutæ. Ecl. 7.

There are even two in this poet, that have not the fourth foot a Dactyl:

Aut leves ocreas lento ducunt argento. Æn. 7.

Saxa per & scopulos, & depressus convalles. Georg. 3.

II. Whether an Hexameter Verse may sometimes end with a Dactyl.

Here a question may arise whether an Hexameter verso may not sometimes have the sixth foot a Dactyl, as the fifth may be a Spondee: but it is certain it cannot, though some authors have believed the contrary. And the reason may be this, at least if we can give credit to Erythreus, that those verses having been heretofore made entirely of Spondees, as indeed there are some of that sort in Ennius,

Ölli respondit Rex Albaï-Longaï.

they have ever preserved their Spondee at the latter end; just as the Iambic having consisted at first entirely of Iambuses, the last foot has always remained an Iambus.

And when we find some of those verses that seem to finish otherwise, it is either by reason of a Synalæpha, the end of the verse being considered as joined to the beginning of the next, according to what we have observed in the precedent chapter, or by reason of a Synæresis or contraction of two syllables into one, of which we have also taken notice in the same chapter, n. 5: as in Virgil:

Inseritur verò ex fœtu nucis arbutus hōrri-da

Et steriles platani — — — — — Georg. 2.

Bis patriæ cecidere manus, quin protinus òmniã. Æn. 6.

So that we must conclude the first verse at *horri*, and keep *da* for the next, pronouncing it thus, *arbutus hōrri-d'* *Et steriles platani*, &c. And as to the third verse, we must make *omnia* a dissyllable.

III. Division of Hexameters into Heroic and Satyric, and Cautions to be observed in order to render them elegant.

Hexameters may be divided into Heroic, which ought to be grave and majestic; and Satyric, which may be more neglected.

In regard to the former, we may make a few remarks here for rendering them elegant, over and above what has been said of the intermixture of their feet.

1. These verses, except the Spondaic, ought not to conclude with a word that has more than three syllables, except it be a proper name; as

Amphion Dircaus in Actæo Aracyntho. Ecl. 2.

Hirtacidæ ante omnes exit locus Hippocoontis. Æn. 5.

Quarum

Quarum quæ forma pulcherrima Deiopeiam. Æn. 1.

Or some other uncommon word, to express some passion.

Per connubiū nostra, per incēptos Hymenæos. Æn. 4.

2. Neither ought they to conclude with a monosyllable, except it be the word *est*, or some other that begins with a vowel, and forms an elision of the precedent word, whereby it seems to be connected and incorporated with it.

Semiputata tibi frondosâ vitis in ulmo est. Ecl. 2.

Quem circum glomerati hostes hinc cominus atque hinc. Æn. 9.

Una dolo divūm si fœmina victa duorum est. Æn. 4.

Or when there are two monosyllables one after another, which produce nearly the same effect as a word of two syllables ;

————— *Tuus ô regina ! quid optes*

Explorare labor, mihi jussa capessere fas est. Æn. 1.

Ne qua meis esto dictis mora : Jupiter hac stat. Æn. 12.

or in fine there be some particular reason which shall render this uncommon ending more graceful ; as in Virgil :

Sternitur, exanimisque tremens procumbit humi bos. Æn. 5.

Vertitur interea cœlum & ruit oceano nox. Æn. 2.

Dat latus, insequitur cumulo præruptus aquæ mons. Æn. 1.

Prima vel autumnī sub frigora, cūm rapidus sol. Georg. 2.

Tum pietate gravem ac meritis si fortè virum quem

Conspexere, silent————— Æn. 1.

And several others in the same poet, but most of which have their particular grace and beauty, as when he says again,

Ipse ruit, dentésque Sabellicus exacuit sus. Georg. 3.

————— *sæpe exiguus mus.* Georg. 1.

In regard to which, Quintilian, lib. 8. c. 3. observeth ; *At Virgilii miramur illud ; nam Epitheton exiguus aptum & proprium efficit, & casus singularis magis decuit, & clausula ipsa unius syllabæ addit gratiam. Imitatus est itaque Horatius,*

Parturiunt montes, nascetur ridiculus mus. In Arte.

But Horace has likewise expressed the usual avarice of mankind most admirably in these two verses, which terminate in the same monosyllable,

Isne tibi melius suadet, qui ut rem facias, rem

Si possis rectè : si non quocumque modo rem ? Lib. 1. Epist. 1.

Except on such particular occasions, it is certain we ought to endeavour to avoid putting monosyllables at the end of hexameters, and that Erythreus had not much reason for blaming the judgment of Servius and Quintilian on this article ; since excepting the two particular cases above mentioned of the elision and the two monosyllables, and of those other peculiar beauties, we shall find very few in Virgil, considering the length of his work. As for the enclitics they ought not to be considered as monosyllables, because they are incorporated with the word to which they join ; for which reason they do not so much as follow the rule of monosyllables in regard to quantity. Whereto we may add, that Servius himself excepts the names of animals, as *mus, sus, &c.* So that there remains but very few of those which Erythreus has thought fit to mark, whereby we can be induced to believe that in so delicate a

point as cadence he had a more exquisite ear than either Servius or Quintilian, who without all manner of doubt must have been better judges than we of their native language.

3. Hexameters are also, generally speaking, somewhat displeasing, when they conclude with several words of two syllables, as the following of Tibullus.

Semper ut inducar blandos offert mihi vultus. Lib. 1. Eleg. 6.

4. The want of cæsura likewise takes off a great part of their beauty: though Virgil made one without a cæsura till after the fourth foot, the better to express the transports of a violent passion by those broken and unconnected feet.

Per connubia nostra, per inceptos Hymenæos. Æn. 4.

And Horace to express the pains and trouble he had in writing verse amidst the hurry and noise of the town, has done it by this verse without a cæsura, which has scarce the appearance of verse;

Præter cætera, Romæ mène poëmata censes

Scribere posse, inter tot curas, tôtque labores? Ep. 2. l. 2.

5. On the contrary the varying of the cæsura gives them a particular grace, as we have already observed, c. 2. n. 2. And especially that which is made in the fifth half foot. But this same cæsura is remarkably beautiful, when it finishes the sense; as

Arma virûmque cano, &c. Æn. 1.

especially if this sense includes some remarkable sentence; as

Omnia vincit amor, & nos cedamus amori. Ecl. 10.

Stat sua cuique dies: breve & irreparabile tempus. Æn. 10.

Or at least, when the verse containing two distinct sentences, the cæsura includeth one; as in Virgil,

Nos patriæ fines, & dulcîa linguimus arva. Ecl. 1.

Fluminibus salices, crassisque paludibus alni. Georg. 2.

The cæsura is also beautiful, when it is formed on the last syllable of a word relative to that which ends the verse; as in the same poet;

*Tityre tu patulæ recubans sub tegmine fagi,
Silvestrem tenui musam meditaris avenâ.* Ecl. 1.

Nec tam præsentés alibi cognoscere divos. Ibid.

Julius à magno demissum nomen Iulo. Æn. 1.

6. But we must take care that this same cæsura does not rhyme fully with the end of the verse, that is, it must not include the vowel that precedes the last syllable: which are called LEONIAN verses, from Leonius, a monk of the abbey of St. Victor at Paris, who brought them into vogue towards the middle of the twelfth century, for he lived till the year 1160. And yet some of these are to be found even among the antient poets, as

Ora citatorum dextrâ contorsit equorum. Virg.

I nunc, & verbis virtutem illude superbis. Id.

Si Trojæ fatis aliquid restare putatis. Ovid.

But these rhimes are not so much observed, when some word immediately follows that hinders us from resting upon them; as

Tum caput orantis nequicquam, & multa parantis. Virg.

Illum indignanti similem, similemque minanti. Id.

And

And they are still less taken notice of, where there is an elision with them, as,

Æneam fundantem arces, & tecta novantem. Id.

Cornua velatarum obvertimus antennarum. Id.

Ad terram misère, aut ignibus ægra dedère. Id.

by reason that pronouncing those verses; as they did, with an elision, they did not sound them like rhyme; *fundant' arces, velatar' obvertimus; miser' aut ignibus, &c.*

IV. Of neglected Hexameters.

Excellence of those of Horace.

Neglected hexameters are such as Horace made use of in his Satyres and Epistles; which we undervalue through ignorance, because they have not the majesty and cadence of heroics, like those of Virgil: not knowing that Horace wrote so on purpose, to render his versification more like to prose, and that it is a studied negligence, which he has varied with such beauties, and such purity of stile, as to be no less deserving of admiration in its way, than the gravity of Virgil. This is what he has declared himself so elegantly in the following lines, *Serm. lib. 1. sat. 4.*

Primum ego me illorum dederim quibus esse pœtas

Excerptam numero. Neque enim concludere versum

Dixeris esse satis: neque si quis scribat uti nos

Sermoni propiora; putes hunc esse pœtam.

But this simple, and in appearance, humble manner, is almost beyond the reach of imitation: and they who prefer Juvenal's satyres to those of Horace, seem to have but a very indifferent notion of the fine taste in writing, and to be incapable of distinguishing between real eloquence and declamation. One single fable of Horace's has more beauties than the most elaborate passages of Juvenal. As in the 3. sat. lib. 2.

Absentis ranae pullis vituli pede pressis,

Unus ubi effugit, matri denarrat, ut ingens

Bellua cognatos eliserit. Illa rogare

Quantane? num tandem, se inflans, sic magna fuisset?

Major dimidio. Num tanto? cum magis atque

Se magis inflaret: non si te ruperis, inquit,

Par eris. Hæc à te non multum abludit imago.

There is nothing so pretty as those little dialogues, which he inserts in his discourse without *inquam* or *inquit*, as if it were a comedy. In this manner he writes to Mæcenæ, lib. 1. ep. 7.

Non quo more pyris vesci Calaber jubet hospes,

Tu me fecisti locupletem. Vescere sodes.

Jam satis est. At tu quantum vis tolle. Benigné.

Non invisâ feres pueris munuscula parvis.

Tam teneor dono, quàm si dimittar onustus.

Ut libet: hæc porcis hodie comedenda relinques.

But the most admirable of all, is the picture he every where draws

of the humour, passions, and follies of mankind, not even sparing himself, as when he writes to his steward, lib. 1. ep. 14.

Rure ego viventem, tu dicis in urbe beatum :

Cui placet alterius, sua nimirum est odio sors.

Stultus uterque locum immeritum causatur iniquè,

In culpâ est animus qui se non effugit unquam.

See also his description of a miser, lib. 2. sat. 3. beginning with this verse, *Pauper Opimius*, &c. And the story of Philip and Menas, lib. 1. epist. 7. which is far beyond all that we can say of it.

I hope I shall be indulged this short digression in favour of a poet, whose excellence in hexameters is not sufficiently known to a great many; and who ought to be read constantly in schools, in order to acquire the purity of the Latin tongue, leaving out whatever may be prejudicial to the purity of morals.

V. Of Pentameter Verse.

A pentameter is denominated from the word $\piέντε$, *quinque*, because it consists of five feet, of which the two first may be either spondees, or dactyls; the third always a spondee; and the two last, anapæsts; as

1 | 2 | 3 | 4 | 5

Nōn sōlēt īngēnī-īs sūm-mă nōcē-rē dīēs.

Others measure it by leaving a cæsura after the two first feet, then two dactyls and another syllable.

1 | 2 | | 3 | 4 |

Nōn sōlēt īngēnī-īs sūmmă nō-cērē dī-ēs.

Now because this middle syllable ought to make part of a spondee in the first manner of measuring the verse, some have questioned whether this syllable could be short; yet there is no doubt but it may, because the cæsura has the same force here as any where else, of lengthening a syllable; and we find sufficient authority for it among the antients.

Perspecta est igitur, unica amicitia. Catul.

Lacteus, & mistus obriguisse liquor. Tibul.

Vinceris aut vineis, hæc in amore rota est. Propert.

Qui dederit primus oscula, victor erit. Ovid.

Thessalicamque adiit hospes Achilles humum. Id.

VI. Observations for making elegant Pentameters.

In order to make this verse agreeable and elegant, we are to observe,

1. That there be a cæsura after the second foot. Hence this verse is intolerable, which happens to be at the end of the 50th psalm of the Vulgate translation.

Imponent super altare tuum vitulos.

2. That the cæsura be not followed by an elision, as in these verses of Catullus.

Troja virum, & virtutum omnium acerba cinis. Carm. 69.

Illam affligit odore, ille perit podagrâ. Carm. 72.

3. That

3. That the most graceful pentameters end with a dissyllable, as generally in Ovid.

Mœnia finitimis invidiosa locis.
Non bene cœlestes impia dextra colit.
Tœmpora si fuerint nubila, solus eris.

Sometimes they end with a word of four syllables, as in the same poet,

Non duris lachrymas vultibus aspiciant.

And of five, as in the same also,

Arguor obscœni doctor adulterii.

But they are very seldom agreeable, if they end with a trissyllable, though there are a great many such in Tibullus, as

Sera tamen tacitis pœna venit pedibus.

or with a monosyllable, as in Catullus,

Aut facere, hæc à te dictaque, factaque sunt,

unless there is an elision of the monosyllable, because it is then no longer considered as a monosyllable, according to what we have observed in regard to hexameters, as

Invitis oculis littera lecta tua est. Ovid.

4. We ought also to avoid perfect rhimes, such as this in Ovid.

Quærebant flavos per nemus omne favos.

But when the rhyme goes no farther than the last vowel, so far is it from being a fault, that it is rather a great elegance, as

Huc ades & nitidas casside solve comas. Ovid.

Fulmineo celeres dissipat ore canes. Id.

Jordanis refugas in caput egit aquas. Buchan.

VII. Six lesser Verses which make part of an Hexameter.

And 1. Of three which form the beginning.

Of the verses relative to an hexameter, there are three which form the beginning of it.

The 1. is called *versus Archilochius*, because of its author Archilochus, who gave his name to several sorts of verse: but particularly to this, which is composed of two dactyls and a cæsura; whence it is called *dactylica penthemimeris* by the scholiast of Aristophanes.

1 | 2 |

Pūbōis èt āmbrā sū-mus. Hor. lib. 4. Od. 7.

The 2. consists of three dactyls with a cæsura, and is called *Alcmanius*, or *dactylica hephthemimeris*. To which we may refer these half verses in Virgil,

1 | 2 | 3 |

Mūnērā lētītī-āmquē Dē-i. Æn. 1.

Infabricata fugæ studio, &c. Æn. 4.

The 3. contains the first four feet of an hexameter; the last of which is always a dactyl.

1 | 2 | 3 | 4
Lūmīnī-būsquē pri-ōr rēdi-īt vīgōr. Boet.

VIII. *Of the other three lesser Verses, which form the end of an Hexameter.*

The first contains the four last feet, and is called heroic, or dactylic-tetrameter. Horace makes use of it in three odes.

1 | 2 | 3 | 4
O fōr-tēs pē-jōrāquē pās-sī.

The second is formed of the three last, the first of which is always a spondee. And it is called *Pherecratius*, from Pherecrates, an Athenian poet, who was the inventor thereof, and acquired a reputation by his comedies. Horace makes use of it in seven odes.

1 | 2 | 3
Quāmvīs Pōnticā Pīnus.

But instead of the first spondee, Catullus frequently useth a trochee, as

1 | 2 | 3
Prōdē-ās nōvā nūptū.

And Boetius now and then puts an anapæst, as

1 | 2 | 3
Sīmīlī sūrgūt ūb ōrtū.

The third hath only the two last feet of an hexameter, and is called *Adonic*; from Adon, son of a king of Cyprus. Boetius has put several of them successively in his first book *de Consol.*

*Gaudia pelle,
 Pelle timorem;
 Spemque fugato,
 Nec dolor adsit.
 Nubila mens est,
 Vincula frenis,
 Hæc ubi regnant.*

CHAPTER V.

Of Iambic Verses.

And first,

Of the different Species of Iambics, according to the different Feet of which they are composed.

IAMBIC verse is so called, because of the foot iambus that predominates therein.

It may be considered either according to the difference of the feet it receives, or according to the number of its feet, namely, four, six, or eight. At first it consisted entirely of iambuses;
 some

some of that sort are still remaining, and known by the name of pure iambics: as in Catullus the praise of a ship:

1 | 2 | 3 | 4 | 5 | 6
Phāsē-lūs il-lē quēm vidē-tis hō-spītēs,

1 | 2 | 3 | 4 | 5 | 6

Ait fūs sē nā-viūm cēlēr-rimūs, &c. Carm. 4.

and in Horace, the iambics which he has joined to the hexameters in his epodes, od. 16.

1 | 2 | 3 | 4 | 5 | 6
Sūs ēt ip-sā Rō-mā vī-rībūs rūt.

Afterwards, as well to remove this constraint, as to render the verse more grave, they put spondees in the odd places; as

1 | 2 | 3 | 4 | 5 | 6
Pārs sā-nitā-tis vēl-lē sā-nārī fūt. Senec. Hipp.

Therefore joining the spondee and iambus together, the antients measured them by third epitrits, as St. Austin observeth. Hence those of six feet were called trimeters, as being composed of three epitrits only; and those of four, dimeters, as consisting only of two. Which seems to prove that the odd feet were also obliged to be spondees, and the even ones iambuses.

But in process of time they took more liberty. For

1. In the odd places they put indifferently either an iambus or a spondee, except in tragic verses in the fifth foot, where Seneca made it a rule never to put an iambus, because two iambuses successively at the end of the verse render it less majestic.

1 | 2 | 3 | 4 | 5 | 6
Amōr timē-rē nē-mīnēm vērūs pōtēst. Sen. Med.

2. The tribrac having the same time as an iambus, because its two short syllables are equivalent to one long; it has been put instead thereof, except in the sixth foot, where they have indispensably preserved an iambus.

1 | 2 | 3 | 4 | 5 | 6
Prōhibē-rērātī-ōnūl-lāpēri-tūrūm pōtēst. Sen. Hipp.

3. The dactyl and anapaest having also the same time as the spondee, they have been put instead thereof, wherever they can be put, that is, in all odd places.

1 | 2 | 3 | 4 | 5 | 6
Quī stātū-īt āli-quīd, pār-te ināu-dīta āl-tērā,

1 | 2 | 3 | 4 | 5 | 6
Æquūm licēt stātūē-rīt, hāud æquūs fūt. Sen. Med.

1 | 2 | 3 | 4 | 5 | 6
Dōmīnā-rē tūmī-dūs, spī-rītūs āltōs gērē:

1 | 2 | 3 | 4 | 5 | 6
Sēquītūr supēr-bōs ūl-tōr ā tērgō Dēūs. Id. Her. Fur.

4. The comic poets have gone further, and, satisfied with ending the verse with an iambus, they have inserted every where else those feet which are allowed to be put in odd places; namely the Iambus, the Tribrac, the Spondee, the Dactyl, and the Anapæst.

1 | 2 | 3 | 4 | 5 | 6
Virtū-te ambī-re ōpōr-tēt nōn fāvītō-ribūs.

1 | 2 | 3 | 4 | 5 | 6
Sāt hābēt fāvītō-rūm sēm-pēr quī rectē faciūt.

1 | 2 | 3 | 4 | 5 | 6
Hōmō sum, hūmā-nū nīhil ā me āli-ēnūm pūtō. Ter.
 Almost all Phædrus's fables are written in this sort of verse.

1 | 2 | 3 | 4 | 5 | 6
Amīt-tūt mēri-tōprōpri-ūm qui āli-ēnum āp-pētīt. l. 1. f. 4.

1 | 2 | 3 | 4 | 5 | 6
Faciūt pārēn-tēs bōnī-tās, nōn nēcēs-sitās. l. 1. f. 13.

1 | 2 | 3 | 4 | 5 | 6
Īnōps pōtēn-tēm dūm vult imī-tārī pērīt. l. 1. f. 23.

1 | 2 | 3 | 4 | 5 | 6
Succēs-sūs im-prōbō-rūm plū-rēs āl-licīt. l. 2. f. 3.

II. Of a Scazon or Claudicant Iambic.

Another difference in the feet of an iambic hath produced a kind of verse called Scazon, from the word *σκαζων*, *lame*; because having begun with spondees in the odd places, and with iamboes in the even, they change the cadence of the verse, which particularly depends on the two last feet, taking for the fifth indispenably an iambus, and for the sixth a spondee.

1 | 2 | 3 | 4 | 5 | 6
Nīmī-rum idem ōm-nēs fāl-limūr, nēque ēst quīsquam.

1 | 2 | 3 | 4 | 5 | 6
Quēm nōn in āli-quā rē vidē-rē Sūf-fenūm

1 | 2 | 3 | 4 | 5 | 6
Pōssīs. Sūūs cuique āt-tribū-tūs ēst ērrōr.

1 | 2 | 3 | 4 | 5 | 6
Sēd nōn vidē-mūs mān-ticē quōd in tērgo ēst. Catul.

III. Of Iambics according to the Number of their Feet.

Of these there are three sorts; of four feet, called Dimeters, because the Greeks used to measure them two feet to two feet, for the reason above given; of six feet, called Trimeters; and of eight feet, called Tetrameters.

1. Of Dimeters, or Four Feet.

Most of the hymns of the Latin Church are in this sort of verse. But when the quantity is not observed, as in that of the Ascension, so beautiful in regard to the sentiments :

1 | 2 | 3 | 4
Jēsū nōstrū rēdēm-tio,
Amor & desiderium, &c.

it is a certain proof that they are falsely attributed to St. Ambrose, who had a very good knack at writing these verses, and generally ended them with a trissyllable, which is their best cadence, as

1 | 2 | 3 | 4
Jēsū cōrō-nā vīr-ginūm,
Quem mater illa concipit,
Quæ sola virgo parturit !
Hæc vota clemens accipe.

The antients seldom or ever used this sort of verse by itself, but they generally joined it to trimeters, or hexameters.

2. Of Trimeters, or Iambics of Six Feet.

These are the most agreeable Iambics, being the verse in which tragedies are written. They are most graceful, when they terminate with a word of two syllables,

1 | 2 | 3 | 4 | 5 | 6
Quicūm-que rē-gnō fī-dit, et māgnā pōtēns
Dominatur aulā, nec leves metuit Deos,
Animumque rebus credulum lætis dedit. Sen.

or with a trissyllable, beginning with a vowel, that makes an elision of the last syllable of the precedent word.

Juvenile vitium est regere non posse impetum. Sen.

Generally speaking, there ought to be a cæsura after the two first feet; yet there is sometimes a peculiar beauty in sentences that have not the cæsura till after the third foot.

Qui nihil potest sperare, desperet nihil. Sen. Med.

Qui non vetat peccare, cum possit, jubet. Sen. Troad.

Minimum decet licere cui multum licet. Sen. Ibid.

Quod non potest vult posse qui nimium potest. Sen. Hipp.

Curæ leves loquuntur, ingentes stupent. Sen. Hipp.

But it is likewise to be observed that in all the above verses we are not to pause till after the cæsura which follows the third foot.

3. Of Tetrameters, or Iambics of Eight Feet.

We meet with this kind of verse no where but in comic poets; as in Terence.

1 | 2 | 3 | 4 | 5 | 6 | 7 |
Pēcū-niam in locō nēgligē-rē, mā-animū in-tērdum est
 8

lūcrūm. Ter.

1 | 2 | 3 | 4 | 5 | 6 | 7
Ōmnēs quibū rēs sūnt minū' sēcūn-dē māgi sūnt nēs-cīō
 | 8
quō mōdō.

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8
Sūs-picī-ōsī, ād cōn-tīmē-liam ōm-nīa āc-cīpīunt māgis :
 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8
Prōptēr sūamīm-pōtēn-tiām sē sēm-pēr crē-dūnt nēg-ligī.
 Ter.

IV. *Of Iambics either Defective or Redundant, whereto we must refer those which are commonly called TROCHAICS.*

Besides these three sorts of Iambics, which have exactly the syllables of their four, six, or eight feet; there are some that have more or less than one or two syllables. And grammarians not considering this redundancy or defect till the end of the verse, have called them, as already hath been observed, p. 375. *Κατάληκτοι, βραχυκατάληκτοι, ὑπερκατάληκτοι.* But here we may make two observations.

The first is, that the syllable may be wanting as well in the first foot, as in the last. So that what they call Trochaic verses, that is which have Trochees or Chorcees in odd places, are nothing more than Iambics, that want a syllable in the first foot.

Thus this verse of Horace,

1 | 2 | 3 | 4
 ——— *Nōn ēbūr, nēque āu-rēūm,*

is a dimeter that wants a syllable in the beginning.

And the long verses of fifteen half feet, which we more particularly distinguish by the name of Trochaics, are nothing more than tetrameter iambics or of eight feet, the first of which wants a syllable; as there are others where it is wanting at the end.

1 | 2 | 3 | 4 | 5 | 6 | 7 |
 ——— *Prō pēccā-tō mā-gnō, pau-lūm sūp-plīcīi sātīs ēst*
 8

Pātrī. Ter.

——— *Pallidī fauces Averni, vōsque Tēnarei specus. Sen.*

And this is what grammarians do partly acknowledge, when they say that these verses are only Trimeters, to which a Cretic or Amphimacer (-v-) was added in the beginning. For this Cretic making an iambus (v-) of those two last syllables, no more is wanting than one with the first to make the two first feet of the Tetrameter.

Hence it follows that if you take away this Amphimacer or Cretic from one of those verses which they call Trochaic, you make an Iambic of six feet; as in the second above quoted, beginning

gining to scan it from the word *fauces*; and, on the contrary, adding this foot to an Iambic Trimeter, you make a Trochaic of it. As if in this,

Suis & ipsa Roma viribus ruit. Hor.

you were to put *præpotens* in the beginning.

The second observation is, that Iambics, which are a syllable short at the latter end, have always an Iambus before the syllable that remains alone, though this be an odd foot: and therefore they may pass for defective Scazons, as well as for Iambics.

1 | 2 | 3 |

Hæbēt om-nis hōc xōlūp-tas. Boët.

1 | 2 | 3 | 4 | 5 |

Nōvæ-que pēr-gūnt in-tēr-rē lūcæ. Hor.

1 | 2 | 3 | 4 | 5 | 6 | 7 |

Nām sī rēmīt-tēnt quīp-piām Phīlū-mēnām dōlō-rēs.

Ter.

1. Of Imperfect Dimeters.

Imperfect Dimeters are either defective or redundant. Defectives either want a whole foot at the latter end;

1 | 2 | 3 |

Mūsæ Jovis nātæ—

or a syllable, which may be wanting either in the beginning, and these in Horace consist entirely of Iambuses;

1 | 2 | 3 | 4

— *Trū-ditūr dīs, dīs.*

or at the end, so that before the last syllable there is always an Iambus; and then the verse is called *Anacreonticus*, as

1 | 2 | 3 |

Adēs Pātēr suprē-me,

Quem nemo vidit unquam. Prud.

Habet omnis hoc voluptas,

Stimulis agit furentes. Boët.

Dimeters in which a syllable is redundant at the latter end, are like those which form the third verse of an Alcaic ode, which Horace most frequently useth, as *Motum ex Metello*, &c. lib. 2. Od. 1.

1 | 2 | 3 | 4 |

Ēt cūn-ctā tēr-rārūm sūbā-cta.

2. Of Imperfect Trimeters.

There is but one sort, namely such as want a syllable at the latter end, which have always an Iambus before the last syllable. Horace has made use of them, lib. 2. Od. 18. where he joins them to the first sort of defective Dimeters:

Non

Non ebur neque aureum

1- | 2 | 3 | 4 | 5 | 6

Mēā rēnī-dēt īn dōmō lūcū-nar —

But we shall take notice of the defective Archilochian hereafter.

3. Of Imperfect Tetrameters.

Of these there are two sorts of defectives. One such as want a syllable in the beginning, and which we have observed to be erroneously called Trochaics. The hymn on our Saviour's passion, *Pange lingua*, is of this kind, each verse of which is divided, as it were, into two; so that the stanzas which appear to be of six verses, are in reality no more than three.

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8

—*Pān-gē līn-guā glō-rīo-sī prā-liūm cērtā-mīnīs :*

—*Et super Crucis trophæum dic triumphum nobilem :*

—*Qualiter Redemptor orbis immolatus vicerit.*

The other sort of defectives are those that want a syllable at the latter end, where the foot preceding the last syllable, though in the odd place, is ever an Iambus. There are some in Catullus that are pure Iambics,

1 | 2 | 3 | 4 | 5 | 6 | 7 |

Rēmīt-tē pāl-liūm mihī mēūm quōd īn-vōlā-sti—

CHAPTER VI.

Of Lyric Verses, and those any way relative to Lyrics.

UNDER the word Lyrics I comprehend all verses that cannot be referred to the two species above mentioned; because the chief of them are made use of in odes and in tragic choruses, though we meet with some that are not used in those pieces, as the Phaleucian; and others that are used there, though belonging to the two first species.

We may therefore divide them into three sorts: 1. Choriambics: 2. Verses of eleven syllables: 3. Anapæstics, and a few others less usual.

I. Of four sorts of Choriambics.

The antients gave the name of Choriambics to verses which they measured by a Choriambus, that is, by a foot composed of a Chorce and an Iambus (—) though they may be measured likewise by simple feet. There are four sorts.

The first and smallest is called a Glyconic, which consists of a Spondee, a Choriambus, and an Iambus. Or more simply of a Spondee and two Dactyls. There are two entire Choruses of this verse in Seneca.

1 | 2 | 3
Illī mōrs grāvīs incūbāt,
Qui notus nimis omnibus,
Ignotus moritur sibi.

But Horace never uses them without the Asclepiad verse.

The second is the Asclepiad, consisting of a Spondee, two Choriambuses, and an Iambus; or of a Spondee, a Dactyl, a Cæsura, and two Dactyls.

1 | 2 | | 3 | 4
Mæcē-nās at̄-vīs ēditē rēgībūs. Hor.

The third is longer than an Asclepiad by a Choriambus, or by a Dactyl and a long syllable, as lib. 1. Od. 11.

1 | 2 | | 3 | | 4 | 5
Seū plū-rēs hÿē-mēs seū tribū-īt Jūpītēr ūltimam.

The fourth is like the first, except that it finishes with a Spondee.

Heū quām præcipi-tī mērsā prō-fundō. Boët.

1 | 2 | | 3 | 4
Ō quām glōrif̄i-cā lūcē cō-rūscās.

Therefore we must not read at the latter end of this hymn to the Virgin,

Qui tecum nitido vivit in æthere.

as some would fain alter it: but

Qui tecum nitidā vivit in æthrā.

as it is in the antient editions, and as George Cassander reads it in his collection of hymns: the word *æthra*, which is necessary for the measure of the verse, being not only in Virgil more than once, as we have elsewhere observed, but likewise in Cicero, *Ærem complexa summa pars cæli, quæ æthra dicitur.* 2. de Nat.

II. Of Verses of eleven syllables, Sapphic, Phaleucian, and Alcaic.

I join these three sorts of verses together, because (except the fourth sort of Choriambics, which are very little used) none but these are always and indispensably composed of eleven syllables. Yet the name of HENDECASYLLABIC is particularly appropriated to the Phaleucian.

I. Of Phaleucian Verse.

The Phaleucian verse is so called from a poet of the name of Φάλαικος. They consist of five feet; a Spondee, a Dactyl, and three Chorees or Trochees. Catullus makes likewise the first foot an Iambus or a Trochee. They may be extremely elegant without a cæsura. There is hardly a Latin verse that sounds more agreeably in Epigram than this, if it be well wrote. Catullus excels in it, but it is pity that he has mixed such a number of things offensive to chaste ears. We shall give here an example

ample of this verse from the 14th epigram of the first book to Licinius Calvus.

1 | 2 | 3 | 4 | 5
Ni tē plūs ōcū-lis mē-is ā-mārēm,
Jucundissime Catce! munere isto,
Odissem te odio Vatiniāno.
Nam, quid feci ego, quidve sum locutus,
Cur me tot malē perderes Poētis?
Dū magni, horribilem & sacrum libellum,
Quem tu scilicet ad tuum Catullum
Misti, continuō ut die periret,
Saturnalibus, optimo dierum.
Non, non hoc tibi, salse, sic abibit.
Nam si luxerit, ad librariorum
Curram scrinia, Cæsios, Aquinos,
Suffenum, omnia colligam venena,
Ac te his suppliciis remunerabor.
Vos hinc interea vāletē; abite
Illuc, unde malum pedem tulistis,
Sæcli incommoda, pessimi Poëtæ.

2. *Of Sapphic Verse.*

Sapphic verse was invented by Sappho, from whom it derives its name. It has the same feet as the Phaleucian, but differently disposed, viz. a Chorea, a Spondee, a Dactyl, and two Choreaes.

1 | 2 | 3 | 4 | 5
Crēsūt indūl gēns sibi dirūs hŷdrōps. Hor.

After three Sapphics they generally put an Adonic. Yet there are choruses where you find a longer series of Sapphics.

They are harsh to the ear, unless they have a cæsura after the two first feet; though there are several in Horace that have it not.

Quam jocus circumvolat & Cupido. lib. 1. Od. 2.
Phœbe silvarūmque potens Diana. In Carm. Secul.
Lenis Ilthya tuere matres:
Sive tu Lucina probas vocari,
Seu Genitalis.

Sapphics and Phaleucians may be easily changed into one another; thus this Sapphic verse in Horace,

Non eget Mauri juculis nec arcu,

may be changed into a Phaleucian only by transposing the words:

Non Mauri juculis eget, nec arcu.

And this Phaleucian in Martial

Nympharum pater, amniūmque Rhene,

becomes a Sapphic, by transposing it thus:

Rhene nympharum pater, amniūmque.

3. Of *Alcaic Verse*.

Alcaic verse derives its name from the poet Alcæus. It hath two feet and a half of an Iambic (which they call *Penthemimerim Iambicam*) and two Dactyls. Hence in the first foot it may have an Iambus.

1 | 2 | | 3 | 4

Vidēs ūt āl-tā stēt nīvē cāndidūm. Hor.

Though generally it has a Spondee.

1 | 2 | | 3 | 4

Aūdī-rē mā-gnōs jān vīdē-ōr dūcēs.

1 | 2 | | 3 | 4

Nōn īn-dēcō-rō pūlvērē sōrdidōs. Lib. 2. Od. 1.

This verse is never put by itself, but after two of them it is customary to subjoin, as a third, an Iambic of four feet, with a long syllable redundant.

Et cuncta terrarum subacta. Hor.

4. Of the *lesser Alcaic*.

The lesser Alcaic consists of two Dactyls and two Trochees. I have placed it here, though it consists but of ten syllables, because it has a relation to the great Alcaic.

1 | 2 | 3 | 4

Prætēr ā-trōcem ānī-mūm Cā-tōnīs. Hor.

III. Of *Anapæstic Verse*.

All verses of the third species have the number of their syllables determined, except these. The Anapæstic is so called, because it was originally composed of four Anapæsts. But as they afterwards took the liberty to put, instead of the Anapæst, a Spondee or Dactyl which have the same quantity, namely four times; thence it comes that this verse, though called Anapæstic, has not sometimes so much as one Anapæst. The chorus of tragedies is frequently composed of this sort of verse; which requires no cæsura.

1 | 2 | 3 | 4

Quāntī cāsūs hūmā-nā rōtānt,

Mīnūs īn parvis fortuna furit,

Leviúsque ferit leviora Deus. Sen. in Hipp.

Of this sort of verse there are some that have only two feet, and which now and then are joined to the others, though Seneca on the death of Claudius has put them by themselves.

Deflete virum,

Quo non alius

Potuit citiūs

Discere causas,

Unā tantūm

Parte auditā,

Sæpe & neutrā.

IV. Of Archilochian Verse, and others less frequently used.

We have already made mention of the Archilochian verse, called *Dactylica Penthemimeris*, p. 391. where we observed that there were several sorts of this name. We shall here take notice of two more.

The first are called *Heptameter Archilochian*, which have the four first feet of an Hexameter, whereof the last is always a dactyl; and three Chœrees or Trochees, as

1 | 2 | 3 | 4 | 5 | 6 | 7
Sōlvitūr ācrīs hỹ-ēms grā-tā vicē vērīs ēt Fā-rōnī.

The second are *Iambic-Archilochian*, as they are called by Diomedes, comprehending the Iambic Penthemimeris, as well as the above-mentioned Alcaic, and then three Chœrees, as

1 | 2 | | 3 | 4 | 5
Trāhūnt-quē sīc-cās mā-chī-næ cǎ-rī-nās.

Horæ has joined these two verses together, and formed thereof the fourth ode of his first book. But the latter may be measured another way, by leaving a syllable at the end.

1 | 2 | 3 | 4 | 5 |
Trāhūnt-quē sīc-cās mā-chī-næ cǎ-rī-nas—.

So that these verses are nothing more than Iambics that want a syllable, but always require their third foot to be a Spondee; whereas the others, of which we have made mention above, p. 397, suffer it to be an Iambus. Thus they may be changed into perfect Trimeters, only by adding a syllable; for instance, if we were to put in the precedent verse *carinulas* for *carinas*.

I shall take no notice of other sorts of verse that are very seldom used, but proceed to say a word or two concerning compositions in verse, and the mixture that is made of different sorts of metre.

CHAPTER VII.

Of Compositions in Verse, and the Mixture of different Sorts of Metre.

AFTER having explained the nature of verse and its various species, it now remains that we treat of compositions in verse, which the Latins comprehended under the word CARMEN, whether it be an epigram, an ode, an epistle, a poem,
 or

or other work. Hence it is that Catullus's epigrams are called *Carmen 1, Carmen 2, &c.* that the odes of Horace are intitled, *Carminum libri*; and that Lucretius stiles his first book *Carmen*.

Quod in primo quoque carmine claret.

Hence a single verse cannot be called *Carmen*, unless it be perhaps an intire epigram or inscription, comprized in one verse; as Virgil calls the following verse *Carmen*.

Æneas hæc de Danaïis victoribus arma.

I. *Compositions of one sort of Metre only.*

Compositions in verse may be considered, either according to the matter, or to the versification.

According to the matter they are divided into Epic Poem, Satyre, Tragedy, Comedy, Ode, Epigram, &c.

According to the versification, which is the only point we consider here, they are divided into verse of one sort only, or into verse of different sorts. The former is called *carmen μονόκωλον*, and the other *carmen πολύκωλον*.

The verses most frequently used in composing entire pieces are Hexameter, Iambic-Trimeter, Scazon, what they call Trochaic, Asclepiad, Phaleucian, and Anapæstic.

Those less frequently used in single pieces are Iambic-Dimeter, Glyconic, Sapphic, and Archilochian in Prudentius.

Those used very rarely are Pentameter, in Ausonius; and Adonic in Boëtius.

II. *Compositions of different Metre, and their division into Stanzas, called STROPHES.*

Compositions of different metre are, generally speaking, but two or three sorts. But these are again divided according to the number of verses contained in the stanza, (by the Greeks called *στροφή*) which being finished, they return to the first sort of verse with which they began. With this difference from the French, that the latter generally conclude the sense in one stanza; whereas the antients seldom observed this rule except in elegiac verse, where the distich ought to end with a full point, or at least a colon: for Horace does not scruple to complete a sense, begun in one stanza, with the two first words of the next, especially in stanzas of two verses: as

Eradenda cupidinis

Pravi sunt elementa: & teneræ nimis

Mentes asperioribus

Formandæ studiis. Nescit equo rudis

Hæreret ingenuus puer, &c. lib. 3. od. 24.

And even in stanzas of four verses, where it does not sound so well,

Districtus ensis cui super impiâ

Cervice pendet: non Siculæ dapes

Dulcem elaborabunt soporem;

Non avium citharæque cantus

Somnum reducent. lib. 3. od. 1.

III. *Compositions of two sorts of Metre. And first of those in which the Stanza has but two Verses, and which are called δίκωλον δίτροφον.*

The Latin stanzas consist only of two, three, or four sorts of verse; Catullus alone having made one of five. And as to compositions of two sorts of verse, there are none regular except stanzas of two or of four verses, but not of three. The former is called *Dicolon-distrophon*, and the latter *Dicolon-tetraphon*.

There are a vast number of the former sort. I shall take notice only of nine that are most frequent, and of which (except the elegiac) there are examples in Horace. It will be easy to judge of the rest, which are to be found in Boëtius, Prudentius, or Ausonius, by what we have said concerning the different species of verse.

1.

The first sort is the Elegiac, consisting of Hexameter and Pentameter. It is so called, because it was made use of in funerals, from the Greek word ἔλεγος weeping, ἀπὸ τῆς ἑλέγειν, as those do that weep. Which made Ovid say,

*Flebilis indignos Elegia solve capillos,
Hæc nimis ex vero nunc tibi nomen erit.*

2.

The second, an Hexameter, and a lesser Archilochian. Horace.

*Diffugère nives : redeunt jam gramina campis
Arboribusque comæ.
Quis scit an adjiciant hodiernæ crastina summa
Tempora Dî superi ?*

3.

The third, an Hexameter, and the verse which contains the four last feet of an Hexameter. Horace.

*Dant alios furie torvo spectacula Marti :
Exilio est avidis mare nautis :
Mista senum ac juvenum densantur funera : nullum
Sæva caput Proserpina fugit.*

4.

The fourth, an Hexameter and an Iambic Dimeter. Horace.

*Nox erat, & cælo fulgebat Luna sereno
Inter minora sidera.*

5.

The fifth, an Hexameter, and a Trimeter of pure Iambics. Horace.

*Altera jam teritur bellis civilibus ætas,
Suis & ipsa Roma viribus ruit.*

6.

The sixth, an Iambic Trimeter followed by a Dimeter. Horace.

*Beatus ille, qui procul negotiis,
Ut prisca gens mortalium,
Paterna rura bobus exercet suis,
Solutus omni sænore.*

7.

The seventh, is an Iambic Dimeter that wants a syllable of the first foot, and a Trimeter that wants a syllable at the latter end. Horace, lib. 2. od. 18.

*Truditur dies die,
Novæque pergunt interire Lunæ :
Tu secunda marmora
Locas sub ipsum funus, & sepulchri
Immemor, struis domos, &c.*

8.

The eighth, a Glyconic and an Asclepiad. Horace.

*O quisquis volet impias
Cædes, & rabiem tollere civicam,
Si quærat pater urbium
Subscribi statuis ; indomitam audeat
Refrænare licentiam,
Clarus postgenitis : quatenus, heu nefas,
Virtutem incolumem odimus,
Sublatam ex oculis quærimus invidi.*

9.

The ninth is composed of an Heptameter, and an Archilochian Trimeter, of which we have made mention above, p. 402. Horace has wrote the 4th ode of the 1st book in this metre.

*Pallida mors æquo pulsat pede pauperum tabernas,
Regumque turres, ô beate Sexti ! Lib. 1. od. 4.*

IV. Compositions of two sorts of Metre in Stanzas of four Verses. Which are called δίκωλον τετραέσροπον.

Of these there are two species in Horace.

1.

Three Asclepiads and a Glyconic.

*Lucem redde tuæ, dux bone, patriæ :
Instar veris enim vultus ubi tuus
Affulsit populo, gratior it dies,
Et soles melius nitent.*

2.

Three Sapphics and an Adonic.

*Auream quisquis mediocritatem
Diligit, intus caret obsoleti
Sordibus tecti : caret invidendâ
Sobrius aulâ.*

V. *Compositions of three sorts of Metre, in Stanzas of three Verses. Which are called τριώλων τριςροφον.*

There is but one species of them in Horace, consisting of a Trimeter, an Archilochian, and a Dimeter; and some of the antients believed that the two last made only one great Archilochian.

*Petti! nihil me sicut antea juvat
Scribere versiculos
Amore perculsum gravi.*

Prudentius also made the preface to his book of Hymns, of the three first species of Choriambics, beginning with the smallest, and ascending to the greatest.

*Dicendum mihi, quisquis es,
Mundum quem coluit mens tua perdidit,
Non sunt illa Dei quæ studuit, cujus habebis?*

VI. *Compositions of three sorts of Metre, and Stanzas of four Verses. Which are called τριώλων τετραςροφον.*

Of these there are also but two species in Horace.

1.

The first consists of two Asclepiads, a Pherecratian, and a Glyconic.

*O navis referent in mare te novi
Fluctus. O quid agis? fortiter occupa
Portum, nonne vides ut
Nudum remigio latus? Lib. 1. od. 14.*

2.

The second is the most agreeable and the most common of all Horace's odes, among which there are no less than thirty-seven of this sort.

We have already taken notice of the three species of verse that are used in these odes, chap. 6. n. 3. p. 401.

*Damnosa quid non imminuit dies?
Ætas parentum pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiore. Hor. l. 3. od. 6.*

The above are the principal species of metre, and compositions in verse. But as it will be of use to be able to consider them at one view, I have thought proper to exhibit them in the two following tables; which suppose a person to be acquainted with the six necessary feet, of which I shall at the same time give a small table, to the end they may be known in the large one by the initial letter of their name. Where it must be observed that I call the foot containing a long and a short (—) a Chorea rather than Trochee, to give it the C, and to let the Tribrac have T. The long cæsuras I have distinguished by the same mark as the quantity (—).

*

T H E

THE FIRST TABLE:

OF DIFFERENT SPECIES OF VERSE

reduced to Three.

F E E T.					
1. Spondée	--	S.			
2. Iunbus	υ-	I.			
3. Choree	-υ	C.			
4. Tribrac	υυυ	T.			
5. Dictyl	-υυ	D.			
6. Anapäst	υυ-	A.			
			Hexameters.	{ Ordinary. 4. S. or D. the 5. D. the 6. S. 1	
				{ Spondaics. Ending with two S. 2	
			Pentameters.	{ 2 S. or D. the 3. S. the 5. and 6. A. 3	
			Beginning.	{ 1. Archilochian. 2. D. and a syllable. 4	
				{ 2. Alcmanian. 3. D. and a syllable. 5	
				{ 3. 3. S. or D. the 4. D. 6	
			End.	{ 1. Dact. Tetram. The four last feet. 7	
				{ 2. Pherecratian. S. D. S. 8	
				{ 3. Adonic. D. S. 9	
			Pure Iambics.	{ That is, all Iambuses. 10	
			Mixed with I. or T. with S. or D. and A.	{ Ordinary, ending with an I. } More exact, having in the even feet. viz. { 2. and 4. I or T. In the uneven also } 11	
				{ Neglected, having in even feet, what the exact ones have only in the uneven. } 12	
			Scazon.	{ Ending with an S. after an I. 13	
			Perfect.	{ 14	
			Defective	{ Of a foot. 15	
				{ Of a syllable. { In the beginning. At the end. <i>Anacreontics</i> . } 16	
			Redundant	{ Of a syllable at the end. 17	
			Of 6 feet	{ Perfect. *	
			Defective	{ Of a syllable. 19	
			Of 8 feet	{ Perfect. 20	
			Defective of a syllable	{ In the beginning called Trochaics. 21	
				{ At the end. 22	
			1. Glyconic.	{ 1. S. 2. D. 23	
			2. Asclepiad.	{ S. D. - D. D. 24	
			3. Alcaics.	{ S. D. - D. - D. D. 25	
			4. Alcmanian.	{ S. D. - D. S. 26	
			1. Phaleucian.	{ S. D C. C. C. 27	
			2 Sapphic.	{ C. S. D. C. C. 28	
			3. Alcaic.	{ S. or I. I. - D D. 29	
			* Small Alcaic.	{ D. D. C. C. 30	
			Anapæstic.	{ 4. A. or D. or S. 31	
			Heptameter Archilochian.	{ 4. feet, one Hexameter and 3 C. 32	
			Trimeter defect. Archiloc.	{ I. or S. I. - 3. C. 33	

EXAMPLES

ALL VERSES MAY BE REDUCED TO THREE SORTS, viz.

I. Hexameters and Pentameters. Entire. Parts.

II. Iambics, according to The quality of their feet. The number of their feet.

III. Choriambics. Of eleven syllables. Lyrics. Anapæstics, and others.

E X A M P L E S

OF THE

DIFFERENT SPECIES OF VERSE

Contained in the foregoing Table, according to the correspondent Figures.

1. Ab Jove principium, Musæ! Jovis omnia plena. *Virg.*
2. Cara Deûm soboles, magnum Jovis incrementum. *Id.*

3. Non solet ingeniis summa nocere dies. *Ovid.*

4. Pulvis & umbra sumus. *Hor.*
5. Muncra lætitiæque Dei. *Virg.*
6. Luminibusque prior rediit vigor. *Boëth.*
7. O fortes pejoraque passi. *Hor.*
8. Quamvis Pontica pinus. *Id.*
9. Gaudia pelle. *Boëth.*

10. Phaselus ille quem videtis hospites. *Catul.*

11. Pars sanitatis velle sanari fuit. *Sen.*

12. Homo sum, humani nihil à me alienum puto. *Ter.*

13. Sed non videmus manticæ quod in tergo est. *Catul.*
14. Fortunâ non mutat genus. *Hor.*
15. Musæ Jovis natæ.
16. Truditur dies die. *Hor.*
17. Ades Pater supreme. *Prud.*
18. Et cuncta terrarum subacta. *Hor.*
- *. Pars sanitatis velle sanari fuit. *Sen.*
19. Novæque pergunt interire Lunæ. *Hor.*
20. Pecuniam in loco negligere, maximum interdum est lucrum. *Ter.*

21. Vos precor vulgus silentum, vosque ferales Deos. *Sen.*
22. Nam si remittent quippiam Philumenam dolores. *Ter.*

23. Ignotus moritur sibi. *Sen.*
24. Mæcenas atavis edite regibus. *Hor.*
25. Seu plures hyemes, seu tribuit Jupiter ultimam. *Id.*
26. O quàm glorificâ luce coruscas!
27. Ni te plus oculis meis amarem. *Catul.*
28. Crescit indulgens sibi dirus hydrops. *Hor.*
29. Audire magnos jam videor duces. *Id.*
30. Præter atrocem animum Catonis. *Id.*

31. Quanti casus humana rotant. *Sen.*
32. Pallida mors æquo pulsat pede pauperum tabernas,
33. Regumque turres: ô beate Sexti. *Hor.*

THE SECOND TABLE:

OF THE MIXTURE OF LATIN VERSE IN COMPOSITION.

With the Figures referring to the precedent Table, to point out the Examples.

Compositions in Verse, which the Latins call CARMEN, are verses, either	Of one sort, MONOKΩΛON.	Frequently	}	1. Hexameters.	}	11. 12. Iambic Trimeters.	
				13. Scazons.		21. Trochaics.	
				24. Asclepiads.		27. Phalæucians.	
		Of several sorts, ΠΟΛΥΚΩΛON.	Less frequently	}	31. Anapæstics.	}	14. Iambic Dimeters.
			Very seldom		}		23. Glyconics.
		Of two sorts, ΔΙΜΩΛON.		}		4. Archilochians.	}
					}	4. Adonics.	
		Of three sorts, ΤΡΙΜΩΛON.	In two verses, ΔΙΣΤΡΟΦON.	}		1. Hexam.	}
					}	11. Trimeter.	
			In four verses, ΤΕΤΡΑΣΤΡΟΦON.	}		16. Dim. def.	}
	}				23. Glyconic.	10. Trimeter pure.	
			In three verses, ΤΡΙΣΤΡΟΦON, seldom used.	}	23. Heptam.	}	14. Dimeter.
	}				24. Three Asclepiads.		19. Trim. defect.
			In four verses, ΤΕΤΡΑΣΤΡΟΦON.	}	1. 23. And one Glyconic.	}	24. Asclepiad.
	}				2. 28. Three Sapphics.		33. Trim. Archil.
			In three verses, ΤΡΙΜΩΛON	}	1. 11. Trimeter.	}	9. And one Adonic.
	}				2. 4. Archilochian.		
		In four verses, ΤΕΤΡΑΣΤΡΟΦON.	}	1. 14. Dimeter perfect.	}		
	}			2. 23. Glyconic.			
		In four verses, ΤΕΤΡΑΣΤΡΟΦON.	}	1. 24. Asclepiad.	}		
	}			2. 25. Great Choriambic.			
		In four verses, ΤΕΤΡΑΣΤΡΟΦON.	}	1. 24. Asclepiad.	}		
	}			2. 8. Pherecratian.			
		In four verses, ΤΕΤΡΑΣΤΡΟΦON.	}	1. 23. Glyconic.	}		
	}			2. 29.			
		In four verses, ΤΕΤΡΑΣΤΡΟΦON.	}	1. 29.	}		
	}			2. 18.		Alcaic ode.	
		In four verses, ΤΕΤΡΑΣΤΡΟΦON.	}	1. 30.	}		
	}			2. 30.			

Examples of this mixture of verses may be seen more particularly in the 7th Chapter, art. 34, 5, and 6.

END OF THE GRAMMAR.

INDEX

INDEX OF WORDS

TREATED UPON IN THIS WORK.

- A, the letter, i. 8. 22.**
A, preposition, ii. 38. 40.
 50. 66. 67. 72. 181
Aala, ii. 249
Ab, ii. 38. 40. 49. 66. 67,
 68. 72. 181
Abacus, i. 146
Abadir, i. 33
Abalienare, i. 179
Abax, i. 52. 146. ii. 325
Abdere, i. 232. ii. 200
Abdicare, i. 180. 220.
 229. ii. 200
Abducere, i. 221. ii. 200
Aberrare, ii. 200
Abesse, ii. 200. 306
Abhinc, ii. 54. 148
Abhorrere, ii. 99. 200
Abiens, i. 88. 310
Abies, i. 78. ii. 341
Abigere, i. 246
Abjicere, i. 207. ii. 200
Abire, i. 283. ii. 43. 200
Abjudicare, ii. 200
Abjungere, i. 241
Abludere, i. 235
Abluere, i. 213.
Abnuere, i. 217. ii. 200
Abolere, i. 195. ii. 99
Abolescere, i. 195
Abominor, ii. 102
Aborior, i. 302, bis
Aborsus, i. 303.
Abrado, i. 236
Abraham, as, i. 164
Abripio, i. 211
Abrogare, ii. 200
Abrumpo, i. 264
Abs, ii. 38. 40. 49, 50
Abscedo, i. 238
Abscido, i. 253. ii. 309
- Abscindo, i. 234. 240**
Abscondo, i. 232
Absconse, sio, sor, i. 233
Absens, ii. 116
Absente nobis, ii. 152
Absida, i. 138
Absinthites, i. 37
Absisto, i. 279
Absolvere, i. 280. ii. 61
Absorbeo, i. 198
Absporito, ii. 268
Absque, ii. 39, 40
Absternius, ii. 347
Abstentus, i. 190
Abstergo, i. 249
Abstinere, i. 189. ii. 99.
 200
Abstrahoj, i. 251
Abstrudere, i. 236
Absumo, i. 257
Absynthium, us, i. 144
Abundare, ii. 62
Abusio, sus, i. 140
Abuti, i. 299. ii. 71. 104.
 200. 307
Abydon, dos, i. 17
Abyssus, i. 44. 48
Ac, ii. 158, 159. 175. 336
Academia, ii. 500
Accedere, i. 238. 240. ii.
 201
Accedit quod, i. 238
Accelerare, ii. 99
Accendo, i. 227
Accerso, i. 273. ii. 285
Accidens, i. 7
Accidere, i. 237, 238. ii.
 201
Accingo, i. 240
Accino, i. 318
Accio, i. 200
- Accipere, i. 210. ii. 67.**
 201
Accipiter, i. 56. 76. ii.
 255
Accolo, i. 252
Accresco, i. 195. 223
Accubatio, i. 187
Accubitio, i. 187.
Accubo, i. 183
Accumbo, i. 184. 219.
 318
Accurro, i. 269, 270
Accusare, ii. 61
Aceo, i. 310
Acer, i. 19. 75. 103. 142.
 ii. 86
Acera, ii. 284
Acetabula, lum, i. 136
Acetum, i. 135
Achæmenis, i. 64
Achates, i. 8. 62. 121
Acheron, i. 13
Achilles, i. 120, 143
Achilleus, i. 120. 143
Acies, ii. 150
Acinaces, i. 36
Acina, num, nus, i. 139.
 144
Acquiescere, i. 223. ii.
 201
Acquiro, i. 266
Acre, i. 103
Acris, ii. 302
Acroceraunia, i. 163
Acrus, i. 142
Acteon, ii. 338
Actio, i. 106. ii. 177
Actito, i. 312
Actum, us, i. 144
Acua, ii. 272
Acui, i. 310

INDEX OF WORDS.

- Acuo, i. 213. 310
 Acus, i. 44, 45. 48. 83.
 124. 148
 Ad, ii. 55. 50. 53, 54.
 181. 336, 337
 Ad iucitas redactus, ii.
 178
 Adæquare, ii. 201
 Adagio, gium, i. 140
 Adam, as, i. 164
 Adamas, i. 35. 78. ii.
 340
 Adamo, i. 178
 Adamussum, ii. 150
 Adaperio, i. 290
 Adaugeo, i. 204
 Adaxint, ii. 121
 Addeictos, ii. 284
 Addicere, i, 220. ii. 201
 Addisco, i. 175. 224
 Addo, i. 232
 Addor, ii. 120
 Adduco, i. 221
 Addecito, ii. 284
 Adeo, ii. 334
 Adeodatus, i. 61
 Adeor, ii. 118
 Adeps, i. 50. 70. 87. 143.
 150
 Adeptus, ii. 138
 Adesse, ii. 27. 118. 201.
 Adfectus, ii. 284
 Adfero, i. 267
 Adhærere, i. 203. ii. 201
 Adhibere, i. 177. 183. ii.
 201
 Adhuc, ii. 149
 Adicito, ii. 284
 Adiens, i. 88
 Adigere, i. 173. 177. 246.
 ii. 201.
 Adjicio, i. 208
 Adimo, i. 257. 324. ii.
 306
 Adimpleo, i. 199
 Adipiscor, i. 300. ii. 102
 Adire, i. 178. 283. ii. 43.
 201
 Aditus, ii. 305
 Adjungo, i. 241. ii. 201.
 Adjuvo, i. 182. ii. 181
 Admiror, ii. 102
 Admiscere, i. 190. ii. 201
 Admitto, i. 275.
 Admodum, ii. 149
 Admodumquam, ii. 158
 Admoneo, i. 187. ii. 44
 Admonitio, i. 140. 144
 Admonitus, tum, i. 140.
 144
 Admordeo, i. 201
 Adnitor, i. 298
 Adoleo, i. 195
 Adolescens, i. 1. 110. 115.
 195. ii. 81. 68. 177.
 286
 Adolescentulus, ii. 89
 Adolescere, i. 195. 201
 Adoni, idi, i. 120
 Adoptare, ii. 201
 Ador, i. 34. 142. 150.
 152. ii. 321
 Adorea, i. 152
 Adorior, i. 302. ii. 102
 Adortus, ii. 138
 Adpromitto, i. 276
 Adque, ii. 275
 Adria, i. 25
 Adscisco, i. 223
 Adscribere, i. 218. ii. 201.
 304
 Adspicio, ii. 181
 Adstringo, i. 244
 Adstruo, i. 215
 Adveho, i. 251
 Advvena, i. 3. ii. 80. 270.
 304
 Advenio, i. 286. 312. ii.
 304
 Adventus, ii. 144
 Adversari, ii. 201
 Adversum, sus, ii. 35. 38
 Advertere, i. 278. ii. 201
 Adulter, i. 67
 Advoco, i. 180
 Advolvo, i. 281
 Advorsum, ii. 255
 Adulescens, ii. 284. 286
 Adulo, ii. 105. 201
 Adulor, ii. 102. 105. 201
 Adultus, ii. 141
 Aduro, i. 270
 Adus, i. 34. 142
 Adepol, *see* Edepol
 Aedes, i. 157. ii. 51. 176.
 351
 Adilicium, ii. 287
 Adilis, i. 103
 Aditimus, ii. 351
 Adon, i. 56
 Ados, ii. 280
 Aetes, i. 147
 Aegresco, i. 311. *bis*
 Aegyptus, ii. 284
 Aegyptus, i. 14. ii. 284
 Amulari, ii. 201
 Aenea, i. 62. 122
 Aeneas, i. 62. 64, 122.
 338. 340
 Aeneis, i. 119
 Ænigma, i. 25, *bis*. 71.
 106. ii. 297. 322
 Æpy, i. 15
 Æque ac, ii. 159
 Æqui, ii. 65.
 Æquiparare, ii. 252
 Æquiparare, ii. 252
 Æquipollere, i. 191
 Æquom, i. 65
 Æquor, i. 34. ii. 321
 Aer, i. 32. 74. 119. 150.
 151. ii. 320. 339
 Æra, i. 113. 149. ii. 245
 Æra, ii. 245
 Aerarius, um, i. 144
 Æerium, i. 114
 Aerius, ii. 285
 Ærum, i. 114
 Æs, i. 56. 80. 114. 149,
 150. ii. 176. 259. 323
 Æstas, i. 35.
 Æstimare, ii. 66. 201
 Æstiva, i. 160
 Æstumare, ii. 284
 Ætas, i. 35. 77. ii. 259.
 322. 340
 Ætatium, i. 110
 Æther, i. 74. 76. 137.
 150. ii. 320. 339
 Ætherius, ii. 285.
 Æthica, ii. 286
 Æthiops, pus, i. 146
 Æthna, i. 14
 Æthra, i. 137
 Ævum, i. 154
 Af, ii. 284
 Afatim, i. 226. ii. 18.
 347
 Affectio, tus, i. 140
 Affecto, ii. 101
 Affector, ii. 101
 Affero, i. 267
 Afficio, i. 207
 Afficior, i. 307. ii. 70
 Affigo, i. 242
 Affingo, i. 244
 Affinis, i. 103. ii. 81
 Affinitati, i. 98
 Affinitatium, i. 110
 Affirmo, ii. 113
 Affligo, i. 241
 Affluere, i. 215. ii. 62
 Affrico, i. 186
 Affulgeo, i. 205
 Africus, i. 13
 Agamemno, non, i. 140
 Age, ii. 144
 Ager, i. 32. 65
 Agere, i. 173, 176. 246.
 ii. 202
 Aggens,

INDEX OF WORDS.

- Aggens**, ii. 275
Aggero, i. 268
Aggredi, i. 301. ii. 102. 202
Aggressus, ii. 138. 276
Aggretus, ii. 276
Aggulus, ii. 275
Agilissimè, ii. 87
Agilissimus, **Himus**, ii. 87
Agito, i. 312. ii. 202
Agna, ii. 82
Agnati, ii. 228
Agnitum, ii. 305. 312
Agnomen, ii. 228
Agnosco, i. 224, 225. 317
Agnoturus, **tus**, i. 225
Agnus, i. 68. ii. 82
Agon, i. 30
Agonale, i. 118. **lia**, ii. 177
Agragas, i. 16. 78
Agricola, ii. 80. 308
Agro, **Agroi**, i. 125
Ahala, ii. 249
Ajax, i. 121
Ain, ii. 338
Aio, i. 291. ii. 120. 265
Aixi, i. 15
Ala, ii. 249
Alabaster, **trum**, i. 141
Alacer, i. 75. ii. 86
Albedo, i. 23
Albena, ii. 270
Albico, i. 311
Albin, i. 92
Albinum, **nus**, i. 10
Albor, i. 28
Album, ii. 270
Alcedo, i. 56
Alcyon, i. 55. 57
Alecto, ii. 335
Ales, i. 36. 57. 116. ii. 340
Aletrinati, i. 94
Alex, i. 89
Alexandrea, **eia**, ii. 261
Alexandria, ii. 261. 359
Alexandriæ, i. 134
Alexanter, ii. 284
Alexin, ii. 338
Algeo, i. 205, 206. 231
Algor, **gus**, i. 142
Alia, i. 68
Alienigena, ii. 80
Alieno, i. 179
Alienus, ii. 63
Aliger, ii. 308
Alimodi, i. 165
Alimonia, **nium**, i. 136
Alioqui, ii. 308
Alipes, i. 107. ii. 341
Aliquanto, ii. 178
Alliquid, ii. 179
Aliquis, ii. 91
Aliquot, i. 164
Aliud, i. 67. ii. 67
Alius, i. 67. ii. 90, 91. 296, 297
Allatrare, ii. 202
Allego, i. 180. 248. ii. 202
Allia, i. 13. 25. 154
Allicio, i. 208, 209. 320
Allido, i. 235. ii. 304
Allino, i. 262
Allium, i. 154
Allobrox, i. 89. ii. 325
Alloquor, i. 297
Alludo, i. 235
Alluo, i. 213
Alluvies, i. 140
Alluvio, i. 27. 140
Alluvium, i. 140
Allux, ii. 252
Almus, ii. 87, 88
Alo, i. 172. 252. 318. ii. 140
Alpeis, i. 104. **es**, **is**, 157
Alpha, i. 164
Alsiosus, i. 206
Altar, **re**, **rium**, i. 139
Alter, i. 68. ii. 91. 297
Altero, **or**, ii. 105
Alternis, ii. 145
Alteruter, i. 60. 62. ii. 298
Altum, i. 7. 154. ii. 178
Alvena, ii. 270
Alvear, **re**, i. 139
Alvus, i. 43, 44, 45. 151
Am, i. 250
Amabo, ii. 121. 145
Amandus, ii. 88
Amans, i. 5. 93. 102. 105, 106. ii. 21. 134
Amaracus, **cum**, i. 144
Amare, i. 171. 173. 177, 178. ii. 130. 310
Amaryllida, i. 121
Amaso, **sso**, ii. 284
Amathus, i. 17. 86. ii. 345
Amazo, i. 140. ii. 341
Ambage, i. 157. 165
Ambages, ii. 296. 305
Ambe, **bes**, ii. 255. 305
Ambedo, i. 228. 229
Ambiens, i. 88. 310
Ambigo, i. 247. 250
Ambio, i. 284. ii. 118
Ambior, ii. 118
Ambitus, ii. 305
Ambo, i. 64. 69. ii. 49. 84. 90. 176
Ambulacrum, ii. 302, 303
Ambulare, i. 178. ii. 292
Ames, i. 37
Amet, ii. 181
Amicio, i. 287. 318
Amicus, ii. 177
Amilcar, i. 96
Amitto, ii. 305
Amnis, i. 39, 40. 98. 106, ii. 177
Amor, i. 34
Amovere, ii. 43
Amphibrachys, ii. 367
Amphimacer, ii. 367
Amphion, ii. 300
Amplecto, ii. 105
Amplector, i. 277. 295. ii. 102. 105
Amplexo, ii. 105
Amplexor, i. 312. ii. 105
Amplexus, i. 277
Amplius, ii. 18. 59
Amussis, i. 91
Amygdala, **lum**, i. 136
An, ii. 154. 165. 338
Anachorita, ii. 285
Anapæstus, ii. 366
Anas, i. 56. ii. 322. 340
Anathema, ii. 347
Anceps, i. 70. 88. ii. 325
Anchises, i. 62, 63. ii. 83. 331. 338. 340
Anciliorum, i. 118
Ancipes, i. 70
Ancon, i. 16
Ancti, i. 250
Andes, ii. 96
Androgeos, i. 66. ii. 335. 344
Anethum, i. 150
Anfractus, **tum**, i. 144
Ango, **or**, i. 250. **bis**, ii. 22
Anguiportus, **tum**, i. 164. 148
Anguis, i. 57. 99
Angustæ, i. 157
Anhelare, ii. 292. 306
Anien, i. 140
Animabus, i. 64
Animadverto, i. 279. ii. 202
Animal, i. 29. 70. 73. 95, 96. 105. 116. ii. 318
Animare, ii. 303
Animi, ii. 177
Animis, i. 64
Animosus, ii. 303
Anitus, ii. 303
Anio, i. 72. 140

Annalis,

INDEX OF WORDS.

- Annalis, i. 40. 103. 155.
 ii. 178
 Annecto, i. 274
 Annibal, i. 96. ii. 319
 Annularis, i. 6
 Annuo, i. 217. ii. 202
 Anquiro, i. 266. ii. 202
 Antæ, i. 157
 Ante, ii. 35. 54. 61. 182
 Antea, ii. 329
 Antecedens, i. 7
 Antecedere, ii. 202
 Antecello, i. 253, *bis*. 313.
 ii. 27, 202
 Antecessus, ii. 141
 Anteferre, ii. 27
 Antegressus, ii. 138
 Antehac, ii. 149
 Anteire, ii. 202
 Anterior, ii. 88
 Antes, i. 155
 Antestare, ii. 202
 Antestor, ii. 102
 Antevenire, ii. 202
 Antevertere, ii. 202
 Antiaë, i. 157
 Antibacchius, ii. 367
 Antica, ii. 179
 Antidotum, tus, i. 47.
 144
 Antiochia, ii. 300
 Antipater, i. 147
 Antipho, on, i. 140
 Antistes, tistita, ii. 81
 Antoniaſter, ii. 90
 Antonius, i. 68
 Anuis, i. 123
 Auxietas, i. 250
 Anxius, i. 250
 Anxur, i. 16
 Aperio, i. 171. 212. 290.
 318. ii. 306
 Apes, i. 110. 115. 142.
 ii. 90
 Apex, i. 52
 Apiaster, trum, ii. 90
 Apinæ, i. 160
 Apiscor, i. 300
 Aplustre, trum, i. 105
 Apogæi, i. 13
 Apollinaris, i. 104
 Apollo, i. 71. 72. 140
 Apotheca, i. 10
 Appareo, i. 193
 Appello, i. 180. 254, 255.
 309. ii. 202
 Appendeo, i. 202
 Appendix, i. 52
 Appendo, i. 230
 Appeto, i. 276
 Appia, ii. 180
 Appingo, i. 243
 Appius, ii. 227
 Applaudo, i. 236
 Applico, i. 185
 Appono, i. 259
 Apprehendo, i. 227
 Apprime, ii. 61
 Appropinquare, ii. 202
 Appulcius, ii. 288
 Appulit, ii. 178
 Apricus, ii. 88
 Aprilis, i. 6
 Apsens, ii. 268
 Aptus, ii. 34
 Apud, ii. 35
 Apus, i. 49
 Apyi, i. 97
 Aqualis, i. 39, 92
 Aquila, i. 5. 56
 Aquileia, ii. 298
 Aquilcx, i. 69, ii. 325
 Aquilo, i. 12
 Aquosus, ii. 249
 Ara, i. 25. ii. 285
 Arabs, i. 86. 146
 Arabus, i. 146
 Aranea, um, us, i. 139
 Arar, i. 91. 97. 142
 Aratrum, ii. 303
 Arilla, ii. 270
 Arbitratus, ii. 138
 Arbitror, ii. 102
 Arbor, i. 18. 34. 142. ii.
 321
 Arbos, i. 43. 142
 Arbustum, i. 21
 Arbutum, tus, i. 21
 Arcades, ii. 341
 Arcados, ii. 344
 Arcanum, ii. 177
 Arcas, ii. 322. 340
 Arcasin, ii. 338
 Arceo, i. 118. 196
 Arcesso, i. 272, 273. ii.
 61. 285
 Archelaus, ii. 300
 Archilecto, tor, tus, i.
 140
 Archytas, ii. 347
 Arcio, i. 273
 Arctophilax, i. 53. ii. 326
 Arctos, i. 43. ii. 344
 Arctus, ii. 286
 Arcus, i. 123. 148
 Ardea, i. 15
 Ardeo, i. 203. 321. ii.
 203
 Ardesco, i. 226. 311
 Arduus, ii. 89
 Arefacio, i. 206
 Arena, i. 152
 Areopagus, ii. 347
 Aresteis, i. 104
 Arſinis, ii. 284
 Argentum, i. 135
 Argi, i. 130
 Argo, i. 14
 Argos, i. 17. 130. ii. 344
 Argos-hippium, i. 130
 Arguo, i. 171, 172. 213.
 324. ii. 312
 Arguor, i. 297
 Argus, i. 130
 Argutia, i. 157
 Argutiola, i. 157
 Argutum, ii. 312
 Argyrippa, i. 130
 Arida, i. 7
 Aries, i. 5. 37. 78. ii. 341
 Arjetat, ii. 264
 Ariobarzani, i. 120
 Aristoteles, i. 120
 Aristopbanes, i. 121
 Arithmetica, ii. 299
 Arlabi, ii. 284
 Arma, i. 23. 135. ii. 203
 Armiger, i. 67. ii. 88
 Aromatites, i. 37
 Arpinas, i. 94. 109, 110
 Arrado, i. 236
 Arrhabo, i. 28
 Arrideo, i. 202. ii. 203
 Arrideri, ii. 203
 Arrigo, i. 241
 Arripio, i. 177
 Ars, i. 49. 111. ii. 177
 Arteria, um, i. 136
 Artes, i. 70
 Artifex, i. 108, 109. ii.
 308
 Artocreas, i. 35
 Artus, i. 123. 140. 156.
 ii. 286
 Arva, vum, i. 136. ii. 177
 Arvilla, ii. 270
 Arvina, ii. 270
 Arundo, i. 27
 Arx, i. 51
 As, i. 11. 35. 78. 111
 Asa, ii. 284
 Ascendo, i. 228. 323, 324
 Ascisco, i. 223
 Asdrubal, ii. 319
 Asinabus, i. 64
 Asper, i. 67
 Aspergo, i. 249. ii. 203
 Aspernari, i. 312. ii. 102
 Aspicio, i. 208. 320
 Aspides, ii. 341

Aspirare,

INDEX OF WORDS.

- Aspirare, ii. 203
 Asporto, i. 231
 Assecla, i. 3. ii. 80
 Assessor, ii. 102
 Assensus, ii. 138
 Assentio, i. 288. ii. 105. 203
 Assentior, i. 312. ii. 105
 Assequor, i. 293. ii. 103
 Assero, i. 271. 317, 318. ii. 203
 Asservare, ii. 203
 Assideo, i. 200. 232
 Assiduus, ii. 89
 Assilio, i. 289
 Assim, ii. 121
 Assis, ii. 65
 Assisto, i. 279
 Assono, i. 183
 Assuefacio, i. 206. ii. 203
 Assuesco, i. 224. ii. 99. 203
 Assum, ii. 284
 Assumo, i. 256
 Assuo, i. 214
 Assurgo, i. 243. ii. 203
 Asterias, i. 35
 Asto, i. 181. ii. 203
 Astruo, i. 315
 Astus, i. 164, 165
 Astyanax, i. 90
 Aversa, ii. 284
 At, ii. 275
 Atavos, i. 65
 Atax, ii. 327
 Athenæ, i. 15. 24, *bis*. 134. 160
 Athos, i. 66. ii. 335. 344
 Atinate, i. 94
 Atomus, i. 44. 47, 48
 Atque, ii. 158. 175
 Atramentarium, ii. 180
 Atrax, ii. 327
 Atri, ii. 302
 Atriplex, xum, i. 54
 Atrox, i. 116
 Attagen, i. 56. 157
 Attendo, i. 229. ii. 203
 Attentus, i. 190
 Attero, i. 265, 266
 Attexo, i. 282
 Atticisso, i. 311
 Attineo, i. 190. ii. 203
 Attineri, ii. 203
 Attinet, ii. 43
 Attingo, i. 175. 245
 Attollo, i. 255, *bis*
 Attraho, i. 251
 Attribuo, i. 214
 Atys, i. 97
 Avaritia, i. 138. 152
 Auceps, i. 87. ii. 324
 Auctio, i. 294
 Auctionarius, i. 294
 Auctionor, i. 293
 Auctor, i. 294. ii. 81. 286
 Auctoramentum, i. 180
 Auctoratus, i. 180. 294
 Auctoritas, i. 294
 Auctoro, i. 180
 Auctrix, ii. 81
 Aucupo, or, i. 294. ii. 105
 Audacia, ii. 285
 Audeo, i. 304. ii. 107. 143. 284
 Audio, i. 171. 173. 282. ii. 67. 118. 304. 310. 312
 Audit bonus, ii. 181
 Auditio, tus, i. 140
 Auditum, ii. 312
 Avellana, ii. 179
 Avello, i. 255
 Arenæ, i. 150
 Aveo, i. 198. ii. 269
 Averna, nus, i. 127
 Avertio, or, i. 278. ii. 101
 Aufero, i. 267. ii. 269
 Augeo, i. 204. 294. ii. 100
 Augmen, tum, i. 141
 Augur, ii. 81
 Auguro, or, ii. 103. 105
 Augusta Veromanduo- rum, i. 24
 Augustodunum, i. 24
 Avia, i. 161
 Avis, i. 92. 99. 106
 Avius, i. 161
 Aulai, i. 63. 327. ii. 298
 Aulus, ii. 227
 Avos, i. 43. 65
 Aurelia, ii. 180
 Aureus, ii. 88.
 Auricularis, i. 6
 Auriga, ii. 80
 Aurufex, ii. 258
 Aurum, i. 29. 135. ii. 297
 Auscultare, ii. 203
 Ausim, ii. 108. 121
 Ausom, ii. 284
 Auspico, or, ii. 105
 Auster, i. 12, 13
 Ausus, ii. 139
 Autor, ii. 81
 Autumnal, i. 96. 139
 Autumnus, i. 144, 151
 Auxi, i. 320
 Auxiliari, ii. 27
 Auxiliaris, rius, i. 143
 Auxiliatus, ii. 139
 Axim, ii. 121
 Axis, i. 39. 116
 Axitiosi, ii. 121
 Axo, ii. 108. 121
 Azymus, ii. 347

B.

 B, *the letter*, i. 22
 Bacchanalia, i. 118. 163. ii. 177
 Bacchar, ris, i. 31, 32. 96. 142. ii. 320
 Bacchius, ii. 367
 Bacchus, i. 69
 Bacillum, i. 144
 Bactra, i. 15. 23. 163
 Baculus, um, i. 144. ii. 305
 Balanus, i. 47
 Balare, ii. 252
 Balbus, ii. 87, 88
 Balneum, i. 132
 Balneæ, i. 131. 157
 Balneator, ii. 81
 Balneum, i. 131. 132
 Balsamum, i. 20
 Balteus, i. 144
 Baptisma, i. 139
 Barathrum, i. 154
 Barba, i. 152. 157
 Barbaria, es, i. 138
 Baro, i. 130
 Barbytus, i. 47. 144
 Base, ii. 269
 Basilica, ii. 177
 Basilus, ii. 300
 Batualia, i. 161, 162
 Batuo, i. 217
 Beatitas, tudo, i. 140
 Bejugæ, ii. 296
 Bellare, ii. 203
 Belli, ii. 144
 Bellicum canere, ii. 179
 Belligro, i. 312
 Bellor, ii. 101
 Bellus, ii. 88
 Bene, ii. 331
 Benedicere, ii. 219
 Benefacio, i. 206. 312
 Benemaue, ii. 150
 Benevolus, ii. 286
 Benivolus, ii. 286
 Beo, i. 178
 Beryllus, i. 47
 Bes, i. 12. 80. 114. ii. 323
 Beta, i. 164
 Bibitum,

INDEX OF WORDS.

- Bibitum, ii. 305
 Biblus, i. 47
 Biblo, i. 217. 323. ii. 309
 Bibracte, i. 96
 Bibrax, i. 90
 Biceps, i. 88. ii. 308. 325
 Bicolor, ii. 308
 Ricorpor, i. 106
 Bidens, i. 7. 50. ii. 179
 Biduum, ii. 308
 Bigæ, ii. 157
 Bijæ, ii. 296
 Bis, i. 152
 Blix, i. 168
 Bimestre, i. 104
 Bimus, ii. 351
 Bini, i. 64
 Bipennis, i. 7. 40. 103
 Bipes, i. 60. 80. 113. ii. 341
 Bis, ii. 348
 Biturix, i. 89
 Bivium, ii. 308
 Blandior, i. 293. 296. ii. 103
 Blanditia, es, i. 138. 157
 Branditus, ii. 139
 Blitus, um, i. 144
 Bœtis, i. 92. 98
 Bogud, i. 72
 Bombix, i. 52. 57
 Bona, i. 161
 Bona, ii. 177
 Boni, ii. 65
 Bonitas, i. 77
 Bonus, i. 6. 69
 Boreas, i. 12. 13
 Bos, i. 5. 82. 83. 133. ii. 81. 296. 323. 328
 Breva, i. 161. ii. 179
 Brevis, ii. 179
 Briareus, ii. 345
 Bruges, ii. 270
 Bryaxis, i. 90. 92. 119
 Bubo, i. 57
 Bubula, ii. 177
 Bubus, ii. 328
 Buccina, um, i. 136
 Bucina, ii. 286
 Bucolica, ii. 179
 Bucula, ii. 328
 Bura, ris, i. 91. 138
 Burgundiones, ii. 319
 Butyrum, i. 135. 153
 Buxum, i. 20. 21. 141. 144
 Buxus, i. 141. 144. ii. 268
- C.
- Cacinno, or, ii. 99. 105
 Cacoethes, ii. 341
 Cadaver, i. 32
 Cadentum, ium, i. 115
 Cado, i. 174. 257. 240. ii. 203. 304. 310
 Caducus, i. 237
 Cæcutio, i. 285
 Cædo, i. 172. 174. 237. 240. ii. 286. 304. 309. 310
 Cædûn, ium, i. 116
 Calare, ii. 203
 Calebs, i. 86. ii. 324
 Capiones, n. 280
 Cæte, i. 96
 Cæsa, ii. 177
 Cæsar, ii. 320. 339
 Cesaromans, i. 24
 Cæstus, i. 151. ii. 286
 Cætera, ii. 46. 182. 286
 Cains, ii. 227. 266. 284. 298
 Calamister, trum, i. 141
 Calamistum, tus, i. 144
 Calamitatum, i. 110
 Calcaneus, um, i. 144
 Calcar, i. 31. 74. 95. 113. 139. ii. 320. 339
 Calceo, i. 178
 Calchas, i. 122. 147
 Calefacio, i. 206. 312
 Caleo, i. 193. 311. ii. 204
 Calesco, i. 226. 311
 Caligo, i. 72
 Calix, i. 52. ii. 326
 Calliopen, ii. 338
 Callis, i. 39. 40
 Callum, i. 144. 154. ii. 204
 Callus, i. 144
 Calor, i. 34
 Calpar, i. 159
 Calveo, vesco, i. 311
 Calvo, i. 281. 317. 324
 Calx, i. 53. 54
 Cambio, i. 290
 Camelus, i. 56; 57. ii. 80
 Campester, i. 76
 Campso, i. 290
 Campum, ii. 177
 Canalicula, i. 40
 Canalis, i. 40. 97
 Cancelli, i. 23. 156. ii. 267
 Cancer, i. 32. 33. 67. 147. ii. 267
 Candace, ii. 348
 Candelaber, brum, brus, i. 141. 144. ii. 202
 Caudenti, i. 102
 Candico, i. 311
 Cando, i. 227
 Cani, i. 99. 156
 Canimen, ii. 267
 Canis, i. 5. 99. 109. ii. 81
 Canister, trum, i. 141
 Canitia, es, i. 138
 Canoabis, i. 92. 150
 Cano, i. 37. 174. 259. 260. 324. ii. 181. 204. 267. 310
 Canon, i. 30
 Canorus, ii. 87. 88
 Canus, 88
 Capenas, ii. 87
 Capenate, i. 94
 Capero, ii. 100
 Capesso, i. 273. bis.
 Capillus, lum, i. 144
 Capio, i. 209. 210. 273. 324. ii. 286
 Capistrum, i. 131
 Capital, i. 139
 Capo, pus, i. 140
 Cappadocus, dox, i. 146. ii. 326. 327
 Cappar, i. 96
 Captivei, i. 65
 Capto, i. 312
 Captus, ii. 62
 Capulum, ii. 238
 Caput, i. 29. 88. 105. ii. 69. 270. 325
 Capvs, i. 97. ii. 342
 Carbasus, i. 44. 45. 128. 144
 Carcer, i. 74. 118. 151. 156. ii. 177. 320
 Cardio, i. 27. 72
 Carduos, i. 150
 Careo, i. 188. 190. 192. ii. 204
 Carex, i. 53
 Caritas, i. 152
 Carmen, i. 141. ii. 267. 310. 400
 Carmentum, i. 141
 Carnifex, i. 108. 109
 Carnifex, ii. 308
 Caro, i. 27. 70. 72. 114. 115. 140. ii. 177
 Carpo, i. 172. 173. 263. 319. 320. ii. 270
 Carrum, rus, i. 144
 Cartaginem, ii. 280
 Cartacinienses, ii. 273
 Caseum, us, i. 144
 Casinate, i. 94
 Casmen, ii. 284
 Casmenæ, ii. 276
 Cassantra, ii. 284

INDEX OF WORDS.

- Cassiopea, ii. 300
 Cassis, i. 38. 40. 156.
 188
 Cassis, idis, i. 81. 198
 Cassus, i. 188. ii. 62
 Castanea, i. 21. ii. 179
 Castellum, i. 161
 Castor, ii. 321
 Castra, i. 23. 137. 161.
 ii. 177
 Castrum, i. 157. 161
 Catalogon, i. 66
 Catapulta, ii. 307
 Cate, i. 198
 Catæchumenus, ii. 297
 Catilina, i. 10
 Catillum, lus, i. 144
 Catinum, nus, i. 144
 Catulus, ii. 82
 Catus, i. 198
 Caudex, i. 52. 54
 Cave, ii. 176. 181
 Cave cadas, ii. 176
 Cave sentiant, ii. 34
 Caveo, i. 197
 Caveo tibi, ii. 178
 Cavere, i. 171. 197. 317.
 ii. 67. 204
 Cavere malo, ii. 67. 178
 Cavillor, ii. 103
 Cavitio, i. 198
 Caulæ, i. 157
 Caulis, i. 39
 Caurus, i. 54
 Causâ, ii. 173. 177
 Causarius, i. 294
 Causidicus, ii. 304. 308
 Cansor, i. 294
 Caussa, ii. 277
 Cecidi, ii. 286. 310
 Cecini, i. 324. ii. 310
 Ceddo, i. 237. 238. 240.
 321. 322. ii. 121. 204.
 334. 335
 Celeber, i. 75. 103
 Celebre, i. 103. ii. 268
 Celer, i. 107. 118. 142.
 ii. 86. 277
 Celerare, ii. 99
 Celere, ii. 268
 Celeres, i. 118
 Celerissimus, ii. 86
 Celes, i. 79
 Celeste, i. 104
 Cello, i. 253, *bis*
 Celo, ii. 45
 Celtiber, i. 67. ii. 318. 339
 Cenas, ii. 284
 Cenchrus, i. 57
 Censo, i. 190, *bis*
- Censor, ii. 101
 Censio, i. 190
 Censitor, i. 190
 Censum, us, i. 144
 Centaurea, ii. 300
 Centaurus, i. 14
 Centena, ii. 177
 Centies, ii. 236
 Centimanus, i. 148
 Centum, ii. 273
 Centum, unus, ii. 85
 Centussis, i. 11. 91
 Cepa, pe, i. 136
 Cepet, ii. 252
 Cepi, i. 324. ii. 286
 Cera, i. 150
 Cerasus, i. 18, 144
 Cercops, ii. 325
 Cerealia, i. 163
 Cerealis, i. 104
 Ceremoniæ, i. 157
 Ceres, i. 79. ii. 322. 341
 Cerhere erat, ii. 177
 Cerno, i. 261, 262. 310
 Certo, ii. 178. 204
 Cervicium, i. 115
 Cervix, i. 52. 152
 Cespes, i. 36
 Cessatur, ii. 141
 Cessatus, ii. 141
 Cessores, ii. 267
 Cestus, i. 151. ii. 286
 Cete, tus, i. 23, 24. 161.
 164. ii. 331
 Cette, ii. 121
 Ceveo, i. 198
 Ceu vero, ii. 154
 Chalybs, i. 50
 Cham, i. 164
 Chaos, i. 22, 23. ii. 344
 Character, i. 76
 Charilaus, ii. 300
 Charites, i. 81. ii. 323
 Charta, i. 26
 Chelys, i. 18. 39. ii. 342
 Cherubim, i. 22, 23
 Chiragra, ii. 300
 Chirographus, i. 144
 Chlamys, i. 18. 39. 81,
 121. 159
 Chœnix, i. 52
 Chorea, ii. 300
 Choridon, ii. 338
 Chorona, ii. 280
 Chorus, i. 68
 Chremes, i. 63. 79. 120.
 122
 Chrysolithus, i. 47
 Chrysoprasius, i. 47
 Chytrapus, i. 49
- Cibica, ii. 269
 Cibus, i. 148
 Cicatrix, i. 52
 Ciccer, i. 32
 Cicero, i. 71. ii. 319
 Cichorea, um, i. 137
 Cicurare, ii. 343
 Cicur, ii. 88
 Cicuris, ii. 348
 Cieo, i. 199
 Cilix, ii. 327
 Cimex, i. 53
 Cimmericon, i. 66
 Cimmeron, ii. 338
 Ciner, i. 70. ii. 277
 Cingo, i. 240. 320
 Cingulum, us, i. 144
 Cinis, i. 39, 40. 81. 100.
 ii. 277
 Cinnamomum, i. 21
 Cintus, ii. 272
 Cio, i. 200
 Circa, ii. 35. 182
 Circa, ce, i. 136
 Circenses, ii. 178
 Circiter, ii. 37, *bis*. 54
 Circuitus, ii. 141
 Circum, ii. 35. 152. 358
 Circumcuro, i. 238
 Circumcuro, i. 269
 Circumeo, ii. 118
 Circumequitare, ii. 43
 Circumflecto, i. 274
 Circumpango, i. 245
 Circumplicatus, i. 186
 Circumsecus, ii. 152
 Circumscribo, i. 218
 Circumsepio, i. 289
 Circumspicio, i. 208
 Circumvenio, i. 286
 Circundare, i. 181. ii.
 204
 Circunduco, i. 221
 Circus, ii. 152. 358
 Cis, ii. 36. 342. 348
 Cistella, ii. 90
 Cistellula, ii. 90
 Cistula, ii. 90
 Citimus, ii. 348
 Cito, ii. 334
 Citra, ii. 36
 Citraque, ii. 348
 Citreæ, ii. 179
 Citro, ii. 348
 Citum, ii. 311, *bis*
 Civica, ii. 177
 Civis, i. 4. 93. ii. 81
 Civitas, i. 18. 24. 110,
 111
 CJux, ii. 289

Clades,

INDEX OF WORDS.

- Clades, i. 78. 109
 Clam, ii. 39. 42
 Clanare, ii. 99
 Clamito, i. 312
 Clanculum, ii. 39
 Clango, i. 250. *bis*
 Clareo, i. 191
 Clase, ii. 284
 Classicum, ii. 179
 Classis, i. 81. 99
 Claudio, i. 234. 321
 Claudus, ii. 87. 88
 Clavicula, lus, i. 139
 Clavis, i. 92. 96
 Claustrum, i. 131
 Cleopatra, ii. 348
 Clepo, i. 263
 Libertas, ii. 289
 Cliens, ii. 80
 Clienta, ii. 80
 Climax, ii. 325
 Clio, ii. 300
 Clitellæ, i. 158. ii. 177
 Clivum, vus, i. 144
 Cludo, i. 235
 Clunus, i. 39. 40. *bis*
 Cluo, i. 217
 Clypeus, i. 144. 217
 Cneus, ii. 227
 Coago, ii. 296
 Coalitus, i. 193
 Cocyx, i. 57
 Cochlea, i. 26
 Cochlear, i. 139. 141
 Cocles, ii. 80
 Coda, ii. 284
 Codex, i. 52. 54
 Cado, ii. 304
 Cœlicola, i. 64. ii. 80
 Cœlites, i. 116. 117
 Cœlitus, i. 156
 Cœlum, lus, i. 117. 129.
 144. 154. 156. ii. 177.
 286
 Cœmenta, tum, i. 156
 Cœnator, ii. 143
 Cœnatorium, i. 291. 312
 Cœnatus, ii. 143
 Cœnum, i. 154. 231
 Cœo, i. 284. ii. 99. 204
 Cœpio, i. 210. ii. 119.
 181. 286
 Cœptus, ii. 119. 141
 Cœravit, ii. 261. 284
 Cœrceo, i. 188. 196. ii.
 306
 Cogitare, ii. 204
 Cognitum, ii. 305. 312
 Cognomen, i. 104. ii. 228
 Coguosco, i. 224, 225
 Cogo, i. 173. 247. ii. 296
 Cohæreo, i. 203
 Cohibeo, i. 188
 Cohors, i. 114, 115
 Cohortor, ii. 103
 Coiravit, ii. 261
 Colax, ii. 327
 Colchis, os, us, i. 16
 Colis, i. 39
 Collido, i. 235. ii. 304
 Colligo, i. 248
 Collis, i. 39. 109
 Colloquor, i. 297. ii. 204
 Colluceo, i. 205
 Collum, us, i. 144
 Colluvies, vio, i. 140
 Colo, i. 252. 309. 318.
 ii. 310
 Color, los, i. 43
 Colossus, i. 47
 Colostra, trum, i. 137
 Colpam, ii. 255
 Columba, bus, ii. 82
 Colus, i. 43, 44, 45. 148
 Colustra, trum, i. 137
 Combibo, i. 218
 Comburo, i. 270
 Comedo, i. 228. ii. 81.
 305
 Cometa, tes, i. 25, 26.
 37. 138. ii. 173
 Cominus, ii. 149
 Comitatus, ii. 139
 Comititia, i. 161
 Comito, or, ii. 102. 105
 Commeatus, i. 179
 Commentarium, us, i.
 144
 Commentatus, ii. 139.
 141
 Commeo, i. 179
 Commementum, ii. 119
 Communiſcor, i. 300, *bis*.
 ii. 119
 Commisceo, i. 190
 Commiscesco, ii. 105
 Committo, i. 275. ii. 204
 Commodare, ii. 204
 Commodum, ii. 180
 Commonefacio, i. 206. ii.
 46
 Commoneo, i. 188. ii. 44.
 46
 Commorior, i. 302
 Communicor, ii. 102
 Como, i. 256. 319, 320
 Compages, go, i. 140
 Compar, i. 93. ii. 339
 Comparco, i. 222
 Compareo, i. 193
 Compedio, i. 312
 Compedium, i. 115
 Compello, i. 254
 Comperio, or, i. 290. 313.
 318. ii. 102
 Compertus, i. 291
 Compes, i. 60. 80. 158
 Compesco, i. 224, 225.
 318
 Competo, i. 276
 Compingo, i. 245. 247.
 324
 Compita, i. 161
 Compitalia, i. 118
 Compitum, us, 144. 161
 Complaceo, i. 192
 Complaudo, i. 236
 Complector, i. 277. 296.
 ii. 103
 Compleo, i. 199. ii. 63,
 204
 Complexus, i. 277. ii. 139
 Complico, i. 185
 Complutus, i. 216
 Compono, i. 259. ii. 205
 Compos, i. 43. 82. 107.
 ii. 62. 323. 344
 Compoto, i. 182
 Comprehendo, i. 227
 Comprimo, i. 258
 Conpromissum, i. 276
 Compromitto, i. 276
 Compungo, i. 248
 Conago, ii. 296
 Conatus, ii. 139
 Concanui, i. 260
 Concedo, i. 238. ii. 205
 Concido, i. 237, 238. 240
 Conciliare, ii. 205
 Concinnitudo, tus, i. 140
 Concino, i. 174. 259, 260.
 318
 Concio, i. 27
 Concionari, ii. 99
 Concipio, i. 210
 Conclave, vis, vium, i.
 139
 Concludere, ii. 205
 Concoquo, i. 265
 Concors, i. 70. 88. 143
 Concrepo, i. 184
 Concreresco, i. 223. 225
 Concretus, i. 225. ii. 141
 Concurro, i. 269. ii. 205
 Concutio, i. 212
 Condamnare, ii. 252
 Condemnare, ri, ii. 62.
 205. 252
 Condepo, i. 273
 Condictio, i. 220. ii. 205
Coadi

INDEX OF WORDS.

- Conodio**, i. 283
Condo, i. 232
Condoceo, i. 189
Condoleo, i. 193
Conduco, i. 221. ii. 205
Confectus, ii. 62
Confercio, i. 288
Confero, i. 267. ii. 205.
Confessor, ii. 89
Confessus, ii. 139
Conficio, i. 207
Confido, i. 305. ii. 205
Configo, i. 242
Confingo, i. 244
Confiteor, i. 177. 297. ii. 205
Conflicuit, ii. 284
Conflictare, vi, ii. 205
Confligo, i. 241
Confluens, i. 6. ii. 177
Confluo, i. 215
Confodio, i. 209
Confringo, i. 246
Confundo, i. 234
Congener, i. 107
Congero, i. 268. ii. 205
Congredior, i. 301. ii. 205
Congrego, i. 89
Congruo, i. 216. ii. 205
Conia, i. 327
Conjicio, i. 208
Conjungo, i. 241. ii. 197. 205
Conjux, i. 3. 70. 89. ii. 81. 180. 325
Conlega, ii. 284
Connecto, i. 275
Connitor, i. 299
Conniveo, i. 198. 317
Connubium, i. 219. ii. 305
Connubo, i. 219
Conopeum, ii. 348
Conqueror, i. 298. ii. 205
Conquiescere, ii. 205
Conquinisco, i. 225. *bis*
Conquiro, i. 266
Conscendo, i. 228. ii. 18. 178
Conscindo, i. 234. 240
Conscio, i. 283
Conscisco, i. 224
Conscribo, i. 218
Consectus, ii. 103
Consecutus, ii. 139
Consentio, i. 288. ii. 203. 205
Consepio, i. 289
Consequens, i. 7
Consequor, i. 298. ii. 103. 205
Consero, i. 271, *bis*. 272. 317. ii. 205
Consideo, i. 200. ii. 206
Consido, i. 233. 240. 313
Consilior, ii. 102
Consilium, ii. 177
Consisto, i. 260. 279. 310
Consol, ii. 255
Consolatus, ii. 139
Consolor, ii. 103
Consonans, i. 7
Consono, i. 183
Consors, i. 107. 109
Consortio, um, i. 109. 140
Conspargo, i. 249
Conspexi, i. 320
Conspicor, i. 209. ii. 103
Conspiratus, ii. 142
Constare, i. 181. 310. ii. 99. 206
Consterno, i. 261, 262
Consternor, i. 299
Constituo, i. 214
Constrepto, i. 264
Constringo, i. 244
Construo, i. 215
Consuescere, ii. 206
Consul, i. 37. ii. 319
Consulo, i. 253. ii. 206
Consulo tibi, ii. 180
Consultus, ii. 88
Consumo, i. 257
Consuo, i. 214
Consurgo, i. 243
Contages, io, ium, i. 27. 140, 141. 152
Contemno, i. 260
Contendo, i. 229. ii. 205
Contentus, ii. 63
Contero, i. 266
Contestatum, i. 294
Contestor, i. 294
Contexo, i. 282
Conticeo, i. 196
Conticesco, i. 312
Continens, i. 7. 102. ii. 180
Contineo, i. 189
Contingo, i. 177. 245. ii. 206
Continoeis, ii. 284
Contono, i. 184
Contorqueo, i. 204
Contra, ii. 36. 329
Contrahio, i. 251
Contribuo, i. 214
Controversus, ii. 348
Contundo, i. 230
Contuor, i. 297. 309
Conturbare, ii. 179
Convaleo, i. 192
Conveho, i. 251
Convena, æ, ii. 80
Convenio, i. 286. ii. 206
Converritorem, i. 270
Converto, i. 278. ii. 101
Conviciam, ii. 286
Conviva, ii. 81
Convivo, i. 280
Convolvero, i. 281
Cooperuisse, ii. 296
Copia, i. 158. ii. 177
Copiosus, ii. 63
Copulor, ii. 102
Coquo, i. 265
Cor, i. 34 76. 88. 119. ii. 339
Coram, ii. 39
Corax, i. 56. 58
Corbis, i. 40
Corbita, ii. 348
Coreculum, i. 10
Corinthus, i. 14. 17
Coriolaus, i. 17
Corium, us, i. 144
Cornipes, i. 80
Cornix, i. 56
Cornu, i. 22. 141. 144. 164
Cornupeta, ii. 308
Cornus, i. 141. 144. 148
Corona, ii. 177. 280
Corpus, i. 93. 105. ii. 324
Corrado, i. 236
Corripio, i. 211
Corrodo, i. 236
Corrumpto, i. 264
Corruo, i. 215
Cortex, i. 53, 54
Corus, i. 54
Corydon, ii. 338
Corymbus, i. 47
Cos, i. 42. 112
Costum, us, i. 47. 144
Cotys, i. 97
Coxendix, ii. 327
Crater, i. 76. 119. 138. ii. 339
Crates, i. 158. 165
Craticula, i. 165
Cratim, i. 92
Creber, ii. 348
Crebre, bro, ii. 348
Creditum, i. 232
Credo, i. 232
Creduim, ii. 108
Creduo, i. 233

Creo,

INDEX OF WORDS.

- Creo*, i. 178
Crepidus, ii. 300
Crepeo, i. 184. 318
Crepundia, i. 161
Cresco, i. 225. 225. 310. 317
Creticus, i. 50
Cretio, i. 261, 262
Cretum, i. 225. 261, 262. 310
Cretus, i. 225
Crevi, i. 261. 310
Crimen, i. 177. 263
Criminor, ii. 103
Crimis, i. 38. 40. 263
Crispus, ii. 88
Crocito, ii. 348
Crocum, *cus*, i. 45. 144. 154
Croton, i. 16
Crucio, ii. 100
Crucior, i. 151
Crus, i. 113
Crux, i. 51. 55. 113. ii. 327
Crystallina, ii. 180
Crystallum, *lus*, i. 44. 47. 144
Ctesipho, i. 74
Cubile, i. 95. 116
Cubitale, i. 139
Cubitum, *us*, i. 144
Cubo, i. 183. 187. 220. 318
Cuculus, ii. 548. 365
Cucumer, *mis*, i. 33. 39. 70. 81. 92
Cudo, i. 227, 228
Cujate, ii. 87
Cuicquidmodi, i. 165
Cuimodi, i. 165
Cuiret, ii. 272
Cuivis, ii. 342
Cujusmodi, i. 165
Culcita, *tra*, ii. 286
Culeum, *us*, i. 144
Culex, i. 53
Culpa, i. 152
Cum, ii. 38. 70. 72. 94. 149. 153. 182. 186. 271
Cumbo, i. 220. 318
Cunabula, i. 158. 161
Cunæ, i. 158
Cunctatus, ii. 159
Cuncto, *or*, ii. 105
Cunire, i. 225
Cupiditas, *do*, i. 28. 72. 140
Cupidus, ii. 34
Cupio, i. 211. ii. 27. 34. 139. 206
Cupitum, ii. 312
Cupressus, i. 19, 20. 148
Cur, ii. 149. 178. 339
Cura, i. 231
Curapalati, i. 9
Curatiorum, ii. 18
Cure, ii. 149
Curo, ii. 9. 66. 139
Curro, i. 175. 269, 270. 325. ii. 304
Currum, *us*, i. 123. 144. ii. 129
Cursum est, ii. 141
Curulis, i. 7. ii. 304
Cuspis, i. 81
Custodia, i. 9
Custos, i. 82. ii. 81. 323
Cutis, i. 92. 152
Cybeles, ii. 340
Cyclops, ii. 300. 302. 325
Cygnus, ii. 302
Cynips, i. 87
Cynthus, i. 68
Cyprus, i. 15
Cyrenas, *en*, i. 160
Cyrus, i. 65
Cythera, i. 163
Cytherea, ii. 348
Cytheron, ii. 359
Cytisus, i. 47

D.

- Da*, ii. 181
Dactylus, i. 22. ii. 366
Dama, i. 57. ii. 83
Damnare, ii. 62. 206
Damnus, i. 165
Damnum, ii. 69. 268
Dampnum, ii. 268
Dan, ii. 338
Daniel, i. 37. ii. 333
Dapes, i. 158
Daphnis, i. 97
Daphnus, i. 17
Daps, i. 158. 166
Dardanidæ, *nis*, i. 64
Dare oblivioni, ii. 206
Dares, i. 79. ii. 323
Darius, ii. 300
Datum, ii. 177. 310
David, i. 72
De, ii. 39. 70, 71, 72. 182
Dea, *Deabus*, i. 64
Deana, ii. 252
Debaccor, i. 294
Debeo, i. 188. ii. 207
Debil, i. 141
Decedo, i. 239. ii. 207
Decem, ii. 85. 237
December, i. 75. ii. 242
Decerno, i. 261. ii. 207
Decerpo, i. 263
Decessus, ii. 142
Decet, ii. 26. 31, 32. 122, 123, 124
Decido, i. 258. ii. 207
Decias, ii. 236. 340
Decima, i. 158. ii. 179
Decimus, ii. 85. 88. 227
Decipio, i. 210
Decipula, *um*, i. 137
Declinare, ii. 207
Decoctor, ii. 179
Decoquo, i. 265. ii. 100. 179
Decor, i. 34. 74. 83, 84. 142. ii. 321
Decresco, i. 225. 225
Decretus, i. 225. ii. 142
Decubo, i. 183
Decunx, i. 12
Decurro, i. 175. 269
Decursus, ii. 142
Decus, i. 84. 142. ii. 307. 324
Decussis, i. 11. 91
Decyto, i. 212
Dedecui, ii. 124
Dedecus, i. 84. ii. 307
Dedere, ii. 207
Deديو, i. 224
Dedititius, i. 232
Dedo, i. 232
Deedoceo, i. 189
Deduco, i. 221. ii. 305
Deesse, ii. 27. 305
Defectus, ii. 62
Defendo, i. 227. ii. 207
Defensor Mullier, i. 34
Defero, i. 268. ii. 207
Deferveo, i. 198
Defessus, i. 226. 301
Defetigari, ii. 252
Defetiscor, i. 226. 301
Deficio, i. 207. ii. 207
Defieri, ii. 120
Defigo, i. 242
Definire, ii. 207
Defit, ii. 120
Deflagratus, ii. 142
Deflecto, i. 274. ii. 207
Defleo, i. 199
Defluo, i. 215
Defodio, i. 209
Defrico, i. 186
Defringo, i. 246

Defrutum,

INDEX OF WORDS.

- Defrutum, i. 299
 Defugio, i. 209
 Defungor, i. 296
 Degener, i. 93. 107. ii. 88
 Degenerare, ii. 207
 Deglubo, i. 218
 Dego, i. 217. 324
 Dehiuc, ii. 305
 Dehisco, i. 226
 Deico, ii. 261
 Deicundo, ii. 284
 Dejero, ii. 252. 305
 Dejicio, i. 208
 Dein, ii. 149. 338
 Deinceps, ii. 149
 Deinde, ii. 149. 338
 Deinpostea, ii. 157
 Deiopea, ii. 300
 Deiphobus, ii. 299
 Delabor, i. 299
 Delectat, ii. 31
 Delector, ii. 71
 Deleo, i. 199
 Deleor, i. 263
 Delicat, ii. 284
 Delicia, æ, es, um, i. 131. 137, 138. 158. ii. 285
 Deligo, i. 249
 Delineo, i. 179
 Delino, i. 262
 Delinquo, i. 265. ii. 207
 Deliqueo, i. 191
 Delirare, ii. 99
 Deliteo, i. 193
 Delius, i. 68
 Delos, i. 15. 31. 66
 Delphi, i. 15. 31. 134
 Delphin, phis, i. 30. 57. 73. 82. 141. ii. 319. 340
 Delubrum, ii. 302
 Deludo, i. 235
 Demergo, i. 249
 Demeto, i. 275
 Deminuo, ii. 252
 Demipho, i. 74. 140
 Demitto, i. 275
 Demo, i. 256. 320
 Demolio, or, ii. 103. 105
 Demuro, ii. 101
 Denarium, us, i. 144. ii. 179
 Dens, i. 50. 111
 Denseo, so, i. 309
 Depango, i. 245
 Depasco, or, i. 224. ii. 105
 Depastus, ii. 139
 Depecto, i. 274
 Depellere, ii. 207
 Dependeo, i. 202
 Dependo, i. 230
 Deperire, ii. 207
 Depescui, i. 318
 Depingo, i. 243
 Deplorare, ii. 207
 Depono, i. 259, 260. ii. 207
 Deposco, i. 175. 224
 Deprecatus, ii. 139
 Deprecor, i. 294. ii. 208
 Deprehendo, i. 227
 Deprimo, i. 258
 Depromo, i. 256
 Depso, i. 273
 Der, i. 181
 Derelinquo, i. 265
 Derideo, i. 202
 Derogare, ii. 208
 Descendo, i. 223
 Descisco, i. 224
 Describo, i. 218
 Deseco, i. 186
 Desero, i. 272
 Deservio, i. 283
 Deses, i. 80
 Desideo, i. 200
 Desidia, es, i. 39
 Desido, i. 233
 Desilio, i. 289
 Desiuro, i. 262. ii. 99. 208
 Desipio, i. 211. ii. 22
 Desisto, i. 279. ii. 208
 Desitus, ii. 142
 Desperare, ii. 99. 208
 Desperno, i. 261
 Despicatus, ii. 139
 Despicio, i. 209
 Despondeo, i. 176. 202. ii. 208
 Desterno, i. 261
 Desterto, i. 278
 Destituo, i. 214
 Destitutus, ii. 62
 Destructus, ii. 286
 Destringo, i. 244
 Destruo, i. 215
 Desuesco, i. 224
 Desumo, i. 256
 Detendo, i. 229
 Deter, ii. 88
 Detergeo, i. 203
 Detergo, i. 250
 Deterior, ii. 88
 Detero, i. 266
 Deterreo, i. 188
 Deterrimus, ii. 88
 Detestatus, ii. 139
 Detestor, ii. 103
 Detexo, i. 292
 Detineo, i. 189
 Detondeo, i. 174. 176. 201
 Detorqueo, i. 204
 Detraho, i. 251. ii. 203
 Detrudo, i. 236
 Deturbari, ii. 208
 Deucalion, ii. 300
 Devento, i. 286
 Devergo, i. 250
 Devia, i. 161
 Devincio, i. 287
 Deum, i. 12
 Devolvio, i. 281
 Dovoveo, i. 197
 Deus, i. 4. 68, 69. ii. 298
 Dextans, i. 12
 Dexter, i. 67. ii. 83
 Dexterior, i. 67
 Dextimus, ii. 88
 Di, i. 69
 Diacon, nus, i. 141
 Diadema, i. 25. 118, 119
 Dialectica, ii. 177
 Diameter, i. 43
 Diana, ii. 298
 Diaria, i. 161
 Dica, i. 166
 Dicax, ii. 304
 Dicem, ii. 252
 Dici, ii. 13
 Dicus, i. 166
 Dico, i. 172. 179. 220. 299. 308, 309. ii. 113. 181. 304
 Dicont, ii. 284
 Dictamnus, um, i. 144
 Dictamus, i. 144
 Dicto, ito, i. 312
 Dicundo, ii. 284
 Didici, ii. 310
 Dido, i. 59. 72. 122. 232
 Dies, i. 36. 38. 124, 125. ii. 177. 298
 Dies lustrici, ii. 226
 Diespiter, i. 148. 167
 Differ, ii. 339
 Differcio, i. 288
 Differo, i. 267. ii. 208
 Difficul, lis, i. 141
 Diffido, i. 304
 Diffindo, i. 234
 Diffiteor, i. 297. 303
 Diffluo, i. 215. ii. 62
 Diffugio, i. 209
 Diger, i. 268
 Digesta, ii. 178

Digno,

INDEX OF WORDS.

- Digno, or, ii. 70. 103. 105
 Digredior, i. 301
 Dignatus, ii. 139
 Dignitas, ii. 322
 Dignus, ii. 34. 63
 Dii, i. 124. ii. 177
 Dilabor, i. 299
 Dilargitus, ii. 139
 Diligente, i. 101
 Diligo, i. 249. 320
 Diluceo, i. 205
 Diluo, i. 213
 Diluvius, vium, i. 141
 Dimetior, i. 302
 Dimicare, i. 184. ii. 208
 Diminuo, i. 213
 Dimitto, i. 275
 Dinacium, i. 3. 10
 Dingua, ii. 284
 Diphthongus, i. 7. 44. 66
 Diræ, i. 158
 Dirigo, i. 242
 Dirimo, i. 257. ii. 305
 Diripio, i. 211. ii. 305
 Dirumpo, i. 264
 Diruo, i. 216
 Dis, i. 69
 Dis, i. 81. 111. 117. ii. 323. 342
 Discedo, i. 239. ii. 34
 Disceptare, ii. 208
 Discerno, i. 262
 Discerpto, i. 173. 263
 Disco, i. 175. 224. 225. 311. ii. 67
 Discors, i. 88. 143
 Discrepo, i. 184. ii. 208
 Discrucior, ii. 22. 208
 Discumbo, i. 219
 Discurro, i. 269
 Discutio, i. 212
 Disertus, ii. 304, 305
 Disjungo, i. 241. ii. 67
 Dispando, i. 228
 Dispar, i. 94. ii. 88. 339
 Dispendo, i. 228
 Dispergo, i. 249
 Despesco, i. 224, 225
 Dispicio, i. 209
 Duplicatus, i. 186
 Displicco, i. 192
 Dispono, i. 259
 Dispungo, i. 248
 Disputare, ii. 99. 208
 Disquiri, i. 266
 Disrumpo, i. 264
 Dissentio, i. 288. ii. 208
 Dissepio, i. 289
 Dissero, i. 186. 271, 272. 317
 Dissideo, i. 200. ii. 208
 Dissolvo, i. 281
 Dissono, i. 183
 Dissuadeo, i. 203
 Dissuo, i. 214
 Distendo, i. 229
 Distineo, i. 189
 Distinguo, i. 242
 Disto, i. 181. ii. 67
 Distorqueo, i. 204
 Distraho, i. 251. ii. 67. 113
 Distribuo, i. 214
 Districtus, ii. 286
 Distringo, i. 244
 Diu, ii. 144. 252
 Dives, ii. 86
 Divisiones, ii. 277
 Divitiæ, i. 158
 Divitiarum, ii. 88
 Do, i. 176. 180. 232. ii. 29. 67. 120. 206. 309. 313. 334
 Doceo, i. 189. ii. 45. 66. 208
 Docilissime, ii. 87
 Docilissimus, ii. 87
 Doctius, ii. 144
 Dodrans, i. 12
 Dogma, i. 25. 119. 147. ii. 322
 Doleo, i. 193. 312. ii. 208
 Dolops, ii. 324
 Dolor, los, i. 34. 43
 Dolus, i. 43
 Domatio, i. 187
 Domi, ii. 144
 Dominabus, i. 64
 Dominor, i. 294. ii. 103. 208
 Dominus, i. 65. 66. 68. 69
 Domo, i. 171. 184. 187. 313
 Domus, i. 44. 123. 133. ii. 47. 144. 177. 209
 Donare, ii. 71. 208
 Donaria, um, i. 161
 Donec, ii. 154. 336
 Dor, i. 181. ii. 120
 Dormiendus, ii. 141
 Dormisco, i. 311
 Dormito, i. 312
 Dormitorio, i. 291
 Dorsum, sus, i. 144
 Dos, i. 42. 82. 112. ii. 323
 Draco, ii. 335
 Dryasin, dibus, i. 122
 Dubitare, ii. 99. 208
 Ducenti, i. 64. ii. 308
 Ducere uxorem, ii. 177
 Ducis, i. 70. 89. 91. ii. 304. 357
 Duco, i. 89. 221. 308. 320. ii. 29. 66. 209. 304. 336
 Dudum, ii. 150
 Duellum, i. 69
 Duernio, i. 27
 Duim, ii. 108
 Dulcedo, i. 27
 Dulcis, i. 81. 103. 105. 106. ii. 298
 Dum, ii. 154
 Dummodo, ii. 334
 Dumus, i. 19
 Duo, i. 64. 69. ii. 49. 84. 90. 334
 Duodetriginta, ii. 85
 Duodeviginti, ii. 85
 Duplex, i. 90. ii. 88
 Duplices, ii. 179
 Duplico, i. 185
 Dupondium, ii. 308
 Durantia, i. 13
 Durare, ii. 99
 Duria, i. 13
 Duritia, es, i. 138
 Dusmosæ, ii. 276
 Duum, i. 69
 Dux, i. 89. 91. ii. 81. 304. 327
 Dyndimus, i. 127

E.

- E, i. 8. ii. 39. 50. 69. 182
 Ea, ii. 92. 180
 Ebum, i. 20, 21
 Ebibo, i. 218
 Eblanditus, ii. 139
 Eboræ, ii. 179
 Ebur, i. 31. 77. ii. 321
 Eburones, ii. 319
 Ecastor, ii. 286
 Ecbatana, i. 15
 Ecce, ii. 95
 Ecce, ii. 73. 95. 157. 181
 Eccillum, ii. 95
 Eccistum, ii. 95
 Eccos, ii. 95
 Eccum, ii. 95
 Echo, i. 28. ii. 335
 Eciam, ii. 276
 Ecqui, ii. 92
 Edepol, ii. 150. 181. 286
 Edico, i. 221
 Edim, ii. 117
 Edisco, i. 224

Edo,

INDEX OF WORDS.

- Edo, i. 238. 232. ii. 116,
 117. 364
 Edomo, i. 184
 Educo, i. 221
 Effatus, ii. 139
 Effectum, tus, i. 143, 144
 Effero, i. 267. ii. 209
 Efficio, i. 207
 Effigia, es, i. 133
 Effugo, i. 244
 Effleo, i. 199
 Effugi, ii. 252
 Effuso, i. 215
 Effodio, i. 209
 Effor, ii. 120
 Effringo, i. 176. 246
 Effugio, i. 209
 Effulgeo, i. 205
 Effundo, i. 234
 Egenus, ii. 62, 87, 88
 Egeo, ii. 63. 209
 Egero, i. 269
 Egi, i. 324
 Eginan', ii. 338
 Ego, ii. 92. 334
 Egon', ii. 338
 Egredior, i. 301. ii. 209
 Egregius, ii. 89
 Eheu, ii. 298
 Eia, ii. 328
 Eidem, ii. 284
 Eii, ii. 266. 298
 Eiius, ii. 265. 284
 Ejicio, i. 208. ii. 210
 Ejulo, lor, ii. 99. 105
 Ejusmodi, i. 165
 Elabor, i. 299. ii. 209
 Elaborare, ii. 209
 Electrum, i. 149. ii. 348
 Elegantia, i. 152
 Elegeia, ii. 298
 Elegia, ii. 300
 Elephantus, i. 142
 Elephas, i. 35. 56. 78.
 142. ii. 82, 83
 Eleusis, i. 82
 Elicio, i. 208. 318
 Eligo, i. 248. ii. 304
 Ellos, lum, ii. 95
 Eloco, ii. 150
 Eloquentia, i. 152
 Eloquor, i. 298
 Elpis Vectius, i. 10
 Eluceo, i. 205
 Elucubro, or, ii. 105
 Eludo, i. 235
 Elugeo, i. 204
 Eluo, i. 213
 Elysi, sium, i. 129, 130
 Eminentior, i. 296
 Emereo, or, i. 192
 Emergo, ii. 99. 209
 Emeritus, ii. 142
 Emersus, ii. 142
 Emicatio, i. 187
 Emico, i. 184. 187
 Emineo, i. 191. 193. ii.
 209
 Emitto, i. 275
 Emo, i. 257. 324. ii. 66
 Emolo, i. 252
 Emorior, i. 302
 Emoveo, i. 197
 Emturio, i. 291
 Emulgeo, i. 203
 Emungo, i. 241. ii. 209
 En, ii. 73. 95. 157. 181.
 338
 Endo, ii. 284
 Eneco, i. 186
 Enitor, i. 298. ii. 103
 Ens, ii. 116
 Ensiculus, i. 8
 Ensis, i. 8. 39. 109
 Enubo, i. 219
 Enucleo, i. 179
 Enuntiare, ii. 209
 Eo, i. 88. 283. 306. ii.
 118. 181, 182. 214
 Eò, ii. 18. 94. 145. 178.
 180. 334
 Eor, ii. 133
 Eos, i. 43. ii. 299
 Eous, ii. 299
 Ephebeum, ii. 286
 Ephesus, i. 17
 Epidaurum, rus, i. 16
 Epigrammaton, i. 122
 Epirota, tes, i. 138
 Epistola, ii. 284. 286
 Epistula, ii. 284. 286
 Epitoma, me, mes, i. 25.
 65. 136. ii. 83
 Epodus, i. 43
 Epol, ii. 150. 181
 Epos, i. 42
 Epoto, i. 182
 Epula, læ, lum, i. 131.
 158
 Equa, i. 5. 64
 Eques, i. 80. ii. 80
 Equidem, ii. 307
 Equuleus, ii. 90
 Equulus, ii. 90
 Equus, i. 5. ii. 90
 Eradico, ii. 349
 Erado, i. 236
 Eremus, i. 7. 44. 48. ii.
 300. 359
 Erga, ii. 36
 Ergo, ii. 18. 334
 Ergo igitur, ii. 157
 Erigo, i. 242
 Erionis, i. 92. 122. ii. 341
 Eripere, ii. 209
 Eris, i. 97
 Ero, ii. 277
 Errabundus, ii. 88
 Erratur, ii. 141
 Erratus, ii. 141
 Erubesco, i. 226. ii. 209
 Eructare, ii. 99
 Erudio, ii. 45
 Erumpo, i. 264. ii. 99.
 102. 209. 305
 Erumpor, ii. 102
 Erunt, ii. 349
 Eruo, i. 216
 Erynnis, i. 92. 122. ii.
 341
 Erysipelas, i. 35
 Eryx, i. 13. ii. 326
 Es, ii. 115. 181. 340. 364
 Escit, ii. 115
 Escunt, ii. 115
 Esquilæ, i. 158
 Esse, ii. 13. 23. 27. 29.
 35. 115. 137. 181. 364
 Essemus, ii. 364
 Esset, ii. 364
 Est, ii. 13. 23. 181. 277.
 364
 Esto, ii. 175. 181
 Estod, ii. 284
 Estur, ii. 117
 Esum, ii. 115
 Esurio, i. 291. 312
 Etesia, i. 12, 13
 Ethesin, i. 123
 Ethica, ii. 286
 Etiam, ii. 150
 Etiamsi, ii. 153
 Etsi, ii. 153
 Etsiquamvis, ii. 157
 Evado, i. 236. ii. 209
 Evander, drus, i. 142
 Evasti, i. 178
 Evasus, ii. 142
 Eveho, i. 251
 Evello, i. 255
 Evenio, i. 286
 Eventum, tus, i. 143, 144
 Evergere, ii. 100
 Eugenius, ii. 300
 Evigilatus, ii. 142
 Eumenides, i. 158
 Eunuchus sua, i. 7
 Evolve, i. 281
 Euphrates, i. 12. 147
 Euripides,

INDEX OF WORDS.

- Euripides, i. 147
 Eurus, i. 12. ii. 297
 Eustochium, i. 3. 10
 Ex, ii. 38, 39. 50. 69. 182
 Exacuo, i. 213
 Examusim, ii. 150
 Exanguis, i. 60. 70
 Exante, ii. 152
 Exardeo, i. 203. ii. 209
 Exardescere, ii. 209
 Exauctoratus, i. 180
 Exaudio, i. 173. 282
 Excalpo, i. 264
 Excedo, i. 239. ii. 43
 Excellenti, i. 101
 Excello, lo, i. 253. 309.
 518. ii. 27
 Excelsus, i. 253
 Excerpo, i. 263
 Excido, i. 237, 238
 Excipio, i. 210
 Excludo, i. 235
 Exclusissimus, ii. 89
 Excolo, i. 252
 Excoquo, i. 265
 Excors, i. 88
 Excresco, i. 223. 225
 Excretus, i. 225. ii. 142
 Excubiæ, i. 9. 158. 183
 Excudo, i. 227, 228
 Exculpo, i. 264
 Excurro, i. 175. 269
 Excusare, ii. 209, 210
 Excusum, ssum, i. 228
 Executio, i. 212
 Execratus, ii. 139
 Execror, i. 512
 Executus, ii. 139
 Exedo, i. 228
 Exemet, ii. 252
 Exemplar, re, rium, i.
 118. 139. ii. 320
 Exeo, i. 284. ii. 99
 Exequæ, i. 158
 Exequor, i. 298
 Exercere, i. 188. 196
 Exercituis, i. 123
 Exero, i. 272
 Exfociont, ii. 284
 Exhalare, ii. 99
 Exhanrio, i. 289. ii. 63
 Exhibeo, i. 138
 Exiens, i. 88
 Exigo, i. 247. ii. 210
 Exiguus, ii. 89
 Exilia, ii. 69
 Exilio, i. 289
 Eximo, i. 257. ii. 67. 210
 Existo, i. 279. 310
 Exitus, ii. 305
 Exlex, i. 52. 89. ii. 325
 Exodus, i. 44
 Exoleo, i. 195, *bis*
 Exoletus, ii. 142
 Exorare, ii. 210
 Exordior, i. 302
 Exorior, i. 302
 Exorsus, ii. 139
 Exos, i. 43. 57. ii. 344
 Exosus, ii. 119
 Expando, i. 228
 Expars, ii. 252
 Expecto, ii. 67. 210
 Expedio, i. 312. ii. 100.
 210
 Expello, i. 254. ii. 43.
 210
 Expendo, i. 230
 Expergisco, or, i. 300,
 301. ii. 105
 Experior, i. 301. 310. 312.
 ii. 103
 Expers, i. 87. ii. 63. 252
 Expertæ, ii. 252
 Expertus, ii. 139
 Expes, i. 164
 Expetere, ii. 210
 Expingo, i. 243
 Explaudo, i. 236
 Expleo, i. 199. ii. 210
 Explico, i. 185. ii. 210
 Expono, i. 259
 Exporrectus, ii. 255
 Exposco, i. 224. ii. 210
 Expostulare, ii. 210
 Exprimo, i. 258. ii. 210
 Exprobrare, ii. 210
 Expromitto, i. 276
 Expromo, i. 256
 Expungo, i. 248
 Expuo, i. 247
 Equilæ, i. 158
 Exquiro, i. 266
 Excendo, i. 228
 Exscribo, i. 218
 Exsercere, ii. 284
 Exsugunt, ii. 284
 Exsorbeo, i. 198
 Exsto, i. 310
 Exsurgo, i. 243
 Exta, i. 161. ii. 177
 Extemplo, ii. 150
 Extemplo simul, ii. 157
 Extendo, i. 230
 Exter, rus, i. 67. 142
 Exterminare, ii. 210
 Extero, i. 266
 Exterreo, i. 188
 Extinguo, i. 242
 Extinxem, i. 178
 Extioxi, i. 178
 Extio, i. 281
 Extollo, i. 255. 325
 Extra, ii. 36
 Extrudo, i. 236. ii. 210
 Estuli, i. 325
 Exturbare, ii. 210
 Exudo, ii. 100
 Exul, ii. 80. 319
 Exulo, i. 306. ii. 210
 Exundo, i. 179
 Exunguo, i. 324
 Exuo, i. 158. 213. 313.
 ii. 45. 210
 Exurgo, i. 243
 Exuro, i. 270
 Exuvie, i. 153
F.
 Fabæ, i. 150
 Faber, i. 67
 Fabrica, ii. 177. 180
 Fabricatus, ii. 139
 Fabrico, or, ii. 102. 105
 Fac, ii. 175. 181. 336
 Fac sciam, ii. 34
 Fac ut, ii. 181
 Faces, i. 143
 Facesso, i. 273, *bis*
 Facetiæ, i. 158
 Faciem, ii. 252. 284
 Facies, i. 125. ii. 284
 Facio, i. 176. 206. 273.
 308. 310. 323. ii. 66,
 67. 181. 210. 252
 Facior, i. 307
 Faciundo, ii. 284
 Facul, i. 141. ii. 258
 Facultas, i. 111. ii. 177
 Fædum, ii. 282
 Fæx, i. 51. 89. 113
 Fagus, i. 148
 Falæ, i. 158
 Falanx, ii. 268
 Falera, i. 158. ii. 268
 Falernum, ii. 180
 Fallacia, es, i. 138
 Falli, ii. 22
 Fallit, ii. 31
 Fallo, i. 176. 255. 324
 Falso, ii. 173. 334
 Falsus, ii. 88
 Falx, i. 51
 Fama, i. 25. 152
 Fames, i. 59. 148. 152.
 ii. 341
 Familia, ii. 228
 Familiaris, i. 103. ii. 177
 Famul, lus, i. 141
Famulabus,

INDEX OF WORDS.

- Famulabus, i. 64
 Fans, ii. 120
 Far, i. 74. 95. 96. ii. 339
 Farcimen, i. 228
 Farcio, i. 228
 Farcitus, i. 228
 Fari, ii. 103. 120. 304
 Farina, ii. 304
 Fariolum, ii. 282
 Farra, i. 164
 Farsi, i. 321
 Fas, i. 22. 154. 164. ii. 340
 Fascinum, i. 154. ii. 270
 Fascis, i. 39. 156. 158
 Faselus, i. 45
 Fasis, ii. 284
 Fastidire, ii. 22. 210
 Fastus, i. 148
 Fateor, i. 177. 296. ii. 103. 210
 Fatidicus, ii. 308
 Fatigo, i. 226
 Fatim, i. 226
 Fatisco, or, i. 226
 Fatuus, ii. 304
 Faventum, i. 115
 Faveo, i. 197. 317. ii. 27
 Faux, i. 112. 158
 Fax, i. 51. 115. 143. ii. 325
 Faxim, ii. 108. 121
 Faxis, ii. 176
 Faxo, ii. 108. 121
 Faxsit, ii. 284
 Febris, i. 92
 Fecundo, i. 179
 Fecundus, ii. 286
 Fedetrus, ii. 284
 Feelix, ii. 252
 Fefelli, i. 324
 Fel, i. 73. 113. 155. ii. 337
 Feles, lis, i. 142. ii. 82
 Feles pullaria, i. 142
 Feles virginaria, i. 142
 Felix, i. 5. 89. 93. 105. 116. ii. 286. 326
 Felle, i. 70
 Femen, i. 166
 Femina, ii. 82. 180. 286
 Femur, i. 77. ii. 321
 Fendo, i. 227. 313
 Fenus, ii. 284. 286
 Ferax, ii. 325
 Fere, ii. 330
 Feria, i. 152
 Feriae, i. 158
 Ferina, ii. 177
 Ferio, i. 291
 Ferita, i. 292
 Ferme, ii. 331
 Fero, i. 57. 267. 308. 325. ii. 88. 117. 309
 Ferox, ii. 326
 Ferveo, vo, i. 198. 299
 Ferundo, ii. 284
 Fessus, i. 188. 226. 301
 Festa, ii. 177
 Festinare, ii. 99
 Festinatus, ii. 142
 Festuca, ii. 180
 Fetus, ii. 286
 Fex, ii. 326
 Fi, ii. 117
 Ficticius, ii. 287
 Fictilia, ii. 180
 Ficus, i. 44, 45. 124. 148
 Fidenatium, i. 110
 Fide jubeo, i. 203
 Fidei, ii. 298, *bis*
 Fides, i. 36. 124. 152. ii. 304
 Fides, i. 152. 158
 Fidicen, i. 73
 Fido, i. 304. ii. 143. 210. 270. 304. 309
 Fidius, ii. 284
 Fidus, ii. 88
 Fieri, ii. 13, 14. 298
 Fiet, ii. 72
 Figo, i. 242. 243. ii. 270
 Fii, ii. 117
 Fili, i. 68
 Filia, i. 64. ii. 173
 Filiolus, ii. 89
 Filius, i. 68
 Felix, i. 89. ii. 326
 Filosofia, ii. 268
 Filium, us, i. 131. 145
 Finum, us, i. 46. 145. 151
 Findo, i. 234
 Fines, i. 156
 Fingo, i. 244
 Finio, i. 283
 Finis, i. 2. 40. 99. ii. 177. 351
 Finitimus, ii. 251
 Fio, i. 304, 305, 306, 307. ii. 116. 117. 143. 298
 Firum, ii. 282
 Firi, ii. 117
 Fire, ii. 117
 Flabra, um, i. 161
 Flagito, ii. 44. 67
 Flagrare, ii. 203
 Flamen, i. 30. *bis*, 73
 Flavio, i. 198
 Flavos, i. 43
 Flecto, i. 172. 274. 321
 Fleo, i. 171. 199. ii. 99. 309
 Flictus, i. 241
 Fligo, i. 241
 Flocci, ii. 65
 Floralia, i. 118
 Floreo, i. 191. 318
 Flos, i. 42. 82. 113
 Flosculus, ii. 89
 Fluctuor, ii. 102
 Flumen, i. 30. 73
 Fluo, i. 215. 216. 322
 Fluvius, i. 68. ii. 177
 Foci, i. 156
 Fodico, i. 311
 Fodio, i. 209. 309. 323
 Fœcundus, ii. 62. 286
 Fœdus, i. 83
 Fœna, i. 150
 Fœneris, i. 84
 Fœnero, or, i. 84. ii. 210
 Fœnum, i. 150. 297
 Fœnus, i. 83
 Fœtus, ii. 286
 Follis, i. 39
 Fomes, i. 36. 80
 Fons, i. 50. 99. 111
 Fonteus, ii. 289
 For, ii. 120
 Forceps, i. 49. 50. 53. 86
 Fore, ii. 111. 116. 122. 181
 Fore ut, ii. 113
 Forem, ii. 116. 122
 Fores, i. 158
 Forfex, i. 53
 Fores, ris, i. 118
 Fori, i. 156
 Foris, ii. 342
 Formidare, ii. 211
 Formido, i. 27
 Formonsus, ii. 249
 Fornacum, ium, i. 115
 Fornax, i. 53. 115. ii. 325
 Fornix, ii. 326
 Fous, i. 166
 Forsan, ii. 338
 Forsitao, ii. 338
 Forte, i. 166. ii. 145
 Forteis, tes, i. 104
 Fortior, i. 95. 107, 108
 Fortis, i. 103
 Fortius, i. 93. 107, 108
 Fortuito, ii. 145
 Fortuitus, ii. 349
 Fortuna, æ, i. 158
 Forum, rus, i. 145
 Fostem, ii. 282
 Foveo, i. 197. 317
 Fovit,

INDEX OF WORDS.

- Fovit, ii. 256
 Foviosos, ii. 284
 Frænum, i. 131. 156
 Fraga, um, i. 150. 161
 Francigenum, i. 64
 Frango, i. 176. 246
 Frater, i. 10. 76. ii. 302.
 Fraudo, ii. 71. 211
 Fraus, i. 49. 85. 113
 Fremo, i. 256. i. 270
 Frendo, i. 233
 Freni, num, i. 156
 Fretum, tus, i. 145
 Fretus, i. 299
 Fretus, ii. 134
 Fricatio, i. 187
 Frico, i. 186. 187. ii. 269
 Frictio, i. 187
 Frigo, i. 205. 310. 320
 Frigida, i. 7
 Frigo, i. 242. 243. 310
 Frigus, i. 84
 Frit, i. 22. 164
 Frixi, i. 310
 Frons, i. 49. 87
 Fructus, i. 17. 44. 123. 148. ii. 345
 Fruges, i. 158. ii. 177
 Frugi, i. 59. 166. ii. 177
 Frugifer, ii. 88
 Fruisco, i. 311
 Frumenta, i. 150. ii. 177
 Frumentor, i. 311
 Fruror, i. 299. bis, ii. 70
 Frusinati, i. 94
 Frustra, ii. 349
 Frustror, or, ii. 103. 105
 Frutex, i. 53. ii. 326
 Frutico, or, ii. 105
 Frux, i. 59. 89. 113. 166. ii. 325
 Fuga, i. 152
 Fugio, i. 172. 209. ii. 31. 211
 Fugitivus, ii. 88
 Fugito, i. 312
 Fuisse, ii. 181
 Fulcio, i. 288. 310
 Fulgeo, i. 65. 205. 309. 310. ii. 332
 Fulginate, i. 94
 Fulgurat, ii. 169
 Fulica, ii. 163. 349
 Fuligo, i. 27
 Fulmen, i. 141
 Fulmenta, um, i. 137
 Fulsus, i. 310. 321
 Fumus, i. 151
 Fundo, i. 171. 233. 309
 Fundum, ii. 270
 Funebres, ii. 178
 Funera, ii. 177
 Fungor, i. 296. ii. 71. 211
 Funiculus, i. 8. 41
 Funis, i. 8. 59. 41
 Fuuus, i. 83
 Fuo, ii. 112. 116
 Fur, i. 74. 113. bis. ii. 80. 321. 339
 Furentum, i. 115
 Furere furorem, ii. 184
 Furfur, i. 31. 74. 99. 118. 156
 Furiose, ii. 330
 Furius, ii. 277
 Furo, i. 270
 Fusius, ii. 277
 Fastis, i. 39. 99
 Futurum fuisse, ii. 113
 Futurus, ii. 350
- G.
- Gabriel, i. 3
 Gadir, i. 16
 Gæsa, um, i. 116
 Gætulus, ii. 349
 Galatea, ii. 300
 Galeatus, ii. 134
 Galerum, rus, i. 145
 Galla, i. 152
 Galli, ii. 177
 Gallia, i. 14. 15
 Ganea, um, i. 137
 Ganges, i. 12. 147
 Garâmâs, i. 156
 Gargaros, on, i. 146
 Garrire, ii. 99
 Garumna, i. 13
 Gaudenti, i. 102
 Gaudeo, i. 304. ii. 71. 143. 211
 Gaudere gaudium, ii. 30. 184
 Gaudium, i. 155
 Gausapa, pe, pum, i. 95. 105. 156
 Gaza, i. 152
 Gazer, ii. 339
 Gelu, i. 155
 Gemini, i. 156
 Gemo, i. 256. ii. 99
 Genæ, i. 158
 Genesis, i. 92. 119. 122
 Genimen, ii. 267
 Genitrix, ii. 302
 Genius, i. 68. 151
 Geno, i. 261. 319. ii. 310
 Gens, i. 111. 301. ii. 228
 Gentiles, ii. 228
 Gentilitia, ii. 228
 Genu, i. 124
 Genva, ii. 264
 Genuflecto, ii. 308
 Genui, i. 319. ii. 310
 Genus, i. 83
 Geometra, tres, i. 138
 Georgica, ii. 179
 Germani, ii. 177
 Germani, ii. 267
 Gero, i. 67. 268. 321. 322. ii. 88
 Gerræ, i. 158
 Geryon, nes, i. 63. ii. 300
 Gesa, um, i. 161
 Gessi, i. 321. 322
 Gesticulator, ii. 349
 Gesticulatus, ii. 349
 Gestio, i. 285. ii. 71. 349
 Gesto, ii. 100
 Geta, tes, i. 138
 Gibber, bus, i. 67. 147.
 Gigas, i. 35. 78
 Gigno, i. 260. 319. ii. 211. 310
 Gingivæ, i. 158
 Git, i. 22. 164
 Glaciare, ii. 211
 Gladiator, ii. 339
 Gladium, us, 145
 Glaus, i. 87. 143
 Glaucoma, i. 147
 Glis, i. 57. 70. 91. 111. ii. 323. 342
 Glisco, i. 177
 Globus, ii. 270
 Glomus, i. 85. 147. ii. 270
 Gloria, i. 152. 275
 Gloriari, ii. 72. 103. 211
 Glos, i. 113. 164. 166
 Glubo, i. 218. 220. 324
 Gluten, i. 30. 73. 155
 Glycerium, i. 10
 Guavus, i. 327
 Gobio, bîus, i. 140
 Gorgo, i. 72
 Gorion, ii. 300
 Gortys, i. 18
 Gracillimus, ii. 87
 Gradior, i. 301
 Gracè, ii. 81
 Græcor, i. 311
 Grammatica, ce, i. 136
 Grando, i. 27. 72
 Graphis, i. 181
 Grates, i. 135. 158
 Gratia, ii. 285
 Gratis, ii. 342
- Gratitudo,

INDEX OF WORDS.

- Gratitude, i. 28
 Gratuitus, ii. 349
 Gratulor, i. 294. ii. 27.
 211
 Gravare, ri, ii. 211
 Grex, i. 52. 70. 99 *bis*
 Grossi, i. 158
 Grossus, i. 45. 46
 Grumi, i. 156
 Grunnitus, i. 229
 Grus, i. 57. 85. 113. 143.
 ii. 344
 Gryphus, i. 111. 146
 Gryps, i. 57. 87. 111.
 146. ii. 325. 341
 Gubernator, ii. 273
 Gummi, is, i. 22, 23. 92.
 140. 164
 Gurges, i. 36
 Guttur, i. 31, 32
 Gymnasion, i. 29

H.
 Habena, i. 158
 Habeo, i. 177. 188. ii.
 23. 29. 67. 101. 139.
 211. 285
 Haberi, ii. 13 *bis*
 Habitior, ii. 88
 Hac, ii. 180
 Hactenus, ii. 149. 177
 Hæc, ii. 92
 Hæc, i. 1. ii. 92
 Hæcce, ii. 92
 Hæccine, ii. 92
 Hæmorrhoidis, ii. 297
 Hæreo, i. 203. 321 *bis*. ii.
 211
 Hæres, i. 80. ii. 81. 322.
 341
 Hæreseôn, i. 122
 Hæresis, ii. 297
 Hæsito, i. 312
 Hala, ii. 249
 Halec, i. 29 *bis*. 72. 153
 Halex, i. 29. 57. 72. 89,
 90. 153. ii. 326
 Haliartus, i. 17
 Hallus, lux, i. 53
 Hara, i. 153. ii. 285
 Harpago, i. 27. 71. ii.
 349
 Harpax, i. 89
 Haud scio an, ii. 165
 Haurio, i. 289 *bis*
 Haut, ii. 275
 Hebdoma, mas, i. 122
 Hebenum, nus, i. 145
 Hebes, i. 79. 86
 Hebesco, i. 226
 Hebris, ii. 282
 Hecoba, ii. 255
 Hector, i. 119. 121. ii.
 301. 321. 339
 Hei, ii. 74
 Heic, ii. 261. 336
 Helena, ne, i. 136
 Helice, i. 15
 Helicon, ii. 319
 Helleborum, rus, i. 145
 Heminas, ii. 282
 Hemo, ii. 255
 Hepar, pas, i. 70. 74. 95,
 96
 Heraclides, i. 147
 Herbesco, i. 226
 Hercule, i. 122
 Hereditatium, i. 111
 Heres, i. 80. ii. 81. 322.
 341
 Herodes, i. 147
 Heros, i. 82. ii. 323. 341.
 344
 Herpix, i. 52
 Herus, i. 68
 Hesternus, ii. 88
 Heu, ii. 74
 Hexameter, ii. 307
 Hyacinthus, i. 44. 47
 Hic, i. 1. ii. 75. 91. 261.
 336
 Hicce, ii. 92
 Hidrops, i. 50
 Hiemare, ii. 99
 Hilaris, rus, i. 143
 Hilax, i. 90
 Hilum, i. 155
 Hinc, ii. 149
 Hippo, i. 15
 Hippomanes, i. 37
 Hipponax, i. 90
 Hir, i. 33. 164. ii. 339
 Hirpix, i. 52
 Hisc, i. 226. 311, 312
 Hispal, i. 15
 Hissopum, us, i. 47. 145.
 150
 Hoc, i. 1. ii. 145. 149.
 178. 255. 336
 Hodia, ii. 308. 331
 Homicida, ii. 80
 Hominium, i. 115, 116
 Homo, i. 2. 71. ii. 79.
 177. 304. 319
 Homunculus, ii. 89
 Honor, nos, i. 43. 74.
 142. ii. 277. 344
 Hordea, i. 150
 Horison, i. 74
 Horno, ii. 349
 Hornotinus, ii. 349
 Horica, um, i. 137
 Horresco, i. 226. ii. 211
 Horti, i. 156
 Hortor, ii. 103
 Hortus, i. 150
 Hospes, pita, i. 101. ii. 80
 Hospitium, i. 102
 Hostis, ii. 81
 Huc, i. 18. ii. 145
 Hujus, ii. 65
 Hujusce modi, ii. 307
 Hujus modi, ii. 165
 Humanus, ii. 304
 Humor, ii. 304
 Humus, i. 43. 148. ii.
 179. 304
 Hyberna, i. 160. ii. 177,
 178
 Hydropicus, ii. 325
 Hydrops, ii. 325
 Hydrus, i. 17. 48
 Hyesnare, ii. 99
 Hyems, i. 49. 86, 87. ii.
 324
 Hymen, i. 31.
 Hymettos, i. 48
 Hyssopus, i. 47. 145. 150

I.
 Iader, i. 14
 Iambus, ii. 366
 Ianthis, i. 120
 Iapix, i. 13. 89
 Iapygia, us, i. 13
 Iber, rus, i. 67. ii. 318.
 320. 339
 Ibi, ii. 333
 Ibidem, ii. 308. 333
 Ibus, ii. 92
 Ico, i. 172. 222. 292.
 323
 Icon, i. 30, 31
 Id, i. 179
 Ida, i. 14
 Idem, ii. 96. 177. 308
 Ideo, ii. 145. 334
 Idolothytum, ii. 349
 Idomenca, ii. 299
 Idolum, i. 65. ii. 300
 Idoneus, ii. 89
 Iduare, ii. 241
 Idus, i. 44. 158. ii. 241
 Iens, i. 88. 310
 Iggerunt, ii. 275
 Ignis, i. 39. 98, 99
 Ignominia, ii. 69
 Ignosciturus, i. 225
Ignosco,

INDEX OF WORDS.

- Ignosco, i. 225
 Ignoturus, i. 225
 Ile, i. 161
 Iliā, i. 23. 117. 161
 Ilias, ii. 340
 Illicet, ii. 152. 308
 Illico, ii. 150
 Ilion, os, um, i. 16. 141.
 143. ii. 338. 344
 Ilionea, ii. 299
 Illabor, i. 299. ii. 211
 Illac, ii. 180
 Illacrymo, ii. 216
 Illaqueo, i. 179
 Ille, i. 6. 67. ii. 75. 91,
 92
 Illecebra, i. 158
 Illex, ii. 363
 Illexi, i. 320
 Illic, ii. 91
 Illicio, i. 208, 209. 320
 Illico, ii. 150. 334
 Illido, i. 236
 Illinio, i. 282
 Ilino, i. 262
 Illiricum, i. 29
 Illiturgi, i. 15
 Illius, ii. 298
 Illo, ii. 94. 130
 Illoc, ii. 255
 Illuc, ii. 187. 255
 Illuceo, i. 205
 Illucescere, ii. 99
 Illudo, i. 235. ii. 211
 Im, ii. 92
 Imago, i. 27
 Imbarbis, ii. 252
 Imbecillimus, ii. 88
 Imbecillus, ii. 305. 349
 Imber, i. 32. 75. 98, 99.
 106. ii. 339
 Imbibo, i. 218
 Imbrex, i. 53
 Imbuo, i. 213
 Imito, or, ii. 103. 105
 Immanis, i. 117. 156. ii.
 150
 Immemor, i. 107
 Immergo, i. 249
 Immerito, ii. 178
 Immineo, i. 191. ii. 211
 Immitto, i. 275
 Immolior, ii. 103
 Immorior, i. 302
 Immunis, ii. 63 *bis*
 Inuo, ii. 334
 Inpar, i. 94. ii. 339
 Impedio, i. 312
 Inpegi, i. 324
 Impello, i. 254
 Impendeo, do, i. 174.
 202. 250. ii. 212
 Imper-, ii. 27
 Impertio, or, ii. 105. 212
 Impescui, i. 318
 Impete, i. 166
 Impeto, i. 277
 Impetus, ii. 344
 Impingo, i. 245. 247
 Implecto, i. 275
 Impleo, i. 199. ii. 212
 Implico, or, i. 185. ii.
 212
 Imploro, ii. 181
 Impono, i. 260. ii. 177.
 212
 Impos, i. 43. 82. 107. ii.
 323. 344
 Impotente, i. 101
 Imprimis, ii. 158
 Imprimo, i. 258. ii. 212
 Improbis, bus, i. 143. ii.
 304
 Impuber, bes, i. 142
 Impubes, bis, i. 80. 142
 Impuritia, i. 153
 In, ii. 41 *bis*. 50. 53. 70.
 72. 181, 182. 338
 Inanis, ii. 62
 Inante, ii. 152
 Inardeo, i. 203
 Inars, ii. 252. 283
 Inaudio, i. 282
 Inausus, ii. 139
 Incaleo, i. 193
 Incalesco, i. 311
 Incedo, i. 259
 Incendo, i. 207
 Incesso, i. 273. ii. 212
 Incestum, tus, i. 145
 Inchoo, ii. 286
 Incido, i. 237, 238. ii.
 212
 Incino, i. 259
 Incipio, i. 210, 211. ii.
 99
 Incircum, ii. 152
 Incita, as, i. 166. ii. 178
 — Ad incitas } ii. 178
 redactus, }
 Inciti, ii. 178
 Incitus, i. 166
 Inclamare, ii. 99
 Inclinare, ii. 212
 Includere, i. 235. ii. 212
 Inelytus, ii. 88
 Incolo, ii. 286
 Inco'o, i. 252
 Increbesco, ii. 286
 Increpo, i. 184
 Incubatio, i. 187
 Incubatio, i. 187
 Incubo, i. 183. ii. 212
 Incudo, i. 227
 Inculpo, i. 264
 Incumbo, i. 219. 312. ii.
 212
 Incurro, i. 269
 Incursare, ii. 212
 Incus, i. 48. 85. ii. 324
 Incessum, ssum, i. 228
 Incutio, i. 212
 Indago, ii. 296
 Inde, ii. 149
 Indecor, i. 142
 Index, i. 6. 90. ii. 80
 Indico, i. 90. 221. 309.
 ii. 212
 Indictio, ii. 243
 Indigena, ii. 80
 Indigere, ii. 63
 Indiges, i. 79. 156
 Indignè, ii. 331
 Indignus, ii. 63
 Indipicor, i. 200 *bis*
 Indo, i. 232
 Indoleo, i. 193
 Indoles, i. 110
 Indotestato, ii. 284
 Induo, ii. 296. 356
 Induco, i. 158. 221. ii.
 212
 Indulgeo, i. 204. 321. ii.
 213
 Induo, i. 213. 313. ii. 45.
 213
 Industrius, ii. 89
 Indutum, ii. 312
 Ineo, i. 284. ii. 213
 Ineor, ii. 118
 Ineptiæ, i. 159
 Ineptio, i. 285
 Inertia, i. 153
 Infamia, i. 153
 Infans, i. 110. 115. ii. 81.
 179
 Infarcio, i. 288
 Infera, ii. 178
 Infer, rus, i. 142
 Inferi, ii. 177
 Inferiæ, i. 159
 Inferne, ii. 331
 Infernus, i. 127
 Infero, i. 268. ii. 213
 Inficias, i. 166
 Inficio, i. 207
 Infigo, i. 242
 Infinitior, ii. 88
 Infit, ii. 121
 Inflecto, i. 274
Infigo,

INDEX OF WORDS.

- Infigo**, i. 241
Infra, ii. 36
Infremo, i. 256
Infrico, i. 186
Infringo, i. 246
Infundo, i. 234. ii. 213
Ingemo, i. 256
Ingemino, ii. 101
Ingenia, i. 155
Ingenium, i. 155. ii. 177
Ingens, ii. 88
Ingero, i. 269. ii. 213
Ingratilis, i. 166
Ingratitudo, i. 28
Ingravesco, i. 226
Ingredior, i. 301. ii. 213
Ingruo, i. 217
Inguen, i. 30
Ingurgitare, ii. 213
Inhæreo, i. 203
Inhiare, ii. 213
Inhibeo, i. 188
Iniens, i. 284
Injexo, ii. 121
Injicio, i. 208
Inimicitia, i. 153. 159
Initus, ii. 305
Injungo, i. 241
Injurius, ii. 89
Inlex, ii. 363
Inlustris, ii. 284
Innecto, i. 275
Innitor, i. 299
Innoxius, ii. 89
Innubo, i. 217. 219. ii. 305
Inoffensus, ii. 306
Inoleo, i. 195. ii. 99
Inops, i. 93. 107. 167. ii. 63. 324
Inquam, ii. 120
Inquies, i. 79. 149. ii. 323
Inquietus, ii. 323
Inquinare, i. 225
Inquiro, i. 266
Insania, i. 153. ii. 99
Insanire, ii. 213
Insanus, i. 60
Inscendere, ii. 213
Inscribo, i. 218
Insector, i. 294
Insequor, i. 298
Insero, i. 271. 317
Inserpo, i. 264
Inservire, ii. 213
Inservitus, ii. 142
Insessus, ii. 142
Insideo, i. 200
Insidiæ, i. 159
Insidio, or, ii. 103. 105
Insido, i. 233
Insilio, i. 289. ii. 213
Insinuo, ii. 101
Insisto, i. 279. 310. ii. 213
Insomnia, um, i. 137
Insono, i. 183
Inspargo, i. 249
Inspicio, i. 209. 320
Inspuo, i. 217
Insputare, ii. 213
Instar, i. 164. 167. ii. 18
Instaurare, i. 167
Insternere, ii. 213
Institio, ii. 213
Instituto, i. 214
Institutum, ii. 177
Iusto, i. 181. 310. ii. 99. 213
Instruo, i. 215
Insuber, i. 75
Insuescere, ii. 99
Insultare, ii. 213
Insumo, i. 257
Insuper, ii. 152
Insuperhabere, ii. 152
Insurgo, i. 243
Intelligo, i. 249. 320
Intendo, i. 250. ii. 213
Inter, ii. 36. 78
Intercedo, i. 239
Intercludere, ii. 213
Intercus, i. 86. ii. 324. 345
Interdico, i. 221. ii. 45. 213
Interea, ii. 145. 323
Interesse, ii. 214
Interest, ii. 25. 66
Interficio, i. 207
Interfor, i. 294
Interjacere, ii. 214
Interjicio, i. 208
Interimo, i. 257
Interitus, ii. 142
Interlucio, i. 213
Intermico, i. 184
Intermisceo, i. 190
Intermitto, i. 275
Interneco, i. 186
Internosco, i. 223
Internundinium, ii. 286
Intero, i. 266
Interpono, i. 260
Interpres, i. 79. ii. 80. 322
Interpretatus, ii. 139
Interpretor, ii. 103
Interseco, i. 186
Intersero, i. 271. 273. 317
Intestinum, nas, i. 143
Intexo, i. 282
Intingo, i. 241
Intono, i. 184. 187
Intra, ii. 36
Introduco, ii. 308
Intrudo, i. 236
Intubum, bus, i. 46. 145
Intueor, tuor, i. 297. 309. ii. 214
Intus, ii. 139. 344
Invado, i. 236. ii. 31. 214
Invaleo, i. 192
Invelo, i. 251. ii. 214
Invenio, i. 286. ii. 181
Invergere, ii. 100
Inverto, i. 278
Inveteratus, ii. 142
Invia, i. 161
Invictus, ii. 88
Invideo, i. 200. ii. 26. 214
Inviso, i. 273
Invisus, ii. 88
Invitare, ii. 214
Invitus, ii. 88
Inultus, ii. 139
Inundo, i. 179
Inungo, i. 242
Invocare, ii. 214
Involucrum, ii. 349
Involvo, i. 281
Inuro, i. 270
Inuus, i. 161
Io, i. 146
Iphigenia, ii. 300
Iphiti, ii. 243
Ipse, ii. 75. 92. 96
Ipsissimus, ii. 89. 96
Ipsius, ii. 298
Ipsus, ii. 92
Irae, i. 153
Irascor, i. 296
Iratus, ii. 134
Ireos, ii. 280
Ire, i. 283. 306. ii. 34. 118. 180. 181. 214
Iri, i. 306. ii. 133
Iris, i. 92. 97
Irraucio, i. 288
Irrepro, i. 264
Irrideo, i. 202
Irrumpo, i. 264
Irruo, i. 216
Is, ii. 75. 91. 92. 93
Isis, i. 120. 122
Ismarus, i. 127
Istac, ii. 180

INDEX OF WORDS.

- Iste, ii. 91
 Ister, rus, i. 142
 Isthmus, i. 47
 Istic, ii. 91. 95
 Istuc, ii. 95
 Istud, ii. 337
 It, ii. 296
 Ita, ii. 328. 330
 Italia, i. 15
 Itaque ergo, ii. 157
 Iter, i. 32. 70. 76. ii. 182
 Itin, ii. 338
 Itiner, i. 70
 Itum, ii. 310
 Itur, ii. 118
- J.
- Jaceo, i. 193 *bis*
 Jacet humi, ii. 180
 Jacio, i. 176. 207. 324
 Jactare, ii. 211
 Jacto, ito, i. 312
 Jambdiu, ii. 150
 Jambudum, ii. 150. 154
 Jam olim, ii. 154
 Jampridem, ii. 150. 154
 Jana, ii. 298
 Januarius, ii. 178
 Janus, ii. 298
 Jason, i. 74
 Jaxo, ii. 121
 Jeci, i. 324
 Jecinor, i. 34
 Jecor, i. 34. 70
 Jecur, i. 34. 77. 134. ii. 321
 Jesus, ii. 345
 Joannes, ii. 340
 Jocularis, rius, i. 143
 Jocum, cus, i. 127. 145
 Jovis, i. 3. 31. 70. 76. 134. 167
 Jous, ii. 284
 Jousit, ii. 284
 Jousus, ii. 284
 Jubar, i. 31 *bis*. 95. 96. 151. 155. ii. 320
 Jubeo, i. 203. 321, 322. ii. 9. 27
 Judæ, i. 15
 Judæus, i. 15
 Judaicus, ii. 350
 Judex, i. 90. ii. 81. 178
 Judicio, ii. 178
 Judicium, i. 115
 Judico, i. 90
 Juger, rum, i. 132. 141. 161
- Juglans, i. 87. ii. 179
 Jugulum, lus, i. 145
 Jugum, ii. 278
 Jugus, i. 161
 Juliomagus, i. 24
 Junexit, ii. 284
 Jungo, i. 172. 220. 241. 319. ii. 214
 Junior, ii. 296
 Juno, i. 3
 Jupiter, i. 3. 31. 70. 76. 134. 167
 Jurabere, ii. 142
 Jurandus, ii. 141, 142
 Juratur, ii. 141, 142
 Juratus, ii. 142
 Juratus sum, ii. 102
 Jure, ii. 178
 Jureconsultus, i. 61
 Jurgo, or, ii. 105
 Jurisconsultus, i. 61
 Juro, i. 304. ii. 99. 214. 305
 Jus, i. 85. 115. ii. 324. 344
 Jusjurandum, i. 60. 62
 Jusit, ii. 284
 Jussi, i. 321, 322
 Jussum, sus, i. 143. 145
 Justa, i. 161
 Justa persolvere, ii. 177
 Justitia, i. 153. ii. 298
 Justitium, i. 155
 Juvat, ii. 31. 122
 Juvatio, i. 137
 Juvenale, i. 104
 Juvenilis, i. 104
 Juvenior, ii. 88. 296
 Juvenis, i. 109. ii. 80. 88. 177
 Juventa, tus, i. 139
 Juventus, i. 48. 86. 135. 139
 Juverint, ii. 309
 Juvo, i. 171. 182. 317. ii. 27
 Juxta, ii. 36
- K.
- Kæso, ii. 227
 Kalendæ, i. 159
 Krus, ii. 272
- L.
- Labasco, i. 226. 311
 Labefacio, i. 206
 Labes, i. 99. 153
 Labia, um, i. 137
 Labo, i. 177. 311
 Labor, i. 91. 299. ii. 277
 Laboratus, ii. 142
 Laboro, ii. 9. 215
 Labos, ii. 277
 Labrusca, um, i. 137
 Lac, i. 29. 30. 70. 72. 153. 159
 Lacer, i. 67
 Iacertum, us, i. 145
 Iacesso, i. 272, 273
 Laches, i. 63
 Lacio, i. 208. 273. 313
 Lacryma, ii. 280. 286
 Lacrymo, or, ii. 105
 Lactes, i. 159
 Lacunar, i. 31. 139
 Iacus, i. 124
 Lædo, i. 172. 235. 320. 321. ii. 304
 Laertius, i. 68
 Læto, ii. 105
 Lætor, i. 293. ii. 22. 71. 99. 105
 Lævus, ii. 287
 Lagopus, i. 49. 57
 Lailaps, i. 13
 Lais, i. 119. 121. ii. 299
 Lambio, bo, i. 219. 324
 Lamenta, tum, i. 161
 Lamentatus, ii. 139
 Lampas, i. 35. 77. 138. ii. 322. 340
 Lanea, i. 137
 Languet, i. 197. 317. 323
 Lania, nicia, nicium, i. 137
 Laniana, ii. 180
 Lanio, nius, i. 140
 Lanista, ii. 80
 Lanx, i. 51
 Lapidescio, i. 226
 Lapis, i. 39. 41. 99. 226. 178
 Laquear, i. 31, 96. 106. 139. ii. 320
 Lar, i. 74. 112, 113. 156. ii. 320. 339
 Largio, or, i. 293. ii. 105
 Larissa, i. 15
 Larix, ii. 326
 Lars, i. 74
 Lascr, i. 32
 Lassus, i. 188. 226. 301
 Latebræ, i. 159
 Lateo, i. 193. ii. 215
 Later, i. 76
 Lateranense, i. 103
 Latet, ii. 31. 197
- Latex,

INDEX OF WORDS.

- Latex, i. 52
 Latinè, ii. 181
 Latito, i. 193
 Latro, ii. 80. 350
 Latum, ii. 118
 Latus, i. 48. 83
 Layacrum, ii. 302. 349
 Laver, i. 32, 33
 Lavit, ii. 309
 Lavo, i. 182. 309. ii. 101. 309
 Laupheius apotheca, i. 10
 Laureate, ii. 179
 Laurus, i. 148
 Laus, i. 49. 85. 113. ii. 178
 Lautia, i. 161
 Lautitiæ, i. 182
 Leæna, i. 5
 Leander, drus, i. 65
 Leber, ii. 252. 261. 284
 Lebes, i. 36. 79. ii. 325
 Lecca, i. 10
 Lece, ii. 284
 Lecio, ii. 284
 Leciones, ii. 273
 Lectio, i. 27
 Lector, trix, ii. 81
 Lectum, us, i. 145. 148
 Lege, ii. 144
 Legio, i. 27
 Legitimus, ii. 88. 351
 Lego, i. 180. ii. 215
 Lego, i. 89. 171. 248. 325. ii. 304
 Leiber, ii. 261
 Leibertaded, ii. 284
 Leitem, ii. 284
 Lelex, ii. 325
 Lemur, i. 118. 156
 Lendes, i. 156
 Lenio, ii. 101
 Lens, i. 49. 87. 92. 156
 Leo, i. 5. 312. ii. 334
 Leopardus, i. 62
 Lepor, pos, pus, i. 57. 84. ii. 321. 324
 Lesbos, i. 17
 Letale, i. 104
 Lethe, ii. 331
 Lethum, i. 155
 Letum, i. 263
 Levare, ii. 215
 Levir, i. 33
 Levis, ii. 287
 Lex, i. 89 *bis*. ii. 325
 Lexivia, um, i. 137
 Libanus, i. 20
 Libbys, ii. 342
 Libens, ii. 145
 Liber, i. 66, 67. ii. 178
 Liber, ii. 62
 Liberare, ii. 67. 215
 Liberatus, ii. 61
 Liberi, i. 156. ii. 82
 Libertabus, i. 64
 Liberum, i. 69
 Libet, i. 307. ii. 26. 122
 Libitum, ii. 141
 Libra, i. 12
 Libræ, ii. 178
 Libripens, i. 87
 Libum, us, i. 145
 Licebit, ii. 155. 272
 Licentior, ii. 88
 Lico, or, i. 193. 305. ii. 121
 Licet, i. 307. ii. 26. 122. 155
 Licet, ii. 153
 Licia, um, i. 161
 Licitum, ii. 141
 Liciturum, ii. 141
 Licuit, ii. 155
 Lien, i. 30. 73 *bis*. ii. 338
 Lignor, i. 311
 Lignum, i. 69
 Ligo, i. 27. 72
 Ligon, i. 70
 Ligur, gus, i. 85. 142. 143. ii. 321. 324
 Ligurio, i. 312
 Ligustrum, i. 20. 29
 Limax, i. 56, 57
 Limen, i. 141
 Limentum, i. 141
 Limes, i. 36
 Limus, i. 151
 Lineas, ii. 178
 Lino, no, i. 262, 263. 282. 309. 313. 324. ii. 72. 310
 Linquo, i. 265
 Linter, i. 32, 33. 76. 114. ii. 339
 Liquebit, ii. 272
 Liquebit, ii. 272
 Liquefacio, i. 207
 Liqueo, i. 191. 313. 323
 Liquet, i. 308
 Liqui, i. 323, 324
 Liquidus, ii. 303
 Liquor, i. 303. ii. 303
 Lis, i. 81. 111. 117. ii. 323. 342
 Literæ, i. 159
 Literas, ii. 178
 Littus, i. 84
 Litum, ii. 310
 Liveo, i. 198
 Liviscor, i. 312
 Lixa, ii. 80
 Lixivia, um, i. 137
 Loca, ii. 145. 178
 Loci, i. 128. 156
 Loculi, i. 156
 Locum, i. 145. ii. 145
 Locuples, i. 79. 93. 116. ii. 62. 322. 340. 341
 Locus, i. 126, 127, 128. 145. 156. ii. 145. 178
 Lodix, i. 52
 Longe, ii. 18. 61
 Loquentium, tum, i. 115 *bis*
 Loquor, i. 297. ii. 281. 215
 Lotium, i. 182. ii. 350
 Loumen, ii. 255. 364
 Lubet, i. 307. ii. 258
 Lucar, i. 32. 96
 Luceo, i. 89. 205. 310. 320. ii. 99
 Lucer, i. 118
 Lucerna, ii. 304
 Lucescit, ii. 169
 Luci, i. 100
 Lucifer, i. 3. 67
 Luciflor, ii. 288
 Lucipor, ii. 229
 Lucius, ii. 227
 Lucrum, us, i. 145
 Luctus, i. 204
 Lucu, ii. 252
 Luculentus, i. 153
 Ludere ludum, ii. 30
 Ludi, i. 156. ii. 178
 Ludifico, or, ii. 105
 Ludo, i. 235. 321. ii. 215
 Lues, i. 153. ii. 341
 Lugdunum, i. 16. 29
 Lugeo, i. 204. 310. 320
 Lumbi, i. 156
 Lumen, i. 30. 73. 162. ii. 364
 Luna, i. 151
 Luo, i. 213. 216, 217. ii. 215
 Lupa, i. 5
 Lupanarium, i. 139
 Lupinus, i. 145. 150
 Lupum, pus, i. 5. 145
 Lusi, i. 321
 Lustra, um, i. 162
 Lustrate, i. 162
 Lustrum, ii. 243. 364
 Lutetia, i. 14. 134
 Lutum, i. 155

Lux,

INDEX OF WORDS.

- Lux, i. 51. 55. 89. 99. 113.
 153. ii. 227. 304. 327
 Luxi, i. 310. 320 *bis*
 Luxuria, es, i. 138
 Luxurio, or, ii. 105
 Lycaon, ii. 300
 Lymphor, i. 138
 Lyuces, ii. 341
 Lynx, i. 57. 112, *bis*
- M.**
- Macedo, i. 71. ii. 319
 Macella, lum, i. 137. 155
 Macer, ii. 304
 Maceria, es, i. 138
 Macero, ii. 304
 Machaon, ii. 300
 Machinatus, ii. 139
 Machinor, ii. 103
 Macistratos, ii. 273
 Madefacio, ii. 307
 Mæander, drus, i. 142
 Mænalus, i. 127
 Magalia, i. 162
 Mage, ii. 145
 Magester, ii. 252
 Magis, ii. 34. 56, 57. 145.
 175
 Magnanimus, ii. 83
 Magnates, ii. 177. 180
 Magnus, i. 36. 79. ii. 323
 Magni, ii. 65. 144
 Magnopere, ii. 150
 Maialis, i. 6
 Maian, ii. 338
 Maian, ii. 265. 284
 Major, i. 84. 107, 108
 Majoragus, i. 10
 Majores, i. 156. ii. 180
 Majus, i. 84. ii. 278. 324
 Male, ii. 331
 Male audit, ii. 181
 Maledicentior, ii. 304
 Maledicere, ii. 215
 Maledicens, ii. 304
 Malficus, ii. 286
 Malivolus, ii. 286
 Malo, i. 253. ii. 118. 296
 Malvas, i. 150
 Malum, ii. 178
 Malus, i. 19
 Mamercus, ii. 228
 Mamilla, ii. 304
 Mammona, i. 3, 4
 Manare, ii. 215
 Maniceps, i. 87. 167
 Mancipium, i. 9. 29. 167
 Mandare oblivioni, ii. 206
 Mandatum, tus, i. 145
 Mandibula, lum, i. 137
 Mando, i. 227. 309, 310
 Mane, i. 167. ii. 150. 252
 Mæneo, i. 203. 300. 310.
 319, 320. ii. 13. 99. 215
 Manes, i. 117. 156. ii.
 150. 177. 227. 258
 Manis, i. 117. 156. ii.
 150. 177. 227. 258
 Manna, i. 22. 25
 Mansi, i. 319, 320
 Mansues, i. 79. ii. 323
 Mansuetus, i. 79. ii. 323
 Mansum, i. 310
 Mantile, i. 71
 Mantus, ii. 345
 Manubiac, i. 159
 Mauumitto, i. 275
 Manus, i. 17. 44. 123. ii.
 345
 Mapalia, i. 162
 Marcipor, ii. 229
 Marcus, ii. 287
 Marcus, ii. 227
 Marc, i. 25. 95, 96. 105.
 114. 116. 155. ii. 178
 Margarita, tum, i. 26.
 137
 Margo, i. 28. 72
 Maria, i. 3. 10. 155
 Marid, ii. 284
 Mariscus, ii. 90
 Marita, i. 20
 Maritus, i. 20. ii. 180
 Marmor, i. 34. ii. 321
 Mars, i. 3. 31
 Marspiter, i. 61. 77. 148.
 167
 Martius, i. 6. ii. 287
 Martyr, i. 74. ii. 81. 321
 Mas, i. 55. 78. 111. 114.
 ii. 320. 322
 Masculus, ii. 82
 Massa, ii. 278
 Massicum, ii. 180
 Mater, i. 3. 76. ii. 302.
 359
 Materfamilias, i. 63
 Materia, es, i. 138 *bis*.
 149
 Matricida, ii. 308. 350
 Matrimus, ii. 351
 Matrona, i. 12, 13
 Maturesco, i. 311
 Mavelis, ii. 118
 Mavellem, ii. 118
 Maxillaris, i. 6
 Maxime, ii. 61
 Maximi, ii. 65
 Maxumo, ii. 284
 Maxumus, ii. 258. 284
 Me, ii. 83. 249. 252. 332
 Mea refert, ii. 24
 Mecastor, ii. 181. 286
 Mecum, ii. 190. 249
 Medea, ii. 300
 Medeor, i. 303. ii. 27.
 215
 Medicina, i. 137. ii. 177.
 180
 Medico, or, ii. 105. 215
 Medinnum, nus, i. 145
 Mediocris, ii. 88
 Meditor, i. 294. ii. 103.
 215
 Medius fidius, ii. 181
 Megalesii, ii. 178
 Mehe, ii. 249
 Mehecum, ii. 249
 Mehercule, ii. 181
 Mei, ii. 97
 Meio, i. 252
 Mel, i. 29. 70. 73. 99.
 113. 150. 164. ii. 337
 Melampus, ii. 345
 Melanium, i. 10
 Mele, i. 164
 Melior, i. 84
 Melius, i. 84. ii. 144. 324
 Mella, i. 150 *bis* 164
 Melle, i. 70
 Melo, los, lus, i. 22, 23.
 143. ii. 344. 350
 Memet, ii. 308
 Meminens, ii. 119
 Memini, i. 300. ii. 33.
 119. 215
 Memnon, i. 73. ii. 319
 Memor, i. 104. 107. 142.
 ii. 86. 88. 321
 Memordi, i. 175
 Memoror, ii. 215
 Menda, dum, i. 137
 Menelaon, i. 66
 Menelaus, ii. 300
 Menco, i. 300
 Menerva, ii. 252. 284
 Meninx, i. 52
 Meniscor, i. 300. 119
 Meno, ii. 119 *bis*
 Mens, i. 116. 143. 300
 Mensis, i. 39. ii. 178
 Mensus, i. 303. ii. 139
 Mentio, i. 300. ii. 119
 Mentis, i. 49
 Mentitus, ii. 159
 Mentus, i. 300
 Mentum, ii. 119
 Meo, i. 179
 Mequor, ii. 272

Mercatura,

INDEX OF WORDS.

- Mercatura*, tus, i. 139
Mercatus, ii. 139
Merces, i. 36. 80. 116. ii. 322
Merco, or, ii. 67. 105
Mercuri, rie, i. 69
Mereo, or, i. 192. ii. 105. 215
Mereto, ii. 252
Meretricium, i. 115
Merges, i. 37
Mergo, i. 249. ii. 215
Meridies, i. 36. ii. 151. 308
Meritissimum, ii. 89
Merito, ii. 178. 334
Meritus, ii. 88. 139
Merops, i. 57
Mertare, ii. 276
Merum, ii. 180
Merx, i. 111
Messi, i. 99
Messim, i. 92
Messui, i. 319
Metatus, ii. 139
Meteora, ii. 359
Methodus, i. 44
Metior, i. 302, 303. ii. 103
Meto, or, ii. 105
Meto, i. 275. 319
Metreta, i. 26
Metuo, i. 216. ii. 215
Metus, i. 123. 125. 151
Meus, i. 68. ii. 94, 95. 127
Mi, i. 68. ii. 95. 296
Michael, i. 3. ii. 337
Michel, ii. 337
Nico, i. 184. 187. 319
Micturio, i. 291
Mihi, ii. 296
Miles, i. 80. ii. 81. 322. 341
Miletus, i. 17
Militiæ, ii. 144
Mille, i. 22. ii. 85. 178. 236
Mille & unus, ii. 85
Millia frumenti, ii. 178
Milliare, i. 118
Mimallones, ii. 341
Mina, æ, i. 159. 194
Mineo, i. 191. 193
Mingo, i. 252. 320
Minime, ii. 331
Minimi, ii. 65
Miniscor, i. 300
Ministrare, ii. 215
Minoris, ii. 65
Minos, i. 82. ii. 323
Minose, ii. 284
Minuo, i. 213
Minus, ii. 59
Minutiæ, i. 159
Minxi, i. 320
Mirari, ii. 216
Mirus, ii. 88
Mis, ii. 92
Misceo, i. 190. ii. 216
Miser, i. 67
Miser, sum, ii. 177
Miserere fratris, ii. 22
Miserere nobis, ii. 28
Misereo, or, i. 297. ii. 105. 216
Misero, or, ii. 22. 105
Miserescit, i. 311
Miseresco, ii. 32. 105. 216
Miseret, i. 307. ii. 32
Miserete, ii. 124
Misertum, ii. 141
Miserus, i. 67
Missa, sio, i. 136
Mitescio, i. 226
Mithra, ii. 350
Mithradates, i. 147
Mithridates, i. 147
Mitto, i. 275. 321. ii. 178
Mitylene, i. 15
Mius, ii. 94
Mna, i. 159
Mnesteus, ii. 296
Modero, or, i. 295. ii. 103. 105. 216
Modia, ii. 178
Modium, us, i. 145
Modo, ii. 178. 334 bis
Modulus, ii. 103
Mœnera, ii. 261
Mœnia, i. 117. 162
Mœnus, ii. 261
Mœotis, i. 119. 122. ii. 297
Mœreo, i. 192. 304. ii. 215
Mœrus, ii. 261
Mœstia, i. 153
Mœstus, i. 153
Moisi, ii. 361
Molaris, i. 6. ii. 178
Mole, ii. 331
Moles, ii. 304
Molestus, ii. 304
Molio, or, ii. 103. 105
Mollicia, es, i. 138
Molo, i. 252
Molossus, ii. 366
Moly, i. 15, 24
Momen, i. 141
Momentum, i. 141
Momordi, i. 174. 324
Monentum, i. 115
Moneo, i. 171, 172. 187. 319. ii. 44. 46. 119. 181. 216
Moneor, i. 297
Monetas, i. 63
Monimentum, ii. 258
Monitum, ii. 312
Monoceros, i. 56. 82
Mons, i. 50. 87. 99. 111
Monteis, i. 116
Moratus, ii. 139
Mordeo, i. 172. 174, 175. 201. 324
Morem, ii. 177
Morem gerere, ii. 26
Morior, i. 302. 309
Moror, i. 295. ii. 100. 216
Mors, i. 100. 301. ii. 69. 178
Mortalis, i. 6. ii. 177
Mos, i. 42. 82. 113
Mosella, i. 13
Motum, ii. 310
M veo, i. 197. 317. ii. 101. 216
M x deinde, ii. 157
Moyses, i. 120. ii. 350. 361
Mucro, i. 27. 71
Mugil, i. 57. 99. 141
Mula, i. 64
Mulciber, i. 147
Mulcitra, trum, i. 137. 205
Mulcitrale, i. 205
Mulceo, i. 202. 310
Mulgeo, i. 203, 204, 205. 310. 320. 321
Mulier, i. 3. ii. 320
Mulsa, i. 150
Mulsi, i. 310. 321
Multi, ii. 65
Multiplex, ii. 88
Multiplico, i. 185
Multo, ii. 61. 178. 334
Multa mane, ii. 150
Multor, ii. 102
Multum, ii. 145, 146
Mulxi, i. 320
Munditia, es, i. 138
Mundum, dus, i. 145
Mundus, i. 151
Munero, or, ii. 102. 105
Mungo, i. 241

Municeps,

INDEX OF WORDS.

- Municeps, i. 87. 108. ii. 81
 Munio, i. 283
 Munus, i. 48. 83. ii. 324
 Muralis, ii. 177
 Murex, i. 52
 Murmur, i. 31, 32. 155. ii. 321
 Murmuror, ii. 102
 Murtia Dea, ii. 276
 Mus, i. 57. 85. 112, 113
 Musa, i. 63, 64. 125. ii. 83
 Muscus, i. 151
 Musica, ii. 177
 Musice, i. 25
 Mussitare, ii. 100
 Musta, tum, i. 150. ii. 180
 Muta, ii. 101. 216
 Mutsa, i. 150
 Mutuor, i. 295. ii. 67. 216
 Mycenæ, i. 15. 160
 Myrteta, tum, i. 137
 Mystax, i. 52
- N.**
- Nænia, i. 159
 Naiades, ii. 340
 Nais, ii. 299
 Nam cur, ii. 157
 Nanciscor, i. 300. ii. 103
 Nar, i. 14. 159. ii. 339
 Narbo, i. 15. 136, 137
 Narbona, i. 137
 Nardum, dus, i. 47. 145
 Narcs, i. 159
 Narrare, ii. 216
 Nascor, i. 296. 302
 Nasum, sus, i. 145
 Naxa, i. 64
 Natalis, i. 41. 103. 156. ii. 177
 Natantum, i. 115
 Nato, i. 312
 Natrix, ii. 327
 Natura, ii. 303
 Naturalis, ii. 303
 Nauci, i. 167. ii. 65
 Navebus, i. 92. 96. 99. ii. 178
 Nauseo, i. 179
 Ne, ii. 154, 155. 160. 176. 287. 332. 357
 Neapolis, i. 14
 Nec, ii. 155. 356
 Necatus, i. 186. 187
 Necessarius, ii. 89
 Necessè, i. 167. ii. 64
 Necessitas, tudo, i. 140
 Necessum, i. 167
 Nec lego, ii. 277
 Neco, i. 186. 313. 319
 Nec otium, ii. 273
 Nectar, i. 95, 96. ii. 320
 Necto, i. 172. 274. 321, 322
 Nectus, i. 187
 Nefas, i. 22. 154. 164. ii. 307. 340
 Nefrens, i. 6. 57. 87
 Negligo, i. 249. 320. ii. 277
 Negotium, i. 7. ii. 3. 145. 170. 178. 236. 273
 Nemo, i. 72. 151. ii. 80
 Nemou', ii. 338
 Nempce, ii. 176
 Nemus, i. 84
 Nenu, ii. 336
 Ne o, i. 199
 Nepenthes, i. 37
 Nepet, i. 18
 Nepete, i. 96
 Nepos, i. 46. 82. ii. 323
 Nèpti, i. 99
 Nequam, i. 164. ii. 307
 Neque, ii. 155. 307
 Nequeor, ii. 117
 Nequiens, i. 88
 Nequitia, es, i. 138
 Nereides, ii. 300. 341
 Nerion, i. 140
 Nerio, i. 72. 140
 Neronior, ii. 87
 Nescio, i. 283. ii. 354, 335
 Nescis, ii. 34. 342
 Nescius, ii. 34. 335
 Nestor, ii. 321. 339
 Nevis, ii. 118
 Neuter, i. 67
 Neutri, i. 67
 Neutrius, i. 67, ii. 298
 Nevult, ii. 118
 Nex, i. 51. 113. 167. ii. 326
 Nexi, i. 274. 321, 322
 Nexo, i. 281. 299. 311. 319
 Nexui, i. 319
 Nicolaus, ii. 300
 Niger, i. 6. 67
 Nigredo, i. 28
 Nigrities, i. 28
 Nigritudo, i. 28
 Nigror, i. 28
 Nihil, i. 167, ii. 296
 Nihili, ii. 65
 Nihilominus, ii. 350
 Nihilum, i. 155. ii. 305. 350
 Nil, ii. 296. 337
 Nimio, ii. 178
 Nimirum, ii. 150. 303
 Nimis, ii. 145
 Nimium, ii. 145
 Nungit, ii. 169
 Ningo, i. 250
 Ninus, i. 17
 Nisi, ii. 156. 332, 333
 Nitor, i. 298. ii. 71. 216
 Nitrum, i. 155
 Nivis, i. 70. 90
 Noë, i. 9. 112. ii. 326
 Noceo, i. 193, 194. ii. 26. 100. 216
 Noche, i. 116
 Noë, i. 164
 Nolo, i. 253. ii. 118. 334, 335
 Nomades, i. 156
 Nomen, i. 73. ii. 228. 338
 Nominari, ii. 13
 Non, ii. 176
 Non modo, ii. 155. 176
 Non solum, ii. 176
 Non tantum, ii. 176
 Non est meum, ii. 179
 Non vereor ne, ii. 164
 Non vereor ne non, ii. 164
 Non vereor ut, ii. 164
 Non vereor ut ne, ii. 164
 Nonæ, i. 159
 Novus, ii. 296
 Norunt, i. 178
 Noscito, i. 225
 Nosco, i. 178. 223. 225. 317. ii. 119. 304
 Noster, ii. 97. 127
 Nostin', ii. 338
 Nostras, i. 109, 110. ii. 87
 Nostrate, ii. 87
 Nostris, ii. 97
 Notitia, es, i. 138
 Notrix, ii. 255
 Notum, ii. 304. 310
 Novale, lis, ii. 177
 November, i. 75
 Novemdecim, ii. 85
 Novenus, ii. 296
 Novi, i. 225. 317. ii. 119
 Novicius, ii. 287. 350
 Novissimus, ii. 88
 Nountis, ii. 255
 Novus, ii. 88
 Nox, i. 90. 112. 116. Nubes,

INDEX OF WORDS.

- Nubes, i. 78
 Nubo, i. 219. 306. 319,
 320. ii. 30. 216. 288
 Nuceriſ, i. 143
 Nucis, i. 143
 Nudare, ii. 63
 Nugæ, i. 135. 159
 Nulli, i. 68
 Nullus, i. 68. ii. 80
 Num, ii. 154
 Numerius, ii. 227
 Numerns, ii. 179
 Numus, i. 11. 69. ii. 179.
 236. 287
 Nuncupo, ii. 181
 Nuudinæ, i. 159
 Nuntia, i. 179
 Nuntium, us, i. 145. ii.
 179.
 Nuo, i. 217
 Nuper, ii. 88
 Nuperrimus, ii. 88
 Nupsi, i. 319, 320. ii.
 288
 Nuptiæ, i. 159
 Nuptunus, ii. 252
 Nupturio, i. 291
 Nuptus, ii. 142. 216
 Nurûm, i. 123
 Nusquam, ii. 18
 Nutricor, ii. 102
 Nutritia, i. 162
 Nux, i. 21. 113. 143. ii.
 179. 327
 Nycticorax, i. 58

 O.

 O, ii. 74. 334
 Ob, ii. 36. 182. 336
 Obambulo, i. 178. ii. 217
 Obduco, i. 221
 Obedio, i. 285. ii. 26.
 304. 350
 Obeco, i. 284
 Obequitare, ii. 217
 Obex, i. 33, 34. 167. ii.
 363
 Obiens, i. 88
 Objicio, i. 208. ii. 217
 Obiit, ii. 178
 Obitus, ii. 142. 305
 Oblecto, or, ii. 71
 Oblino, i. 262. 312
 Oblitus, ii. 33. 139
 Oblivia, i. 162
 Oblivio, um, us, i. 140.
 153. 162. 312
 Obliviscor, i. 300. 312.
 ii. 103. 217
 Obmordeo, i. 201
 Obnitor, i. 299
 Obnixæ, i. 299
 Obnubo, i. 219
 Oboleo, i. 194
 Oborior, i. 302
 Obrepro, i. 264. ii. 217
 Obruo, i. 216. ii. 217.
 302
 Obscænus, i. 231
 Obscurus, i. 231
 Obscuro, ii. 181
 Obsequor, i. 298
 Obsero, i. 271. 309. 317
 Obses, i. 80. ii. 80
 Obsideo, i. 200
 Obsidionalis, ii. 177
 Obsido, i. 233
 Obsisto, i. 279
 Obsoleo, i. 195
 Obsoletus, ii. 141. 142
 Obstendit, ii. 268. 284
 Obstentui, ii. 268
 Obsto, i. 181. ii. 26
 Obstrepro, i. 264. ii. 217
 Obstringo, i. 244
 Obstruo, i. 215
 Obtero, i. 266
 Obtector, i. 295
 Obticeo, i. 196
 Optimus, ii. 268. 284
 Obtineo, i. 189
 Obtingit, tigit, i. 245
 Obtrectare, ii. 217
 Obtundo, i. 231
 Obtuo, eor, i. 297. 309
 Obversari, ii. 217
 Obverto, i. 278. ii. 217
 Obviam mittere, ii. 179
 Obumbrare, ii. 217. 306
 Obvolvo, i. 281
 Oceano, i. 260
 Occasus, ii. 141, 142
 Occidens, i. 6
 Occido, i. 174. 237, 238.
 240. ii. 304
 Occino, i. 259
 Occipio, i. 210, 211
 Occipitium, i. 141
 Occiput, i. 88. 99. ii. 325
 Occubo, i. 183
 Occulo, i. 252
 Occulto, i. 252
 Occultus, i. 252
 Occumbo, i. 219. ii. 217
 Occupare, ii. 217
 Occurro, i. 269. ii. 27
 Occimum, mus, i. 145
 Ociior, ii. 88. 287
 Ocissimus, ii. 88
 October, i. 75. 103
 Octodecim, ii. 85
 Oculus, i. 44
 Odi, i. 303. ii. 119
 Odio, or, ii. 119
 Odor, i. 83. ii. 278
 Œdipus, ii. 345
 Œstrum, us, i. 145
 Œsum, ii. 261
 Œta, i. 14
 Ofella, ii. 304
 Offendo, i. 227. ii. 100.
 217
 Offero, i. 267
 Officio, i. 207. ii. 26
 Officium, ii. 179
 Offiindo, i. 234
 Ohe, ii. 298. 331
 Oisum, ii. 261
 Oitier, ii. 234
 Oitile, ii. 284
 Oleaster, i. 19. 21
 Oleo, i. 193, 194. 217
 Olerisatri, i. 62
 Olem, i. 135. 153
 Olim, ii. 150
 Olim jam, ii. 154
 Olim quandam, ii. 157
 Olimpia, i. 162
 Olivetum, i. 20
 Olivitas, i. 153
 Olli, i. 328. ii. 92
 Oloi, ii. 284
 Olus, i. 83
 Olusatrum, i. 62
 Olympia, ii. 243
 Omitto, i. 276. ii. 306.
 350
 Omne, i. 6
 Omneis, i. 116. 140. ii.
 261
 Omnipotens, i. 61. ii. 308
 Omnis, i. 6. 116. ii. 90,
 91. 261
 Onerare, ii. 62
 Onix, i. 53. 90. ii. 327
 Onus, i. 83
 Opalus, i. 47
 Opera, ii. 179
 Operæ, i. 159
 Operio, ii. 290. 318
 Operior, i. 295
 Opes, i. 160
 Opifex, i. 108. ii. 80
 Opimus, ii. 87, 88
 Opinatus, ii. 139
 Opino, or, ii. 105
 Opis, i. 160
 Opitulo, or, ii. 27. 105
 Oportebant, ii. 124
Oportent,

INDEX OF WORDS:

- Oportent, ii. 124
 Oportet, ii. 124. 139
 Oporteto, ii. 124
 Oportuerit, ii. 124
 Oppando, i. 223
 Oppedo, i. 230
 Opperior, i. 290, 302 *bis*.
 ii. 287
 Oppeto, i. 277
 Oppidoperquam, ii. 158
 Oppidoquam, ii. 158
 Oppignero, i. 84
 Oppleo, i. 199
 Oppono, i. 260, ii. 217
 Opprimo, i. 258
 Oppugnare, ii. 217
 Ops, i. 117. 167
 Optimates, i. 110., 118.
 ii. 177. 180
 Optio, i. 9. 27
 Optumus, ii. 258. 284
 Opulens, tentes, i. 143
 Opus, i. 17. 84. 86. ii.
 64. 179. 344
 Or, i. 70
 Oratio, i. 27. ii. 179
 Orbis, i. 39. 100
 Orcales, ii. 341
 Orcinos, ii. 280
 Ordior, i. 302. ii. 67. 103
 Ordo, i. 27. 72. ii. 319
 Orgia, i. 162
 Orichalcha, i. 150
 Oriens, i. 6
 Orion, i. 73. ii. 300
 Orior, i. 302. 309, 310
 Ornatus, i. 148
 Ornavit, ii. 252
 Ornithiæ, i. 13
 Oro ut, ii. 181
 Orontes, i. 120. 147
 Orpheus, i. 65. 120. ii.
 296. 299. 345
 Ortus, i. 150
 Oryx, i. 58
 Os, i. 43. 70. 83. 112. ii.
 323. 344
 Osa, ii. 284
 Oscen, i. 141
 Oscillum, ii. 89
 Osculo, or, ii. 103. 105
 Ossa, i. 13, 14
 Ostendo, i. 175. 250, 251
 Ostentare, i. 251
 Ostentum, tus, i. 231
 O-tium, ii. 179
 Ostrea, um, i. 137
 Osus, ii. 119
 Othryx, i. 13, 14
 Otones, ii. 280
- Ovis, i. 5. 92. 100. ii. 179
- P.
- Paciscor, i. 246. 300. ii.
 104
 Paco, i. 246
 Pactus, ii. 139
 Pæan, i. 30. ii. 319
 Pagella, ii. 89
 Pago, i. 246
 Pagum, gus, i. 145
 Palam, ii. 39. 350
 Palaria, i. 162
 Palatum, tus, i. 145
 Palea, i. 160
 Palemo, mon, i. 140
 Pales, i. 4
 Pallados, ii. 344
 Pallas, i. 3. 77. 119. ii.
 322. 340 *bis*
 Palleo, i. 191. ii. 217
 Pallor, i. 151
 Palmaris, rius, i. 143
 Palmes, i. 36. 80
 Palpebra, brum, i. 137
 Palpo, or, ii. 105. 217
 Palumbes, i. 58
 Palus, i. 48. 85. 114.
 145. 162. ii. 344
 Pampinus, i. 46
 Panax, ii. 327
 Pandectæ, i. 24. ii. 178
 Pandion, ii. 300
 Pando, i. 228, 229. 309,
 310
 Pango, i. 324
 Panis, i. 38. 109, 110
 Panis acerosus, i. 83
 Pannum, nus, i. 145. 148
 Panther, a, i. 58. 62. 76.
 138
 Papæ, ii. 268
 Papyrus, i. 44. 47. 136.
 145
 Par, i. 93. 112. ii. 28.
 326. 339
 Paracletus, ii. 300
 Paradisus, i. 44
 Paralipomenon, ii. 359
 Parapherna, i. 162
 Parasitaster, ii. 90
 Parcimonia, ii. 287
 Parco, i. 222. 322. ii. 217
 Pardus, i. 58. 62
 Parens, i. 4. 111. 115. ii.
 81
 Parentalia, i. 162
 Parentalis, i. 162
 Pareo, i. 193
- Paries, i. 36. 79. ii. 341
 Parjetibus, ii. 264
 Pario, i. 176. 212. 290.
 323, 324. ii. 26
 Paris, i. 112. 121
 Parisii, i. 15. 23, 24. 134
 Parissimus, ii. 89
 Paro, ii. 181
 Parricida, ii. 80. 308
 Pars, i. 92. 100. 160. ii.
 179
 Parsi, i. 222. 322
 Parsitas, i. 222
 Parsurus, i. 222
 Particeps, i. 87
 Participare, ii. 218
 Partim, ii. 150
 Partio, or, ii. 105
 Partis, i. 92. 100. 160
 Partitus, ii. 159
 Parturio, i. 291. 312
 Partus, i. 124
 Parvi, ii. 65
 Parum, ii. 150
 Parum multi, ii. 150
 Parum sape, ii. 150
 Parvum, ii. 150
 Pascha, i. 25. 155
 Pasco, i. 224. 310, 311.
 ii. 100, 101. 218. 268
 Pascor, ii. 101. 918
 Pasqua, i. 162
 Passum, i. 310
 Passus, i. 123. ii. 179
 Pateo, i. 191. 194
 Pater, i. 76. 93. 104.
 106. 116. 118. ii. 339
 Pater familias, i. 61. 63
 Patibulum, lus, i. 145
 Patio, ii. 105
 Patior, i. 301. 310. ii. 105
 Petria, i. 6. ii. 180
 Patricius, ii. 287
 Patrinus, ii. 351
 Patrisso, i. 311. ii. 278
 Patrius, ii. 88
 Patruelis, i. 103. ii. 81
 Pauca, ii. 180
 Paveo, i. 197. 310. 317
 bis
 Paves, ne, ii. 161
 Paves ut, ii. 161
 Pavi, i. 310. 317
 Paulo, ii. 178
 Paulum, ii. 150
 Pavo, rus, i. 140, ii. 82
 Pauper, i. 101. ii. 86
 Paupera, ii. 86
 Pauperia, es, tas, i. 138
 Paupertates, i. 153

INDEX OF WORDS.

- Pax, i. 51. 113. 153. ii. 325
 Pean, i. 30. ii. 319
 Peccare peccata, ii. 30
 Peccatum, tus, i. 145
 Pecten, i. 30. 73. ii. 338
 Pectita tellus, i. 277
 Pectita lana, i. 277
 Pecto, i. 274. 277. 322
 Pectus, i. 84
 Pecus, i. 2. 83. 85 *bis*. 167. ii. 80. 324
 Peda, i. 155
 Pedes, ii. 80. 341
 Pedetentim, ii. 150
 Peditus, i. 231
 Pedio, i. 312
 Pedito, i. 230, 231. ii. 268. 310
 Pegi, i. 324
 Pagnium, i. 10
 Pegunia, ii. 284
 Pejoro, ii. 305
 Peius, ii. 265
 Pejor, jus, i. 84
 Pelagus, i. 45. 155
 Pelea, ii. 284
 Pellego, i. 320. ii. 287
 Pellicio, i. 208, 209. 320
 Pellis, i. 38
 Pello, i. 172. 254. 524. ii. 218
 Pelvis, i. 91
 Pendas, ii. 66
 Pendeo, do, i. 172. 174. 230. 235. 324. ii. 22. 218
 Penes, ii. 36. 341
 Penetral, i. 139
 Penetrare, ii. 100. 218
 Pensare, ii. 218
 Pensum, ii. 151
 Pentecontarchus, i. 287
 Penum, us, i. 2. 44. 46. 84. 145. 148 *bis*. 155
 Pepedi, ii. 310
 Pependi, i. 324
 Peperi, i. 176. 323, 324
 Pepigi, i. 246
 Pepuli, i. 324
 Per, ii. 36. 49. 58. 158. 182
 Peragit, ii. 306
 Perago, i. 247
 Peragror, ii. 102
 Percello, i. 253. 254
 Percontari, ii. 44. 104
 Percuntari, ii. 218
 Percurreo, i. 175. 269
 Percutio, i. 212
 Perlepso, i. 273
 Perdix, i. 58
 Perdo, i. 232
 Perdomo, i. 184
 Perduco, i. 221
 Perduellio, i. 28
 Perduim, ii. 108. 117
 Perduo, i. 233
 Peregre, ii. 150
 Perendie, ii. 150
 Pereo, i. 284
 Perfero, i. 268
 Perficio, i. 176. 207. 308
 Perficio, i. 307
 Perfidia, i. 153
 Perfluo, i. 215
 Perfodio, i. 209
 Perfrictio, i. 206
 Perfrigeo, i. 205, 206
 Perfringo, i. 246
 Perfruor, i. 299
 Perfugio, i. 209
 Perfundo, i. 234
 Perfungor, i. 296
 Pergama, i. 128, 129
 Pergamenum, i. 129
 Pergamon, mus, i. 128, 129. 145
 Pergo, i. 243. 320. ii. 100. 218
 Perhibeo, i. 183
 Periclei, i. 120
 Perichlor, i. 295. ii. 104
 Periens, i. 88
 Perimo, i. 257
 Perinde, ii. 150. 154
 Perinde ac si, ii. 154
 Periodus, i. 44
 Perlego, ii. 237. 304
 Perlinor, ii. 102
 Perlocidior, ii. 58
 Permaneo, i. 203
 Permisco, i. 190
 Permitto, i. 276. ii. 218
 Permuleo, i. 202
 Permuletus, i. 205
 Pernicies, i. 124. 148. 153
 Pernicii, i. 124. 148. 153
 Pernitor, i. 299
 Pernix, i. 299
 Peroleo, i. 194
 Perosus, ii. 119
 Perpello, i. 254
 Perpendo, i. 230
 Perpenna, i. 10
 Perpes, i. 79. ii. 341
 Perpetor, i. 301
 Perpetuo, ii. 178
 Perpetuus, ii. 89
 Perplicatus, i. 186
 Perpoto, i. 182
 Perquam, ii. 60. 158
 Perquiro, i. 266
 Perquisitus, ii. 58
 Perrexi, i. 320
 Perrumpor, ii. 102
 Perscribo, i. 218
 Persequor, i. 298. ii. 218
 Perses, seus, i. 65. 143. 147
 Perseverare, ii. 100
 Persica, ii. 179
 Pers'ito, i. 279
 Persolvo, i. 280
 Persono, i. 183. 187
 Perstrepo, i. 265
 Perstringo, i. 244
 Persuadeo, i. 203
 Persuasus, ii. 88
 Pertædere, ii. 218
 Pertædet, i. 307
 Pertæduissent, ii. 124
 Pertæsum, ii. 141
 Pertendo, i. 230
 Perterreo, i. 188
 Pertineo, i. 189, 190
 Pertinet, ii. 43
 Pertingo, i. 245
 Pervado, i. 236. ii. 218
 Pervagator, ii. 58
 Pervagor, i. 295
 Perveho, i. 251
 Pervenio, i. 286
 Perverto, or, i. 278, 279
 Pervicax, i. 222
 Pervigil, ii. 337
 Pervigilium, i. 137
 Perungo, i. 242
 Pes, i. 36. 60. 80. 107. 113. ii. 80. 322. 341
 Pessimus, i. 17. 48
 Pessum, i. 236, 287. ii. 151
 Pessundare, i. 181. 286
 Pestes, i. 153
 Pestifer, rus, i. 142
 Pestilentias, i. 153
 Petium, ii. 312
 Peto, i. 171. 177. 276. ii. 44. 67. 218
 Petrus, i. 3. 134
 Pexi, i. 322
 Phaeton, i. 74
 Phalanx, i. 52. 89
 Phalerae, i. 158
 Phron, ii. 300
 Pharetra, ii. 302
 Paarias, i. 35
 Pharnax, ii. 327

Pharus,

INDEX OF WORDS.

- Pharus, i. 45
 Phaselus, i. 45
 Philippi, i. 15
 Philosophaster, ii. 90
 Philius, i. 17
 Phoreyn, ii. 319. 358
 Phryges, i. 89. ii. 341
 Phryx, i. 89. 112. ii. 325
 Phyllida, i. 121
 Pices, i. 150
 Picturo, ii. 352
 Piè, i. 68
 Pietas, i. 35. 77. ii. 322
 Pigendum, ii. 141
 Piges, ii. 124
 Piget, i. 307. ii. 32
 Pigneris, i. 84
 Pignero, or, i. 84. ii. 102.
 213
 Pignus, i. 84
 Pignitia, i. 128. 153
 Pigror, i. 138
 Pileatus, ii. 134
 Pileolum, i. 145
 Pileum, us, i. 145
 Pili, ii. 65
 Pinaster, i. 19
 Pincerna, ii. 80
 Pinea, ii. 179
 Pingo, i. 243
 Pinguitia, es, i. 133
 Pinso, i. 137. 273. 319
 Pinus, i. 19. 21. 148
 Piper, i. 32. 150
 Piraster, i. 19
 Pirois, ii. 342
 Pirus, i. 19
 Piseiculi, ii. 90
 Piso, i. 273
 Pistillum, lus, i. 145
 Pistrina, num, i. 137. ii.
 177
 Pistris, i. 327
 Pithia, i. 162
 Pitimate, i. 94
 Pitoita, i. 155
 Pius, i. 68. ii. 89
 Pix, i. 51. 113. ii. 326
 Paxis, i. 81
 Placco, i. 192
 Placet, i. 307. ii. 26
 Placide, ii. 331
 Placitus, ii. 142
 Plage, i. 160
 Planeta, tes, j. 25. 26. ii.
 178
 Plango, i. 241
 Planitia, es, i. 138
 Platanus, i. 19. 20. 148
 Platea, ii. 300
 Plato, ton, i. 3. 70. 140.
 ii. 319. 335
 Plando, i. 256. 322. ii.
 100. 218
 Plaustrum, i. 54
 Plebed, ii. 284
 Plebes, i. 70. 124. 143.
 148. ii. 341
 Plebiscitum, ii. 311
 Plebs, i. 86. 113. 143.
 148. 153. ii. 268. 325
 Plectó, or, i. 275. 277.
 322
 Pleo, i. 199. 313
 Pleps, ii. 268
 Plerique, i. 156
 Plerus, i. 156
 Pleuresis, ii. 359
 Pleuron, i. 16
 Plexi, i. 322
 Plico, i. 90. 185. 219
 Plostrum, i. 54. ii. 284
 Pluit, ii. 169
 Pluo, i. 215. 216
 Plurimi, ii. 65
 Plurimum, ii. 145
 Pluris, ii. 65
 Plus, i. 85. 93. 106 *bis*.
 168. ii. 58. 145
 Pluveo, i. 216
 Ppublicum, ii. 255
 Poder, ii. 320. 339
 Poema, i. 119
 Poena, ii. 69. 287
 Poenior, ii. 87
 Poenitendus, ii. 141
 Poenitens, ii. 141
 Poenitere, ii. 124
 Poenitet, ii. 32, 33. 124.
 141. 287
 Poenitutum, ii. 141
 Poesis, i. 120. ii. 300
 Poetaster, ii. 90
 Pol, ii. 537
 Pollen, i. 41. 70. 82
 Polleo, i. 177. 191. ii.
 218
 Pollet, ii. 71
 Pollex, i. 53
 Polliceo, ii. 105
 Polliceor, i. 293. 295. ii.
 104, 105
 Pollicitus, ii. 139
 Pollis, i. 39. 41. 82
 Polluceo, i. 205. 320
 Polluces, i. 143
 Polluctum, i. 206
 Polluo, i. 213. ii. 270
 Pollux, i. 143. ii. 327
 Polluxi, i. 320
 Polymitus, ii. 351
 Polypus, i. 49. ii. 345
 Pomaria, ii. 178
 Pomarium, ii. 261. 237
 Pompa, ii. 150
 Pompeius, i. 68. ii. 265.
 298
 Pomum, i. 21. 29
 Pomus, i. 19. 21
 Pondo, i. 12. 22, 23. 168.
 ii. 178
 Pondus, i. 83
 Pone, ii. 36. 181. 358
 Pono, i. 259, 260. 319.
 ii. 101. 218. 310. 358
 Pons, i. 50
 Pontus, i. 17
 Poplei, ii. 284
 Poples, i. 36
 Popli, ii. 284
 Poplicus, ii. 268
 Poplos, ii. 284
 Poposci, ii. 44
 Popularis, i. 103
 Populo, or, ii. 104, 105
 Populus, i. 20. 68
 Porcius, ii. 287
 Porrecta, ii. 177
 Porricere, i. 208. ii. 273
 Porrijo, i. 242
 Porrum, ii. 277
 Portendo, i. 250
 Porticus, i. 44
 Portio, i. 27
 Portum, tus, i. 124. 145
 Posco, i. 175. 224, 225.
 ii. 44. 219
 Posivi, i. 260
 Possideo, i. 173
 Possis, ii. 343
 Possum, ii. 116. 310
 Post, ii. 56. 54
 Post ante, ii. 152
 Post fero, i. 268
 Post hoc dein, ii. 157
 Post pono, i. 260
 Postea, ii. 145. 329
 Postica, cum, i. 137. ii.*
 179
 Postidea, ii. 284
 Postilla, ii. 330
 Postis, i. 39. 100. 155
 Postremo, ii. 145
 Postridie, ii. 19. 37. 308.
 331
 Postulatio, latum, i. 140
 Postulo, ii. 67
 Posui, i. 319. ii. 310
 Pote, ii. 86. 116. 145
 Potens, ii. 116
 Potessem,

INDEX OF WORDS.

- Potessem, ii. 116
 Potestas, ii. 177
 Potestur, ii. 116
 Potior, i. 309, 310. ii. 71.
 88. 104
 Potiri, i. 309, 310. ii. 71.
 104. 219
 Potis, ii. 34. 86. 88. 116.
 145
 Potissimus, ii. 88
 Potius, ii. 175
 Poto, i. 182. ii. 142
 Potui, ii. 310
 Potus, ii. 142
 Præ, ii. 39. 56. 158. 182.
 297
 Præbeo, i. 193. ii. 219
 Præbia, i. 162
 Præbitor, i. 193
 Præbiturus, i. 193
 Præbitus, i. 193. ii. 142
 Præcavere, ii. 219
 Præcedo, i. 239. ii. 219
 Præcello, i. 258 bis. ii.
 219
 Præcelsus, i. 253
 Præceps, i. 70
 Præchones, ii. 280
 Præcido, i. 238
 Præcingo, i. 241
 Præcino, i. 259
 Præcipem, pes, i. 70
 Præcipio, i. 210. ii. 27
 Præcipis, i. 70
 Præcipito, ii. 101
 Præcipue, ii. 331
 Præclado, i. 235
 Præcordia, dium, i. 162
 Præcox, ii. 327
 Præcurro, i. 175. 269. ii.
 219
 Prædico, i. 221. 309
 Præditus, ii. 62. 134
 Prædium, ii. 179. 287
 Prædor, ii. 104
 Præ eo, i. 284. ii. 219
 Præesse, ii. 27
 Præfero, i. 263
 Præfinio, i. 283
 Prægnans, i. 7. ii. 134
 Prælego, i. 248
 Prælio, or, ii. 105
 Prælium, ii. 287
 Præmetuo, i. 216
 Præmineo, i. 191
 Præmitto, i. 276
 Præmomordi, i. 176
 Præmunio, i. 235
 Prænestē, tum, tus, i. 2.
 15. 96
 Prænomen, ii. 226
 Prænoscio, i. 223
 Præpedio, i. 312
 Præpes, i. 79. ii. 341
 Præpollere, i. 191
 Præpono, i. 260
 Præquam, ii. 158
 Præs, i. 80. ii. 323
 Præscribo, i. 218. ii. 27
 Præsens, i. 7. ii. 116
 Præsentebus, ii. 152. 284
 Præsente testibus, ii. 152
 Præsentiō, i. 283
 Præsepe, pis, i. 92. 96
 Præsēs, i. 80. ii. 322
 Præsētēd, ii. 284
 Præsideo, i. 200. ii. 27
 Præstat, ii. 27
 Præstigiæ, i. 100
 Præstinguo, i. 242
 Præsto, i. 181. 187. ii.
 121. 219
 Præstolor, ii. 219. 351
 Præstu, ii. 255
 Præstolus, tulus, ii. 351
 Præsul, ii. 80
 Præsumo, i. 257
 Prætendo, i. 230
 Præter, ii. 36
 Prætereo, i. 284
 Præteriam, ii. 118
 Præteritū, ii. 31
 Prætextum, tus, i. 145
 Prætexo, i. 282
 Prævaleo, i. 192
 Prævenio, i. 286
 Præverto, tor, i. 278.
 303. ii. 102. 219
 Prævideo, i. 200
 Præut, ii. 158
 Præudeo, i. 200. 324
 Prædium, ii. 191
 Prænsus, ii. 142
 Præcantum, i. 115
 Præces, i. 160
 Præcis, i. 168
 Præcor, ii. 104
 Præcor ut, ii. 181
 Præhendo, i. 227
 Præmi, i. 260
 Præmo, i. 258. 321, 322
 Prændo, i. 227
 Præsbyster, i. 67
 Præsepe, pis, pium, i.
 139, 140
 Præssi, i. 321, 322.
 Præx, i. 113. 160. ii.
 326
 Prædie, ii. 19. 37. 308
 Præmates, ii. 180
 Præmitiæ, i. 160
 Præmo, ii. 145. 178. 334
 Præmor, i. 107. 108
 Præmores, i. 156
 Præmus, ii. 587. 88. 351
 Prænceps, i. 87. 108, 109.
 ii. 80
 Prærior, ii. 58. 88
 Prævernās, ii. 87
 Præ, ii. 39. 56. 182. 334
 Præ avos, i. 65
 Præ virili, ii. 179
 Præbus, ii. 304
 Præcedo, i. 239. ii. 219
 Præcella, i. 254. ii. 306
 Præcello, i. 254
 Præcer, i. 118. 168
 Præceres, i. 118. 157.
 168
 Præcubo, i. 183
 Præcul, ii. 37. 337
 Præcumbo, i. 219. ii. 219.
 307
 Præcurro, i. 175. 270. ii.
 307
 Præcus, ii. 306
 Prædegi, i. 324
 Prædeo, i. 284
 Prædere, ii. 219
 Prædigo, i. 247
 Prædigus, ii. 284
 Prædigus, ii. 62
 Prædo, i. 232
 Præduco, i. 222. ii. 306
 Præfana, ii. 306
 Præfari, ii. 306
 Præfecto, ii. 306. 334
 Præfero, i. 268. ii. 306
 Præfessio, i. 297
 Præfessus, ii. 139
 Præficio, i. 207
 Præfiscor, i. 300. ii. 306
 Præfiteor, i. 297. ii. 306
 Præfluens, i. 6. ii. 177
 Præfugio, ii. 306
 Præfunda, ii. 306
 Præfundo, i. 234. ii. 307
 Præfundum, i. 7. ii. 178
 Præfuturus, ii. 351
 Prægenies, i. 125
 Prægigno, i. 260
 Prægne, ii. 302
 Prægredior, i. 301
 Præhi, ii. 74
 Præhibeo, i. 183. ii. 67.
 219
 Præhibia, i. 162
 Præjicio, i. 208
 Præjilium, ii. 287
 Præjino, ii. 333
 Præles,

INDEX OF WORDS.

- Proles, i. 110. 195. ii. 341
 Proflis, i. 153
 Proloquor, i. 298
 Prolegeo, i. 204
 Proluvies, vio, vium, i. 140. 143
 Promereo, or, i. 192
 Promico, i. 184
 Promineo, i. 191
 Promitto, i. 276
 Promo, i. 256. 320
 Promoveo, ii. 101
 Promsi, i. 320
 Promtus, i. 256
 Pronepos, ii. 306
 Pronis, nus, i. 143
 Pronuba, ii. 305
 Pronuntio, i. 179
 Propages, go, i. 140. ii. 307
 Propando, i. 228
 Prope, ii. 37
 Propello, i. 254. ii. 507
 Properare, ii. 100. 220
 Properatus, ii. 142
 Propheta, tes, i. 138. ii. 307
 Propior, pius, ii. 37
 Propono, i. 260
 Propontis, ii. 307
 Propositum, ii. 177
 Propter, ii. 36. 182
 Propterea quod, ii. 186
 Propugnare, ii. 220
 Propulso, ii. 307
 Proquam, ii. 158
 Pro rata, ii. 179
 Propripio, i. 211
 Prorsus, ii. 179
 Proruo, i. 216
 Prosa, ii. 179
 Prosapia, es, i. 138. 153
 Proscribo, i. 218
 Prosequor, i. 298
 Proscicia, es, um, i. 137
 Prosper, rus, i. 67. 142
 Prospicio, ii. 26. 188. 220
 Prosterno, i. 261
 Prostibula, lum, i. 9 *bis*. 137
 Prostituo, i. 214
 Prostrasse, i. 178
 Prosum, ii. 116
 Protendo, i. 230
 Protero, i. 266
 Protervus, ii. 306
 Protinus, ii. 151
 Protrabo, i. 251
 Provelo, i. 251. ii. 306
 Provenio, i. 286
 Provideo, i. 200. ii. 26. 220
 Provincia, es, i. 138
 Provolvo, i. 281
 Prout, ii. 158
 Proxime, ii. 37
 Proximus, ii. 37
 Proxumus, ii. 284
 Psallo, i. 255. 323. 324
 Psalterium, ii. 299. 351
 Puber, i. 70. 80. 107
 Pubertas, i. 80
 Pubes, i. 80. 101
 Publius, ii. 227
 Pucnando, ii. 273
 Pudebunt, ii. 124
 Pudendum, ii. 141
 Pudens, ii. 141
 Pudent, ii. 31. 33. 124
 Pudeo, ii. 124
 Pudet, i. 307. ii. 32. 33. 123. 141
 Puditurum, ii. 141
 Puella, ii. 179
 Puellulus, ii. 90
 Puer, i. 66. 69. ii. 82. 90. 179
 Pueritia, i. 135
 Puerpera, rium, i. 61
 Puertia, i. 327
 Puerulus, ii. 90
 Puerus, i. 67
 Pugil, i. 107. ii. 80. 319. 351
 Pugillar, i. 139. 157
 Pugillares, i. 157. ii. 178
 Pugillus, ii. 351
 Pugio, i. 28
 Pugnare, ii. 220
 Pugnatum est, ii. 141
 Pulchrior, us, i. 105
 Pulex, i. 53. ii. 351
 Pullus, ii. 89
 Puls, i. 49. 87
 Pulso, i. 311
 Pultare, ii. 276
 Pulvinar, ii. 320
 Pulvis, i. 39. 41. 91. 151. ii. 323. 343
 Pumex, i. 53
 Punctum, tus, i. 145
 Pungo, i. 175. 248. 324
 Puni, ii. 261
 Puno, i. 285
 Puniior, ii. 102
 Puppis, i. 92. 104. 142
 Pupugi, i. 175. 324
 Pure, ii. 531
 Purgare, ii. 220
 Purum, ii. 177
 Pus, i. 85. 113. 155. 163
 Pusio, ii. 90
 Puta, ii. 328. 330
 Puteal, i. 139
 Puteus, um, i. 145. ii. 263
 Putisco, i. 311
 Puto, ii. 29. 66. 113. 220. 328. 330
 Pyrites, i. 37
 Pyrois, i. 82
 Pyrrichius, ii. 366
 Pyrum, i. 21
 Python, i. 31
 Pyxis, i. 119

Q.

- Qæ, Qi, Qid, Qis, ii. 272
 Qua, ii. 47. 49. 93. 94. 180
 Qua de re, ii. 190
 Quacunque, ii. 307
 Quadrans, i. 12. ii. 179
 Quadrantal, i. 139
 Quadrare, ii. 220
 Quadrigæ, i. 157. 160. ii. 296
 Quadrijugæ, ii. 296
 Quadrupes, i. 107. ii. 303
 Quadruplico, i. 185
 Quæ, ii. 4. 92
 Quærito, i. 312
 Quæro, i. 266. 315. ii. 220
 Quæsitum, ii. 312
 Quæso, i. 315. ii. 122
 Qualicunque, ii. 308
 Qualis, ii. 7. 90
 Quam, ii. 56. 58. 145. 157
 Quamdiu, ii. 53
 Quamdudum, ii. 53
 Quamobrem, ii. 152. 190
 Quamptotius, ii. 190
 Quamprius, ii. 190
 Quamvis, ii. 153. 157. 175. 342
 Quamvis licet, ii. 157
 Quando, ii. 53. 54. 153. 334
 Quandocumque, ii. 151. 308
 Quandoque, ii. 151
 Quandoquidem, ii. 153. 308
 Quanquam, ii. 153. 157
 Quanti, ii. 65. 144
 Quanticunque, ii. 65
 Quantivis, ii. 308
 Quanto,

INDEX OF WORDS.

- Quanto, li. 178
 Quantum, ii. 145, 146.
 157
 Quantumvis, ii. 157
 Quantus, ii. 7. 90
 Quapropter, ii. 94. 152.
 307
 Quare, ii. 49. 149. 307
 Quartana, i. 7
 Quarto, ii. 146
 Quartum, ii. 146
 Quase, ii. 252
 Quasi, ii. 154. 333
 Quasillum, lus, i. 145
 Quassi, i. 321, 322
 Quasso, i. 212. ii. 101
 Quassum, i. 189
 Quatenus, ii. 177. 307
 Quaterni, i. 64
 Quaternio, i. 27, 28
 Quatio, i. 189. 212. 321,
 322
 Quatuor, ii. 287
 Que, ii. 332. 357
 Qucatur, ii. 117
 Queo, ii. 117
 Quercetum, i. 21
 Quercus, i. 19. 124. 148
 Queror, i. 298. ii. 100.
 220
 Ques, ii. 94
 Queuntur, ii. 117
 Qui, i. 67. ii. 4. 91, 92
 Qui, ii. 93. 151. 173. 181
 Quia, ii. 328
 Quia enim, ii. 157
 Quia nam, ii. 157
 Quibo, ii. 117
 Quibuscum, ii. 94
 Quicunque, ii. 284
 Quicquid, ii. 287
 Quid, ii. 93. 179
 Quidam, ii. 91. 308
 Quidem certe, ii. 157
 Quidquid, ii. 337
 Quiens, i. 88
 Quies, i. 79, 80. 124.
 149. ii. 322
 Quiesco, i. 223. 317. ii.
 220
 Quietes, i. 154
 Quilibet, ii. 308
 Quin, ii. 151. 338
 Quinam, ii. 179
 Quincunx, i. 11, 12. 114.
 ii. 179
 Quindecim, ii. 85
 Quinquatria, i. 157
 Quinquatrus, i. 157
 Quinquennio, i. 27, 28
 Vol. II.
- Quintilis, i. 6. 103
 Quintus, ii. 227
 Quippequia, ii. 157
 Quips, ii. 284
 Quirem, ii. 117
 Quiris, i. 81. 114. 117.
 157. ii. 323. 342
 Quirites, i. 157
 Quiritor, ii. 102
 Quis, ii. 91, 92, 93. 342
 Quisquam, ii. 93
 Quisque, ii. 58. 77. 91
 Quisquilæ, i. 160
 Qnit, ii. 275. 284
 Quitum, ii. 310
 Quitus, ii. 117
 Quivi, ii. 310
 Quivis, ii. 308
 Quò, ii. 47. 49. 145
 Quò, ii. 93, 94. 151. 179,
 180, 181
 Quò pergis, ii. 177
 Quò tendis, ii. 177
 Quoad, ii. 49. 151. 172
 Quocirca, ii. 49. 94. 152
 Quod, ii. 4. 146. 153.
 182
 Quoi, ii. 93
 Quoins, ii. 93
 Quom, ii. 95
 Quomodo, ii. 145. 334
 Quoniam, ii. 150
 Quoque, ii. 271. 308
 Quor, ii. 149
 Quot, i. 164. ii. 7
 Quotcunque, i. 164
 Quotidiæ, ii. 308
 Quotiens, ii. 249. 284
 Quotquot, i. 164
 Quousque, ii. 49. 94
 Quartus, ii. 272
 Quum, ii. 93. 149. 271
- R.
- Rabies, i. 154
 Rabula, ii. 80
 Radicium, i. 115
 Radix, ii. 326
 Rado, i. 256. 322
 Ramenta, tum, i. 157
 Ramex, i. 53
 Ramus ursula, i. 10
 Rapa, pum, i. 157
 Rapacia, i. 162
 Raphael, ii. 337
 Rapicia, i. 162
 Rapio, i. 171. 177. 211.
 319
 Rasi, i. 322
- Raster, trum, i. 131. 145.
 ii. 179
 Ratim, i. 92
 Ratio, ii. 179
 Ratione, ii. 173
 Ratus, ii. 310
 Rauceo, i. 191. 288. 322
 Raucesco, i. 288
 Raucio, i. 288. 322
 Ravis, i. 91
 Rausi, i. 322
 Reate, i. 15. 96
 Rebello, i. 27
 Recalvaster, ii. 90
 Recedo, i. 239
 Recello, i. 253
 Recens, ii. 145
 Recenseo, i. 190
 Recensire, i. 190
 Recensitus, i. 190
 Recido, i. 174. 176. 237,
 238
 Recimer, ii. 320. 339
 Recino, i. 259. 318
 Recipio, i. 210. ii. 220
 Reciproco, or, ii. 105
 Recludo, i. 235
 Recognosco, i. 224
 Recoilo, i. 252
 Recordari, ii. 220
 Recreo, i. 179
 Recrepro, i. 184
 Rectâ, ii. 180
 Recubo, i. 183
 Recundo, i. 227
 Recumbo, i. 219
 Recurro, i. 270
 Recusantum, i. 115
 Redamo, i. 173, 178
 Redarguo, i. 213
 Reddere, i. 312. ii. 221
 Reddor, ii. 120
 Redeo, i. 284. ii. 13
 Redhabeo, i. 188
 Rediens, i. 88
 Redigo, i. 247
 Redimo, i. 257. ii. 66,
 67
 Reditio domum, ii. 18
 Redoleo, esco, i. 194, 195
 Redundatus, ii. 142
 Redundo, i. 179
 Redux, ii. 327
 Refelli, i. 255. 324
 Refercio, i. 288
 Refero, i. 268. ii. 221.
 304. 306
 Refert, ii. 23. 26. 66.
 306
 Refertus, ii. 63
- G g
- Reficio,

INDEX OF WORDS.

- Reficio, i. 207
 Refugo, i. 242
 Reflecto, i. 274
 Refrico, i. 186, 187
 Refrictus, i. 206
 Refrigico, i. 205
 Refrigo, i. 206
 Refulgeo, i. 205
 Regero, i. 269
 Regia, ii. 177
 Regis, i. 70. 143. ii. 304
 Regnandus, ii. 141
 Regnante, i. 101
 Regnatur, ii. 141
 Regnatus, ii. 142
 Rego, i. 89. 241. ii. 304.
 Regredior, i. 301
 Regula, ii. 304
 Rei, i. 124. ii. 298
 Reice, ii. 284
 Rejicio, or, i. 176
 Reipublicæ, ii. 308
 Relanguco, i. 197
 Relavo, i. 182
 Relego, i. 248
 Releo, i. 263
 Relicuus, ii. 272
 Religio, i. 27
 Relino, i. 262, 263
 Relinquo, i. 265. ii. 29
 Reliquiæ, i. 160
 Rem familiarem, ii. 179
 Remeo, i. 179
 Remetior, i. 302
 Remex, i. 90. ii. 323
 Remigo, i. 90
 Reminisco, ii. 105
 Reminiscor, i. 303, 304.
 ii. 105. 119
 Remissa, ssio, i. 136
 Remitto, i. 276. ii. 100
 Remordo, i. 174. 201
 Remuneror, ii. 102
 Ren, i. 30. 73. 113. ii. 319
 Renitor, i. 299
 Renuntiare, ii. 221
 Renuo, i. 217
 Reor, i. 297
 Repango, i. 245
 Repello, i. 254
 Rependo, i. 230
 Repente, ii. 145
 Repercutio, i. 212
 Reperare, ii. 252
 Reperio, i. 290. 318
 Repeto, i. 277
 Repetunda, i. 168
 Repleo, i. 199
 Replico, i. 185
 Repo, i. 264
 Repono, i. 260. ii. 221
 Reposco, i. 224. ii. 221
 Repotia, i. 162
 Reprimo, i. 258
 Repromitto, i. 276
 Repuerasco, i. 311
 Repugnare, ii. 26. 221
 Repungo, i. 175. 248
 Requies, i. 79. 124. 149
 Requiescere, ii. 100. 221
 Requies, ii. 142
 Requiro, i. 267
 Res, i. 80. 125. ii. 46.
 63. 170. 236
 Res cibi, ii. 19
 Resarcio, i. 288
 Rescindo, i. 234
 Rescio, i. 283
 Rescribo, i. 218. ii. 221
 Reseco, i. 186
 Reses, i. 80
 Resideo, i. 200. ii. 221
 Resido, i. 233
 Resilio, i. 259
 Resiua, ii. 351
 Resipio, i. 211
 Resisto, i. 279
 Resolvo, i. 280
 Resono, i. 183
 Resorbeo, i. 198
 Respicere, ii. 221
 Respondeo, i. 174. 202.
 ii. 221
 Respublica, i. 60, 61
 Respuo, i. 217
 Restinguo, i. 242
 Restipulor, i. 295
 Restis, i. 92. 97
 Restituo, i. 214. ii. 221
 Resto, i. 181
 Resultare, ii. 100
 Resumo, i. 257
 Resuo, i. 214
 Resurgo, i. 243
 Rete, i. 41. 96. 140. 160
 Retexo, i. 282
 Reticeo, i. 196. 313
 Reticulum, lus, i. 41. 145
 Retineo, i. 190
 Retis, i. 41. 96
 Retorqueo, i. 204
 Retraho, i. 251
 Retundo, i. 175. 231
 Revello, i. 255
 Revenio, i. 286
 Revertor, i. 278, 279.
 ii. 105
 Revincio, i. 287
 Reviso, i. 273
 Revivo, i. 280
 Revocasti, i. 178
 Revolveo, i. 281
 Rex, i. 3. 22. 89. 145
 Rhætia, ii. 287
 Rhiannus, i. 18
 Rhæ, ii. 351
 Rhetor, i. 119. ii. 321
 Rhetorica, ii. 177. 179
 Rhodanus, i. 8. 134
 Rhodus, i. 17
 Rhomphæa, ii. 297
 Rhythmus, ii. 287
 Rictum, tus, i. 145. 244
 Rideo, i. 202. 322. ii. 100.
 221
 Ringo, gor, i. 244. 303
 Rinoceros, ii. 323
 Riphæi, ii. 287
 Risi, i. 322
 Rivalis, i. 103
 Rixor, or, ii. 105
 Robur, i. 19. 77. ii. 321.
 339
 Rodo, i. 236. 322
 Rogo, ii. 44
 Roma, i. 15
 Romanus, ii. 88
 Romphæa, ii. 270
 Romare, ii. 221
 Ros, i. 42. 61. 82. 113.
 151. ii. 344
 Rosaria, ii. 178
 Rosi, i. 322
 Rosmarinum, nus, i. 61
 Rostra, i. 162
 Rubus, i. 19. 20
 Rudem accipere, ii. 180
 Rude donatus, ii. 180
 Rudens, i. 110. 115
 Rudimentum, ii. 351
 Rudio, i. 229
 Rudis, i. 103. ii. 180
 Ruditus, i. 229
 Rudo, i. 228
 Rudus, i. 83
 Rugo, ii. 101
 Rumex, i. 53
 Rumino, nor, ii. 102. 105
 Rumpo, i. 172. 264. 323,
 324. 284
 Ruor, i. 171. 215. ii. 100.
 222
 Rupes, i. 56
 Rupi, i. 323, 324
 Rupsit, ii. 284
 Ruri, i. 100. ii. 52
 Ruricola, ii. 80
 Rus, i. 85. 98. 113. ii.
 47, 48. 52. 344
 Rusticor, i. 311

Ruta,

INDEX OF WORDS.

- Ruta, i. 150
 Rutilare, ii. 100
 Rutum, ii. 310
- S.
- Sacer, i. 142. ii. 88. 219
 Sacerdos, i. 82
 Sacoma, i. 147
 Sacrificor, ii. 102
 Sacrosanctus, ii. 308
 Sæculum, ii. 178
 Sæpes, ii. 288
 Sæpimentum, ii. 288
 Sæpius, ii. 288
 Sæqulum, ii. 272
 Sævitia, es, i. 138
 Sagax, ii. 304
 Sagio, ii. 304
 Sagum, gus, i. 146
 Saguntos, tum, tus, i. 16.
 145
 Sal, i. 29 *bis*. 73. 95. 139.
 151. 155. ii. 337
 Salamis, i. 82. ii. 519.
 338. 342
 Salar, i. 58
 Salebræ, i. 160
 Sales, i. 157
 Salictum, i. 21
 Salina, ii. 180
 Salinæ, i. 160
 Salinum, i. 160. ii. 180
 Salio, i. 255. 289. 290.
 309. 319
 Salix, ii. 326
 Salli, i. 324
 Sallo, i. 255. 309. 324
 Sallustus, ii. 288
 Salmonea, ii. 299
 Saltare, ii. 222
 Saluber, i. 75. ii. 86. 277.
 351
 Salubre, ii. 302
 Salubris, ii. 277
 Salubritates, i. 154
 Salui, i. 319
 Salum, lus, i. 146
 Salus, i. 48. 86. ii. 324.
 344
 Salutari, ii. 13
 Salutes, i. 154
 Salvus sum, ii. 177
 Sam, ii. 95
 Samnis, i. 81. 114. 117.
 ii. 323. 342
 Sancio, i. 172. 237. 320
 Sancte, ii. 331
 Sanctio, i. 237
 Sanctioreis, i. 116
- Sanctitas, i. 154
 Sandix, i. 53. 55
 Sane, ii. 331
 Sanequam, ii. 158
 Sanguen, i. 41. 70. 82.
 141. ii. 267
 Sanguineus, ii. 303
 Sanguis, i. 39. 41. 60.
 70. 82. 151. ii. 267.
 323. 342
 Sanies, i. 154
 Sanus, i. 60
 Sanxi, i. 172. 237. 320
 Sapiens, ii. 134. 270
 Sapia, i. 154
 Sappo, i. 211. 319. ii. 100.
 222
 Sapphirus, i. 8. 47
 Sappho, phus, ii. 335.
 345
 Sappi, i. 319
 Sarcinæ, i. 160
 Sarcio, i. 288. 322
 Sardeis, dis, i. 104
 Sardonix, ii. 327
 Sarsi, i. 322
 Sas, ii. 95
 Sat, ii. 34
 Sata, ii. 177
 Satago, i. 247. 324
 Sate, ii. 145
 Satiari, ii. 62
 Satias, i. 168
 Sati, ii. 338
 Satis, ii. 34. 61. 144. 145
 Satis capio, i. 210
 Satis do, i. 181
 Satis exigo, i. 247
 Satisfacio, i. 207. ii. 222
 Satraps, i. 143
 Satum, ii. 310
 Satur, i. 65. ii. 88
 Satura, i. 65
 Saturare, ii. 222
 Saturnale, i. 118
 Saturnalia, i. 118. ii. 177
 Saturor, ii. 102
 Saturnus, i. 65
 Saxo, ii. 319
 Scabo, i. 219. 324
 Scabritia, es, i. 138
 Scalæ, i. 160
 Scalpo, i. 264
 Scamnum, ii. 268
 Scampnum, ii. 268
 Scando, i. 228
 Scatere, ii. 222
 Scaturio, i. 312
 Scelus, i. 83
 Scena, ii. 288
- Sceptrum, ii. 288
 Schema, i. 119. 147
 Scientia, ii. 177
 Scilicet, ii. 152. 308
 Sciudo, i. 176. 234. 240.
 316. ii. 309
 Scio, i. 283. 317. ii. 334,
 335
 Sciolus, ii. 335
 Scipio, i. 27
 Scire tuum, i. 22
 Sciscidi, i. 176
 Sciscitari, ii. 44
 Scisco, i. 223
 Scit fidibus, ii. 183
 Scitus, ii. 311
 Scivi, i. 317
 Scius, ii. 335
 Scobis, i. 38. 41. 49. 143
 Scolius, ii. 367
 Scopæ, i. 160
 Scopera, i. 160
 Scopula, i. 160
 Scorpion, i. 56. 140
 Scorpion, ii. 338
 Scorpius, i. 43
 Scorpius, i. 140
 Scortum, i. 9 *bis*
 Scribo, i. 172. 218. ii.
 288. 304
 Scriplum, ii. 352
 Scripsi, i. 172. 320. ii.
 288
 Scriptulum, ii. 352
 Scriptulum, ii. 352
 Scrobs, bis, i. 40. 41. 50,
 51. 143
 Scrupulum, i. 155. ii.
 352
 Sculpo, i. 264
 Scutum, tus, i. 146
 Se, ii. 75. 332
 Sebe, ii. 252
 Secatio, i. 187
 Secedo, i. 239
 Secerno, i. 262
 Secius, ii. 38. 304
 Seco, i. 186, 187
 Secors, i. 76. 88
 Sectio, i. 187
 Sector, ii. 104
 Secubo, i. 183
 Secum, ii. 308
 Secundo, ii. 145
 Secundam, ii. 37. 152
 Securis, i. 91
 Secus, i. 46. ii. 37, 38.
 144. 304
 Sed, ii. 156. 337
 Sedecim, ii. 85. 307

INDEX OF WORDS.

- Sedeo, i. 80. 173. 200.
 323. 324. ii. 222. 304
 Sedes, i. 80. ii. 304
 Sedile, i. 71
 Sedo, ii. 101
 Seduco, i. 222
 Seedes, ii. 252
 Seges, i. 79. 80. 100. ii.
 322. 341
 Segnitia, es, i. 158, 154
 Segregare, ii. 67
 Sejungo, i. 241
 Seligo, i. 248. ii. 304
 Semel, ii. 337
 Sementem, tim, tis, i. 92
 Semipater, i. 148
 Semis, i. 41. ii. 342
 Semisopitus, ii. 305
 Semissis, i. 11, 12. 41. ii.
 342
 Sempiternus, ii. 352
 Senator, ii. 81
 Senatores, i. 3
 Senatus-consultum, i. 61
 Senecio, ii. 90
 Senecta, i. 227
 Senectus, i. 48. 86. 143.
 227. ii. 142
 Seneo, i. 311
 Senesco, i. 227. 311
 Senex, i. 90. 100, 101.
 143. 311. ii. 80. 88
 Senio, i. 8. 28
 Senium, i. 155. 155
 Sensi, i. 172. 287. 320.
 322
 Sensus, sus, i. 146
 Sentio, i. 172. 287. 320.
 322
 Sentes, i. 157
 Sentis, i. 39. 41. 92
 Separo, ii. 305
 Sepelio, i. 285, 286
 Sepes, ii. 288
 Sepio, i. 289, 290
 Seplasia, sium, i. 137
 Seplosarius, i. 137
 Sepono, i. 260
 Seps, i. 50. 86. 143
 September, i. 6. 75. 103
 Septemdecim, ii. 85
 Septemplicis, i. 168
 Septunx, i. 12
 Sepulera, ii. 280
 Sequana, i. 8. 12
 Sequenti, i. 102
 Sequentum, i. 115
 Sequester, i. 147
 Sequor, i. 298. ii. 222
 Ser, ii. 320
 Seraphim, i. 22
 Serapis, i. 120. 122
 Serenum, ii. 177
 Series, i. 272
 Sermo, i. 27. 71. 91. ii.
 179. 319
 Sero, i. 271, 272. 317. ii.
 150. 334
 Serpens, i. 58. ii. 134
 Serpo, i. 264. ii. 222
 Serta, i. 162. 272. ii.
 177
 Sertos, i. 162
 Sertum, i. 162. ii. 177
 Servabus, i. 64
 Servilius, ii. 288
 Servio, i. 283. ii. 26.
 222
 Servire servitatem, ii. 30.
 184
 Servitium, ii. 186
 Servitus, i. 48. 86
 Servitutum, i. 115
 Servius, ii. 228
 Servom, ii. 255
 Servos, ii. 284
 Servus, ii. 173. 179
 Sesama, um, i. 137
 Sescunx, i. 12. ii. 288
 Sesquidies, i. 36
 Sestertium, us, i. 69. 146.
 ii. 179 *bis*. 235, 236
 Sestos, i. 17
 Set, ii. 275. 284
 Sevi, i. 317
 Sexcunx, ii. 288
 Sextans, i. 11, 12. 114
 Sextilis, i. 103
 Sextus, ii. 228
 Sexum, xus, i. 46. 146
 Si, ii. 175
 Sibe, ii. 269
 Sibilum, lus, i. 146. 148
 Sic, ii. 336
 Siccis, ii. 272
 Sicubi, ii. 333
 Sicuti, ii. 333
 Sido, i. 232. 240. 313
 Sidus, i. 83. ii. 288
 Siem, ii. 116
 Sifilare, ii. 270
 Sifilus, ii. 284
 Sigillum, ii. 89. 304
 Signum, ii. 179
 Silentum, i. 115
 Sileo, i. 192
 Siler, i. 19. 155
 Silex, i. 151
 Siligo, i. 150
 Silva, ii. 288
 Silvanns, ii. 288
 Silvester, i. 76. ii. 88
 Silvia, ii. 288
 Silvius, ii. 288
 Similax, i. 51
 Similis, ii. 28
 Simo, on, i. 140
 Simois, i. 82. ii. 243
 Simplex, i. 90. ii. 88
 Simul, ii. 175
 Simulachrum, ii. 302
 Sin, ii. 338
 Sinapi, pis, i. 22, 23.
 140. 155. 164
 Sineput, i. 88. ii. 325
 Sindon, i. 30
 Sine, ii. 39. 330
 Singularis, rius, i. 143
 Singuli, i. 157. ii. 179
 Singultio, i. 285, 286
 Sinister, ii. 88
 Siniotinus, ii. 88
 Sino, i. 262, 263. 317
 Sinum, nus, i. 146. 148
 Siquidem, ii. 145. 308
 Siquis, ii. 272. 308
 Siremps, i. 168
 Siren, a, enis, i. 137. ii.
 319. 338
 Sirmio, i. 15
 Sis, ii. 95
 Siser, i. 32, 33. 185
 Sisto, i. 278, 279. ii. 109
 Sitire, ii. 222
 Sitis, i. 91. 96. 154
 Sitom, ii. 310
 Situs, i. 151
 Sivi, i. 317
 Smaragdus, i. 47. ii. 302
 Smianimis, ii. 296
 Smihomo, ii. 296
 Smilax, i. 51. ii. 325
 Soboles, i. 110. 154. ii.
 195. 288
 Socer, i. 46. 67
 Sociabus, i. 64
 Socordia, i. 88. 154
 Soerates, i. 63. 122. 134
 Soerus, i. 46
 Sodalis, i. 103
 Sol, i. 29. 73. 113. 151.
 ii. 319. 337
 Soledas, ii. 252
 Solemme, ii. 288
 Solens, ii. 134
 Soleo, i. 304. ii. 142
 Soles, i. 151
 Solia, i. 155
 Solius, ii. 288. 293
 Sollers, ii. 288
Sollistimura,

INDEX OF WORDS.

- Sollistimum**, ii. 288
Sollistimus, ii. 351
Sollus, ii. 288
Solacismus, ii. 297
Solvit, ii. 178
Solvo, i. 171. 280. 317.
 324 *bis*. ii. 222
Solum, i. 155. ii. 179
Solus, i. 68. 169
Solutum, ii. 512
Somnus, i. 148. ii. 270
Sonipes, i. 80. ii. 341
Sono, i. 183. 187. 309. ii.
 100
Sonus, i. 148
Sopera, ii. 284
Sophonium, i. 10
Sopio, ii. 304, 305
Sopor, i. 151. ii. 304
Soracte, i. 96
Sorbeo, i. 198
Sorbitio, i. 199
Sorbo, i. 198
Sordis, i. 100. 169
Sorex, i. 53. 56
Sorites, i. 37
Sors, i. 100. 154
Sortior, i. 296
Sos, ii. 95
Sosipater, i. 147
Sospes, i. 101. ii. 86
Sotularis, f. 42
Souo, om, ii. 256. 284
Spadix, i. 52
Spado, ii. 352
Spargo, i. 249. 322
Spartata, ii. 88
Sparum, rus, i. 146
Species, i. 125. ii. 298
Specio, i. 208. 313
Spectaculum, la, i. 162
Spectare, ii. 222
Spectat, i. 43
Spectatio, rei, ii. 18
Spector, ii. 102
Specus, i. 44. 46. 124.
 148 *bis*
Spelæum, ii. 288
Spepondi, i. 175
Sperno, i. 261. 317
Spero, ii. 67. 113
Spes, i. 125. 154. ii. 298
Sphæra, ii. 297. 352
Sphinx, i. 89. 112
Spica, cum, cus, i. 146
Spinter, i. 32. ii. 320.
 339
Spinus, i. 19. 20
Spirare, ii. 100
Spiritus, i. 157
Spissigradissimus, ii. 89
Splen, i. 30. ii. 319
Splendeo, i. 192
Spolium, lia, i. 162
Spondæum, ii. 366
Spondeo, i. 174, 175. 202.
 325
Sponsa, ii. 134
Sponsaliorum, lium, i.
 118
Sponte, i. 169. ii. 145
Spopondi, i. 325
Spuo, i. 217
Spurius, ii. 227
Squalitudo, squalor, i.
 140
Stadium, us, i. 146
Stanna, i. 150
Stare, ii. 222
Stater, i. 76. 138
Statim, ii. 311
Stativa, i. 160. ii. 177,
 178
Stator Jupiter, i. 280. ii.
 311
Statuere, ii. 223
Statum, ii. 210, 311
Status, i. 214
Stemma, i. 93
Stercus, i. 84. 100
Sterilitates, i. 154
Sterno, i. 261. 317. ii.
 71
Sterto, i. 278, 279. 319
Steti, ii. 309
Stigo, i. 312
Stinguo, i. 242
Stipendium, ii. 296
Stipes, i. 36
Stips, i. 86. 143
Stipulatus, ii. 139
Stipulo, ii. 105
Stipulor, i. 295. ii. 104,
 105
Stirps, i. 2. 49, 50, 51.
 86. 111
Stiti, i. 325
Stlis, ii. 284
Sto, i. 176. 181. 325. ii.
 222. 309, 310
Stomachor, i. 295
Storax, i. 52. ii. 325
Strabo, i. 140
Strabus, i. 140. ii. 282
Stravi, i. 317
Strenuus, ii. 89
Strepo, i. 264. 319
Stria, i. 141
Strideo, do, i. 201. 229.
 309. 325
Strigil, lis, i. 92. 97. 109.
 141
Strigo, i. 141
Strigosus, i. 141
Stringo, i. 244
Strix, i. 89
Struo, i. 214. 322. ii. 223
Studeo, i. 192. ii. 27.
 223
Stultitia, i. 154
Stupefacio, i. 207
Stupendium, ii. 258
Stupere, ii. 223
Styrax, i. 52. ii. 325
Styx, i. 51. 89
Suadeo, i. 203. 322. ii.
 223
Suavium, i. 10
Sub, ii. 40. 70. 72. 182.
 336
Subluco, i. 222
Subductarius funis, i. 222
Subeo, i. 284. ii. 223
Subeor, ii. 118
Suber, i. 19, 20. 32
Subeunt, ii. 306
Subice, ii. 284
Subigo, i. 247
Subjicio, i. 208. ii. 223
Subsolanus, i. 13
Subito, ii. 334
Subitus, ii. 305
Sublabor, i. 299
Sublimen, tum, i. 141
Sublinio, i. 282
Subluceo, i. 205
Submergo, i. 249
Submitto, i. 276. ii. 270
Subnitor, i. 299
Suboleo, i. 195 *bis*
Suboles, ii. 288
Suborior, i. 302
Subrepro, i. 264
Subscribo, i. 219
Subscus, i. 48. 85
Subseciva, ii. 288
Subsellia, i. 162
Subsequor, i. 298
Subsiciva, ii. 288
Subsideo, do, i. 201. 233
Subsisto, i. 279. ii. 100
Substerno, i. 261
Substo, i. 181
Subser, ii. 41, 42
Subtil, lis, i. 141
Subtraho, i. 251
Subvenire, ii. 27
Subverto, i. 278
Suburbanum, i. 7. ii. 179
Succedo, i. 239. ii. 223
 Succendo,

INDEX OF WORDS.

- Succendo, i. 227. 310
 Succenseo, i. 190. 310.
 ii. 223
 Succensum, i. 310
 Successus, ii. 142
 Succido, i. 238
 Succurro, i. 270. ii. 27
 Succus, i. 148
 Suctus, i. 250
 Sudare, ii. 223
 Sudaster, ii. 90
 Suesco, i. 224. 317
 Suffero, i. 267
 Sufficio, i. 207. 308. ii.
 100. 223
 Suffulci-, i. 288
 Suggesto, i. 269
 Suggestum, *tu*, i. 143.
 146
 Sugo, i. 250
 Sui, ii. 75. 91. 97
 Suilla, ii. 177
 Sulfur, ii. 288
 Sullā, ii. 284
 Sulmo, i. 15
 Sum, ii. 13. 23. 26. 29.
 35. 115. 138. 181
 Summatium, *tum*, i. 118
 Summe, ii. 331
 Summito, ii. 270
 Sumo, i. 256. 320. ii. 67
 Suro, i. 172. 214
 Super, i. 65. ii. 40, 41,
 42
 Supera, ii. 178
 Superare, ii. 100
 Supercubo, i. 183
 Superesse, ii. 223. 306
 Superi, ii. 177
 Superne, ii. 331
 Supersedeo, i. 201. ii.
 100
 Superus, i. 65
 Supinator, ii. 88
 Supinus, ii. 88
 Suppar, ii. 339
 Supparum, *rus*, i. 146
 Suppeditare, ii. 100
 Suppedito, ii. 102
 Suppellex, i. 51. 70. 90.
 98. 100. 129. 143
 Suppetiæ, i. 160. 169
 Suppetit, i. 277
 Suppeto, i. 277
 Suppingo, i. 245. 247
 Suppleo, i. 199
 Supplex, i. 90. 107. 109
 Supplicatio, i. 140
 Supplicium, i. 140. ii.
 69
 Supplico, i. 90. 185
 Supra, ii. 37
 Sura, ii. 256
 Surdaster, ii. 90
 Surgo, i. 243 *bis*. 320
 Suria, ii. 256
 Surire, i. 160
 Surlus, ii. 284
 Surrexer, i. 178
 Surrexi, i. 320
 Sus, i. 85. 113. 160. ii.
 81. 344
 Sasa, i. 163
 Suscipio, i. 210
 Suspendo, i. 230. ii. 223
 Suspicio, i. 209
 Suspicio, i. 209. ii. 113
 Sustineo, i. 190
 Sustollo, i. 255. 325
 Su-urru, i. 148
 Suthul, i. 15
 Sutrina, i. 137. ii. 180
 Suis, ii. 75. 95. 97. 127
 Sycomorus, ii. 352
 Sylla, i. 10
 Syllatorio, i. 312
 Symbola, *lum*, *lus*, i. 146
 Syngrapha, *um*, *us*, i.
 139
 Syphax, ii. 327
 Syrinx, i. 39
 Syriacus, ii. 90
 Syreus, i. 104
 Syrtis, i. 92
- T.
- Tabellæ, ii. 179
 Tabellarius, i. 68
 Taberna, ii. 180
 Tabes, *bolbum*, i. 141.
 154. 169
 Tabulis, ii. 180
 Taceo, i. 196. 313. ii.
 233
 Tacitus, ii. 89
 Tacitum, ii. 305. 312
 Tædet, i. 307. ii. 32
 Tænaros, i. 48
 Tænarus, i. 127
 Tæter, ii. 289
 Talio, i. 27. 28
 Taliones, i. 154
 Talis, ii. 7
 Talpa, i. 58. ii. 83
 Tam, ii. 60. 61. 145
 Tamdiu, ii. 150
 Tamen, ii. 159
 Tametsi, ii. 153
 Tandem denique, ii. 157
 Tandem itaque, ii. 157
 Tango, i. 175, 176, 177.
 245. ii. 310
 Tanquam, ii. 154. 157
 Tanquamsi, ii. 154
 Tanti, ii. 65. 144
 Tantidem, ii. 65
 Tanto, ii. 178
 Tantum, ii. 145, 146.
 157
 Tantumdem, i. 169
 Tantis, ii. 7
 Tapes, i. 36. 79. 139. 141.
 143. ii. 323
 Taras, i. 17
 Tardare, ii. 100
 Tantara, *rus*, i. 127.
 146
 Taurus, i. 5
 Taygetus, i. 127
 Te, ii. 84. 332
 Telesia, ii. 302
 Tecum, ii. 708
 Teges, i. 79. 80
 Tego, ii. 304
 Tegula, ii. 304
 Tellures, i. 154
 Tellus, i. 18. 49. 85. ii.
 324. 344
 Temetum, ii. 352
 Tempo, i. 260. 321
 Tempe, i. 23. 24. 164.
 169. ii. 331
 Temperare, ii. 224
 Templum, i. 29. ii. 130
 Tempora, i. 162
 Tempus, i. 48. 100. 162.
 ii. 149. 160
 Temsi, i. 321
 Tentor, i. 261
 Tenuo, i. 175, 229. 231.
 310. ii. 224
 Tenebræ, i. 24. 160
 Teneo, i. 189. 310. 313
 Tener, *rus*, i. 67
 Teneri, ii. 62
 Teneritas, *tudo*, i. 140
 Teutum, i. 310
 Tennis, ii. 89. 264
 Tenus, ii. 39
 Tepefacio, i. 207
 Teres, i. 79. ii. 86
 Tergeo, *go*, i. 203. 249.
 309. 322. ii. 332
 Tergum, *gus*, i. 85. 146
 Termes, i. 36. 80
 Terminalia, i. 118
 Ternio, i. 8. 27. 28
 Tero, i. 137. 265, 266.
 317

Terra,

INDEX OF WORDS.

- Terra, i. 6. 18. 63. 154.
 ii. 50. 158. 180. 298
 Teraï, ii. 298
 Terrefacio, i. 207
 Terreo, i. 188
 Terricula, lum, i. 137
 Tersi, i. 392
 Tertiana, i. 7
 Tertio, ii. 146
 Tertium, ii. 146
 Tertius decimus, ii. 85
 Teruncii, ii. 65
 Testa, tum, i. 137
 Testatus, ii. 139
 Testis, ii. 81
 Testor, ii. 104
 Tetigi, ii. 310
 Tethyos, ii. 344
 Teucris, ii. 170
 Texo, i. 281. 319
 Textrina, i. 137. ii. 180
 Textum, tus, i. 143
 Thebas, ben, i. 160
 Thema, i. 71. 119
 Theologaster, ii. 90
 Theophani, i. 120
 Thermodontis, ii. 299
 Thesaurus, i. 146
 Theseu, i. 66
 Thetis, i. 120. ii. 338
 Thiaras, i. 35
 Thomas, ii. 340
 Thomix, i. 54
 Thorax, i. 52
 Thos, i. 82
 Thraces, ii. 341
 Thrax, i. 112
 Thucydides, i. 147
 Thus, i. 20. 85. 113. ii.
 289
 Thymiana, ii. 352
 Tiara, as, i. 35. 138
 Tiberis, i. 91
 Tiberius, ii. 227
 Tibicen, i. 73. ii. 296.
 338
 Tibur, i. 16
 Tiburs, i. 143
 Tigillum, ii. 304
 Tignum, nus, i. 146. ii.
 304
 Tigranes, i. 147
 Tigrides, ii. 341
 Tigris, i. 12. 91
 Timachides, i. 147
 Timeo, i. 192. ii. 181.
 224
 Timor, i. 151. ii. 321
 Timotheus, ii. 308
 Tinea, ii. 289
 Tingo, i. 241
 Tinnire, ii. 100
 Tis, ii. 92
 Titan, i. 73. 141. ii. 319.
 338
 Titio, i. 27
 Titubatus, ii. 142
 Titus, ii. 227
 Tofus, ii. 289
 Tolo, i. 255. ii. 118
 Tollo, i. 176. 255 *bis.* ii.
 118
 Tomus, i. 44
 Tonat, ii. 169
 Tondeo, i. 174. 201. 325.
 ii. 101
 Tonitru, i. 141
 Tonix, i. 52
 Tono, i. 184. 319
 Tonstrina, i. 137. ii. 180
 Topascus, i. 47
 Tophus, ii. 289
 Toral, i. 139
 Torcular, ii. 352
 Torqueo, i. 204. 321,
 322
 Torques, quis, i. 40. 42.
 142
 Torrens, -i. 6. 110. ii.
 177
 Torreo, i. 190. 321, 322
 Torris, i. 9
 Torsi, i. 321, 322
 Tot, i. 164. ii. 7
 Totæ, i. 68
 Totidem, i. 164. ii. 308
 Totiens, ii. 249
 Totius, ii. 298
 Totondi, i. 325
 Totus, i. 67. ii. 90
 Trabes, i. 70. 143
 Trabs, i. 143
 Tracto, i. 312
 Traditio alteri, ii. 18
 Trado, i. 232. ii. 224
 Traduco, i. 222
 Tradux, i. 53
 Traheæ, i. 327
 Traho, i. 251. 322
 Trajicio, i. 208
 Tralleis, i. 104
 Trames, i. 36
 Tranquillum, ii. 178
 Trans, ii. 37
 Transcribo, i. 219
 Transduco, i. 222
 Transeo, i. 285
 Transfigere, ii. 224
 Transgredior, i. 301
 Transciam, ii. 118
 Transigo, i. 247
 Transmittere, ii. 100
 Transpono, i. 260
 Transveho, i. 251
 Transvena, ii. 80
 Trapezus, i. 17. 86
 Traxi, i. 322
 Tredecim, ii. 307
 Tremefacio, ii. 307
 Tremisco, i. 311
 Tremo, i. 256
 Trepidare, ii. 100
 Tres, i. 117
 Tribractys, ii. 366
 Tribula, lum, i. 137
 Tribunal, ii. 337
 Tribunus-plebis, i. 61
 Tribuo, i. 214. ii. 29
 Tribus, i. 44. 124
 Tributum, tus, i. 143.
 146
 Tricæ, i. 160
 Triceni, ii. 308
 Triceps, i. 88. ii. 508
 Tricolor, ii. 308
 Tricorpor, sus, i. 106.
 108
 Tricuspide, i. 104
 Tridens, i. 50. 99. ii. 179
 Triduum, ii. 308
 Triens, i. 12
 Trifur, ii. 321
 Trigæ, i. 157. ii. 296
 Triginta, ii. 328. 330
 Trijugæ, ii. 296
 Trilix, i. 168
 Trinus, ii. 351
 Tripes, ii. 341
 Triplices, i. 168
 Triplico, i. 185
 Tripus, i. 49. 85. ii. 324.
 345
 Triremis, i. 103
 Triste lupus, i. 7
 Tristor, ii. 71
 Tritero, ii. 352
 Tritium, i. 135
 Tritero, ii. 352
 Trivi, i. 317
 Trivium, ii. 308
 Triumphatus, ii. 142
 Triumpus, ii. 280
 Troades, ii. 299. 341
 Troas, ii. 340
 Trochæus, ii. 366
 Troes, ii. 299. 341
 Trojgena, ii. 308
 Tropæi, i. 13
 Tropæum, ii. 289
 Trophæum, ii. 270. 289
Tros,

INDEX OF WORDS.

- Tron, i. 82. 119. ii. 323
 Trudes, i. 37
 Trolo, i. 236. 322
 Trux, ii. 327
 Tuid, ii. 284
 Tubor, i. 32
 Tuberculum, i. 33
 Tuder, i. 16
 Tudes, i. 37. 231
 Tudito, i. 231
 Tudo, i. 231
 Tuor, i. 297. 309. ii. 104
 Tui, ii. 97. 127
 Tuli, i. 325. ii. 309
 Tullianum, ii. 177
 Tumulti, i. 123
 Tunc, ii. 18
 Tundo, i. 174. 177. 230
 b. s. 313
 Tuor, i. 297. 309. ii. 104
 Turba, ii. 185
 Turben, *bo.* i. 70. 72.
 140. ii. 101
 Turgeo, i. 205. 322
 Turris, i. 92. ii. 268. 277
 Tursi, i. 322
 Turtur, i. 56. 58. 142. ii.
 321
 Tus, ii. 289
 Tusculanum, ii. 179
 Tusses, i. 154
 Tussis, i. 91
 Tutari, i. 297
 Tuus, ii. 97. 127. 344
 Tygris, ii. 341
 Tympanos, i. 146
 Typhoei, eos, i. 65
 Tyrannis, i. 58. 81
 Tyrrinthius, i. 68
 Tyrus, i. 17

 U.
 Ubei, ii. 284
 Uber, i. 6. 32. 74. 93.
 107. ii. 86
 Ubi, ii. 18. 46, 47, 48.
 50. 333
 Ubicumque, ii. 508
 Ubique, ii. 308. 353
 Ubivis, ii. 308. 333
 Ulcisor, i. 300. ii. 104
 Uleus, i. 83
 Ullius, ii. 353
 Ullus, i. 67
 Ulmus, i. 19, 20
 Ulter, ii. 88
 Ulterior, ii. 88
 Ultimus, ii. 88
 Ultra, ii. 37. 328. 330
 Ultus, ii. 139
 Ululare, ii. 225
 Ulysses, i. 78. 120 *bis.*
 143
 Uncia, i. 11, 12
 Unde, ii. 47, 48, 49
 Undequadraginta, ii. 85
 Undequinquagesimus, ii.
 85
 Undeviginti, ii. 85
 Undo, i. 179
 Unedo, i. 71
 Unguen, i. 30. 73
 Unguis, i. 39. 98. 160
 Unguo, *go.* i. 242
 Unicuique, ii. 308. 352
 Unicus, ii. 88
 Unigenitus, ii. 308
 Unio, i. 8. 27, 28
 Universi, ii. 352
 Universus, ii. 308
 Unus, ii. 298. 353
 Unus, i. 67. 152
 Unus & viginti, ii. 85
 Urbes, *bis.* i. 116
 Urbs, i. 17. 49. 111. ii.
 180
 Urbs Roma, ii. 15
 Urgeo, i. 205. 322
 Urino, *or.* ii. 326
 Uro, i. 270. 321. ii. 100
 Uripix, i. 52
 Ursi, i. 322
 Ursula Ramus, i. 10
 Urticas, i. 150
 Usque, ii. 57, 38
 Ussi, i. 321
 Usura, *sus.* i. 159
 Usurpor, ii. 102
 Usuvenit, ii. 308
 Usus, ii. 64
 Ut, ii. 9. 154. 160. 175.
 194
 Utensilia, i. 163
 Uter, i. 114
 Uter, i. 67. 142. ii. 90, 91
 Uterque, ii. 91
 Uterus, i. 142. 146
 Uti, ii. 333
 Utile, ii. 180. 330
 Utilitas, i. 109
 Utilitatum, i. 110
 Utinam, ii. 175
 Utor, i. 299. ii. 71. 104.
 140. 307
 Utrius, ii. 298. 353
 Utrobique, ii. 308 *bis.*
 Utrum, ii. 91
 Uxor, i. 34. ii. 173. 180
 Uxorem ducere, ii. 177

 V.
 Vacare, ii. 62, 63. 224
 Vacuus, ii. 62, 63. 89
 Vada, i. 162. ii. 180
 Vadis, i. 78. 111
 Vado, i. 236 *bis.* ii. 304
 Vador, i. 295
 Vadum, *dus.* i. 146. 188.
 ii. 304
 Vae, ii. 74
 Vago, *gor.* ii. 105. 224
 Valde, ii. 351
 Valdequam, ii. 158
 Valde triste, i. 22
 Vale dico, ii. 307
 Valeo, i. 192, 193. ii.
 224
 Valerius, ii. 277
 Valerius, ii. 277
 Valetudine, i. 154 *bis.*
 Valde, ii. 351
 Valles, *lis.* i. 142
 Vallum, *lus.* i. 146
 Valvæ, i. 160
 Vannus, i. 44
 Vapulo, i. 305, 306. ii.
 68
 Variare, ii. 100, 101
 Varix, i. 52. 54. ii. 326
 Vas, i. 35. 78. 111. 126.
 133. ii. 180. 322
 Vasa, ii. 180
 Vasi, i. 126. 322
 Vasis, i. 35. 78. 133. ii.
 322
 Vasum, i. 126
 Vates, i. 78. 109. ii. 81
 Ve, ii. 332. 357
 Veam, ii. 252
 Vecordia, i. 154
 Vecors, i. 88
 Vectigale, i. 70. 118
 Vectis, i. 39. 100
 Vectius elpis, i. 10
 Vehemens, ii. 296
 Vehillam, ii. 261
 Veho, i. 251. 322. ii.
 101. 224
 Veillam, ii. 261
 Veles, i. 80
 Velis, ii. 342
 Vellam, ii. 261
 Velle, ii. 27. 224
 Velle tuum, i. 23
 Vellifacio, *or.* ii. 106
 Vello, i. 254, 255. 321,
 322
 Vellus, i. 83
 Velocitas, i. 154

 Velox,

INDEX OF WORDS.

- Velox, ii. 326
 Veluti, ii. 333
 Vemens, i. 327. ii. 296
 Venatio, tum, tus, i. 139
 Vendicare, ii. 224
 Vendo, i. 232
 Veneficium, ii. 268
 Veneo, i. 285, 286, 305.
 310. ii. 68
 Venero, or, ii. 104, 106
 Venientum, i. 115
 Venimus, ii. 316
 Venio, i. 171. 286 *bis*.
 312. ii. 13. 224. 304
 Venter, i. 114
 Ventito, i. 312
 Ventus, i. 44. 148
 Vennum, i. 286. ii. 152
 Venundō, i. 181
 Venus, i. 3. 4. 83, 84
 Veper, i. 42
 Vepre, i. 135. 157
 Veprecula, i. 42
 Vepres, pris, i. 37. 39.
 42. 135. 157
 Ver, i. 32. 155. 171. ii.
 339
 Verba, ii. 180
 Verber, i. 33
 Verbera, i. 162. ii. 69
 Verberabilissimus, ii. 89
 Vereor, i. 293. 295. ii.
 92. 104
 Vereor ne, ii. 159. 162
 Vereor ne non, ii. 164
 Vereor ut, ii. 159. 162
 Vereor ut ne, ii. 159. 162
 Vereor ut non, ii. 162
 Vergo, i. 250 *bis*. ii. 100
 Verfidicus, ii. 304
 Veritum, ii. 141
 Vermen, i. 141
 Vermes, mis, i. 58. 109.
 141. ii. 269
 Verminare, i. 141
 Vero, ii. 334
 Veronensium, sum, i. 116
 Verres, i. 37. 78. 120. ii.
 179
 Verri, i. 120. 325
 Verro, i. 270 *bis*
 Verso, i. 312
 Versum, ii. 38
 Versus, i. 148
 Versus, ii. 37, 38
 Vertex, i. 53. ii. 326
 Verto, i. 277. 279. 324,
 325. ii. 29. 100, 101.
 224
 Veru, i. 22. 124. 164
 Vervecina, ii. 177
 Vervex, i. 89, 90. ii. 326
 Vescor, i. 303. ii. 71. 140
 Vesper, ra, ri, rus, i. 100.
 138
 Vesperascit, i. 311
 Vespertilio, i. 56
 Vester, ii. 97. 127
 Vestias, ii. 269
 Vestibula, lum, i. 137
 Vestio, ii. 101
 Vestis, i. 38
 Vestras, i. 109
 Vestrate, ii. 87
 Vestri, ii. 97. 127
 Vetatio, i. 187
 Veto, i. 184. 319
 Vetulus, ii. 88
 Vetus, i. 83, 84. 93. 105.
 107, 108
 Vexi, i. 322
 Via, ii. 180
 Vias, i. 63
 Vibex, i. 89
 Vibix, i. 52. 55. ii. 326
 Viceni singuli, ii. 85
 Viceusimus, ii. 249
 Vicesimus primus, ii. 85
 Vices semel, ii. 85
 Vicis, i. 169
 Vico, i. 222
 Victor, i. 6. 94
 Victrix, i. 6. 94. ii. 526
 Victû, i. 123
 Victus, ii. 352
 Vicxit, ii. 277. 284
 Vide, ii. 181
 Videlicet, ii. 152
 Viden', ii. 338
 Video, i. 200. 325. ii. 181
 Viduare, ii. 63
 Vieo, i. 199
 Vietus, ii. 352
 Vigil, i. 73. 98. 108. ii.
 319
 Vigilandus, ii. 141
 Vigilare, ii. 225
 Vigilatus, ii. 141, 142
 Vigilia, lium, i. 137
 Vigiliæ, i. 9
 Viginti-unus, ii. 85
 Viginti-duo, ii. 85
 Vigor, i. 72. 152. ii. 321
 Vina, i. 150
 Vinacea, i. 163
 Vinaceum, us, i. 146
 Vincio, i. 172. 287
 Vinco, i. 222. 310
 Vincula, ii. 69
 Vindex, ii. 81
 Vindicari, ii. 180
 Vindico, ii. 225. 285
 Vindieta, ii. 180
 Vineæ, fi. 289
 Vinum, i. 150. ii. 180
 Violens, tus, i. 143
 Vir, i. 3. 33. 65. 65. ii.
 80. 180. 339 *bis*
 Vira, i. 65
 Vires, i. 160
 Virga, ii. 180
 Virgilius, i. 68. 69
 Virgineus, ii. 303
 Virgo, i. 72. ii. 319
 Viris, i. 111. 134
 Virod, ii. 284
 Virtus, i. 48. 86. 106.
 115. ii. 324. 344
 Virulentus, ii. 552
 Virûm, i. 69
 Virus, i. 65
 Virus, i. 45. 155. 169
 Vis, i. 91. 96. 111. 133.
 154. 160. 169. ii. 263
 Viscera, i. 163. 169
 Viscum, cus, i. 83. 146.
 152. 155. 169
 Viso, i. 273, 274. 311.
 324, 325
 Visum, ii. 310
 Vita, i. 154
 Vitalis, i. 104
 Vitrea, ii. 180
 Vitrum, i. 155
 Vivere vitam, ii. 30. 184
 Viviradix, i. 52
 Vivo, i. 280. 310. 322. ii.
 30. 71. 184
 Vix, i. 169. 322. ii. 326
 Vobem, ii. 269. 284
 Vocalis, i. 7
 Vocari, ii. 13
 Vocifero, or, ii. 100. 106
 Vocis, i. 70. ii. 304
 Voco, i. 70. 180. ii. 304
 Volente, i. 101
 Volitare, ii. 258
 Volnus, ii. 284
 Volo, i. 253. ii. 9. 116.
 139
 Volt, ii. 118
 Voltis, ii. 118
 Volucer, i. 75. ii. 277
 Volucris, i. 38. 58. 103.
 109. ii. 277
 Volvo, i. 281. 317. 325.
 ii. 101
 Volvox, i. 58
 Volutabrum, ii. 302, 303
 Voluto, ii. 101

Vomer,

INDEX OF WORDS.

<p>Vomer, i. 32. 42. 74. ii. 277 Vomica, ii. 353 Vomis, i. 42. ii. 277 Vomui, i. 319 Vorsus, ii. 284 Vortex, i. 53. ii. 255 Voster, ii. 284 Vovco, i. 179 Vox, i. 51. 70. ii. 304. 326</p>	<p>Vulgaris; rius, i. 143 Vulgus, i. 1, 2. 45. 148. 155 Vulnus, i. 83. ii. 344 Vulpes, i. 5. 56. ii. 82 Vulpinor, i. 311 Vulsi, i. 321, 322 Vultur, i. 58. 142. ii. 321 Vulturius, i. 58</p>	<p style="text-align: center;">X.</p> <p>Xanthus, i. 14 Xeno, non, i. 140 Xenophon, i. 74</p> <p style="text-align: center;">Z.</p> <p>Zephirus, i. 12 Zeugma, i. 15 Zizania, i. 163</p>
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TABLE OF MATTERS.

A.

A, observation upon this letter, ii. 250; replaced by *E*, ii. 252; what name it signifies when alone, ii. 227; its use as a French particle, ii. 50

a, termination of the Greek accusative, i. 121

a, final, of what gender, i. 25; its declension, i. 62. 71; its quantity, ii. 327

a, its quantity in composition, ii. 305, 306. 309; its increase to the plural, ii. 327; to that of the verbs, ii. 312

ab, its quantity in composition, ii. 306

abbreviations, of the ancients, ii. 289

ablatives, of the second conjugation, i. 69; of the third, i. 93; in *E* and *I*, i. 98

ablatives, absolute, ii. 72. 181, 182

ablatives, remarks on the, ii. 83; what governs them, ii. 2; governed by nouns, ii. 61. 69; by verbs, ii. 61. 66. 70; by prepositions, ii. 38, 39; even when understood, ii. 19, 20

absinthe, of two genders; i. 2

absolving, verbs of; their government, ii. 61

Acatalectic verses; particulars of, ii. 373

accents, of their nature, and number of them, ii. 353; their use, ii. 354; in verse, ii. 359

accent, acute, its use, ii. 354; errors in the use of it, ii. 358

accent, circumflex, its use, ii. 354; errors in the use of it, ii. 358; replaced by the acute, ii. 357

accent, grave, its use, ii. 354, 358

accents, Greek, preserved in Latin, ii. 359

accents, Hebrew, preserved in Latin, ii. 360

accusative, of the third conjugation, i. 91, 116

accusative, what it denotes, and what governs it, ii. 2; governed by verbs, ii. 29. 33. 43. 70; by neuter verbs, ii. 95. 196; by prepositions, ii. 31. 35. 40. 43. 175. 193; by adjectives, ii. 20. 34; by nouns, ii. 18. 132

accusative,

TABLE OF MATTERS.

- accusative*, of the person, governed by the verb, ii. 31
- accusative*, understood after the verb, ii. 169
- accusative*, the, of the active verbs, becomes the nominative of the passive, ii. 169
- accusatives*, two, governed by a single verb, ii. 43
- active*, expression, affected in French, ii. 123. See verbs active.
- accusing*, verbs of, their government, ii. 61
- ad*, its quantity in composition, ii. 306
- adjectives*, their motion and variation, ii. 86; of how many sorts, i. 5; their genders, *ibid.*; agree with their substantive, ii. 3; sometimes understood, *ibid.* ii. 170; what ought to be supplied when they are neuter, i. 7. ii. 3. 170. 236; what is understood, when taken substantively, ii. 173; with what substantive they agree when there are two, ii. 9. 14; several joined with the same substantive, ii. 4
- adjectives*, which want the positive degree, ii. 88; the comparative, *ibid.*; the superlative, *ibid.*
- adjectives*, taken substantively, i. 6. ii. 21. 177
- adjectives*, derived from verbs; their government, ii. 20. 34
- adjectives*, understood, which govern the dative, ii. 26
- adjectives*, followed by a genitive, ii. 16. 20, 21. 172. See verbs used adjectively.
- admiration*, verbs of, their government, ii. 22
- Adonic* verses, particulars of, ii. 390
- adverbs*, if to be marked with an accent, ii. 358; admit of comparison, but not of number, ii. 144; several words improperly taken for adverbs, *ibid.*
- adverbs*, governing the genitive, ii. 18
- adverbs*, relative, without antecedent, ii. 187
- adverbs*, of number, ii. 85
- a*, the pronunciation of this diphthong, ii. 297
- affective* verbs, how the *que* is rendered which follows them, ii. 9; their government, ii. 21
- affirmative*, *ad*, in Latin, ought to be translated by a negative, and *vice versa*, ii. 159, &c.
- age*, what space of time it includes, ii. 245
- ai*, the pronunciation of this diphthong, ii. 259; termination of some cases of the first conjugation, i. 63
- assisting* or *helping*, verbs of, their government, ii. 27
- ais*, the quantity of nouns of this termination, ii. 299
- alcantive* verse, particulars of, ii. 399
- alcmantive* verses, ii. 389
- amphibrac*, of the feet of verses so called, ii. 367
- amphimacer*, or *Cretic*, of the feet of verses so called, ii. 367
- an*, its quantity in composition, ii. 306
- anacoluthon*, an explanation of this figure, ii. 192
- anapest*, of the feet of verses so called, ii. 366; of anapestic verse, ii. 399
- anastrophe*, of the figure so called, ii. 152. 190
- angels*, of the genders of their names, i. 3
- ans*, quantity of that increase, ii. 319
- antecedent*, understood, ii. 4. 172. See *Relative*.
- antibacchic*, particulars of this foot, ii. 367
- antiploxis* and *enallage*, particulars of these two words, and what grammarians understand by them, ii. 195, &c.
- antispast* feet, of verse, particulars of, ii. 369
- antithesis*, of this figure, i. 328
- aon*, quantity of this termination, ii. 300
- A. P.*, what Roman name these letters stand for, ii. 227
- apheresis*, of this figure, i. 327
- apocope*, of this figure, i. 327
- apostrophe*, final, how used, ii. 291, 374
- appellative*, nouns, their gender, i. 3. 9, 10
- apposition*, what it is, ii. 15. 168; whether it takes place in the genitive of the question *ubi*, ii. 51, 52
- ar*, of the gender of nouns of this termination, i. 31
- Archilochian* verse, observations on, ii. 389, 400
- aris*, the quantity of this increase, ii. 320
- arum*, the genitive plural in, its origin, i. 63
- As*, a Roman coin, its value, &c. ii. 235
- as*, genitive of the first conjugation, i. 63

TABLE OF MATTERS.

- æ*, the names of countries terminating in, their gender, ii. 87
- as*, final, its declension, i. 62, 63. 77; its gender, i. 55; its quantity, ii. 340; the quantity of its increase, ii. 321
- asking*, verbs of, their government, ii. 44. 67
- aster*, what this termination indicates, i. 19. ii. 90
- attraction*, to be distinguished from government, ii. 192, 193
- au*, of the pronunciation of this diphthong, i. 259
- aubain*, or *aubene*, a foreigner, the root of these words, ii. 270
- avi*, by what to know that it is the preterite of the first conjugation, i. 317
- aus*, quantity of the Greek words with this termination, ii. 300
- α*, the gender of words terminating in, i. 52
- B.
- B*, its affinity with P, ii. 268. 284; with V, ii. 269; with M, ii. 270; substituted for the digamma, ii. 283; added to some words, ii. 284
- b*, final, its quantity, ii. 336
- bb*, what these letters indicate, ii. 290
- baeclic*, of this foot, ii. 367
- ber*, final, its declension, i. 75
- beris*, increase of verbs, its quantity, ii. 313
- bi*, preterite, manner of finding its present, i. 323
- hissextile* year, observations on, ii. 242
- blame*, nouns implying, in what case to be put, ii. 19
- bo*, final, of the third conjugation; its preterite and supine, i. 217
- bo*, ancient termination of the third and fourth conjugation, ii. 106
- bourg*, a French word; from whence derived, ii. 268
- brachycatalectic* verse, observations upon, ii. 373
- breathings* of Greek words, marks for the, ii. 282
- bs*, nouns in; how their genitive formed, i. 86
- bundus*, termination of nouns derived from verbs; their government, ii. 12
- C.
- C*, was sometimes but an aspiration in the vulgar tongues, ii. 282
- C*, its affinity with G, ii. 273; with Q, ii. 270; added, ii. 284
- C*, what Roman name it stands for, ii. 227; what it signifies when inverted, ii. 289
- c*, nouns ending in, their declension and gender, i. 29; their genitive, i. 72; its quantity, ii. 336
- calends*, of the Romans; observations on, ii. 241
- calendar*, the, both ancient and modern, ii. 242
- cases*, what constitutes their difference, i. 100
- cases*, wanting in certain nouns, i. 165
- cases*, Greek, of the third declension, i. 119
- catalectic* verse, particulars of, ii. 373
- cause*, nouns expressing the cause or motive of a thing; in what case they are put, ii. 69. 181, 182
- cer*, final, its genitive, i. 75
- ceasing*, verbs of, their government, ii. 22
- cesura*, of its different species, ii. 371; its power to lengthen short syllables, ii. 372
- ch*, of its pronunciation, ii. 281
- charge*. See *State*.
- Charisius*, at what time he wrote, i. 153
- ci*, preterite; method for finding its present, i. 323
- children*, of the names of those adopted by the Romans, ii. 229
- Cicero*, not always correct in his criticism on language, ii. 136, 137
- cities*, their gender, i. 14. 24; how governed in the questions of place, ii. 46
- clothing*, verbs of, their regimen, ii. 44
- Cn*, what Roman name these letters stand for, ii. 227
- co*, final, its preterite and supine, i. 220
- colon*, the, observations on, ii. 293
- com*, its quantity in composition, ii. 306
- combating*, or *fighting*, verbs of, their government, ii. 203
- comma*, observations on the, ii. 292
- commanding*, verbs of, their government, ii. 27; how the *que* which follows them is rendered, ii. 9
- common*, gender, i. 1. 3
- comparative*, the, agrees with adjectives, ii. 87; not with all, *ibid.*; signifies sometimes more than the superlative, ii. 59, 60; its government, ii. 55, 56, 57. 182. 194; declension, i. 105; without the positive, ii. 88

Comparative.

TABLE OF MATTERS.

- comparative in or, of what gender, i. 34. ii. 86*
- compound words, preserve the quantity of their simple, ii. 304; did not heretofore change the vowel of the simple in verbs, i. 260; in the names of places, they follow the rules of their primitives, ii. 52. See Verbs.*
- condemning, verbs of, their government, ii. 62*
- condition. See State.*
- conjugations, of, i. 171; rules for the first, i. 178; second, i. 187; third, i. 206; fourth, i. 282*
- conjunctions, whether they have always the same thing before as after them, ii. 153; of the same degree of comparison, *ibid.*; which require the indicative, and which the subjunctive, *ibid.**
- conjunctions, of the same import, joined together, ii. 157*
- conjunctions, copulative, used to form comparison, ii. 158*
- conjunctions, negative, remarks concerning, ii. 155*
- consonants, observations concerning them, ii. 262 to 267*
- contesting, verbs of, their government, ii. 203*
- choriambus, compound feet of verses, ii. 369*
- cos and coss, what these letters signify, ii. 290*
- countries, adjectives of, are not compared, ii. 88*
- crases, of the figure so called, i. 327*
- Cretick, feet of verse; particulars of, ii. 367*
- cycle, the solar; particulars of, ii. 244*
- D.**
- D, its affinity with T, ii. 275; with L and R, ii. 284; added to some words, *ibid.*; its quantity in composition, ii. 305*
- D, what Roman name it signifies, ii. 227*
- d, final, its gender, i. 30; its declension, i. 72; its quantity, ii. 337*
- dactyl, of the foot so called, ii. 366*
- datives, plural of the first declension, i. 64; of the second, i. 67. 69; of the third, i. 118; of the fourth, i. 123*
- datives, remarks on the, ii. 83; the same as ablatives, ii. 83. 196, 197; what they denote, ii. 2. 25; in the place of genitives, ii. 28; of accusatives or ablatives, ii. 25. 196; governed by adjectives understood, ii. 26; by nouns, ii. 25; by verbs, ii. 25; by passive verbs, ii. 28. 68; whether governed by the question *ubi*, ii. 52*
- days, of the ancients; particulars of, ii. 239*
- declensions, their distinction, i. 59; the first, i. 62; the second, i. 65; the third, i. 70; the fourth, i. 123; the fifth, i. 124*
- declensions, different, of the same noun, i. 147*
- delivering, verbs of, their government ii. 22. 67*
- denir, Roman, its value, ii. 235*
- denominative verbs, i. 311*
- deponents, verbs. See Verbs.*
- derivatives, whether they preserve the quantity of their primitives, ii. 303. See Verbs.*
- desideratives, or verbs of desire, i. 312; how the *que* is rendered which follows them, ii. 9; their government, ii. 22*
- di, its quantity in composition, ii. 305*
- di, preterite; how to find its present, i. 323*
- Devil, the root of this word, ii. 278*
- diastole, particulars of this figure, ii. 380, 381*
- dieresis, particulars of this figure, i. 328. ii. 380*
- difference, nouns signifying difference; their government, ii. 67*
- digamma, particulars of, and its pronunciation, ii. 269. 282*
- dignity. See State.*
- dimeters, verses, particulars of, ii. 293*
- diminutives, their gender, i. 8; their termination, ii. 89. See Verbs.*
- diphthongs, particulars of, ii. 259, 260, 261; their quantity, ii. 297*
- disposition. See Order.*
- distance, of the questions of distance; their government, ii. 53. 181, 182.*
- distance, verbs of, their government, ii. 67. 181*
- do, final, its declension, i. 71; its conjugation, i. 227*
- doubtful gender, i. 1, 2*
- dus, adjectives of this termination do not admit of comparison, ii. 88*
- dus, participles in, the tense which it indicates, ii. 137; its signification actively, or passively, ii. 140; when it agrees with the substantive, *ibid.*; its government, *ibid.*; put in the ablative absolute, *ibid.**

TABLE OF MATTERS.

E.

E, observations on this letter, ii. 250; used instead of I, ii. 252

e, Greek *èta*, its pronunciation, ii. 251

e, epsilon, for *ei*, ii. 272

e, its quantity in composition, ii. 305. 307; in the increase of verbs, ii. 313; of nouns, ii. 327

e, ending of the vocative of the second declension, i. 68; of the dative of the fifth, i. 125; of the genitive, *ibid.*

e, whether the genitive of this ending is used in the question *ubi*, ii. 51

e, final, its gender, i. 25; its declension, i. 62. 71; its quantity, ii. 330

ecthllipsis, particulars of, ii. 374

ei, nearly the same as the long I, i. 104. 116. ii. 118. 253; ending of the plural of the second declension, i. 65

ei, pronunciation of this diphthong, ii. 260

eis, instead of *es*, i. 104. 116

elegiac verses, particulars of, ii. 402

ellipsis, of the figure so called, i. 11. ii. 168

en, a French particle; its use, ii. 50

en, final, its genitive, i. 73

enallage, particulars concerning, ii. 195

enclitics, draw the accent upon the preceding syllable, ii. 357

eo, termination of verbs of the second conjugation, i. 206

epenthesis, what it is, i. 327; that of the genitives plural of the third declension, i. 116

epicene nouns, particulars of them, i. 5. 55. ii. 82

epitrite, 1st, 2d, 3d, 4th, of the feet of verses so called, ii. 569

epochs, the most remarkable, ii. 245

er, increase of nouns; their gender, i. 32

er, adjectives in; their ablatives, i. 103

er, termination of the second declension, i. 65. 67

eram, increase of verbs; its quantity, ii. 314

erim, increase of verbs; its quantity, ii. 314

eris, increase of nouns; its quantity, ii. 320

ero, increase of verbs; its quantity, ii. 314

erunt, increase of verbs; its quantity, ii. 314

es, nouns in; their gender, i. 36; declension, i. 62. 78. 120; quantity,

ii. 340; quantity of its increase, ii. 323

eu, pronunciation of this diphthong, ii. 259

event, verbs denoting some event; how to render the *que* which follows them, ii. 9

eus, termination of the second declension, i. 65; of diminutives, ii. 90

ex, of the Greeks, imitated by the Latins, ii. 193

ex, final, of what gender, i. 52

excelling, verbs of, their government, i. 27

F.

F, mistaken for *E*, ii. 95; its affinity with *V*, ii. 268; with *P*, ii. 270; with *B*, 284; what it signifies when alone, ii. 289

feet, of verses; particulars of, ii. 365 to 370

ff, what they signify, ii. 290

fearing, verbs of; how to render the *que* which follows them, ii. 9

feminine gender, i. 1. 3; see *Gender*.

festivals, names of, their declension, i. 118

forgetting, verbs of; their regimen, ii. 33

freedmen, observations on their names, ii. 229

fruits, names of, their gender, i. 21

future, expressed by the subjunctive, ii. 107; taken for the imperative, ii. 109; manner of expressing the future of the infinitive, ii. 112; ancient termination of the future of the third and fourth conjugations, ii. 107

G.

G, its relation with *C*, ii. 273. 284; with *J*, ii. 274

garde, of two genders, i. 9

gender, how known; i. 1. 10; their dignities with each other, ii. 9, 10, 11

gender, of the termination, changed into that of the signification, or *vice versa*, i. 7. 9

gender, different in the adjective and in the substantive, ii. 188, 189

genders, when several, with which the adjective must agree, ii. 10

genitive, what it is formed of, i. 59; of the

TABLE OF MATTERS.

- the first, i. 63; of the second, i. 66; of the third declension, i. 70, 71. 106
- genitive*, what it denotes, and what governs it, ii. 1; governed by particles, ii. 18; by prepositions, ii. 172; by adjectives, ii. 16. 20, 21. 173; by verbs, ii. 22, &c. 173; by those of remembering and forgetting, ii. 53; by substantives, ii. 52; why some are found in the question *ubi*, ii. 51; after the comparative, ii. 57. 194; its government, ii. 15, &c.; has the same force as the possessive, ii. 52
- genitive*, of the thing, governed by the verb, ii. 32
- genitive*, plural, whose adjective is in another case; how to understand it, ii. 173
- genitive*, common with the Greeks, ii. 22; borrowed by the Latins, ii. 63; how it may be resolved, ii. 193
- gerunds*, remarks upon, ii. 125; their government, ii. 18. 125, 126; what they add to the signification of the verb, ii. 126; supplied by nouns proceeding from verbs, ii. 128; whether taken actively or passively, *ibid.*; their declension, ii. 129
- gerunds*, of the third and of the fourth conjugation, take *u* instead of *e*, i. 310
- gi*, preterite; how to find its present, i. 323
- ginta*, nouns in; quantity of, ii. 330
- gladiator*, mark or token of his liberty, ii. 180
- glyconic* verse; particulars of, ii. 396
- gn*, how pronounced by the ancients, ii. 274
- go*, final, its declension, i. 72; its conjugation, i. 240
- goddesses*, names of; their gender, i. 3, 4
- gods*, names of; their gender, i. 3
- government*, distinction between it and attraction, ii. 192, 193
- governments*, resolved by the prepositions, ii. 42
- gui*, preterite; how to find its present, i. 323
- H.
- H*, its value, use, &c., ii. 279; its origin and relation with the *digamma*, ii. 289
- h*, what number it signified, ii. 282
- Hellenism*, or Greek phrase, ii. 192
- helping*, verbs of; their government, ii. 27
- hendecasyllabic* verse; particulars of, ii. 397
- herbs*, their gender, ii. 180
- heroic* verse; particulars of, ii. 390
- heteroclitics*, or irregular nouns; particulars of, i. 126
- hours*, how the ancients reckoned them, ii. 239
- hours*, canonical, ii. 240
- hexameter* verse; particulars of, ii. 382, &c.; of neglected hexameters, ii. 387
- ho*, verbs in; their conjugation, i. 251
- Horace*, praise of his satires, ii. 387
- hs*, what they signify, ii. 235. 290
- hurting*, verbs of; their government, ii. 26
- hyperbaton*, of the figure so called, ii. 190
- hypercatalectic* verse; particulars of, ii. 373
- hypallage*, concerning this figure, ii. 191
- I.
- I*, used for *E*, ii. 252; why and how lengthened, ii. 253; whether it be sometimes a double letter, ii. 303; put for *ei*, i. 105. 116; suppressed, ii. 284
- i*, termination of different cases of the second declension, i. 65. 68
- i*, plural; its gender, i. 23; its quantity, ii. 332; in composition, ii. 308; in increase, ii. 315. 327
- iambic* verse and feet; particulars of, ii. 366. 368. 390
- ides*, concerning them, ii. 241
- imitation*, verbs of, i. 311
- imperfect* of the subjunctive; its various significations, ii. 107
- imperative*, taken for the future, ii. 109; for the passive verb, ii. 109; observations on the imperatives, i. 308; its quantity, ii. 328. 332
- impersonal* verbs. See *Verbs*.
- imus*, ending of adjectives not compared, ii. 88; their quantity, ii. 351
- in*, its quantity in composition, ii. 306
- inchoative* verbs. See *Verbs*.
- increase*, of nouns; their quantity, ii. 319; of verbs, ii. 312
- increase*, in the singular; preserved in the plural, ii. 327
- inde-*

TABLE OF MATTERS.

- indclinable nouns*; their gender, i. 22; observations on, i. 164
- indicative*, used for the subjunctive, ii. 108
- indiction*, what it is, ii. 243
- infinitive*, of the, ii. 109; how called by the ancients, ii. 113, 114; indefinite in regard to tenses, ii. 110, 113; its use, ii. 148; the verb which follows another must always be in this mood, ii. 114; how found after verbs of motion, ii. 114
- infinitive*, its gender, i. 22; considered as a noun derived from a verb, ii. 8, 31, 34, 55, 113, 169, 170, 182; supplied by the supine, ii. 34; substituted for the gerund, ii. 123; in the participle, ii. 140
- infinitive*, may agree with a nominative, ii. 8, 169; what case should precede it, ii. 8
- infinite*, after a noun, ii. 194
- infinite*, when alone, the verb that governs it is understood, ii. 170; the same of a preposition, ii. 114
- in*, an increase of noun; its quantity, ii. 319
- instrument*, nouns signifying the, in what are put, ii. 70, 181, 182
- interjections*, their government, ii. 74
- intransitive*. See *Verbs*.
- inversion* of words, ii. 190
- io*, verbal nouns in, used for the gerund, ii. 127
- io*, a diminutive termination, ii. 90
- ionian*, long and short, verses, ii. 368
- ir*, nouns in; of what gender, i. 33
- ir*, termination of the second declension, i. 65
- is*, nouns in, their gender, i. 38, 39; its quantity, ii. 242; quantity of its increase, ii. 323; its declension, i. 80, 103, 121
- is*, ending of the dative and ablative plural of the second declension, i. 69
- iscus*, a diminutive termination, ii. 90
- islands*, their gender, i. 14
- itum*, termination of the supine; its quantity, ii. 312
- ium*, genitive plural, i. 109
- ius*, genitive of the second declension, i. 67; doubtful, ii. 298
- ivus*, termination of adjectives that are not compared, ii. 88
- J.
- J**, whether it was a consonant with the ancients, ii. 262, 274; a double consonant, ii. 265; represented by the diphthong *ii*, ii. 265
- Jubilee*, years of; concerning, ii. 245
- K.
- K*, its properties, ii. 271
- K*, the Roman name it stands for, ii. 227
- kata*, of the Greeks, imitated by the Latins, ii. 193
- kingdoms*, how governed in the questions of place, ii. 47
- L.
- L**, changed into R, ii. 266, 284; into D, ii. 284; suppressed in some words, *ibid.*
- l*, preceded by a consonant, makes the preceding vowel doubtful, ii. 302
- l*, final; its gender, i. 29; its declension, i. 73; its quantity, ii. 337
- l*, nouns in; the quantity of their increase, ii. 318
- L**, the Roman name it stands for, ii. 227
- ll*, what they signify, ii. 290
- Leonian* verses; particulars of, ii. 386
- letters*, their number, order, and division, ii. 247; their gender, i. 8, 22; alterations made in them by the ancients, ii. 249, 284; taken for the characters which formed their name, ii. 272
- letters*, dominical, ii. 244
- letters*, double, ii. 277; lengthen the preceding vowel, ii. 301
- letters*, capital; their use, ii. 289
- letters*, reversed; their signification, ii. 289
- letters*, repeated; their signification, ii. 290
- letters*, hissing, ii. 276; liquids, ii. 266, 301, 302; mute, ii. 267, 301
- letters*, the directions or superscriptions of, among the Latins, ii. 12
- li*, preterite; the method of finding its present, i. 323
- liberty*, how the Romans gave it, ii. 180
- limus*, a superlative termination, ii. 87
- liquids*, letters, ii. 266, 301, 302
- liquors*, whether used in the plural, i. 150, 153
- lo*, final; its preterite and supine, i. 252
- long*, syllables, by their nature, ii. 295; by position, ii. 295, 301; how marked by the ancients, ii. 267, 295.

TABLE OF MATTERS.

295. 358 ; how to pronounce them, ii. 295. 357
us, la, lum, a diminutive termination, ii. 89
Lustre, what it is, ii. 243

M.

M, its pronunciation, ii. 266 ; its relations with B and P, ii. 270 ; its elision in verses, ii. 374
m, final ; its gender, i. 29 ; its quantity, ii. 337
M, what Roman name it signifies, ii. 227 ; with an accent, *M'* *ibid.*
ma, final ; its declension, i. 119
MAIM, what these letters signify, ii. 228
manner, of a thing ; in what case to be put, ii. 70. 182
masculine, gender. See *Gender*
matter, adjectives of ; that are not compared, ii. 88
matter, of which any thing is composed ; in what case to be put, ii. 69
measure, questions concerning ; their government, ii. 53, 54. 182
meditative, verbs. See *Verbs*
men, names of ; of what gender, i. 3
metaplasm, of the figure of speech so called, i. 327
metathesis, of the figure so called, i. 327
metals, names of ; whether they have a plural, i. 149
M. F., for what used by the Romans, ii. 289
mi, preterite ; how to find its present, i. 323
minor, a termination of the imperative out of use, ii. 109
M. M., for what used by the Romans, ii. 290
M. N., for what used by the Romans, ii. 289
mo, final of the third conjugation ; its preterite and supine, ii. 256
mode, potential ; how resolved, ii. 176
modes, of how many sorts, ii. 106
molosse, feet of verse ; particulars of, ii. 366
months, of the Romans ; particulars of, ii. 240
monosyllables, their quantity, ii. 332
motion, verbs of. See *Verbs*
mountains, their gender, i. 12. 14
mute, consonants ; particulars of, ii. 267, &c.

Vol. II.

N.

N, its pronunciation, ii. 266, 267 ; changed into L. *ibid.* ; into R and S, ii. 267 ; in F, ii. 275 ; how pronounced with C and G, *ibid.* ; added, ii. 284
N, what name it indicates, ii. 227. 289
n, final ; its gender, i. 30 ; its declension, i. 73 ; its quantity, ii. 338 ; quantity of the increase of nouns in, ii. 319
names, of the Romans ; particulars of, ii. 226, &c.
nature, verbs expressing any effect of. See *Verbs*
negative, the in Latin destroys that which follows it, ii. 164, 165
negatives, whether two of them have the value of an affirmative, ii. 155
neglecting, verbs of ; their government, ii. 22
neuter, gender. See *Gender* ; signification of the word, ii. 171 ; its rank among the other genders, *ibid.* ; how adjectives of that gender are to be understood which are joined to other genders, *ibid.* ; the plural of neuter nouns, i. 105
neuter, verbs. See *Verbs*
ni, preterite ; how to find its present, i. 323
night, its watches among the ancients, ii. 240
no, termination of verbs of the third conjugation ; its preterite and supine, i. 259
nominative, plural of the third declension, i. 104
nominative, with the Attics ; the same as the vocative, ii. 83. 194 ; before an infinitive, ii. 194 ; understood, ii. 169. 174 ; in the first and second person, ii. 8
nominatives, of various terminations, i. 136
nones, of the ancients ; particulars concerning, ii. 239
nouns, governing the genitive, ii. 51 ; the dative, ii. 25 ; the ablative, ii. 61. 69
nouns, understood in Latin, ii. 176, 177
nouns, common to two genders, i. 1. ii. 79
nouns, compound ; their declension, i. 60
nouns, correlative, understood, ii. 173
nouns, doubtful, i. 1. 2. ii. 81
nouns, epicene, i. 55. ii. 82
nouns, of place ; in the genitive with a preposition, ii. 173

H h

nouns,

TABLE OF MATTERS.

- nouns*, proper without plural, i. 134, 135
- nouns*, verbal; their government, ii. 18, 21, 132; differ from the participle, ii. 21. See *Words, Substantives*
- ns*, ending of the third declension, i. 87
- ns*, participle in; what tense it indicates, ii. 154
- nto*, plural of the imperative, ii. 109
- number*, the Golden; particulars of, ii. 243
- number*, ordinal, ii. 85
- number*, adjectives of; which are not compared, ii. 88
- number*, nouns of; remarks upon, ii. 84, 85
- numbers*, of the Romans; particulars concerning, ii. 233
- O.**
- O*, observations on this letter, ii. 254; its affinity with A, E, and U, ii. 255, 256, 284; put for *au*, ii. 284; added, *ibid.*; suppressed, *ibid.*
- o*, final; its gender, i. 26; its declension, i. 71; its quantity, ii. 334; in increase, ii. 316, 319, 324; in composition, ii. 308
- o*, omicron, for *ou*, ii. 272
- o*, pure and impure, i. 319
- ob*, its quantity in composition, ii. 306
- obeying*, verbs of; their government, ii. 26
- oe*, pronunciation of this diphthong, ii. 261; put for *u*, ii. 284
- oi*, pronunciation of this diphthong, ii. 261; put for *u*, ii. 284
- olympiads*, of the Greeks; particulars of, ii. 243
- om*, in ancient writers used for *um*, i. 65
- omne*, called the gender of adjectives, i. 6
- on*, the French; how used, ii. 123; how rendered in Latin and Greek, *ibid.*
- on*, termination of the second declension, i. 65; its quantity, ii. 338, 339
- onis*, increase in; its quantity, ii. 319
- Onomatopœia*, what it is, ii. 365
- or*, nouns in; their quantity, ii. 339; quantity of their increase, ii. 320; their gender, i. 34, ii. 86
- order*, nouns denoting; why in the ablative, ii. 182
- orthography*, to be observed in Latin, ii. 285
- os*, final; its gender, i. 42; its declension, i. 65; its quantity, ii. 344
- os*, ending of the genitive of the third declension, i. 120
- os*, nouns in; quantity of their increase, i. 120, ii. 523
- os*, in ancient writers used for *us*, i. 65
- os*, pure; what it means, i. 120
- ὠσε, a Greek preposition imitated in Latin, ii. 194
- P.**
- P*, its affinity with B, ii. 268; with M, and F, or PH, ii. 270; added to some words, ii. 284; corruptly, i. 257, ii. 268
- P*, what Roman name it indicates, ii. 227
- paragoge*, a figure of speech, i. 327
- parenthesis*, a figure of speech, ii. 191
- part*, nouns expressing a, in the accusative, ii. 182; of what case, ii. 69, 182
- participle*, in what it differs from the verbal noun, ii. 21; the time it indicates, ii. 134; whether it takes the tenses of the verb *sum* to which it is joined, ii. 137; in what it differs from the adjective, ii. 134
- participle*, what it becomes by composition and by comparison, ii. 134
- participle*, signification of the, in verbs common and deponents, ii. 138; of impersonal verbs, ii. 141
- participles*, in *us*, whose verbs are rare or unusual, ii. 141. See *dis, rus*
- partaking*, verbs of; their government, ii. 22
- particles*, their quantity in composition, ii. 305
- particles*, understood, ii. 175
- particles*, that require a genitive, ii. 18; which govern different cases, ii. 73
- partitive*, noun; its government, ii. 55, 59
- passions*, between two opposite terms, ii. 160, 161
- passive*, verbs. See *Verbs*
- passive*, expression; affected in Latin, ii. 123
- P. C.*, what they signify, ii. 290
- pentameter*, verse; particulars of, ii. 388
- peon*, first, second, third, and fourth kind of feet, ii. 369
- per*, increases the comparison, ii. 58, 158

perfect

TABLE OF MATTERS.

- perfect*, in *rim*; is taken for the future, ii. 107
- Περί*, of the Greeks imitated by the Latins, ii. 193
- period*, or *full point*, particulars of, ii. 293
- period*, Julian, concerning the, ii. 245
- periode*, in French, of two genders, i. 2
- person*, the name of the, governed in the accusative by the verb, ii. 31
- persons*, of their difference in dignity, ii. 9. to 12
- ph*, its pronunciation, ii. 281
- phalæcian*, verse; particulars of, ii. 397
- pherecrætius*, verse; particulars of, ii. 390
- pi*, preterite; how to find its present, i. 323
- pieces*, of poetry; their gender, i. 7
- pio*, termination of the third conjugation; its preterite and supine, i. 209
- plenty*, nouns denoting; their government, ii. 62
- pleonasm*, of the figure of speech so called, ii. 184
- plex*, ending of adjectives that are not compared, ii. 88
- pluperfect*, of the subjunctive, partakes of the future, ii. 108
- plural*, of nouns which want the, i. 149
- plural*, nouns, their gender, i. 23
- plurals*, of the third declension, i. 104; of neuters, i. 105
- plurals*, quantity of their increase, ii. 327
- po*, termination of the third conjugation; its preterites and supine, i. 263
- point*, of interrogation and admiration, ii. 294
- positive*, with the government of the comparative, ii. 55. 148, 149
- possessive*, adjectives; are not compared, ii. 88
- possessive*, pronouns; their construction, ii. 97; of the ambiguity of their genitive with a substantive, ii. 97. 126; do not receive adjectives, *ibid.*; have the force of the genitive, ii. 52; joined to a substantive, may govern the genitive, ii. 17
- poverty*, nouns expressing; their government, ii. 62. 182
- P. P.*, what they signify, ii. 230
- praise*, nouns of; in what case they are put, ii. 19
- prepositions*, French; indicate those which are understood in Latin, ii. 19
- prepositions*, their quantity in composition, ii. 305; joined in composition, ii. 152; to two verbs, *ibid.*; derived from nouns, *ibid.*
- prepositions*, which govern the infinitive, ii. 114; have always a case, ii. 152; resolve almost all governments, ii. 42. 48; of the accusative, ii. 31. 35. 40. 44. 173. 193; of the ablative, ii. 38, 39, 40; of the genitive, ii. 173; preserve their government when compounded with verbs, ii. 43; understood in discourse, ii. 19, 20. 174. 181, 182; the cause of singular governments, ii. 193, 194
- present*, used for the past, ii. 136
- present*, of the subjunctive, partaketh of the future, ii. 107
- preterite*, its conjugation, i. 171; from what it is formed, *ibid.*; when wanting, the supine is also wanted, i. 177; how to find its present, i. 314; of verbs in the preterite with the characteristic of the present, i. 323; which retains the vowel of the present, i. 315. ii. 120; its analogy, i. 309. 314; often admits of a syncope, i. 315; its irregularities, *ibid.*
- preterites*, which proceed from different verbs, i. 310
- preterites*, formed by the participle, ii. 143
- preterites*, which redouble the first syllable, i. 173; their quantity, ii. 309
- preterites*, their quantity, ii. 309; those of two syllables, *ibid.*
- preterites*, of verbs passive; how formed, i. 177
- price*, nouns of; their government, ii. 65. 182
- privation*, nouns of; their government, ii. 62. 182
- pro*, its quantity in composition, ii. 306
- proclæusmatic*, feet of verse; particulars of, ii. 368
- pronouns*, remarks upon, ii. 90, 91; difference in their signification, *ibid.*; their cases and declensions, ii. 92; their construction, ii. 96, 97; may govern the genitive, ii. 16. See *Possessive* and *Relative*
- pronouns*, reciprocal; to what they refer, ii. 75; in what case the relatives have the same effect, *ibid.*
- pronouns*, improperly taken for pleonasm, ii. 185

TABLE OF MATTERS.

pronunciation, of the Latin, i. 116. ii. 353. 361
proper, names; their gender, i. 3. 10
property, nouns implying; in what case to be put, ii. 19
prothesis, what it is, i. 327
provinces, names of; their gender, i. 14; how governed in the questions of place, ii. 46. 181
ps, termination of the third declension; its genitive, i. 86
punctuation, treatise of, ii. 291, &c.
pyrrhic, feet of verse; particulars of, ii. 366

Q.

Q, its affinity with C, ii. 270. 284; its use, ii. 271; whether it should pass for a double letter, ii. 272
Q, what Roman name it signifies, ii. 227
quantity, how it was marked by the ancients, ii. 249; how it is now marked, ii. 295
quarrelling, verbs of; their government, ii. 203
questions, of place, ii. 25; their government, ii. 182; government of those concerning time, measure, and distance, ii. 53
qui, preterite; how to find the present, i. 323
quo, termination of the third conjugation; its preterite and supine, i. 263

R.

R, changed into L, D, S, ii. 266; into S, ii. 176; into D, ii. 284; omitted in words, ii. 284
r, preceded by a consonant, renders the preceding vowel doubtful, ii. 301
r, final; its declension, i. 74; its quantity, ii. 338
re, its quantity in composition, ii. 305
reason, the, of a thing; in what case it is put, ii. 70
receiving, verbs of; their government, ii. 67
relative, its nature, ii. 92; how it agrees with the substantive, ii. 4; with the antecedent understood, ii. 172. 186; joins the preposition to which it belongs, ii. 148; put for a reciprocal pronoun, ii. 75
relatives, of quantity or quality; their agreement with the substantive, ii. 7

remembering, verbs of; their government, ii. 33
repelling, verbs of; their government, ii. 22
resisting, verbs of; their government, ii. 26. 203
rh, its pronunciation, ii. 281
Rhone, why of the masculine gender, i. 8
ri, preterite; how to find the present, i. 323
rim, perfect in; taken for the future, ii. 107
rimus, termination of the future; its quantity, ii. 316
rio, of the third conjugation; its preterite and supine, ii. 211
ris, termination of the subjunctive; its quantity, ii. 343
ritis, termination of the future; its quantity, ii. 316
rivers, of what gender, i. 12, 13
ro, of the third conjugation; its preterite and supine, i. 265
Romans, particular observations on their names, &c., ii. 226, &c.; on their pronunciation of the Latin, i. 116. ii. 353. 361; of their arithmetical characters and mode of reckoning, ii. 233
rs, termination of the third declension; its genitive, i. 87
rus, participles in; the tense they express, ii. 112. 137; their agreement with the substantive, ii. 112

S.

S, its pronunciation, ii. 275; its affinity with T, ii. 270; with R, ii. 271. 284; with D, *ibid.*; added, *ibid.*; suppressed in some words, *ibid.*; formerly an elision, ii. 345. 375; taken for *f*, ii. 95
s, final; its quantity, ii. 338; its gender with another consonant, i. 49; quantity of its increase, ii. 324
Sapphic, verse; particulars of, ii. 398
S. C., what they signified with the Romans, ii. 290
scazon, verse; particulars of, ii. 393
sco, of the third conjugation; its preterite and supine, i. 223
sc, its quantity in composition, ii. 305
Seine, its gender, i. 8
semicolon, its use, ii. 294
SER, what name it signified with the Romans, ii. 228
sesterces, of the Romans; particulars of, ii. 235

SEX

TABLE OF MATTERS.

- SEX**, what name it signified, ii. 228
- shame**, nouns expressing; their case, ii. 19
- ships**, names of; their gender, i. 15
- si**, preterite, how to find its present, i. 321 to 324
- siffer**, root of this French word, ii. 270
- singular**, nouns which want the, i. 155
- slaves**, observations on the names given them by the Romans, ii. 229
- so**, termination of the third conjugation; its preterite and supine, i. 272
- S. P.**, what name it signified with the Romans, ii. 227
- space**, of time; its government, ii. 53
- spondaic** verse, particulars of, ii. 383
- spondee**, feet of verse; particulars of, ii. 366. 368
- S. P. 2. R.**, what they signified with the Romans, ii. 290
- ssi**, preterite, how to find its present, i. 321, 322, 323
- st**, added to some words, ii. 284
- state**, nouns of; why in the ablative, ii. 182
- ster**, what this termination indicates, i. 21
- stones**, precious; their gender, i. 8
- stop**, a full; observations upon, ii. 293
- strophes**, stanzas so called; particulars of, ii. 401
- sub**, its quantity in composition, ii. 306
- subject**, nouns which indicate the; why in the ablative, ii. 182
- subjunctive**, what it expresseth, ii. 107; supplied by the indicative, ii. 108
- substantive**, supplied by the infinitive, ii. 113
- substantives**, their gender, i. 3; sometimes vary their gender and become adjectives, ii. 87. See *Verbs, Words, Nouns, Antecedent*.
- substantives**, two, of the same signification in the same case, ii. 15; of different significations, the second in the genitive, *ibid.*; how the adjective agrees with them, *ibid.*
- super**, its quantity in composition, ii. 306
- superlative**, its government, ii. 55. 59, 60; if used in comparisons, ii. 61. 88; sometimes less than the comparative, ii. 61
- supines**, particulars of, ii. 129; their declension, *ibid.*; how governed, ii. 131, 132, 133; admit of an adjective, *ibid.*; whether active or passive, *ibid.*; whether they denote any tense, *ibid.*; how formed, i. 171. 274; do not form the verb, *ibid.*; used for the infinitive, ii. 35; for the gerund, ii. 127; its government, ii. 18; their quantity, ii. 310
- supines** proceeding from various verbs, i. 310; how to find their present, i. 325
- supines**, verbs which have none, i. 177. 191
- syllable**, the last of verse; its quantity, ii. 346
- syllables**, rules for putting them together, ii. 290; their quantity, ii. 295. 300; divided into two, ii. 380; composed of two, ii. 380
- syllables**, the quantity of which are disputed, ii. 347
- synlepsis**, figure of speech; how used, ii. 11. 185; simple, ii. 185; relative, ii. 186; with a zeugma, ii. 188; with an ellipsis, ii. 189; with an hyperbaton, ii. 190
- synalæpha**, particulars of, ii. 375. 377
- syncope**, what it is, i. 327; of the verbs, i. 177; of the nouns, i. 115, 116
- synecdoche**, what it is, ii. 45
- synecphonesis**, what it is, ii. 378
- synæresis**, what it is, ii. 265. 296. 378
- syntax**, general distribution of, ii. 1; rules of, ii. 3, &c.
- syntax**, figurative; concerning, ii. 167
- synthesis**, figure of speech; particulars of, ii. 167
- systole**, what it is, ii. 380

T.

- T**, its affinity with D, ii. 275. 284; sounded like S, ii. 276
- t** final, its gender, i. 29; its quantity, ii. 345
- T**, what Roman name it indicates, ii. 227
- taking** care, verbs of; their government, ii. 22
- teaching**, verbs of; their government, ii. 45
- tenses**, remarks on the, ii. 106
- ter**, ending of the third declension; its genitive, i. 76
- Teientianus-Maurus**, at what period he flourished, ii. 271
- termination**, different in the nominative, i. 136
- tetrameter** verse, particulars of, ii. 393; imperfect, ii. 395
- th**, how pronounced, ii. 281
- that**, the particle; how rendered after verbs, ii. 8

theriaque,

TABLE OF MATTERS.

theriaque, of two genders, i. 2
things, inanimate; in what gender their adjective to be put, ii. 10, 11
TI, what Roman name is indicated by these letters, ii. 227
ti, preterite; how to find its present, i. 324
time, its division according to the ancients, ii. 239, &c.
time, adjectives of, that are not compared, ii. 88
time, questions of; their government, ii. 53. 181, 182
tio, ending of the third conjugation; its preterite and supine, i. 211
tmesis, what it is, ii. 190
toga virilis, at what age taken by the Romans, ii. 226
tor, nouns in; form their feminine in *trix*, ii. 81
trees, gender of their names, i. 18, 19. ii. 180
tribrac, feet of verse; particulars of, ii. 366
trimeter verse, particulars of, ii. 393; imperfect, ii. 395
triphthongs, whether there are any, ii. 263
trix, the feminine of nouns in *tor*, ii. 81
trochaic verse, particulars of, ii. 394
trochee, feet of verse; particulars of, ii. 366. 368
trompette, in French, of two genders, i. 9
trope, a figure of rhetoric, ii. 191
trouble—punishment, nouns implying; in what case to be put, ii. 69. 181
tum, termination of trees; what it denotes, i. 21

U.

U, its pronunciation, ii. 255. 364; doubled, ii. 284; put for *e*, *i*, *o*, *y*, ii. 284; its quantity, ii. 335; in composition, ii. 303; in increase, ii. 317. 327; accompanies the Q, ii. 273
ubus, dative plural of the fourth declension, i. 123
udis, increase, its quantity, ii. 324
ui, preterite, how to find its present, i. 318. 324
um, ending of the second declension, i. 65; of names of trees what it implies, i. 20, 21
um, genitive plural, i. 106, &c.
union and connexion of words (verbs

which denote the) their government, ii. 13
uo, the termination of the third conjugation; its preterite and supine, i. 213
ur final, its gender, i. 31; its declension, i. 65. 77; quantity of the increase of nouns in, ii. 321. 324
us final, its gender, i. 43. 43; its declension, i. 65. 83; its quantity, ii. 344; quantity of its increase, ii. 323, 324
us, adjectives in; without comparative, ii. 89
us, participle, what time it indicates, ii. 135
us, deponents, whose participle in, is taken passively, ii. 138
us, nouns in; whose verbs are rare, ii. 141
ut, different uses of this particle, ii. 160
utis, increase; its quantity, ii. 324
utum, supine; its quantity, ii. 312

V.

V, its pronunciation, ii. 268; its affinity with B, ii. 269. 284; whether a consonant with the ancients, ii. 262; whether one now, ii. 303
valuing, verbs of, their government, ii. 65
veo, its preterite and supine, i. 197
verbal nouns, their government, ii. 18. 21. 132; how differ from the participle, ii. 21
verbs, of their nature and signification, ii. 98; of the case they require before them, ii. 7; with which they agree when with two substantives, ii. 15; which govern the genitive, ii. 21. 172; the dative, ii. 25, 26; two datives, ii. 29; the accusative, ii. 29. 33. 43. 70; the ablative, ii. 61. 70; of different governments, ii. 43, 44; a list of, ii. 200, &c.; which make their preterite by the participle, ii. 141; when two come together, the second put in the infinitive, ii. 34; of the same termination, but which vary in the conjugation, or signification, ii. 168; understood, ii. 168. 170. 173. 181
verbs absolute and active, or intransitive and transitive; a list of, ii. 99
verbs active, their government, ii. 29, 30; which are taken in an absolute sense, ii. 100

verbs

TABLE OF MATTERS.

verbs adjective, what they are, ii. 98
verbs compound, i. 312; their conjugation, i. 173; their government, ii. 43
verbs defective, particulars of, ii. 118, &c.
verbs denominative, particulars of, i. 311
verbs deponent, their conjugation, i. 293; their participle, ii. 138; taken passively, a list of, ii. 102; ending in *o*, or in *or*, a list of, ii. 105
verbs derivative, i. 310
verbs diminutive, i. 312
verbs frequentative, i. 311
verbs impersonal, their nature, ii. 122; whether wanting the persons and moods we imagine, ii. 123, 124; of their participle, ii. 141; their conjugation, i. 307; their government, ii. 26. 31. 43; their nominative, ii. 33
verbs inceptive, i. 311; their conjugation, i. 226
verbs intransitive, ii. 99
verbs transitive, ii. 99
verbs desiderative, i. 312; their conjugation, i. 291
verbs of motion, followed by the supine rather than the infinitive, ii. 35; government of those compounded with *in*, ii. 31; why followed by the infinitive, ii. 114
verbs, expressive of a natural effect, as rain, thunder, &c., ii. 169
verbs neuter, what they are, i. 191; if without the supine, i. 192; two sorts of, ii. 99; their government, ii. 13. 28. 30. 95. 196; which seem to have a passive signification, i. 305
verbs neutro-passive, their conjugation, i. 304; their government, ii. 68
verbs passive, govern nothing of themselves, ii. 67; taken actively, a list of, ii. 101; their imperative, ii. 109; their government, ii. 66; followed by a dative, ii. 28. 68
verbs substantive, what, ii. 98; understood, ii. 35; origin and irregularity, ii. 115; take the tense of the participles to which they are joined, ii. 138
verses, Latin; quantity of their last syllable, ii. 346; particulars of, ii. 371; manner of scaming them and of the figures used therein, ii. 374; of the chief species of, ii. 382; of compositions in, ii. 400;

of one sort of metre, ii. 401; of different metres and their division, ii. 401
verses, Lyric, and those relative to them; particulars of, ii. 396
vi, preterites, how to find their presents, i. 316. 324; their quantity, ii. 310
Virgil, name of the village he was born in, ii. 69
vo, of the third conjugation; its preterite and supine, i. 280
vocative, remarks on the, ii. 83; that of the second declension, i. 68; never governed by any thing, ii. 2
vowels, long and short, ii. 248; their elision in verse, ii. 375; sometimes omitted, ii. 377. See *Synalepha*.
vowels, of their union, ii. 378; how to distinguish them from diphthongs, ii. 291; their quantity when before other vowels, ii. 297

W.

Waiting, or *expecting*, verbs of; government of, ii. 67.
weeks, of the ancients, ii. 240
winds, of what gender, i. 12
women, their names with the Romans, ii. 229; signified by inverted letters, ii. 289; their gender, i. 3
word, cut in two, ii. 190. See *Tmesis*.
word, understood, as expressed before, ii. 183; or otherwise, *ibid.*; in the enumeration of parts, *ibid.* See *Adjective*, *Noun*, *Substantive*, *Verbs*.
words, which change in their gender and number, ii. 185. See *Syllepsis*.
words, Greek, their quantity, ii. 299, 300

X.

X, its value, i. 316. 320. ii. 277; lengthen the preceding vowel, ii. 301
x final, its gender, i. 51; its declension, ii. 89; quantity of its increase, ii. 325
xi, preterite; how to find its present, i. 319, 320. 322
xo, of the third conjugation; its preterite and supine, i. 281

Y.

TABLE OF MATTERS.

<p style="text-align: center;">Y.</p> <p>Y, its pronunciation, ii. 256, 257, 258</p> <p>y final, its gender, i. 22; its quantity, ii. 333. 335</p> <p>year, the Roman, ii. 242; actual, ii. 243; sabbatic, ii. 245</p> <p>yr, nouns in; quantity of their increase, ii. 321</p> <p>ys final, its gender, i. 39; its quantity,</p>	<p style="text-align: center;">Z.</p> <p>ii. 342; its declension, i. 121, 122</p> <p>Z, its value, ii. 278; its affinity with G, <i>ibid.</i>; lengthens the preceding vowel, ii. 301</p> <p>zeugma, what it is, ii. 11; particulars of, ii. 168. 183; joined to the syllepsis, ii. 188</p>
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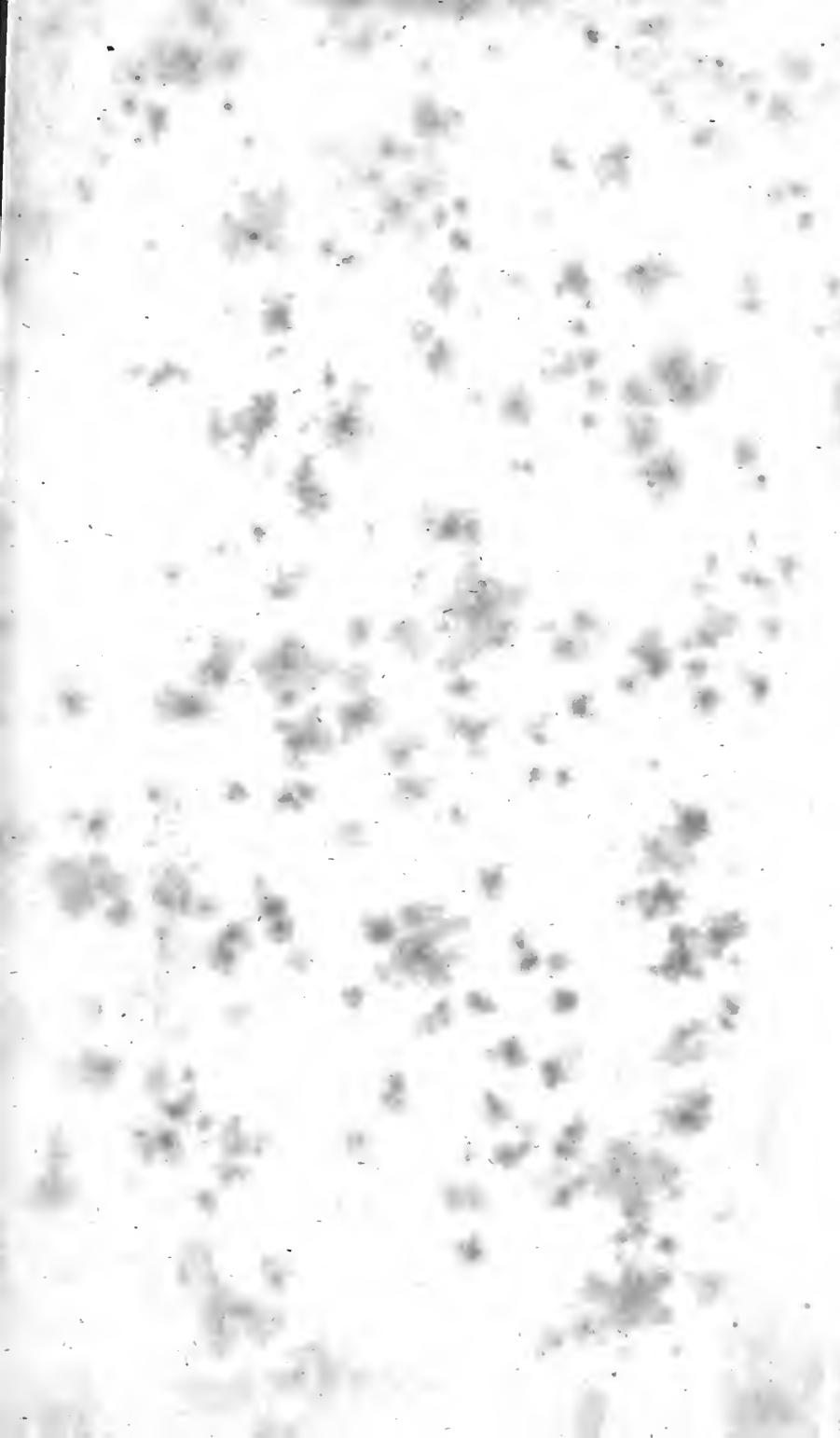
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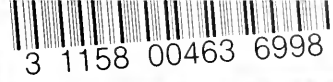
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