A

NEW METHOD

OF LEARNING WITH FACILITY THE

LATIN TONGUE,

Containing the Rules of

GENDERS,
DECLENSIONS,
PRETERITES,
SYNTAX,
QUANTITY, and
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.

VOL. I. (pt. I.)

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TO THIS EDITION.

THE GRAMMARS of the MESSIEURS de PORT-ROYAL are so well known, and their character stands so high in the estimation of the Learned of every country in which the language and literature of the Ancients are cultivated, that it is presumed little need here be said upon the subject of their merits and reputation. The present excellent Translation of the LATIN GRAMMAR by Dr. NUGENT has been published some years: and as he very considerably improved the original Work, so, since HIS last Edition, very important additions and amendments have been introduced into the latter editions published in Paris, all of which the present Editor (who has carefully revised and corrected the whole) has inserted in this Impression. The PROPRIETORS therefore consider themselves justified in stating, that the Edition now offered to the Public will

be found far more correct and valuable than any which has hitherto appeared. To render it still more generally useful, the reader will find affixed an INDEX VERBORUM, *or Table of Words, either explained, or upon which there are any essential remarks in the course of the work. This* INDEX, *at the same time that it will prove of the greatest assistance to the student, displays, in an eminent degree, the immense, but hitherto hidden treasure of erudition which the book itself contains. A* TABLE OF MATTERS *is also for the first time added, by which will be found many particulars unnoticed in the general Contents.*

January 1816.

PREFACE,

Showing the Additions that have been made to this Work since the first Edition, by extracts from the best modern Grammarians.

With general Directions for the conveniency of TEACHERS *as well as* LEARNERS *of the LATIN TONGUE.*

THIS NEW METHOD having met with a most favourable reception upon its being first published, and moreover having had the good fortune to contribute towards His Majesty's improvement in the Roman language, of all others the most useful, I thought it incumbent upon me to consider, before I gave a new edition of it, whether I might not make some alterations or additions, that would render it more clear and comprehensive than when it was first sent abroad; which I have most carefully endeavoured to perform in this last edition. And, as I am naturally averse from all the little disputes of grammarians, which, as Quintilian excellently observes, serve only to perplex and to weaken the understanding; I have been at the pains of perusing the best authors, both ancient and modern, who have wrote concerning this art, the inlet to all others.

Having therefore been informed of the high reputation which Sanctius acquired in these latter times by a treatise

on

on this subject, greatly esteemed by the learned, but rare * and difficult to purchase; I contrived to get a copy of this treatise, which I perused with all possible attention, and at the same time with such satisfaction as I want words to express. But before I declare the great value I set upon this author, and that what I shall say concerning him may not be liable to suspicion of partiality, I shall give a short idea of his character, and of the reputation he acquired by this performance even in his life-time.

Sanctius was a celebrated professor of the university of Salamanca, who attempted to examine after what manner the learned Scaliger had reasoned upon the Latin tongue in his book intituled, *De causis Linguæ Latinæ*, and finding that the above critic had omitted, as he says himself, whatever relates to syntax, our professor luckily undertook this latter province as the most necessary, in a work intituled likewise, *Of the Causes of the Latin Tongue*. Here he detected an infinite number of errors, which had crept into this art; and he explained the chief parts thereof with such judgment and perspicuity as infinitely surpass any thing that had appeared before his time; insomuch that he was admired by the whole kingdom of Spain, and honoured with the splendid titles of *Father of Letters*, and *Restorer of the Sciences*. His Catholic Majesty having nominated Ferdinand Henriquez, a grandee of Spain, his ambassador to the court of Rome in M.DC.XXV.; this nobleman, being a lover of polite literature, carried Sanctius's book along with him: for indeed he had conceived a high esteem of the author, and considered his performance as the glory of the Spanish nation.

Sanctius has dwelt particularly on the structure and connection of speech, by the Greeks called syntax, which he explains in the clearest manner imaginable, reducing it to its first principles, and to reasons extremely simple and natural; showing that expressions which seem contrary to rule, and founded on the caprice of language, are easily reduced to the general and ordinary laws of construction,

* The case is greatly altered since our author wrote this preface, Sanctius's Minerva being now in every body's hands.

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either by supplying some word understood, or by searching into the usage observed by writers of remote antiquity, of whom some vestiges are to be seen in those of later date; and, in short, by establishing a marvellous analogy and proportion through the whole language.

For it is observable that the parts of speech may be connected together, either by simple construction, when the several terms are all arranged in their natural order, so that you see, at a single glance, the reason why one governs the other; or by a figurative construction, when, departing from that simplicity, we use some particular turns and forms of expression, on account of their being either more nervous, more concise, or more elegant, in which there are several parts of speech not expressed but understood. The business, therefore, of a person who excels in the art we are speaking of, is to reduce this figurative construction to the laws of the simple, and to show that these expressions, which seem to have a greater elegance in proportion to their extraordinary boldness, may be defended nevertheless upon the principles of the ordinary and essential construction of the language, provided we are well acquainted with the art of reducing them to those principles.

This is what Sanctius has performed in so masterly a manner, that Scioppius, a person eminent in the same art, to whom the Spanish ambassador, upon his arrival at Rome, showed this book, expressed a particular esteem for it as soon as he had perused it: in consequence hereof, despising those who choose to go by other roads because they are more frequented, rather than be conducted by so skilful a guide, he became the humble disciple of Sanctius in an excellent work which he wrote on this same subject; but which is so very scarce, that I should have found a difficulty to get sight of it, had it not been for Messrs. DU PUY, who did me the favour to lend it me. Some years after this, Vossius, whose reputation as a polite scholar is well established in the literary world, having had occasion to publish different pieces on the Latin tongue, followed the footsteps of these two writers almost in every part, and indeed he seems only to have transcribed them.

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That nothing therefore may be omitted, which can any way contribute to improve and illustrate this art, I have joined these three authors together; and extracting from each what to me appeared most clear and solid, I have annexed it to the rules, giving after the syntax such remarks as are more general and extensive. I have also, in compliance with their opinion, made some additions and alterations either in the substance or order of the rules; though I have preserved some things, which, according to them, might be left out, because of their evident connection with the rest; my intention being to recede as little as possible from the usual forms that obtain in the instruction of youth.

Hence this book has been so improved in these latter editions, that though in substance it be still the same, yet in some respects it may be deemed a new work: because it contains a second performance of quite another kind, which will not perhaps be less serviceable than the former. For whereas it seemed calculated before for boys only, or for such as were desirous of learning the Latin rudiments; I hope now it will be of use not only to those who are employed in teaching, but likewise in general to every body that is willing to have a perfect knowledge of this tongue, and to learn it of themselves by such sure and established rules, as may be of further advantage to them in the study of the Greek and of every other language.

Were my share in this work greater than it is, I should never have passed this judgment on it, for fear of being justly charged with vanity and presumption. But as I present the public with nothing but my labour, without any invention of my own, I should doubtless do injustice to the reputation and merit of those three celebrated writers, could I imagine that a faithful extract of their sentiments would not be of service to the lovers of polite learning. For I advance nothing at all of my own head, nor do I affirm any thing but what is corroborated by their authority; though I do not always quote them, but only on such points as seem most important, in order to avoid being tedious.

It has been my particular care not to insert any thing in this work, that was not demonstrated in the writings of those

those three excellent grammarians by clear and indubitable authorities; and that did not appear to me most necessary and conducive to the practice of the language, and to understand the purest authors; so that I have often reduced within the compass of a few lines what others have swelled into many pages. It has been also my attention to avoid some observations that seemed to me of little utility, remembering this excellent saying of Quintilian: * *it becomes an able grammarian to know, that there are some things not worth his knowledge.*

But I flatter myself that the solid and judicious remarks of those authors, which I have illustrated here by examples, and confirmed by authorities from the ancients, will sufficiently demonstrate with what reason the same Quintilian said: † *that they are very much mistaken, who make a jest of grammar, as a mean and contemptible art: since, in respect to eloquence, it is the same as the foundation in regard to building; unless this be deeply laid, the whole superstructure must tumble down. This art,* he goes on, *is necessary to children, agreeable to those advanced in years, and serves for an amusement to retired persons, who apply themselves to polite literature. And it may be said that of all arts it has this particular advantage, to be possessed of more real and solid value, than of glitter and outward show.* For which reason he adds, what I hope this work will fully evince, *that there are a great many things in grammar, which not only help to form the minds of beginners, but likewise to exercise and to try the capacities of the most learned.*

And indeed we ought to set a very high value upon an art, which, at the same time that it shows how to distinguish the property and natural force of each part of speech, and the reason of the great variety of expressions, makes us see the various significations of terms, which frequently arise from their different connection, and directs us to the meaning of several important passages. For even the most trifling things become great, when they can be rendered subservient to those of a higher nature.

* Quint. lib. 1. c. 8. † Ib. c. 4.

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I have therefore no manner of doubt but that this book will upon trial appear to be of immense service, towards grounding us so firmly in the principles of the Latin tongue, that when once we have thoroughly comprehended those rules, by which some words are made to govern others (which in the technical term is generally called government) we shall retain them with a particular facility, because they are all natural; we shall also avoid committing some mistakes, into which men of abilities, in other respects, have fallen; and, without any hesitation, we shall make use of some particular phrases which may appear too bold, or even inaccurate, though borrowed from the very best authors, and established on the general use and analogy of the language.

In regard to boys, I have mentioned in the following advertisement, the use they ought to make of the rules; where I have also taken notice of the manner and ease with which they may be made to learn them. And though I have added a great many things in the latter editions, yet the rules will be full as concise, and more clear than before; because some of them are put into better order; and there is a different type for the annotations and additional remarks, which are not designed for young beginners, but for those who have the care of their instruction, to the end that they may inculcate occasionally and *vivâ voce* whatever they think best suited to their capacity and age.

It will be advisable to put into their hands as soon as possible the Fables of Phædrus, which will please them greatly; and, notwithstanding the seeming unimportance of the subject, are full of wit and spirit. It will be very proper also for them to read the three comedies of Terence, which, as well as Phædrus, have been lately translated into French, and rendered as pure in respect to morality as to language.

Here I think it will not be amiss to take notice, that there are three things to which, in my opinion, it is owing that children, or even those of a more advanced age, after having spent many years in learning Latin, have neverthe less but a slender and incompetent knowledge of this tongue, particularly in regard to writing, which ought to be the principal fruit of their studies.

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The first is, that they oftentimes content themselves with not committing any error against the rules of grammar, which, as Quintilian observeth, is a very great abuse; because, as he says, there is a vast difference betwixt speaking according to the rules of grammar, and according to the purity of the language: *Aliud est grammaticè, aliud Latinè loqui.* We ought indeed to follow those rules; but afterwards we should proceed to the knowledge of things, to which that of words is only an introduction. We should begin with laying the foundation before we can build a house; but if we only lay the foundation, the house will never be finished. The human body must be supported by the bones of which it is composed; but a person that has nothing but bones, is a skeleton, and not a man.

The second mistake some are guilty of, is that to remedy the above-mentioned evil, they apply a cure as bad as the disease. For in order to enable boys to write not only according to the rules of grammar, but to the purity of style, it has been the practice to make them read books of phraseologies and idioms, and to accustom them to make use of such as are the most elegant, that is, such as appear the farthest fetched and most uncommon. Hence to express the meaning of the verb *to love*, they will be sure not to say *amare*, but *amore prosequi, benevolentiâ complecti;* whereas the plain verb has frequently more strength and beauty than any circumlocution whatever.

Thus they form a style entirely variegated with those elegancies and studied turns of expression, which may impose upon superficial persons, but must appear ridiculous to those who are thoroughly acquainted with the language; for when they talk Latin it is all bombast, that is, an unnatural and affected style.

And this corrupt style we not only observe in young people, but likewise in persons of riper years, who betray it even in their public speeches, because they had imbibed it in the course of their studies. Not but that we are allowed to make use of those phrases, which are indeed the great ornament of language; but we ought to know when, and where, and in what manner we should apply them: which is not to be learnt by those rhapsodies of confused and detached

tached expressions, but by a diligent and constant reading of the most celebrated authors.

For as in order to be a complete architect, it is not sufficient to possess a great number of stones well hewn and polished, and which have even made part of some magnificent and regular structure, but we are also carefully to consider the whole edifice, to the end that we may observe the order, the connexion, and relation which the stones ought to have in constituting one whole: so to form a speech according to rules, it is not sufficient to have a great stock of phrases, extracted from the best writers; but we should view their works together and entire, in order insensibly to accustom ourselves to that judicious elegance, which they so admirably observe in the choice, the dress, and arrangement of their expressions, in order to form the whole structure and symmetry of speech. Thus we shall learn of the Romans themselves to speak their language, conversing constantly with them in their works, wherein they speak to us even after they are dead. Otherwise our phrases heaped one upon another will no more form a real Latin composition, than a confused mass of stones will constitute a house.

The third mistake frequently committed by those who want to learn Latin, is their not making a proper choice of such authors as have wrote with the greatest purity, but indifferently reading the first that comes into their head, and most generally pitching upon the worst: by which means they form an irregular and unequal style, composed of variety of patched phrases very ill put together, and founded rather on their own caprice and whim, than on the rules and authority of the best masters of the language.

In order, therefore, to make this choice of authors, I should think that those on whom we ought to ground our knowledge of the Latin tongue in its greatest purity, I mean not only to understand it, but to speak and write it, are Terence, Cicero, Cæsar, Virgil, and Horace, whose Latin, exclusive of a few poetic expressions in the two latter, may be perfectly reconciled. For if we read Virgil with attention, we shall find that several of his phrases which are looked upon as extraordinary and uncommon, have never-

theless

theless been used by Cicero and Terence, as *cujum pecus*, by the former; and *da Tityre nobis*, instead of *dic*, by the latter. Hence he was called even by St. Austin, *Egregius loquutor*: and Horace, particularly in his Satires and Epistles, writes in the strictest purity of the language, his verses being rather prose than metre, as he says himself.

All the rest, among whom Quintus Curtius, Sallust, and Livy deserve the preference, ought to be read with attention in their proper order, and may be of great service towards forming the mind and judgment, but not the style; except a few elegant and sprightly phrases, the selecting of which is so much the more difficult, as it supposeth a perfect knowledge of the real purity of the language, which we should have learnt of the first-mentioned writers.

But what generally is most prejudicial to those who are desirous of having a thorough knowledge of the Latin tongue, is their not sufficiently valuing nor reading Cicero, an author to whom no other Pagan writer can be compared, either as to language, or sentiment: on which very account he was called the ROMAN PLATO by Quintilian, and held in very high esteem by the most eminent writers of the Church. For he has written with such dignity and spirit on all sorts of subjects, on eloquence, on ethics, and the different sorts of philosophy; on public and private business in the great number of letters he left behind him; on the manner of pleading and speaking wisely and eloquently on every subject; that he alone is equivalent to many authors, and ought to be the constant entertainment of those who intend to devote their days to polite literature. Therefore it was justly observed by Quintilian, that whoever is fond of Cicero's works, may be said already to have made a great progress: * *Ille se profecisse sciat, cui Cicero valdè placebit.*

But I should carry this digression too far, since it would form the subject of a whole book, were I to enter minutely into whatever relates to the proper manner of instructing youth. I hope, nevertheless, that what I have here hinted

* Lib. 18. cap. 1.

will

will have its use, in pointing out the object we ought to aim at in this New Method, which is to lead our pupils gradually, by means of a solid and exact knowledge of grammar, to understand the best authors; so that by a judicious and well-chosen imitation, they may form to themselves a polite style, and rise at length to a noble and manly eloquence, the great end of grammatical institution.

For which reason it hath been my endeavour not only in the Syntax, and in the Remarks that come after it, to omit nothing that might be conducive to this purpose; but moreover it will appear that I have thrown into the other parts of this work, whatever might be of most use and advantage in regard to the analogy and perfect knowledge of this language; wherein I have chiefly followed Vossius, as the most accurate writer on this subject. It is true that as I undertook, in this last edition, to verify passages and to consult the originals, I found myself now and then under a necessity of differing from his opinion, having met with authorities in very good writers contrary to what he has laid down.

To the remarks I have subjoined some other Observations on the Roman names, on their figures or arithmetical characters, and on the manner of computing time and sesterces, because these are things useful and necessary, and may be easily explained to boys, as occasion offers.

After these select observations, I have added in this last edition a Treatise on Letters, which may serve as a ground-work to account for a great many things in the language, and especially in what relates to Quantity, which I have afterwards explained more exactly than in the preceding editions. In the same treatise I have also shown the ancient pronunciation of the Latin tongue, and that which we ought still to observe in the Greek. Whence we learn the etymology of several terms, and the reason of a great many changes which happen in the dialects, and in words communicated from one language to another.

In this last edition I have also added a treatise on the Latin Accents, where I demonstrate in a few words the

fundamental reason of the rules of pronunciation, and of the differences observed therein by the ancients, besides those subsisting to this very day. The whole concludes with a new treatise on LATIN POETRY, where I reduce the most agreeable sorts of verse to three; showing their feet, their figures, and their several beauties, in the clearest order.

In short, I have omitted nothing that I thought might be of use towards easing the master or advancing the scholar; and I hope that the reader will of himself perceive, that this work, though still of no great bulk, if we consider the great variety of matter, comprehends nevertheless almost every thing that can be desired in a book, which is to serve not only as a foundation and beginning, but moreover as a general guide to all the rest. Nay, I presume to flatter myself that its utility will soon be discovered, if in using it we take care, as already hath been observed, to make our pupils join the practice and use of authors to the rules, and not to detain them so long in these first principles as to prevent their aspiring to the highest attainments. For doubtless it would be equally a mistake, either if we wanted entirely to dispense with the rules and maxims of grammar, or if we never chose to go any farther than these institutions: * *Non obstant hæ disciplinæ per illas euntibus, sed circa illas hærentibus.*

But if after all there should be any persons so unconcerned about the ease and improvement of youth, as not to approve of this manner of instructing them by rules drawn up in their mother tongue, I beg they will consider that I am not the only one who finds fault with the custom of making them learn the rules of Latin, in a language to which they are as yet strangers; or who should be glad to ground them as much in their own, as in a foreign tongue. In confirmation of what I have been saying, I shall only add here a letter of Monsieur DES MARETS to Monsieur HALE, the King's professor, whereby it will appear that

* Quint. lib. 1. cap. 7.

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the most conversant in polite literature at this time are of the same opinion with me; and that this NEW METHOD met with their approbation at its first appearance, though it was far from being so finished a work as the late editions have made it.

EX LIBRO PRIMO

EPISTOLARUM PHILOLOGICARUM

ROLANDI MARESII.

EPISTOLA XVI.

ROL. MARES. PETRO HALÆO, Poetæ & Interpreti Regio, S.

MAGNA vis est profectò consuetudinis, quæ facit, ut ritus quoquo modo inducti, manifestum licèt vitium & incommodum habeant, antiquitate tamen defendantur. Quod mihi in mentem venit, dum meo judicio non satis expeditam, quæ ab aliquot sæculis ubique viget, linguam Latinam docendi rationem apud me reputo. Grammatica enim, ut nihil de illius obscuritate & prolixitate dicam, non uniuscujusque nationis vernaculo sermone, sed ipso Latino conscripta, nunc est in usu: quasi jam pueri id sciant, quod discere in animo habent. Quæ methodus, licèt experientiâ teste, usus valdè incommodi; imò, si verum dicere licet, planè inepta sit, mordicus tamen retinetur. Paucos quidem ante annos quædam Grammatica idiomate Gallico

edita est; quæ mihi, cùm hoc nomine, tum quòd vulgari brevior multò est & facilior, mirum in modum probatur: quam memini, cùm ante aliquot menses apud me domi esses, tibi ostendisse, & aliqua in eam rem tecum disseruisse: quorum ut tibi memoriam refricem, visum est hæc ad te perscribere, ut pro autoritate, quâ in Academiâ polles, quàm primùm huic malo mederi coneris; & si minùs in præsens, saltem cùm ejus supremum Magistratum, qui tibi aliquando ex merito continget, consecutus fueris, veterem consuetudinem aboleas, hacce novâ substitutâ, quam esse commodissimam, rem modò attentiùs consideres, haud dubiè fateberis. Grammatica enim, quæ nunc omnibus in scholis docetur, ab homine quidem docto conscripta, nimiùm tamen est prolixa: quam videlicet pueri vix quatuor annis addiscant: plerisque verò in locis obscura & intricata: cujus autor, cùm nihil omissum vellet, multa non necessaria intulit; cùm tamen pleraque usui relinquenda essent. Verissimè enim à Ramo proditum est, Grammaticæ pauca præcepta, usum verò in autoribus legendis multum esse debere; sed majus incommodum in eo est, quòd Latino sermone scripta est. Ille quidem grammaticus, ut suas præceptiones cum omnibus gentibus communicaret, non aliâ linguâ scribere debuit: sed mirum mihi profectò videri solet, nemini in mentem venisse, ut eas in suam transfunderet, quò à popularibus nullo negotio intelligerentur: donec tandem unus apud nos extitit (si modò unus, nam plures audio operam contulisse) qui id nostris hominibus præstaret; mihi quidem ignotus, suum enim nomen suppressit, sive quòd esset ab omni ostentatione alienus, & minimè ambitiosus, sive quòd ex hujusmodi scripto tanquam humili

mili laudem capere aspernaretur, vir, ut quidem videtur, majorum capax. Quæ modestia vulgus scriptorum ambitionis condemnat, qui ferè in id solum scribere videntur, ut nomen suum posteritati commendent, & sæpissimè etiam in mustaceo laureolam quærunt. Quàm verò longum sit iter hactenus tritum, quàm pueris inamœnum manifestò videmus: quorum plerique viâ tam difficili à studiis absterrentur, cùm tenera ætas potiùs omnibus illecebris ad litteras allicienda esset. Verùm sicut Grammatica Græca Latino idiomate concepta in usu est, nimirum iis usui futura, qui in Latinâ linguâ profectum fecerunt, & ejus jam usum aliquem habent: similiter Latina noto sermone scribi deberet. Quod si fiat, non minimum temporis sit compendium, cujus magna fit jactura in discendis versibus Latinis obscuris magnopere & perplexis. Sed præter id lucrum, quod ut rei pretiosissimæ magni faciendum est, alia etiam utilitas hinc emergeret, linguæ scilicet nostræ exactior notitia, quam eâdem viâ consequeremur: cujus nobis turpior est ignorantia quàm Latinæ, licèt ob solœcismum in illâ admissum non perinde, ut in hac pueri ferulis objurgentur. Quamvis enim nostram linguam omnes planè nôsse videamur; tamen quid peculiare, nec cum aliis commune, quid elegans habeat plerique ignoramus. Romani verò etiam suam in scholis discebant, nec solùm Μῆνιν ἄειδε θεὰ, sed etiam *Arma virumque cano,* illis prælegebatur. Cæterùm cùm pueros in gymnasiis tot annos detineri considero; in quæ, tanquam in aliquod pistrinum detruduntur & compinguntur, & ex quibus etiam pro illo studio & amoris ardore, sine quo in vitâ nihil quidquam egregium neminem unquam assecuturum Cicero ait, litterarum odium plerumque

domum referunt; facere non possum, quin illius temporis dispendium conquerar, quo illi memoriâ tum maximè tenaci, simul Græcam linguam tam necessariam, & alia quæ mox adultis ediscenda sunt, etiam edoceri possent. Sed de his hactenus. Nec vero me fugit, quòd hæc epistola sit de rebus etiamsi necessariis, ut ait Quintilianus, procul tamen ab ostentatione positis, ut operum fastigia spectantur, latent fundamenta. Sed quæ primo aspectu vilia & abjecta erunt, ea diligentiùs inspicienti maximè utilia esse videbuntur. Vale.

ADVERTISEMENT

Concerning the Rules of this New Method.

IT has been long observed by several, that the usual manner of learning Latin is very difficult and obscure, and that it is pity but young beginners had a more agreeable introduction to the knowledge of this useful tongue.

This hath excited the labours of sundry persons, who, while they proposed one general end, have pursued nevertheless very different means. Some, considering that Despauter's verses were oftentimes too obscure, have attempted to write others more perspicuous and elegant.

Others, reflecting on the trouble that boys take to commit such a number of verses to memory, in a language they do not understand, have thrown the rules into prose. Others, still consulting brevity, and unwilling to load either the memory or the understanding of young beginners, have reduced all those rules to simple tables.

If I may be permitted to speak my opinion concerning these different plans, I should think that the authors of the first had reason to find fault with Despauter's verses for their obscurity in several places;

places; but that they ought to have gone a step further, and entered into the views of those we mentioned next, who saw plainly into the absurdity of laying down Latin rules to learn Latin. For who is it that would pretend to draw up a Hebrew grammar in Hebrew verse, or a Greek grammar in Greek verse, or a grammar in Italian verse to learn Italian? To propose the first institutions of a language, in the very terms of that language, which of course are unknown to beginners, is supposing them to be already masters of what they are about to learn, and to have attained the object which they have only begun to pursue.

Since even common sense tells us that we ought ever to commence with things the most easy, and that what we know already should serve as a guide to what we know not, it is certainly the right way to make use of our mother tongue, as a means to introduce us to foreign and unknown languages. If this be true in regard to persons of maturity and judgment, so far that there is no man of sense whatever but would think we jested with him, were we to propose a grammar in Greek verse for him to learn Greek; how much stronger is the argument in relation to boys, to whom even the clearest things appear obscure, through immaturity of years, and weakness of judgment?

As to what concerns the third method, which consists in exhibiting simple tables, I am not ignorant that this way is very striking at first, because it seems as if nothing more was requisite than the eye, to become master of the rules in a minute, and that they might be learnt almost at a single glance. But this apparent facility is generally owing, if I am not mistaken, to this, that upon seeing in those tables an abstract or general idea of things which we know already, we imagine it will be as easy for others to learn

learn by this means what they are ignorant of, as it is for us to recollect what we have once learned.

But it is beyond all doubt that though tables are concise, yet they are also obscure, and therefore cannot be proper for beginners; because a learner stands as much in need of perspicuity to help his understanding, as of brevity to assist his memory. Hence those tables seldom serve for any useful purpose, except it be to represent, at a single view, what we have been learning for some time. As indeed I have myself for this same purpose, comprised in two separate tables, whatever hath been mentioned at large in respect to the nouns, pronouns, and verbs, in the rudiments annexed to the Abridgment of this New Method.

But even if tables could be of service to persons of riper years towards initiating them in the Latin tongue, still it is great odds but they would be useless to young beginners. For the imagination must be greatly on the stretch to imprint them in the memory, a thing generally beyond the reach of boys, who are incapable of giving close application to an object of itself extremely ungrateful, and whose imagination besides is generally as weak as their judgment. The memory may be said to be the only faculty that is strong and active in that age; and therefore it is here we must lay the principal groundwork of our instructions.

For which reason, having considered all this with great impartiality, I thought it would be proper for youth to be taught the rules of Latin in their mother tongue, and obliged to learn them by heart. But I was afterwards made sensible of another inconveniency; which is, that understanding the rules with such ease, by being naturally acquainted with their own language, they used to take the liberty of changing

changing the arrangement of words, mistaking a masculine for a feminine, or one preterite for another; and thus satisfied with repeating nearly the sense of their rules, they imagined themselves masters thereof upon a single reading.

Therefore still abiding by that principle of common sense, that youth should be taught the rules of Latin in their maternal language, the only one they are acquainted with; just as in common use the precepts of the Greek and Hebrew tongues are delivered in Latin because it is supposed to be known to the persons who want to learn Greek and Hebrew: I have been induced further to think that while I assisted their understandings by rendering things clear and intelligible, at the same time it was incumbent upon me to fix their memories, by throwing these rules into verse, to the end they may not have it in their power any longer to alter the words, being tied down to a certain number of syllables of which those verses are composed, and to the jingle of rhime, which renders them at the same time more easy and agreeable.

True it is that at first I thought this would be almost impossible, for I was desirous that, notwithstanding this constraint of verse, the rules should be almost as concise, as clear, and as intelligible as if they had been in prose. Nevertheless, use hath made the thing less difficult; and though I may not have succeeded according to the plan I proposed to myself, yet my endeavours have not been wanting.

There is no need, I think, to beg the favour of the reader not to look for elegance in the versification of this work. I flatter myself that they who understand French poetry, will be so good as to excuse me for not exactly following the rule of masculine and feminine verse, with the exactness of rhime, and

some

some other things observed by those who have the knack of versifying. For my only aim was to be as concise and clear as possible, and on this account to avoid all circumlocution, the necessary concomitant of verse. And it is particularly on such occasions that a regard should be paid to this saying of an excellent poet:

Ornari res ipsa negat, contenta doceri.

I have conformed to Despauter's order as nearly as possible, without even altering his expressions, except to substitute others that to me appeared more clear and intelligible. Nor have I omitted any one word in the rules, but such as, being unusual or entirely Greek, seemed remote from the analogy of the Latin, and of course such as ought to be reserved for the use of authors, and for a greater maturity of judgment; at the same time I have added others, of which Despauter had taken no notice in his verses.

Abundance of unnecessary matter hath been left out in the rules of Heteroclites, which are apt to create the greatest difficulty to young beginners; for I was satisfied with inserting whatever appeared most difficult in the annotations or remarks, because it is a constant maxim, that we should not perplex the minds of young people, with such a multitude of particular rules, often either erroneous or insignificant, but make them pass as quick as possible through the most general notices, and then set them upon the practical part or the use of authors, where they will with pleasure become acquainted with the remainder, which they could not have otherwise learnt without confusion and dislike. For as the rules are an introduction to practice, so practice confirms these rules, and clears up every seeming obscurity.

But

But though I have omitted nothing that seemed to me of any use, and even in several rules I have taken notice of some words which perhaps may not appear altogether so necessary, choosing rather to trespass this way than the other; still it is manifest how much shorter these rules are than those of Despauter, since the French verses have only eight syllables, whereas Despauter's in general have fifteen, sixteen, or seventeen, and boys will sooner learn eight or ten of these than two of his. Besides it is of no sort of use to know Despauter's verses, unless you understand the comment, which is frequently more obscure than the text; whereas these short rules appear so clear, that there are very few lads but may comprehend their meaning, either of themselves, or with the least instruction *vivâ voce.*

For what swells in some sort the size of this book, is the translation of the examples, which I have inserted throughout, and particularly all the simple verbs in capitals, with their compounds also translated, which I have marked in the different preterites; besides several annotations and considerable remarks. This I have done not only to consult the conveniency of young beginners, but moreover of those concerned in their instruction, to the end that they may have no further occasion to look out for examples and illustrations of these rules, in any other book whatsoever.

Upon the whole I have taken pains that this work should have every thing that could contribute to ease and perspicuity. To each rule I have prefixed a cypher, with a title signifying what it contains, that the subject matter may be seen at once, and found with less difficulty. The large rules I have divided into two parts, to prevent their being tiresome: and I have accented the Latin words, in order to accustom young people betimes to the right pronun-

pronunciation. The terminations, as VEO, BO, LO, and the like, are printed in capitals, the Latin words in a different type from the rest, and the annotations in a still smaller letter, that every thing may appear most clear and distinct, and whatever is disproportioned to weak capacities be overlooked. Therefore it is sufficient at first for boys to get their rules by heart, and afterwards they may learn the most familiar examples with the signification thereof in their mother tongue; and in short they may be occasionally instructed in such parts of the annotations or remarks, as are most necessary and best adapted to their tender capacities, so that their instruction shall increase in proportion as they advance in maturity and judgment.

As for the rest, these short institutions will be of service not only to young beginners, but likewise to persons of riper years, who may be desirous of learning Latin, but are frequently discouraged by the obscurity and difficulty of Despauter's rules. Here they will find a most easy introduction; for not to mention what I have observed within my own experience, by which I have been chiefly directed in this New Method, I may take upon me to affirm, after having made a trial with a few boys of but indifferent parts and memory, that in less than six months all Despauter may be learnt by means of these short rules; though, generally speaking, boys can hardly go through that author in three years, without a great deal of labour and dislike; which oftentimes makes them detest, during their younger days, the Latin tongue, together with their Latin master.

What remains now, would be for me to mention the utility which I, as well as several others, have experienced, of that maxim of Ramus; *few precepts, and a great deal of practice:* and therefore that as

soon

soon as boys begin to have a smattering of these rules, it would be proper to lead them into the practice, by putting into their hands a few select dialogues, or some of the purest and clearest writers, such as Cæsar's Commentaries, and making them translate, into their mother tongue, part of Cicero's easiest epistles, in order to learn both languages at the same time, reserving to compose in Latin, till they are more advanced, this being without doubt the most arduous part of grammatical learning.

But this is not a proper place to treat of such a subject, which would require a whole dissertation; besides it may be liable to variety of opinions. As for what regards the present institutions, I believe there are very few but will agree with me, that a great deal of time might be saved by making use of this NEW METHOD: and I flatter myself that young beginners at least will be obliged to me for endeavouring to rescue them from the trouble and anxiety of learning Despauter, for attempting to dispel the obscurity of the present forms of teaching, and for enabling them to gather flowers on a spot hitherto overrun with thorns.

THE

TRANSLATOR's PREFACE.

THE following Work completes the translation of the grammatical pieces of Messieurs de Port Royal, in which I engaged some years ago, beginning with the *Greek Method*, and concluding now with the *Latin*, a performance of equal reputation and use with the other. The favourable reception the public vouchsafed to give this undertaking, was an encouragement to proceed: and I am pleased to think that the success has been such as answered my expectation. Though I must own that this success was not so greatly to be wondered at, when there were such heavy complaints here in England, against the obscurities, defects, superfluities, and errors, that render the common method of teaching an insuperable impediment to the progress of education. These in part some gentlemen have lately endeavoured to remove, by introductions of various names and titles; but their labours seem to be calculated only for boys, and not to take in a more comprehensive scheme of grammatical learning. The performances of Messieurs de Port Royal seem therefore to be the only attempt that has answered this double view, of initiating young pupils, and grounding

grounding those of riper judgment. In the present translation, I have endeavoured to exhibit a faithful copy of the original; only that the rules are not drawn up in verse, for the reason observed in the preface to the Greek Grammar, that this work is not calculated so much for tender capacities, as for persons more advanced, and who are desirous of having a critical and complete knowledge of the Roman language. As for the scheme of drawing up such instructions in one's mother tongue, the reasons for it are so strongly enforced in the learned author's preface, that it would be superfluous to add any thing further upon this head; except that he seems to have been the first who broke the ice, and his example has been since followed by a multitude of learned men both in England and abroad. The order of the original has been uniformly observed throughout; but, for the greater distinction, the work has been divided into books, a division arising from the nature of the subject, pursuant to the method observed in the Greek Grammar. The quotations from the classics have been verified and corrected in a vast number of places, and recourse had to the originals where there was any suspicion of the passages being corrupt or imperfect. So far I thought proper to advertise the reader concerning the present undertaking; but as the author out of his great modesty chose to conceal himself under the general name of the Society of Port Royal, I shall therefore subjoin this short character of him in honour to his memory.

CLAUDE LANCELOT was born at Paris in 1613, and brought up from the age of twelve in the seminary of St. Nicholas du Chardonnet, where

where he entered himself in the year 1627. After having finished his studies, he retired to Port Royal, and was employed in the education of youth. This province he executed with all the care and application possible; and became so expert in the art of teaching, as to draw up those excellent methods of learning the Latin, Greek, Italian, and Spanish tongues, generally called the Port Royal Grammars: performances equally recommendable for order and ease, as for a profound knowledge of the principles and analysis of the grammar of those languages. He is also said to have wrote the General and Rational Grammar, which we lately rendered into English; and to be the author of the *Jardin des Racines Grecques*, of which we have likewise given a translation under the name of the *Greek Primitives*. Thence ascending to higher studies, he applied himself with great assiduity in the edition of the famous Bible *de Vitris*, to which he added some chronological dissertations in the folio edition, that were much esteemed abroad, as well as the tables of the quarto edition, which have been inserted at the end of Royaumont's Discourses on the Bible. He likewise wrote a Dissertation on the half sextary of wine and pound of bread, of which mention is made in the rule of St. Benedict; whereby he shows how much he had studied the matter of weights and measures of the antients. By these works he acquired a high reputation among the learned. He is also reported to have left a treatise on the rule of St. Benedict, esteemed a master-piece. His merit recommended him to the princess of Conti to take care of the education of the young princes; in which honourable employment he continued in some measure

against

against his inclination till the death of that princess. This event taking place, the marquis of Louvois would fain commit the care of his children to him, with offers of a very considerable gratification; but he chose to retire to the abbey of St. Cyran, to execute a design he had long before conceived of entering into a monastic life. After giving all his substance to the poor, he betook himself to this retreat, where he continued some years; and at length died at the abbey of Quimperlé in Brittany, the 15th of April, 1695, in his eightieth year, of a cold that fell upon his breast, attended with a fever and spitting of blood. He was naturally of a mild temper, of remarkable simplicity, sincere in his religion, constant in study, fond of retreat, a contemner of glory, fond of peace, and an enemy to all animosities and disputes.

CONTENTS.

CONTENTS.

VOL. I.

THE PREFACE, with general Directions for the Conveniency of Teachers as well as Learners of the Latin tongue - *Pag.* III
Rolandi Maresii Epistola - - - - XVII
ADVERTISEMENT to the Reader concerning the Rules of this NEW METHOD - - - - - - XXI
The Translator's PREFACE - - - - XXIX

BOOK I. OF GENDERS - - 1

Rule *Page.*
1. Of Nouns which agree with either Sex - - 3
Whence the necessity arises of being acquainted with the Genders - - - - - - - 5
2. Of Adjectives - - - - - - *ibid.*
Of Adjectives taken substantively, or which stand by themselves in discourse - - - - 6
3. That the Gender of the Termination is frequently changed into that of the Signification, or *vice versâ* - - 7
4. Of *As* with its Compounds and Derivatives - - 11
5. Of the Names of Winds, Rivers, and Mountains - 12
List of the Names of Rivers and Mountains - - 13
6. Of the Names of Towns, Provinces, Ships, and Islands 14
List of the Names of Towns - - - - 15
Whence it comes that these general words *urbs*, *civitas*, *terra*, are feminine - - - - - - 18
Of the Names of Trees, and why *arbor* is feminine - *ibid.*
7. Of the Names of Trees - - - - 19
Of the Names of Fruits - - - - 21
8. Of Indeclinable Nouns - - - - - 22
9. Of Plural Nouns - - - - - 23
10. Of Nouns Singular in A and E - - - 24
Of Nouns in I - - - - - - - 26
11. Of Nouns in O - - - - - - *ibid.*
12. Of Nouns in M, C, L, T - - - - 29
13. Of Nouns in N - - - - - - 30

14. Nouns in AR or in UR - - - - - - 31
15. Of Nouns in ER - - - - - - 32
Of the Nouns in IR - - - - - - 33
16. Of the Nouns in OR - - - - - 34
Of the Nouns in UR - - - - - - *ibid.*
17. Of the Nouns in AS - - - - - - 35
18. Of the Nouns in ES - - - - - - 36
Of the Gender of *dies* - - - - - - 38
19. Of the Nouns in IS - - - - - - *ibid.*
20. Of the Nouns in IS that are of the Doubtful Gender - 39
List of the Nouns in IS - - - - - 40
21. Of the Nouns in OS - - - - - - 42
22. Of the Nouns in US of the Second or Fourth Declension - - - - - - - 43
List of Latin Nouns in US - - - - - 45
Of the Greek Nouns in US - - - - - - 46
23. Of the Nouns in US which are of the Third Declension - - - - - - - - - 48
24. Of *laus* and *fraus*, and of Nouns ending in S, with another Consonant - - - - - - - - 49
25. Exception to the preceding Rule - - - 50
26. Of Nouns in X - - - - - - - 51
List of Nouns in X - - - - - - - 54
27. Of Epicene Nouns - - - - - - 55
Epicenes excepted from the Rules of the Termination - 56

BOOK II. OF THE DECLENSION OF NOUNS - 59

Rule.
1. Of Compound Nouns - - - - - - - 60
2. Of Nouns compounded of Two Nouns joined together - *ibid.*
The First Declension - - - - - - 62
3. Of the Dative and Ablative Plural of the First Declension - - - - - - - - - 64
The Second Declension - - - - - 65
Of the Greek Terminations - - - - *ibid.*
4. Of the Genitive Singular of the Second Declension - 66
5. Of the Vocative Singular - - - - - 68
For the Plural - - - - - - - - 69
6. Of the Dative and Ablative Plural - - - *ibid.*
The Third Declension - - - - - - 70
7. The Genitive of Nouns in A and E - - - 71
8. Of the Nouns in O - - - - - - *ibid.*
9. Of the Nouns in C and D - - - - - 72
10. Of the Nouns in L - - - - - - *ibid.*
11. Of the Nouns in N - - - - - - 73
12. Of the Nouns in R - - - - - - 74

13. Of

13. Of the Nouns in BER - - - - - - 75
14. Of the Adjectives in CER - - - - - *ibid.*
15. Of the Nouns in TER - - - - - *ibid.*
16. Of *iter*, *cor*, and *Jupiter* - - - - - 76
17. Of the Nouns in UR - - - - - 77
18. Of the Nouns in AS - - - - - - *ibid.*
19. Of the Nouns in ES - - - - - 78
20. Of those which make ETIS - - - - - *ibid.*
21. Of the other Nouns in ES - - - - 79
22. Of the Nouns in IS - - - - - - 80
23. Exceptions to the preceding Rule - - - 81
24. Of Nouns in OS - - - - - - - 82
25. Of the Nouns in US which make the Genitive in ERIS - - - - - - - 83
26. Of those which make URIS, UIS, UDIS, AUDIS, and ODIS - - - - - - - - 84
27. Of those which make UTIS and UNTIS - - 86
28. Of Nouns in BS and PS - - - - - *ibid.*
29. Of the Nouns in NS and in RS - - - - 87
30. Of the Participle *iens*, *euntis*, with its Compounds - 88
32. Of *caput* and its Compounds - - - - *ibid.*
33. Of the Nouns in X - - - - - - 89
34. Exception to the preceding Rule - - - 90
35. General for the Accusatives - - - - - 91
36. Of the Accusatives in IM - - - - *ibid.*
37. The Accusatives in EM or in IM - - - - 92
38. General for the Ablative - - - - - 93
Of some Adjectives that have been doubted of, and which follow nevertheless the general Rule - - - *ibid.*
Of *Par* and its Compounds - - - - - *ibid.*
Of the Adjectives in IX, feminine and neuter - - 94
Of the Names of Countries in AS - - - *ibid.*
Exceptions to the Rule of the Ablative, relating to Substantives - - - - - - *ibid.*
39. Exception 1. Of Nouns that make I in the Ablative - - - - - - - *ibid.*
Of the Analogy of the Terminations included in this Rule - - - - - - - 96
Of the Proper Names in AL or in E - - - *ibid.*
Poetical Licence in regard to other Nouns - - *ibid.*
40. Exception 2. Of Substantives that have E or I in the Ablative - - - - - - - - *ibid.*
41. Of some Nouns which do not entirely conform to the Analogy of the preceding Rule - - - - - - 97
42. Third Exception. Of other Substantives whose Ablative is in E or in I - - - - - - - 98
A List of Nouns Substantive that form the Ablative in I or in E. That the Dative and Ablative were always alike; and that the Greeks have an Ablative - - - 100

Exceptions to the Rule of Ablatives in regard to the Adjectives - - - - - - - - - 101
43. First Exception. Of Adjectives that have only the Ablative in E - - - - - - - - - - *ibid.*
For the Adjectives in NS - - - - - - 102
44. Second Exception. Of those Adjectives which have the Ablative only in I - - - - - - - - *ibid.*
To distinguish the Ablative according as the Noun is taken either adjectively or substantively - - - 103
Of the Plural of the Third Declension - - 104
45. Of the Plural of Nouns Neuter - - - - *ibid.*
46. General Rule for the Genitive Plural - - - 106
Exceptions to the Rule of the Genitive - - 107
47. Exception 1. Of Comparatives and others which make UM - - - - - - - - - *ibid.*
48. Exception 2. Of Nouns of more than one syllable in AS, ES, IS, and NS, which make ïum in the Genitive - 109
Of Nouns in AS and in NS - - - - - - 110
49. Exception 3. Of Monosyllables that make ïum - 111
Greek Monosyllables, LINX - - - - - 112
Of *lar*, *mus*, *crux*, and some others - - - 113
Of those Monosyllables that make UM - - - *ibid.*
Monosyllables unusual in the Genitive Plural - - *ibid.*
50. Exception 4. Of some other Nouns that make ïum - 114
A great many more Nouns heretofore made ïum - 115
What Nouns most frequently admit of this Syncope - *ibid.*
What Nouns seldom admit of this Syncope - - 116
Of the Epenthesis - - - - - - - *ibid.*
Of the Accusative Plural - - - - - - *ibid.*
In what manner the Antients judged of their Language *ibid.*
51. Of Nouns that have no Singular, and of the Names of Festivals in ïa - - - - - - - - - 117
Of the Names of Festivals in ïa - - - - 118
52. Of the Dative Plural; and of some particular Cases borrowed from the Greeks - - - - - - - *ibid.*
Considerable Observations on the Greek Nouns of this Declension - - - - - - - 119
Of the Genitive in OS - - - - - - - *ibid.*
The Genitive of Proper Names in ES - - - 120
The Accusative in A - - - - - - 121
The Accusative of Nouns in IS and in YS - - *ibid.*
The Accusative in O and UN or UM - - - 122
The Accusative in YS - - - - - - *ibid.*
Of the Vocative - - - - - - - *ibid.*
Of the Genitive Plural - - - - - *ibid.*
Of the Dative Plural - - - - - - *ibid.*
The Fourth Declension - - - - - 123
53. Of the Dative Plural in UBUS - - - - *ibid.*
The Fifth Declension - - - - - - 124

That

That the Æolians dropped the I subscribed in all the Datives, and that in this they were followed by the Latins - 125
Some Cases unusual in this Declension - - - *ibid.*

Book III. The Heteroclites - 126

Of Nouns Irregular in their Gender - - - 127
Rule
1. Of those that are Masculine in the Singular and Neuter in the Plural - - - - - - - - *ibid.*
2. Of those that are Masculine in the Singular, and in the Plural are Masculine and Neuter - - - - - *ibid.*
3. Of Nouns that are Feminine in the Singular and Neuter in the Plural - - - - - - - - - 128
Of the word *Pergamus* - - - - - *ibid.*
4. Of those that are Neuter in the Singular, and Masculine in the Plural - - - - - - - - - 129
Of the word *Argos* - - - - - - 130
5. Of Nouns that are Neuter in the Singular, and Masculine or Neuter in the Plural - - - - - - *ibid*
6. Of Nouns that are Neuter in the Singular, and Feminine in the Plural - - - - - - - - - 131
Of Nouns Irregular in their Declension - - 132
7. Of *jugerum*, which is of the Second in the Singular, and of the Third in the Plural - - - - - - *ibid.*
8. Of *vas*, which is of the Third in the Singular, and of the Second in the Plural - - - - - - *ibid.*
9. Of *domus*, which follows the Second and Fourth - 133
10. Of *vis* and *bos*, which are Irregular in some Cases - *ibid.*
Of Defective Nouns, or Irregulars that want something 134
Of those that have no Plural - - - - *ibid.*
Of Nouns that have no Singular - - - - 135
11. General for Nouns that have no Singular at all, or but very seldom - - - - - - - *ibid.*
The First List. Of Nouns that admit of different Terminations in the Nominative - - - - - - 136
Of US and UM - - - - - - 143
The Second List. Of Nouns that follow different Declensions, whether in one or in different Numbers - - 147
Whether there are any Nouns of the First and Fifth Declension - - - - - - - - 149
Of those which change Declension in different Numbers *ibid.*
The Third List. Of those Nouns which by Grammarians are said to want the Plural in Sense - - - *ibid.*
The Fourth List. Of those Nouns which, as Grammarians say, are not used in the Plural, though we sometimes meet with examples to the contrary - - - - 150
The Fifth List. Of those Nouns which Grammarians mention as wanting the Singular, though we sometimes meet with instances to the contrary in authors - - 155

On

On Indeclinable Nouns - - - - - 164
The Sixth List. Of Nouns that have not all their Cases 165

BOOK IV. OF THE CONJUGATION OF VERBS - 171

General Rules - - - - - - 173
Rule
1. Of the Compounded Verbs - - - - *ibid.*
2. Of Verbs that redouble their first syllable in the Preterite - - - - - - *ibid.*
3. Of those which having changed the A into I, take an E in the Supine - - - - - - - 176
4. Of those that have no Preterite - - - - 177
5. Of the Syncope - - - - - - *ibid.*
The First Conjugation - - - - 178
6. General for Verbs of the First Conjugation - - *ibid.*
7. Of the Verbs *do* and *sto*, with their compounds - 180
8. Of *lavo*, *poto*, and *juvo* - - - - 182
9. Of those which make ŭi and ITUM - - - 183
10. Of *plico* and its compounds - - - 184
11. Of those which make UI and CTUM - - 186
The Second Conjugation - - - - 187
12. General for the Verbs of the Second Conjugation - *ibid.*
13. Exception for the Supine - - - - 189
14. Of the Verbs Neuter that have no Supine - - 191
15. Of the Compounds of *oleo* - - - - 194
16. Of *arceo* and *taceo* with their Compounds - - 196
17. Of the Verbs in VEO - - - - *ibid.*
18. Of *sorbeo* and its Compounds - - - 198
19. Of some other Verbs that make UI and TUM - - 199
20. Of Verbs that make DI and SUM - - - 200
21. Of other Verbs which form DI, SUM, with a Reduplication in the Preterite - - - - - - - 201
22. Of Verbs that make SI, SUM - - - - 202
23. Of those which make SI, TUM - - - - 203
24. Of those which make XI, and CTUM - - - 204
25. Of those which make SI or XI, without a Supine - 205
The Third Conjugation. - - - - - 206
26. Of the Verbs in CIO - - - - *ibid.*
27. Of *fodio* and *fugio* - - - - - 209
28. Of the Verbs in PIO - - - - - *ibid.*
29. Of the Verbs in RIO and TIO - - - 211
30. Of the Verbs in UO - - - - - - 213
31. Of the Verbs in UO that have no Supine - - 216
32. Of the Verbs in BO - - - - - - 217
33. Of the Verbs in CO - - - - - - 220
34. Of the Verbs in SCO - - - - - 223
35. Of Inceptive Verbs - - - - - - 226
36. Of Verbs in DO - - - - - - 227
37. Of the Verbs in DO that have a Reduplication - 229
38. Of the Compounds of *do* and *sido* - - - 231
39. Of the Verbs in NDO which lose N - - - 233

40. Of

40. Of the Verbs that make SI, SUM - - - 234
41. Of *cado*, *cædo*, and *cedo*, with their Compounds - 237
On the Preterites of some Verbs in DO - - 240
42. Of the Verbs in GO - - - - *ibid.*
43. Of those Verbs which drop their N in the Supine - 243
44. Of the Verbs which make IGI or EGI, and ACTUM 244
45. Of *pungo* and of *lego* with its Compounds - - 247
46. Of *mergo*, *spargo*, and *tergo* - - - 249
47. Of those Verbs which either have no Supine or no Preterite - - - - - - - - 250
48. Of the Verbs in HO, and of *meio* - - - *ibid.*
49. Of the Verbs in LO - - - - 252
50. The Second Part of the Verbs in LO - - - 254
51. Of the Verbs in MO - - - - 256
52. Of the Verbs in NO - - - - - 258
53. The Second Part of the Verbs in NO - - - 261
54. Of the Verbs in PO and QUO - - - 263
55. Of the Verbs in RO - - - - 265
56. Of *sero* and its Compounds - - - - 271
57. Of the Verbs in SO - - - - - 272
58. Of Verbs in TO - - - - - 274
59. The Second Part of the Verbs in TO - - - 277
60. Of the Verbs in VO - - - - 280
61. Of the Verbs in XO - - - - 281
The Fourth Conjugation - - - - - 282
62. General for the Verbs of the Fourth Conjugation - *ibid.*
63. Of those Words that have no Supine - - - 285
64. Of *singúltio*, *sepélio*, *véneo*, and *vénio* - - *ibid.*
65. Of *sáncio*, *víncio*, and *amício* - - - - 287
66. Of the Verbs which make SI, SUM; and of those which make SI, TUM - - - - - - *ibid.*
67. Of *haúrio*, *sépio*, and *sálio* - - - - - 288
68. Of the Compounds of PA'RIO - - - - 290
69. Of the Verbs of Desire, called DESIDERATIVES - 291
Of the Verbs Deponent - - - - 293
70. What a Verb Deponent is - - - - *ibid.*
71. General for the Preterite of the Deponents - - *ibid.*
72. Of the Verbs in EOR - - - - - 296
73. Of the Verbs in OR - - - - - 297
74. Of the Verbs in SCOR - - - - - 300
75. Of the Verbs in ïOR - - - - - - 301
76. Of Deponents that have no Preterite - - - 303
77. Of the Verbs called Neuter Passive - - - 304
78. Of Neuters which seem to have a Passive Signification 305
79. Of Impersonals - - - - - 307
80. Of the Imperatives of *dico*, *duco*, *facio*, and *fero* - 308
OBSERVATIONS on the different Conjugations, and on the Derivative and Compound Verbs - - - 309
On Derivative Verbs - - - - - 310
On Compound Verbs - - - - - 312

A METHOD

A METHOD of finding out the Present by the Preterite 314
Article
1. The most natural Analogy of forming the Preterite - *ibid.*
2. Four general Irregularities and three particular Changes in some Verbs - - - - - - 315
3. Of the first general Irregularity - - - - - 316
List of Preterites that come from Verbs in *vo*, or *veo* - 317
Of Preterites which come from Verbs of other Terminations, and are more irregular - - - - - *ibid.*
4. Of the second general Irregularity - - - 318
5. Of the third general Irregularity - - - - 319
List of the Preterites in *si* or *xi*, by the addition of an *s* after the Characteristic of the Present - - - 320
List of the Preterites in *si*, or *ssi* - - - - 321
Some Preterites in *xi* that are still more irregular, having neither *c* nor *g* in the Present - - - 322
6. Of the fourth general Irregularity - - - 323
List of the Preterites which retain the Characteristic of the Present - - - - - - - 324
ADVERTISEMENT concerning the Method of finding out the Present by means of the Supine. And the chief advantage that may be derived from the above Lists of Preterites 325
OBSERVATIONS on the Figure of Metaplasm, as far as it relates to Etymology or Analogy - - - - - 327

CONTENTS.

VOL. II.

BOOK V. SYNTAX.

		Page
GENERAL DISTRIBUTION of the whole Syntax		1
The Rules of Syntax		3
Rule		
1.	Of the Adjective and Substantive	*ibid.*
2.	Of the Relative and Antecedent	4
	The Following Case understood	*ibid.*
	The Preceding Case understood	5
	The Preceding and the Following Case both understood	*ibid.*
	The Relative betwixt two Nouns of different Genders	6
	The Relative agreeing with a Gender or Number understood	*ibid.*
	Of those Nouns which are called Relatives of Quantity or Quality	7
3.	Of the Case which the Verb requires before it	*ibid.*
	Of the Infinitive	8
	Observations in regard to the next Rule	9
4.	Of the Difference of Genders and Persons	*ibid.*
	Whether the Feminine ought to be preferred to the Neuter	11
	Of the Reason of these Governments, with some particular Remarks on the Construction of inanimate Things	*ibid.*
	Whether we ought always to name ourselves the first in Latin, and in what manner we ought to do it in French	12
5.	Of Verbs that have the same Case after as before them	*ibid.*
6.	Of two Substantives of the same or of different Sense	14
	Government of the Genitive	15

That

That the same Noun agreeing with the Possessive, governs also a Genitive - - - - - - 17
All Verbal Nouns heretofore governed the Case of their Verb - - - - - - 18
7. Of some Particles that require a Genitive - - *ibid.*
8. Of Nouns of Property, Blame, or Praise - - - 19
9. Of Nouns Adjective derived from Verbs - - 20
Difference between the Participle and Verbal Noun - 21
Cause of the Government of these Verbal Nouns - *ibid.*
Of the Active Verbals in BUNDUS - - - *ibid.*
10. Of Affective Verbs - - - - *ibid.*
11. Of *sum, refert,* and *interest* - - - - 23
12. Natural Signification of the Dative - - - 25
Some extraordinary Constructions with the Dative - 28
13. Of Verbs which take two Datives - - - - 29
14. Of the Accusative which the Verb governs after it - *ibid.*
15. Of Verbs that govern the Person in the Accusative - 31
16. Of five Verbs that take the Person in the Accusative, and the Thing in the Genitive - - - - - - 32
17. Of Verbs of Remembering and Forgetting - - 33
18. Of two Verbs coming together - - - - 34
19. Of Prepositions which govern the Accusative - - 35
20. Of Prepositions which govern the Ablative - - 38
21. Of Prepositions which govern the Accusative and the Ablative - - - - - - - - - 40
That almost every Government may be resolved by the Prepositions - - - - - - - - - 42
22. Of Verbs compounded with a Preposition - - 43
23. Of Verbs that govern the Accusative with *ad* - - *ibid.*
24. Of Verbs which take two Accusatives, or that have different Governments - - - - - - - *ibid.*
25. Of the four Questions of Place - - - - 46
The Question UBI - - - - - 48
The Question UNDE - - - - - 49
The Question QUA - - - - - - *ibid.*
The Question QUÒ - - - - - *ibid.*
Particular Observations on the Question UBI - - 50
Of Nouns of the First Declension in E - - 51
Concerning Apposition - - - - *ibid.*
Concerning Nouns of the Third Declension - - 52
Observations on Compound Nouns - - - *ibid.*
26. Of the Questions of Time, Measure, and Distance - 53
27. Of the Comparative and of Partitives - - - 55
Of the Comparative - - - - *ibid.*
Difficulties in regard to the Comparative - - 57
Of *prior* and *primus* - - - - 58
Of *plus* - - - - - - - - *ibid.*
Of the Partitive in general - - - 59
Of the Superlative in general - - - - *ibid.*
Difficulties in regard to the Superlative - - 60

28. Of

28. Of the Verbs and Nouns which govern an Ablative, or a Genitive, the Ablative being understood - - 61
Plenty or Want - - - - - 62
Some other Adjectives - - - - - 63
Of the Noun Opus - - - - - 64
29. Of Nouns of Price, and Verbs of Valuing - - 65
30. Of Verbs Passive, and others which require the Ablative with the Preposition *A* or *Ab* - - - - 66
That the Verb Passive, properly speaking, governs nothing of itself - - - - - - 67
Of the Verbs called Neuter Passives, *veneo*, *vapulo*, &c. 68
31. Of the Matter of which any Thing is composed - - 69
32. Of those Nouns that are put in the Ablative with a Preposition - - - - - - *ibid.*
33. Of particular Verbs that govern the Ablative, some of which have likewise the Accusative - - - - 70
34. Of the Ablative Absolute - - - - 72
35. Of some Particles which govern different Cases - 73
36. Of the Reciprocal Pronouns *sui* and *suus* - - 75

Book VI. Particular Remarks on all the Parts of Speech - - - 79

Sect. I. Remarks on the Nouns.

Chap.
1. Of Nouns Common, Doubtful, and Epicenes - - *ibid.*
1. Of Common Nouns - - - - *ibid.*
2. Nouns Common in their Signification only - - 80
3. Nouns Common that are put in both Genders - 81
4. Of Doubtful Nouns - - - - - *ibid.*
5. Of Epicenes - - - - - 82
2. Remarks on some particular Cases - - - 83
1. Of the Vocative - - - - - *ibid.*
2. Of the Dative and the Ablative - - - *ibid.*
3. Remarks on Numeral Nouns - - - - 84
1. Of *ambo* and *duo* - - - - - *ibid.*
2. Of the other Numeral Nouns - - - - 85
4. Of the Motion or Variation of Adjectives - - 86
1. Of the Variation according to the Genders - - *ibid.*
2. Of the Comparison of Nouns - - - 87
3. Of Defectives, or those which are deprived of some Degree of Comparison - - - - - 88
4. Superlatives that are compared - - - *ibid.*
5. Adjectives that are not compared - - - *ibid.*
List of Nouns that are not compared, though they have a Vowel before US - - - - 89
5. Of Diminutives - - - - - *ibid.*

Sect.

Sect. II. Remarks on the Pronouns.

Chap.
1. Of the Number of Pronouns, with the Signification and Declension of some in particular - - - - 90
   1. The Nature of a Pronoun - - - *ibid.*
   2. Difference in the Signification of Pronouns - *ibid.*
   3. Concerning the Cases, and the Declension of Pronouns - - - - - 92
   4. Of the Nature of the Relative - - - *ibid.*
   5. Of *qui* or *quis* - - - - - *ibid.*
   6. Of *meus* and *suus* - - - - - 94
   7. Pronouns in C, or those compounded of *en* and *ecce* 95
2. Remarks on the Construction of Pronouns - - 96
   1. Of the Construction of *ipse* - - - *ibid.*
   2. Of the Construction of *idem* - - - *ibid.*
   3. Of the Construction of the Possessives *meus, tuus, &c.* and of the Genitives *mei, tui, &c.* - - - 97

Sect. III. Remarks on the Verbs.

Chap.
1. Of the Nature and Signification of Verbs - - 98
   1. List of Verbs Absolute and Active - - - 99
   2. List of Verbs Active which are taken in an absolute sense - - - - - - 100
   3. List of Verbs passive taken actively - - - 101
   4. List of Deponents which are taken passively - 102
   5. List of Deponents that are terminated in O and in OR - - - - - - 104
2. Of the Difference of Tense and Moods - - - 106
   1. Of Tenses - - - - - - - *ibid.*
   2. Of Moods - - - - - - *ibid.*
   3. Of the Subjunctive - - - - - 107
   4. That we may oftentimes put the Indicative or the Subjunctive indifferently one for the other - - 108
   5. Of the Imperative - - - - 109
   6. Of the Infinitive - - - - - *ibid.*
   7. Of FORE - - - - - 111
   8. Manner of expressing the Future of the Infinitive in the other Verbs - - - - - 112
   9. Another Manner of supplying the Future of the Infinitive, especially when the Verbs have no Supine - 113
   10. That the Infinitive hath frequently the force of a Noun Substantive - - - - - *ibid.*
3. Of Irregular Verbs - - - - - 115
   1. Of SUM and its Compounds - - - - *ibid.*
   2. Of *edo, queo,* and *fio* - - - - 116

3. Of

3. Of *fero*, and *eo*, with their Compounds - - 117
4. Of *volo*, and its Compounds - - - 118
4. Of Defective Verbs - - - - - - *ibid.*
1. Of *odi*, *memini*, and others which are thought to have only the Preterite, and the Tenses depending thereon 119
2. Of *fari*, and other defective Verbs of the same Signification - - - - - - 120
3. Of *faxo*, *ausim*, *forem*, and *quæso* - - - 121
5. Of Verbs called Impersonal, and of their Nature - 122
1. What is meant by a Verb Impersonal, and that in reality there is no other but the Infinitive - - *ibid.*
2. That the Verbs called Impersonals are not deprived of all the Persons we imagine, even in the most elegant language - - - - - 124

SECT. IV. REMARKS ON THE GERUNDS, SUPINES, AND PARTICIPLES.

Chap.
1. Remarks on the Gerunds - - - - 125
1. What the antient and modern Grammarians thought of Gerunds - - - - - - *ibid.*
2. That the Gerunds are Nouns Substantive, and what is the real Cause of their Government - - 126
3. Whether the Gerunds are taken actively or passively 128
2. Remarks on the Supines - - - - - 129
1. That the Supines are likewise Nouns Substantive - *ibid.*
2. Whether the Supines are active or passive, and what Time is expressed by their circumlocution in *ire* or *iri* 131
3. 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 - - 132
4. 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 ïo - - - 133
3. Remarks on the Participles - - - - 134
1. Difference between a Participle and a Noun Adjective - - - - - - - *ibid.*
2. Whether every Participle may express every Difference of Time: and the first of the Participle in NS - *ibid.*
2. Of the Participle in US - - - - 135
3. Of the Participle in DUS - - - - 137
4. Of the Participle in RUS - - - - *ibid.*
5. Signification of the Participle in Verbs Common and Deponents - - - - - - 138
Deponents whose Participle in US is sometimes taken passively - - - - - - *ibid.*
6. Some particular Remarks on the Participle in DUS 140
7. Of the Participle o ithe Verbs called Impersonals - 141

Nouns

Nouns or Participles in US, whose Verbs are either rare or unusual - - - - - - 141
8. Of *cœnatus*, *pransus*, and *potus* - - - - 142
10. Whether *adventus* may be sometimes also an adjective - - - - - - - - 144

SECT. V. REMARKS ON THE INDECLINABLE PARTICIPLES.

Chap.
1. Remarks on the Adverbs - - - - - - 144
1. That the Adverbs admit of Comparison; but not of Number - - - - - - - - - *ibid.*
2. That what is taken for an Adverb is frequently another part of speech - - - - - - - *ibid.*
3. That *quod* is never any thing else but a Pronoun Relative - - - - - - - 146
4. Whether *quod* may be put like the Greek Ὅτι after the Verbs - - - - - - 148
5. Remarkable Significations of some Adverbs, where the Origin of several Words is pointed out - - *ibid.*
2. Remarks on the Prepositions - - - - 152
3. Remarks on the Conjunctions - - - 153
1. That the Conjunctions have not always the same thing before as after them - - - - *ibid.*
2. Which Conjunctions require rather the Indicative, and which the Subjunctive - - - - *ibid.*
3. Of Negative Conjunctions - - - 155
4. Some other Remarks concerning particular Conjunctions - - - - - - *ibid.*

SECT. VI. REMARKS ON SOME PARTICULAR TURNS OF EXPRESSION.

Chap.
1. Of *vereor ut*, and *vereor ne* - - - - 159
1. *Vereor ut* - - - - - 161
2. *Vereor ne* - - - - - 162
3. *Vereor ut ne*, or *vereor ut non* - - - - *ibid.*
4. *Vereor ne non* - - - - - - 164
5. *Non vereor ut*, or *non vereor ne non* - - *ibid.*
6. *Non vereor ne*, or *non vereor ut ne* - - - 165
2. Of this other Phrase, *haud scio an*, *&c.* - - *ibid.*

BOOK VII. OF FIGURATIVE SYNTAX.

What is meant by Figures in Syntax, of their Use, and that they may be all reduced to four - - - 167

Chap.

Chap.
1. Of the first Figure, called *Ellipsis* - - - 168
   1. Verb understood - - - - - *ibid.*
   2. The Nominative understood before the Verb - 169
   3. The Accusative understood after the Verb - *ibid.*
   4. When the Infinitive is alone, the Verb that governs it is understood - - - - - 170
   5. When an Adjective is alone, some Substantive or other is understood. Of the word *negotium* - - *ibid.*
   6. Antecedent with the Relative understood - - 172
   7. What is to be understood, when the Genitive comes after an Adjective, or after a Verb - - - *ibid.*
   8. What we are to understand when the Accusative is by itself - - - - - - 173
   9. What we are to understand, when the Ablative is by itself - - - - - - *ibid.*
   10. 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 174
   11. Of other more remarkable Particles that are understood - - - - - - 175
   12. First List. Of several Nouns understood in Latin authors - - - - - - 176
   13. Second List. Of several Verbs understood - - 181
   14. Third List. Of Prepositions that are to be understood - - - - - *ibid.*
2. Of the second sort of Ellipsis, called ZEUGMA - 183
   1. A Word understood as it was expressed before - *ibid.*
   2. A Word understood otherwise than it was expressed before - - - - - - *ibid.*
   3. A Word understood in the Enumeration of Parts - *ibid.*
   4. Elegance to be observed in regard to the Zeugma - 184
3. Of the second Figure, called PLEONASM - - *ibid.*
4. Of the third Figure, called SYLLEPSIS - - - 185
   1. The Simple Syllepsis - - - - *ibid.*
   2. The Relative Syllepsis - - - - - 186
5. That the Syllepsis is frequently joined with another Figure, and of some difficult Passages which ought to be referred thereto - - - - - 188
   1. The Syllepsis with a Zeugma - - - *ibid.*
   2. With an entire Ellipsis - - - - 189
   3. With an Hyperbaton - - - - 190
6. Of the fourth Figure called HYPERBATON - - *ibid.*
7. Of HELLENISM, or Greek Phrase - - - 192
   1. Hellenism by ATTRACTION - - - *ibid.*
   2. Hellenism of the Preposition KATA - - - 193
   3. Hellenism of the Preposition EK - - - 194
   4. Other more particular Expressions, which depend on the figure of Hellenism - - - - *ibid.*
7. Of Antiptosis and Enallage - - - - - 195

1. Whe-

1. Whether we ought to join Antiptosis and Enallage to the foregoing Figures, and what the Grammarians understand by these two words - - - - - 195
2. Examples of the Antiptosis taken particularly from Despauter - - - - - *ibid.*
3. Other Examples taken from those who wrote upon Despauter - - - - - - - - - 197
4. Examples of the Enallage - - - 198
List of Verbs of different Governments - - 200

BOOK VIII. PARTICULAR OBSERVATIONS.

On the Roman Names. On their Figures or Arithmetical Characters. On their Manner of counting their Sesterces. And on the Division of Time. Useful for the understanding of Authors - - - - 236
Chap.
1. Of the Names of the antient Romans. Taken from VAL. MAXIMUS, SIGONIUS, LIPSIUS, and other Authors *ibid.*
1. Of the Proper Name, PRÆNOMEN - - - *ibid.*
2. Of the General Name, NOMEN GENTIS - - 228
3. Of the Particular Surname, COGNOMEN and AGNOMEN - - - - - - - *ibid.*
4. OBSERVATIONS on the Names of Slaves, Freedmen, Women, and Adoptive Children - - - 229
And first of Slaves and Freedmen - - - *ibid.*
2. Of Women - - - - - *ibid.*
3. Of Adoptive Children - - - *ibid.*
5. Other Observations on changing the Order of those Names - - - - - 230
1. The *Cognomen* before the *Nomen* - - *ibid.*
2. The *Cognomen* become *Nomen* - - *ibid.*
3. The *Prænomen* become *Nomen* - - - *ibid.*
4. The *Prænomen* put in the Second Place - *ibid.*
5. The *Prænomen* or Proper Name put last under the Emperors - - - - 231
6. Exception to this Rule of taking the last Name under the Emperors - - - - - 232
7. Other Names changed as well as the latter - *ibid.*
2. Of Figures, or Arithmetical Characters among the Romans - - - - - - 233
1. In what Manner the Romans marked their Numbers *ibid.*
2. Proper Observations in order to understand these figures thoroughly - - - - - - *ibid.*
3. What this Manner of Reckoning has been owing to, and whence these Figures have been taken - - - 234
4. Whether there are other Methods to mark the Roman cypher than the preceding - - - 235

3. Of

3. Of the Roman Sesterces - - - - - 235
2. Reason of these Expressions, and that *mille*, strictly speaking, is always an Adjective - - - 236
3. Other remarkable Expressions in regard to the same Subject - - - - - - - 238
4. Of the Division of Time according to the Ancients - 239
1. Of Days - - - - - - *ibid.*
2. Of Hours - - - - - - - *ibid.*
3. Of the Watches of the Night - - - 240
4. Of Weeks - - - - - - *ibid.*
5. Of Months - - - - - - - *ibid.*
6. The ancient Manner of reckoning the Days of the Month - - - - - - 241
7. Of the Year - - - - - - 242
8. Of the Spaces of Time composed of several Years. And 1st of Olympiads and Lustres - - - 243
2. Of the Indiction and the Golden Number - *ibid.*
3. Of the Solar Cycle, and the Dominical Letters 244
4. The Julian Period, the Sabbatic Years, a Jubilee, an Age - - - - - - 245
5. Of Epochas, and the word ÆRÆ - - *ibid.*

Book IX. Of Letters,

And the Orthography and Pronunciation of the Ancients. Wherein is shown the Ancient 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 Ancient and Modern Writers on this subject - - - - - - 246

Chap.
1. Of the Number, Order, and Division, of Letters - 247
2. Of Vowels in general, as Long or Short - - 248
3. Of Vowels in particular. And particularly of those that are called Open - - - - - 250
1. Of A - - - - - - - *ibid.*
2. Of E - - - - - - - - *ibid.*
3. Of I - - - - - - - - 253
4. Of the three last Vowels, which are called shut - 254
1. Of O - - - - - - - *ibid.*
2. Of U - - - - - - - 255
3. Of Y - - - - - - - 258
Of Diphthongs - - - - - - - 259
1. Of the Diphthongs Æ and AI - - - *ibid.*
2. Of the Diphthongs AU and EU - - - *ibid.*
3. Of the Diphthong EI - - - - 260
4. Of the Diphthongs Œ and OI - - - 261
6. Of the Nature of J and V Consonants. Whether there are any Triphthongs or other Diphthongs among the Latins, than those above explained - - - - 262

1. Whether the I and V were Consonants among the Ancients - - - - - - - - 262
2. Whether there are any Triphthongs - - 263
3. Whether the I may sometimes pass for a Double Consonant - - - - - - - 265
7. Of Liquids - - - - - - 266
8. Of the Mute Consonants, and first of those of the First Order, B, P, F, V - - - - - 267
1. Of B and P - - - - - - - - 268
2. Of the F and V Consonant - - - - *ibid.*
3. Relation between the V and the *digamma* - - 269
4. Other Relation between V and B - - - *ibid.*
5. Relation of B to F, and to Φ - - - 270
6. Other Relations of B or P to M, and of P to F or PH - - - - - - - *ibid.*
9. Of the Second Class of Mutes, C, Q, G, I - - *ibid.*
1. Relation between C and Q - - - 271
2. Whether Q ought to pass for a Double Letter - 272
3. Of the U which always accompanies the Q - 273
4. Relation between C and G - - - *ibid.*
5. Relation between G and J Consonant - - 274
6. Whether the Ancients pronounced Gn in the Manner the French do at present - - - - *ibid.*
7. That there is still a middle Sound between G and N, which is neither entirely one nor the other, and has given the Greeks occasion to change N into Γ before γ, κ, χ or ξ - - - - - - - - - 274
10. Of the Third Class of Mutes, which are D and T - 275
11. Of the Hissing Letters - - - - 276
1. Of the Letter S - - - - - *ibid.*
2. Of the double Letter S - - - - - 277
12. Of the Aspiration H - - - - 279
1. Of H before Vowels - - - - - *ibid.*
2. Of H after Consonants - - - - 280
3. Of the Pronunciation of CH - - - 281
4. Of the Pronunciation of PH - - - - *ibid.*
5. Of TH and RH - - - - - - - *ibid.*
6. From whence the Latins borrowed this Aspiration H 282
7. Of some Relations between the H and the Æolic Digamma, which at length was changed into V Consonant, and into β - - - - - - *ibid.*
Table of the Manner of Writing of the Ancients - 284
13. Of the genuine Orthography to be observed at present - - - - - - - - 285
List of some particular Words, whose Orthography may be depended upon - - - - - - *ibid.*
14. Of some Remarks on Orthography - - - 289
1. Of Words that ought to begin with Capitals - *ibid.*
2. Of those Words which the Romans expressed by a few Letters only - - - - - - - *ibid.*

3. Of

3. Of the right Manner of putting Syllables together 290
Exception to this Rule - - - - *ibid.*
4. Of some other particular Marks - - - 291
15. Of Punctuation - - - - - *ibid.*
1. Of Three Sorts of Distinctions - - - *ibid.*
2. Of the Comma - - - - - 292
3. Of the Colon or Two Points - - - 293
4. Of the Full Point or Period - - - - *ibid.*
5. Of the Semicolon, or Point and Comma - - 294
6. Of the Points of Interrogation and Admiration - *ibid.*

Book X. Of Prosody.

Sect. I. Of the Quantity of Syllables 295

Rule.
Rules of the Quantity of Syllables - - - 296
1. Every Syllable formed by Contraction is Long - *ibid.*
2. Of Diphthongs - - - - - 297
3. Of a Vowel before another Vowel - - - *ibid.*
Of Greek Words - - - - - - 299
Of those which are written with Long or Short Vowels *ibid.*
Of those which are variously written - - - *ibid.*
Of the three Common Vowels - - - - *ibid.*
Of Words that have a Diphthong in Greek - - 300
Cause of the deviation in Greek Words from the foregoing Rules - - - - - - - *ibid.*
4. Of a Vowel long by Position - - - - 301
5. Of a Mute and Liquid - - - - - *ibid.*
Whether I be sometimes a Double Letter, and V sometimes a Liquid - - - - - 303
Of Derivative Words - - - - - *ibid.*
Exceptions to the preceding Rule - - - 304
Of Compound Words - - - - - *ibid.*
6. Of divers Compounding Particles - - - 305
7. Of the other Prepositions - - - - 306
8. Of Words compounded without a Preposition - - 307
Of Preterites and Supines - - - - - 309
9. Of Preterites of Two Syllables - - - - *ibid.*
10. Of Preterites with a Reduplication - - - *ibid.*
11. Of Supines of Two Syllables - - - 310
Of the Supine *statum* - - - - - - 311
Of *citum* and *scitum* - - - - - *ibid.*
12. Of the Supines of Polysyllables - - - 312
Of the Increase of Verbs - - - - - *ibid.*
13. The Nature of the Increase of Verbs - - - *ibid.*
14. Of the Increase in A - - - - - 313

15. Of the Increase in E - - - - - 313
16. Of the Increase in I - - - - - - 315
17. Of the Increase in O - - - - 316
18. Of the Increase in U - - - - - - 317
Of the Increase of Nouns - - - - - *ibid.*
19. What is meant by the Increase of Nouns - - *ibid.*
Of the First Declension - - - - *ibid.*
20. Increase of the Second Declension - - - 318
Increase of the Third Declension - - - *ibid.*
21. Of the Increase of Nouns in L - - - *ibid.*
22. Increase of Nouns in N and O - - - - 319
23. Of the Increase ARIS - - - - 320
24. Of the Increase ERIS - - - - - *ibid.*
25. Of the Increase of Nouns in OR - - - *ibid.*
26. Increase of Nouns in UR - - - - 321
27. Of the Increase of Nouns in AS - - - *ibid.*
28. Of the Increase ATIS - - - - 322
29. Of the Increase of Nouns in ES - - - *ibid.*
30. Of the Increase of Nouns in IS - - - - 323
31. Of the Increase of Nouns in OS - - - *ibid.*
32. Of the Increase of the Nouns in US - - - *ibid.*
33. The Increase of Nouns ending in S with another Consonant - - - - - - - 324
34. Of the Noun *caput* and its Compounds - - 325
35. Of the Nouns in X, which form their Genitive in GIS *ibid.*
36. Of the Increase of Nouns in AX - - - *ibid.*
37. Of the Increase of Nouns in EX - - - 326
38. Of the Increase of Nouns in IX - - - - *ibid.*
39. Of the Increase OCIS - - - - *ibid.*
40. Of the Increase UCIS - - - - 327
Of the Increase of other Declensions - - - *ibid.*
41. Of the Increase of the Plural - - - *ibid.*
Of the Last Syllable - - - - 328
42. A Final - - - - - - *ibid.*
Of the Vocative ending in A - - - - 329
Of some Adverbs in A - - - - *ibid.*
Of the Nouns in *ginta* - - - - - 330
43. E final - - - - - - - *ibid.*
44. I Final - - - - - - - - 332
45. O Final - - - - - - 334
46. U Final - - - - - - 335
47. B and C Final - - - - - - 336
48. D and L Final - - - - - 337
Of Words ending in M - - - - - *ibid.*
49. N Final - - - - - - 338
50. R Final - - - - - - *ibid.*
51. AS Final - - - - - - 340
52. ES Final - - - - - *ibid.*
53. IS Final - - - - - - 342
Of the Termination RIS in the Subjunctive - - 343

54. OS Final - - - - - - 344
55. US Final - - - - - - - *ibid.*
56. T Final - - - - - - 345
57. Of the Last Syllable of the Verse - - - 346
Observations on divers Syllables whose Quantity is disputed - - - - - - - 347
List of Words whose Quantity is disputed - - *ibid.*

Sect. II. Of Accents,

And the proper Manner of Pronouncing Latin - 354

Chap.
1. 1. Of the Nature of Accents, and how many sorts there are - - - - - - - *ibid.*
2. Rules of Accents, and of Latin Words - - 355
For Monosyllables - - - - *ibid.*
For Dissyllables and Polysyllables - - 354
3. Reasons for the above Rules - - - *ibid.*
4. Some Exceptions to these Rules of Accents - 355
2. Particular Observations on the Practice of the Ancients - - - - - - 357
1. In what place the Accents ought to be marked in Books - - - - - - - *ibid.*
2. In what Manner we ought to mark the Accent on Words compounded of an Enclitic - - - - *ibid.*
3. That neither *que* nor *ne* are always enclitics - *ibid.*
4. That the Accent ought to be marked, whenever there is a necessity for distinguishing one Word from another - - - - - 358
5. Whether we ought to accent the last Syllable, on account of this Distinction - - - - - *ibid.*
6. In what Manner we ought to place the Accent in Verse - - - - - - 359
3. 1. Of the Accents of Words which the Latins have borrowed of other Languages, and particularly those of Greek Words - - - - - - *ibid.*
2. Of the Accents of Hebrew Words - - 360
4. Further Observations on the Pronunciation of the Ancients - - - - - - 361
1. That they distinguished between Accent and Quantity, and made several differences even in Quantity - - *ibid.*
2. Difficult Passages of the Ancients, which may be solved by those Principles - - - - 363
3. 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 - - - - 364

Sect.

SECT. 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 - - - - - 365

Chap.

1. Of Feet - - - - - - *ibid.*
   1. Of the Nature of Feet in Verse - - - *ibid.*
   2. Of Feet of Two Syllables - - - 366
   3. Of Feet of Three Syllables - - - *ibid.*
      Rule of the Six necessary Feet - - - 368
   4. Of Compound Feet - - - - *ibid.*
      A Regular Table of all the Feet - - - 370
2. Of Verse in general - - - - 371
   1. Of the Cæsura and its different Species - - *ibid.*
   2. In what place the Cæsura is most graceful; and of the beauty it gives to Verse - - - 372
   3. That the Cæsura has the power of lengthening Short Syllables - - - - - *ibid.*
   4. Of the Final Cadence called DEPOSITIO, and of the four Names it gives to Verse - - - 373
3. Of the Measure or Manner of Scanning Verse, and of the Figures used therein - - - - 374
   1. Of Ecthlipsis - - - - - - *ibid.*
   2. Of Synalæpha - - - - - 375
   3. Directions in regard to the Use of those two Figures, Ecthlipsis and Synalæpha - - - - *ibid.*
   4. The Synalæpha omitted - - - 377
   5. Of the Contraction of Syllables, which includes the Synæresis and Synecphonesis - - - 378
   6. Of Diæresis - - - - - 380
   7. Of Systole and Diastole - - - - *ibid.*
   8. Of the Caution with which we ought to make use of those Licences - - - - - 381
4. Of the chief Species of Verse. And first of Hexameters, and such as are relative thereto - - - 382
   1. Of Hexameter Verse - - - - - *ibid.*
   2. Whether an Hexameter Verse may sometimes end with a Dactyl - - - - - 384
   3. Division of Hexameters into Heroic and Satyric, and Cautions to be observed in order to render them elegant - - - - - - - - *ibid.*
   4. Of Neglected Hexameters. Excellence of those of Horace - - - - - - 387
   5. Of Pentameter Verse - - - - 388
   6. Observations for making elegant Pentameters - *ibid.*
   7. Six lesser Verses which make part of an Hexameter. And 1. Of Three which form the Beginning - 389

4. Of

8. Of the other Three lesser Verses, which form the End of an Hexameter - - - - - - - 390
5. Of Iambic Verses, and
1. Of the different Species of Iambics, according to the different Feet of which they are composed - - 390
2. Of a Scazon or Claudicant Iambic - - 392
3. Of Iambics, according to the Number of their Feet *ibid.*
1. Of Dimeters, or four Feet - - - 393
2. Of Trimeters, or Iambics of six Feet - - *ibid.*
3. Of Tetrameters, or Iambics of eight Feet - *ibid.*
4. Of Iambics either Defective or Redundant, whereto we must refer those which are commonly called TROCHAICS - - - - - - - 394
1. Of Imperfect Dimeters - - - 395
2. Of Imperfect Trimeters - - - - *ibid.*
3. Of Imperfect Tetrameters - - - 396
6. Of Lyric Verses, and those any way relative to Lyrics 396
1. Of four sorts of Choriambics - - - *ibid.*
2. Of Verses of eleven Syllables, Sapphic, Phaleucian, and Alcaic - - - - - - - 397
1. Of Phaleucian Verse - - - - *ibid.*
2. Of Sapphic Verse - - - - 398
3. Of Alcaic Verse - - - - - 399
4. Of the lesser Alcaic - - - - *ibid.*
3. Of Anapæstic Verse - - - - - *ibid.*
4. Of Archilochian Verse, and others less frequently used - - - - - - - 400
7. Of Compositions in Verse, and the Mixture of different sorts of Metre - - - - - - - *ibid.*
1. Compositions of one sort of Metre only - - 401
2. Compositions of different Metre, and their Division into Stanzas, called STROPHES - - - - *ibid.*
3. Compositions of two sorts of Metre. And first of those in which the Stanza has but two Verses, and which are called δίκωλον δίστροφον - - - - - 402
4. Compositions of two sorts of Metre in Stanzas of four Verses. Which are called δίκωλον τετράστροφον - 403
5. Compositions of three sorts of Metre in Stanzas of three Verses. Which are called τρίκωλον τρίστροφον - 404

The FIRST TABLE: Of different species of Verse reduced to Three - - - - - - 405
Examples of the different Species of Verse contained in the foregoing Table, according to the correspondent Figures - - - - - - - - 406

The SECOND Table: Of the Mixture of Latin Verse in Compositions, with the Figures referring to the precedent Table, to point out the Examples - - 407

INDEX of WORDS treated upon in this Work. - - 409
TABLE of MATTERS. - - - - - 448

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A NEW

A

NEW METHOD

OF LEARNING WITH EASE THE

LATIN TONGUE.

BOOK I.

OF GENDERS.

THE Latins have three different Genders for their nouns, the Masculine, the Feminine, and the Neuter, which, for brevity sake, are marked by the pronoun *hic, hæc, hoc.* Yet we must observe, that as the first origin of genders was owing to the distinction of the two sexes, there are, properly speaking, only two genders, the MASCULINE and the FEMININE; and hence it is that no more are admitted in the Oriental tongues, and in the vulgar languages of the West.

But because the Greeks, and after their example the Latins, happened to meet with several nouns, which they knew not how to refer to either of those two genders, they have given them the name of NEUTERS, that is, properly speaking, they are of *neither gender*, neither Masculine nor Feminine.

These genders are known either by the *Signification*, of which some general rules may be given; or by the *Termination*, which includes the particular rules.

The termination ought to be considered in regard to the *Declension*, which has oftentimes the power of changing the gender in the same termination, as we shall demonstrate in a great many rules.

But because there are some nouns which have several of these genders together, the Grammarians have added two more to those three: the COMMON, as *hic et hæc adolescens*, a young man and a young woman: and the DOUBTFUL, as *hic aut hoc vulgus*, the common people.

There is this difference between these two sorts of genders, that the Common has two genders, by reason of the signification of the noun, which, as it includes the two sexes, is the cause of its being

always put in the Masculine, when it is applied to man; and in the Feminine, when applied to woman. Hence it is, that the Common has, for the two genders of which it is composed, only the Masculine and the Feminine.

And the Doubtful has several genders, only because the practice was doubtful in the beginning; for some gave one gender to a noun, and others another; just as we see several nouns in French, whose gender has either changed, as *Evêché*, feminine in Ronsard, and now masculine; or is still doubtful, as *Theriaque*, *absinthe*, which are sometimes masculine, and sometimes feminine. Thus, some said, for example, *hic finis;* and others, *hæc finis;* for which reason we are at liberty to put the same noun in which gender we please.

From hence it follows, 1. that a noun of the Doubtful gender may be either Masculine or Feminine, as *hic aut hæc finis:* either Masculine or Neuter, as *hic aut hoc vulgus:* either Feminine or Neuter, as *hæc aut hoc Præneste*, the name of a town: and in fine may be of all the three genders, Masculine, Feminine, or Neuter, as *penus*, *pecus*, and others.

2. It follows, that when you have put one of these nouns in one gender at the beginning of a discourse, you may put it in the other gender in the sequel, according to the observation made by Vivés, though this is not always to be imitated, as we shall observe in another place.

But there are some nouns which participate of the Common and of the Doubtful: of the Common, inasmuch as their different genders suit them, because of their different significations; as *stirps*, which is either Masculine or Feminine, to signify a root, and always Feminine to signify descent or extraction: and of the Doubtful, inasmuch as custom alone has given rise to these different genders, even in different significations. And there are instances of the same nature in French, as *Periode*, which is Masculine when it signifies the highest pitch to which a thing can arrive; and Feminine when it is taken for a part of discourse, the sense of which is quite complete.

There are also some nouns common to the two sexes, with respect to the signification, but not to the construction: Thus *homo*, signifies indeed *a man and a woman*, but we are not permitted to say *mala homo*, a bad woman. We shall give a list of them in the remarks which follow the Syntax.

And as for the gender which the grammarians call *Omne*, we shall take notice of it in the annotation to the second rule.

THE

THE

RULES OF GENDERS.

RULE I.

Of Nouns which agree with either sex.

1. *The names of men are masculine.*
2. *The names of women are feminine.*
3. *When a noun agrees with both, its gender then is common,* 4, *not doubtful.*

EXAMPLES.

1. NOUNS which agree with man only are of the Masculine gender. Of these there are two sorts; some of which agree with each man in particular, and are called Proper names; as *Petrus*, Peter; *Plato*, Plato. *Hic Dinácium*, Plaut. Dinace, the name of a man. Others, which agree with man in general, and are called Appellatives; as *vir magnus*, a great man. *Primi senatóres*, the principal senators. *Rex fortíssimus*, a very brave king. *Hic ádvena*, a stranger. *Hic ássecla*, an attendant, and several others of the like nature.

It is the same in regard to the names of angels, as *Míchaël, Gábriël:* of devils, as *Lúcifer:* of false deities, as *Júpiter, Mars; Mammóna* or *Mammónas*, the god of riches; because we always represent them to ourselves under a human form.

2. Nouns which agree with woman only, are of the Feminine gender, whether they be Proper names; as *María sanctíssima*, the most holy Mary; *Sancta Eustóchium*, Saint Eustochia: or whether they be Appellatives; as *múlier pudíca*, a chaste woman; *mater óptima*, a very good mother. The same may be said of the names of goddesses, as *Pallas, Juno, Venus*, &c.

3. But nouns agreeing with man and woman both together, are of the Common gender; as *hic & hæc*

conjux, the husband or wife. *Parens sanctus*, the holy father. *Parens sancta*, the holy mother. *Civis bonus*, a good citizen of the male sex. *Civis bona*, a good citizen of the female sex.

4. We say that these nouns are not Doubtful, because there is a wide difference between the Common and Doubtful genders, as we have already observed, p. 2.

ANNOTATION.

Mammona or *Mamona*, or else *Mammonas*, or *Mamonas*, with one or two M. which Despauter puts in the neuter gender, and Beza has translated in the feminine, *veram Mammonam*, St. Luke, chap. xvi. ought rather to be in the masculine, as it is in the Syriac language, in which CHRIST spoke. Hence St. Ambrose calls him *Mammonam improbum*, and others do the same. The Greek termination *as*, is likewise in favour of this gender. As in St. Chrysostom, Καὶ ὁ μὲν τὸν μαμμωνᾶν ἡγεῖται Κύριον, ὁ δὲ τὴν κοιλίαν Θεόν. *Some make a god of their riches, and others of their belly.* And this termination is also used by Tertullian. *Quis magis serviet Mammonæ, quàm quem Mammonas redemit?* The signification likewise favours it, because it frequently signifies the same thing among the Hebrews, as πλοῦτος among the Greeks, *the god of riches;* which does not hinder its being taken likewise for *gain*, and for *avarice*, as St. Austin and Clement of Alexandria observe: or for *riches*, according to St. Jerome.

Some have thought that the names of goddesses were also used in the masculine gender, because as on the one hand Virgil says *Magna Pales*, to signify the goddess of shepherds, on the other we meet with *hic Pales*, in Varro and other writers, as Servius has observed 3 Georg. And *Venus* is also to be found in the masculine gender. Besides *Deus* itself is taken for a goddess in Virgil, Lucan, and Claudian.

As for *Pales*, Arnobius *lib. 3. contra Gent.* shews there was a god of that name, different from the goddess, whom he also calls *Ministrum & villicum Jovis.* And Varro must have meant this god, to which Servius did not sufficiently attend.

With regard to *Venus*, we may say with Macrobius, that she was considered as of two sexes; and hence it is that she was painted as a man dressed in woman's apparel, with a bearded chin; which is the reason of Aristophanes's calling her Ἀφρόδιτον instead of Ἀφροδίτην.

And if Virgil and others have also included her under the word *Deus*, doubtless they have done it in imitation of the Greeks, who make Θεὸς of the common gender. Πρῶτον μὲν θεοῖς εὔχομαι πᾶσι καὶ πάσαις, Demosth. pro coronâ; *Primùm quidem deos deásque omnes precor.*

Of the names of animals.

The names of brutes and animals follow the same distinction of masculine and feminine, as those of the human species, in regard

to the two sexes, when they exactly agree either with the male or female; as *hic aries*, a ram; *hic taurus*, a bull; *hæc ovis*, a sheep; *hæc vacca*, a cow. And in like manner when there are two distinct nouns derived from the same root, as *lupus*, *lupa*; *equus*, *equa*; *leo*, *leæna*.

But if there be only one noun for the male and female, then it is either of the common gender, as *hic & hæc canis*, a dog or a bitch; *hic & hæc bos*, an ox or a cow: or else under one gender, which is generally that of the termination, it comprehends both kinds; as *hæc vulpes*, a fox; *hæc aquila*, an eagle: Whether we speak of the male or of the female, yet without determining them.

And it is the latter which the Greeks call ἐπίκοινα, that is, which have something *above* the *common* nouns; because they agree with both kinds as well as these, and moreover they comprehend them under a single gender.

But as all this is subject to a great many exceptions, and besides it is a thing of little or no necessity to beginners (from whence Quintilian takes occasion to blame the exactness of those masters, who oblige children to too scrupulous a knowledge of these nouns) we shall reserve them for a separate rule at the end of the genders, and we shall likewise speak particularly of them in the first chapter of the remarks which follow the Syntax.

Whence the necessity arises of being acquainted with the genders.

Now the necessity of being acquainted with the genders arises from this only, that the adjectives have frequently different terminations, one for one gender, and another for another. For if all the adjectives had only one termination in each case, the knowledge of the genders would be of no manner of use, because this termination would agree with all the genders: for which reason we must take notice of the different sorts of adjectives.

Rule II.

Of Adjectives.

Adjectives admit of three genders, the difference of which is known by the change of their termination.

Examples.

Under the word Adjective, we comprehend the Noun, the Pronoun, and the Participle.

Now, there are three sorts of adjectives; some that have only one termination, which is joined to all genders, as *hic* & *hæc* & *hoc felix*, happy. *Hic* & *hæc* & *hoc amans*, loving. Though even these change their termination as well in the accusative singular,

singular, as in the nominative and accusative plural, thus *felícem* or *felíces*, for the masculine and feminine: *felix* & *felícia* for the neuter.

Others have two terminations: the first for the masculine and feminine, and the second for the neuter; as *hic* & *hæc omnis*, & *hoc omne*, all. Or the first for the masculine, and the second for the feminine and neuter, as *hic victor; hæc* & *hoc victrix*, victorious.

Others in fine have three terminations for the three genders; as *bonus*, good, for the masculine; *bona*, good, for the feminine; and *bonum*, good, for the neuter. *Niger, nigra, nigrum*, black. *Uber, úbera, úberum*, fruitful. *Ille, illa, illud*, he, she, it, &c.

ANNOTATION.

Grammarians call the gender of adjectives, *omne*, the whole. But not to mention that they ought rather to have called it *commune omnibus*, as Quintilian expresses himself; Sanctius, and after him Vossius, have sufficiently proved, that strictly speaking, adjectives have no genders, but only an aptitude, and sometimes different terminations, to join in construction with different genders. And the reason is because an adjective cannot stand by itself in discourse, just as an accident cannot subsist without a substance: so that when I say, *bonus, bona*, good, &c. this expresses as yet no meaning, and of course does not properly specify any gender, but only shews that we ought to give this adjective one of these two terminations, according to the gender of the noun to which it may be joined; *bonus rex*, a good king; *bona regína*, a good queen, &c.

Of adjectives taken substantively, or which stand by themselves in discourse.

This does not hinder an adjective from being oftentimes found alone in discourse; but then it is either because custom has made a substantive of the adjective, as *patria*, country, which was once the adjective of *terra*; or what is indeed more usual, the substantive is understood, and thus as the adjective supposeth and is relative to that substantive, consequently it assumes its gender.

This remark is of great importance for regulating a considerable number of nouns by this single maxim. For it is by this that we know for example that the following are

MASCULINE.

Annuláris, auriculáris, index; *sup. Dígitus.*
Mortális, *Homo.* Maiális, nefrens; *Porcus.*
Maxilláris, *Dens.* Moláris, *Dens* or *lapis.*
Mártius, Aprílis, Quintílis, Septémber, &c. *Mensis.*
O'riens, óccidens, *sup. Sol.*
Prófluens, cónfluens, torrens; *Amnis* or *flúvius.*

FEMININE.

FEMININE.

A'rida, cóntinens, erémus; *Terra.* Frígida; *Aqua.*
Bipénnis; *secúris.* Bidens; *secúris*, or *ovis.*
Curúlis; *sella.* Cónsonans *or* vocális; *Líttera.*
Diphthóngus; *sy'llaba.* Prægnans; *Múlier.*
Tertiána, quartána; *febris.*

NEUTER.

Altum or *profúndum*, sup. *Mare.*
Præsens, sup. *Tempus.*
Suburbánum; *Rus* or *prædium*, &c.

In like manner as often as the adjective is in the neuter gender, and there is no particular substantive expressed or understood, we should refer it to *Negótium*, thing or affair: as, *Triste lupus stábulis*, that is, *Negótium triste*, it is a vexatious thing. Thus when we say, *A'ccidens*, *Antecédens*, *Cónsequens*, &c. we are always to understand *negótium*, which is a word of as extensive a signification as that of *Res* itself, by which the grammarians explain all those neuter words, seeking for another turn of expression in the feminine. But of this we shall take farther notice in the Syntax and in the remarks on the figure of Ellipsis.

We must now come to another maxim which is not less general than the foregoing for the knowledge of genders.

RULE III.

That the gender of the termination is frequently changed into that of the signification, or vice versâ.

1. *The common word oftentimes regulates the gender of those nouns which it includes.*
2. *Or else the signification gives way to the termination.*

EXAMPLES.

1. The common and general word frequently regulates the gender of all the other nouns comprehended under it. This will manifestly appear in the four following rules, of which this ought to be considered as the basis. Besides, there are a great many other nouns which ought to be referred to this rule. For,

It is by this rule that pieces of poetry are oftentimes in the feminine, by understanding *fábula* or *poésis. In Eunúchum suam.* Ter. in his comedy of the Eunuch. It is true these nouns are sometimes put in the masculine gender, by giving the name of the principal character to the piece; thus Suetonius says, *Ajácem suum*, his Ajax. And Juvenal, *necdum finítus Oréstes*, Orestes is

is not yet finished. Just as the French say, *le Cid, le Cinna*, &c.

It is by the same rule that the names of letters are sometimes feminine, by referring them to *littera; A longa, E brevis;* A long, E short, &c. though it is more usual to put them in the neuter gender, as we shall hereafter more particularly observe in the rule of Indeclinable Nouns.

It is also by this same rule that the names of precious stones are sometimes masculine, when they refer to *lapillus*, and sometimes feminine, when they refer to *gemma;* as *hic achátes*, an agate: *hæc sapphírus*, a saphir, &c. See the annotation on the rule of the nouns in *us*.

The names of specific numbers terminated in *io* are masculine, because they suppose *Númerus;* as *hic únio*, a unite; *hic térnio*, the number three; *hic sénio*, the sixth point.

ANNOTATION.

In a word, whenever you are in any doubt concerning the gender of a noun, the most general rule that can be given, is to consider the nature of the thing it signifies, and under what general word it may be comprized. This holds good even in French, for if we say, for instance, *la Seine*, we understand, *la rivière, Sequana:* and if we say, *le Rhône*, we understand, *le fleuve, Rhodanus*.

By the same principle we must regulate the gender of diminutives, which they generally borrow of their primitive.

Insomuch that we may often draw an inference from the gender of the diminutive to the gender of the primitive with which we are not so well acquainted, as Quintilian has observed. For instance, we may judge that *ensis* is of the masculine gender, because from thence is formed *ensículus;* and in like manner *funis*, because it forms *funículus;* it being very probable that if *funis* or *ensis* had been of the feminine gender, they would rather have said *funicula*, and *ensicula*, which I believe are not to be found in any writer, though Priscian wanted to establish the last without any authority.

This rule, indeed, is not infallible, yet it may be of great service; and we must particularly observe that those who reject it in conjunction with L. Valla, frequently mistake that for a diminutive which is not so; or even are oftentimes deceived by deriving from one word, what comes rather from another. See Vossius 2. *de Anal. cap.* 29. and Sanctius 1. *de causis ling. Lat. cap.* 10.

2. Now tho' the common word, or the general signification, usually regulates the gender of those nouns which

which are comprehended under it; yet it sometimes quits its gender to assume that of the termination. This we shall shew in the following rules, as also in these nouns.

Operæ, árum, always feminine, though it signifies workmen, artists, people daily hired, and at our disposal and command. *Operæ Clodiánæ*, Cic. Clodius's attendants.

Custódiæ, guards of soldiers. *Vigíliæ, Excúbiæ*, centinels, always feminine. *Ad continéndas custódias meas*, Trajan. ad Plin. Epist. 233, to watch and guard the prisoners.

Mancípium, always neuter, though it is said of a man, or woman.

Scortum, a whore, a courtesan: *Prostíbulum*, a prostitute: always neuter.

ANNOTATION.

The reason of this is because these words always retain something of their proper and natural signification. For in regard to the first, they seem originally to signify not so much the man as the employment, the action or circumstances of the man, for which reason they could not retain the gender of the termination.

Not but we sometimes observe that these very nouns follow the gender of the person. For as the French say *Un trompette;* to express a man, and not *une trompette; un garde*, to signify a soldier, and not *une garde*, which signifies a nurse: Thus we find that the Latins put *optio* in the masculine, when it is taken for an officer or agent appointed by the captain, according to Festus; or for a body of reserve, according to Varro; or for the master of the arsenal; in the civil law; or for a gaol keeper, in S. Ambrose: and in the like manner the Greeks have their κουρσοπαλάτης of the masculine. But instead of this noun we find in the civil law and elsewhere, *curam palatii*, which Vossius thinks ought to be always taken in the feminine, though it is understood of the person that has the care.

With respect to the other nouns above mentioned, it is very certain that *Scortum*, properly speaking, signifies no more than a skin, which is the reason that Tertull. in his book *de Pall.* speaking of the lion's skin with which Hercules was clad, calls it *Scortum Herculis*, so that this name must have been given to a harlot only out of derision and in a metaphorical sense. The same may be said of *Prostibulum*, which properly signifies the place before the door, *quasi* PRO sive ANTE STABULUM, which was one of the most usual places where this sort of women used to expose themselves.

Hereby

Hereby we see that the appellative nouns, that is, which agree only with man or woman in general, do not always vary the gender of their termination. Hence even in Greek we say, τὸ γυναικίδιον, *muliercula*, τὸ ἀδελφάσιον, *sororcula*, τὸ κόρειον, κορίδιον, κορίσκιον, & κοράσιον, *puella*, and others of the like nature; and in the same manner in Latin, *meum suávium*, *meum córculum*, Plaut. But if these become proper names, then they change their gender; and we must say, *mea suávium*, which is the same as γλυκήριον, since Terence has *mea Glycérium*.

If it should be objected here, that the names of goddesses sometimes happen to be in the masculine; you may see what answer we have given in the annotation to the first rule.

It is the same thing in regard to the names of men, which becoming proper, constantly follow the gender of their signification. Hence, if we were speaking of *Majoragius*, whose parents gave him the name of *Maria* in honour of the virgin, there is no manner of doubt but we should say, *Doctum et facundum Mariam*, as Vossius very justly observes. And it is a great mistake in Priscian, lib. xii. to say that the names of men or women in *um* were of the neuter gender: for the contrary appears in *mea Glycérium*, which I just now quoted from Terence: besides, *Dinácium* & *Pégnium*, names of men in Plautus, are always masculine; and there is a much greater number of names of women than men of this termination, in the same author and others, which are always feminine. Hence we find, in the Fathers: *Eustóchium*, *Sophrónium*, *Melánium*, *Albínum*, and the like names of women. For want of rightly considering this, several passages have been corrupted.

It seems that S. Augustin has made use of *Albínus*, to express Albina daughter-in-law of Melania the grandmother, widow of her only son, and mother of young Melania married to Pinian. For he not only hath *ad Albinum*, *Pinianum*, & *Melanium*, in the title of the 227th letter which is written to them: but moreover in the book concerning the grace of Jesus Christ and original sin which he addresses to them, he says, *Dilecti Deo*, *Albine*, *Piniane*, & *Melania*, where he mentions Albina first, as the mother, and makes the reference to the masculine, because of Pinian, as to the noblest gender. And in like manner in this very place he employs the word *fratres*, though there are two women; as in the City of God he calls a brother and sister, *ambos fratres*.

But we are furnished from ancient inscriptions with several other examples of the names of men being given to women, as *Ramus Ursula*: and of the names of women being given to men, as *Vectius Elpis*, *Laufeius Apotheca*, &c. And to consider the thing exactly, all the names of men in A, as *Sylla*, *Perpenna*, *Lecca*, *Catilina*, are nouns feminine by their termination, as Sanctius observes after Quintilian, and also Varro in the 8th of LL. which are become masculine, only by being attributed to particular men. Just as the names of women become properly feminine, when they are given to women; nothing more exactly determining the gender, than the

the distinction of the two sexes. Wherefore in these there is strictly speaking no figure, and there is no occasion to have recourse to the common word in the following rules.

Rule IV.

Of *As*, with its compounds and derivatives.

1. As, Assis, *is of the masculine gender.*
2. *And so are all its compounds and derivatives.*
3. *Except* U'ncia.

Examples.

1. The noun *As*, *ássis*, with all its compounds and derivatives, is of the masculine gender. This word signifies an ancient coin, which may be valued at three farthings English money. It is also taken for a pound of twelve ounces, and for every thing consisting of twelve equal parts.

2. Its compounds are, such as *Decússis*, a coin of ten *asses*, *Centússis*, a coin of one hundred *asses*, and the like.

Its derivatives or parts are, such as *Semíssis*, half an *as*, *Quincunx*, five ounces, *Sextans*, the sixth part of an *as*, &c.

3. We must except *U'ncia*, an ounce, which is always of the feminine gender.

ANNOTATION.

The reason why *As* and all its compounds and derivatives are of the masculine gender, must be taken from the common and general noun, considering them as a kind of coin that refer to *Numus*. For though the word was so called *quasi æs*, according to the testimony of Varro, because in early times it was no more than a bit of brass which was paid in weight; yet it was even then called *Numus*, a word derived from νόμος, *lex*; because money was introduced by law, in order to be the tie as it were and common measure of traffic.

But *ũncia* continued in the feminine, because it is derived *ab una* (sup. *parte*) *quasi unica*. So that

12 Ounces

12	Ounces made the *As*, called also *Libra*.	*The whole, to be divided by twelve.*
11	The *Deunx*, so called because *deest uncia*.	*Eleven twelfths.*
10	*Decunx*, as much as to say *decem unciæ*, or *dextans*, because *deest sextans*.	*Ten twelfths*, or *Five sixths.*
9	*Dodrans*, for *dedrans*, because *deest quadrans*.	*Nine twelfths*, or *three fourths.*
8	*Bes* or *Bessis* for *Des*, because *triens deest*, according to Varro.	*Eight twelfths*, or *two thirds.*
7	*Septunx*, as if it were *septem unciæ*.	*Seven twelfths.*
6	*Semissis*, as if it were *Semiassis*.	*Half a pound*, or *one half.*
5	*Quincunx*, as if it were *quinque unciæ*.	*Five twelfths.*
4	*Triens*, that is, the third part of the *As*.	*One third.*
3	*Quadrans*, that is, the fourth part of the *As*.	*One fourth.*
2	*Sextans*, that is, the sixth part.	*One sixth.*
1½	*Sescunx*, that is, *sesquiuncia*, an ounce and a half.	*One eighth.*
1	*Uncia* (quasi *unica*) an ounce.	*One twelfth.*

Which agree with the pound or the whole in this proportion.

Rule V.

Of the names of Winds, Rivers, and Mountains.

1. *The names of Winds are always masculine.*
2. *As are frequently those of Rivers,*
3. *And Mountains.*

Examples.

1. The names of Winds are always of the masculine gender, as *Eurus*, the East wind; *Zéphyrus*, the West wind; *Auster*, the South wind; *Bóreas* or *A'quilo*, the North wind; *Etésiæ*, the West winds that constantly blow at a certain season of the year.

2. The names of Rivers and Mountains are also frequently masculine. Of Rivers, as *hic Euphrátes*, *hic Tigris*, the Euphrates, and the Tigris, rivers of Armenia: *Hic Ganges*, the Ganges, a river of India: *Hic Mátrŏna*, the Marne: *Hic Séquana*, the Seine.

3. Those

[illegible]

[illegible] Names of Winds, Rivers, and Mountains [illegible]

[illegible]

[illegible] names of Winds are always of the masculine gender, as [illegible], the East wind; Zephyrus, the West wind; [illegible], the south wind; Boreas, the North wind; [illegible], the West winds [illegible] certain season of the year.

[illegible] The names of Rivers and Mountains are also frequently masculine. Of Rivers, as [illegible] Euphrates, the Euphrates, and the Tigris, rivers of [illegible]; [illegible], the Ganges, a river of India; the [illegible], the Rhine; the Sequana, the Seine.

3. Those

3. Those of Mounts or Mountains, *hic Eryx*, a mountain in Sicily: *Hic Othryx*, mount Othryx: *Hic Ossa*, Ovid. mount Ossa.

ANNOTATION.

The reason of this rule is likewise taken from the common and general nouns, and it always holds good in the names of winds, whether in Greek, or in Latin, because they refer to ἄνεμος, or *ventus*, wind.

Nor does it make against the rule, that *Lailips* is feminine: because this noun which is entirely Greek, does not denote a particular wind, but signifies a whirlwind or tempest.

But it is observable in regard to the names of winds, that some of them are substantives, as *Auster*, *Bóreas*, &c. and others adjectives, as *A'fricus*, *Subsolánus*, and perhaps *Iápyx*, which has been used for *Iapygius*, from the word *Iapygia*, which signified the province of Apulia, from whence this wind blowed towards Greece.

In like manner also *Tropæi*, in Greek τροπαῖοι. *Videmus*, says Pliny, *è terrâ consurgere ventos, qui quidem, cùm è mari redeunt, Tropæi vocantur; si pergunt, Apogæi.* Whereas Aristotle calls them τροπαῖαι, from the singular τροπαία, which we find in Plut. in Otho. Where it is obvious that in the masculine is understood ἄνεμος, and in the feminine πνοή.

Thus *Etesiæ* & *Ornithiæ* are always masculine when taken substantively, because in Greek they are of the first declension of simples, which are all masculine: hence it is that Pliny uses *Etesias* in the singular, and not *Etesia*. For the same reason Cicero always uses the masculine gender; *Navigatio quæ incurrebat in ipsos Etesias.* In like manner Aristotle, οἱ ἐτήσιαι.

But if they are taken adjectively, then we may say οἱ ἐτήσιαι, sup. ἄνεμοι: & αἱ ἐτήσιαι, sup. πνοαὶ, as in Appollon. ἐτήσιαι αὔραι. In like manner in Lucretius;

—— *Etesia flabra Aquilonum.*

With regard to the names of rivers and mountains, the rule cannot be general, for which reason we said frequently, because these nouns follow the rule of the termination as much as that of the signification, as may be seen in the following list:—

List of the names of rivers and mountains.

Names of rivers.

ALLIA, a river in Italy, is always feminine, according to the termination: Lucan.

Et damnata diu Romanis Allia fastis.

And Vossius thinks it would be a soleïsm to say, *damnatus Allia.*

Thus *Durantia*, *Garumna*, *Matrona*, *Mosella*, and others, are feminine in Ausonius: and Vossius says they ought always to be so in prose; tho' in verse Tibullus says, *Magnúsque Garumna.* And Claudian, *Formosus Duria.* And Ausonius himself, *Celebrande Mosella.*

ACHERON or ACHERONS; which Nonius calls doubtful, is always masculine, when it signifies a river, Virg.

—— *Acheronte refuso:*

And feminine, when it is taken for a part or quarter of hell. *Nulla Acherons.*

rons. Plaut. as we still say, *Acheronte*, or *Acheronti aliquid fieri*; to signify in hell.

JADER, neuter. *Tepidum Jader.* Lucan.

NAR. *Lacus Velinus in Nar defluit*, Cic. whereas Tacitus taking it in the masculine, says *Narem*, and so do a great many others. For which reason Cluverius, in his division of ancient Italy, thinks that this passage of Cicero is corrupted. But Vossius defends it by the authority of almost all manuscript and printed copies, and says that the authority of Cicero is preferable to that of Tacitus and all the rest. And as to Virgil, when he says,

——*audiit amnis*
Sulphureâ Nar albus aquâ;

it is evident that *albus* may be referred to *amnis*, which goes before; or if it refers to *Nar*, this must be done by a syllepsis, apprehending it under the general word *river*.

XANTHUS. There is no manner of doubt, but it is always masculine, when taken for the river of Troy, or even for that of Lycia, which falling down from mount Cadmus watered a city of the same name. So that when Virg. in *Culice* says,

Alma Chimæreo Xanthus perfusa liquore;

it is more likely, that he meant this city, which is mentioned by all ancient geographers and historians, Herodotus, Dion, Pliny, Strabo, Ptolemeus, and others, than as some commentators pretend, that this is the name of the river, which he took in the feminine.

Names of Mountains.

These likewise most commonly follow the gender of the termination. For if OSSA is masculine in Ovid, it is feminine in Lucan. And if ŒTA is masculine in Seneca, it is feminine in Ovid and Claud. and both are feminine in Statius.

OTHRYX is masculine in Lucan and in Statius, and feminine in Greek, τῆς Ὀθρύος ὄρους, Strabo.

ÆTNA is always feminine.

And so is IDA in Virg.

Most of the others follow the gender of the termination, according to our third rule.

RULE VI.

Of the names of Towns, Provinces, Ships, and Islands.

The names of Towns, Provinces, Ships, and Islands, are generally of the feminine gender.

EXAMPLES.

This rule includes four sorts of nouns, which are generally feminine, because of the common and general word, to which they refer.

1. The names of Towns, referring them to *urbs*, are feminine, as *Lutétia*, Paris; *Neápolis*, Naples; *hæc Corínthus*, Corinth.

2. The names of Provinces, referring them to *régio*, or *província*, or even *terra*, are feminine, as *Gállia*, Gaul or France; *Ægyptus fertilíssima*, Egypt the most fruitful.

3. The names of Ships, referring them to their common word *navis*, are feminine, as *Centaúrus magna*, Virg. the great ship called Centaur. *Hæc Argo*, the first ship, according to the accounts of the poets, in which Jason sailed to Colchis for the golden fleece.

4. The

4. The names of Islands, following their common name *insula*, are feminine, as *Hæc Delos*, the isle of Delos; *hæc Cyprus*, the isle of Cyprus.

ANNOTATION.

So true is it that the common and general word regulates the gender of all these sorts of nouns, that it is even a mistake to make the rule absolute, and to pretend, as most of the grammarians do, that these nouns, some few excepted, are of themselves feminine. This may be easily seen only by reading the lists here subjoined.

List of the names of Towns.

Of those which end in vowels.

In A, as *Roma, Ardea, Larissa;* they are feminine, by the rule of the termination. See lower down, Rule 10.

And in like manner *Italia, Gallia, Judæa*, which have moreover this particular, that of their own nature they are properly adjectives. For which reason Cæsar says, *ex usu terræ Galliæ;* and Livy, *extra terram Italiam;* and Plautus, *Arabia terra:* and hence *Judæus* is used also in the masculine, as we say *Judæa* (sup. *terra*) in the feminine.

Nouns of the first declension in E, are also feminine, by the same rule, as *hæc Mitylene, es; Helice, es.*

In Æ diphthong are also feminine, by the 9th rule, as *Athenæ, Mycenæ.*

In A plural, are neuter, by the same rule, as *Bactra, Ecbatana.*

In A or in E singular of the third declension, are neuter by the 10th rule, as *Zeugma, Reate, Prœneste. Altum Prœneste*, Virg. *Frigidum Prœneste*, Horat. And when we find in Virg. *Prœneste sub ipsâ*, this is only a syllepsis, referring it to *urbs*, as Saturninus and Vossius pretend. Or rather it is because formerly they used *hæc Prœnestis*, and *hoc Prœneste*, pursuant to the observation of Servius. But we also meet with Πραίνεςος, *Prœnestus*, in Stephen, τὸ Πραίνεςον, *Prœnestum*, in Ptolemy.

In I or in Y in the singular, are neuter, as *Moly*, by the 8th rule, because they are indeclinable, as *Illiturgi, Aixi, Æpy.*

In the plural they are masculine, by the 9th rule, as *Delphi, Parisii, Philippi.*

In O, they are masculine, by the 11th rule, as *hic Sulmo*, Ovid's country; *hic Narbo*, Narbonne. *Est in eâdem provinciâ Narbo Martius*, Cic. Hence we must refer to the figure of syllepsis that expression of Martial, *pulcherrima Narbo;* as also that of Catullus, *Venusta Sirmio.*

We see by this why *Hippo* is sometimes masculine because of the termination, and sometimes feminine because of the common word, and by a figure. *Vaga Hippo*, Silius Ital. *Hippo Regius*, Solin. *Dilutus*, Plin. ἐνταῦθα οἱ δύο Ἱππάνες, ὁ μὲν πλησίον Ἰτύκης, ὁ δὲ ἀποτέρω πρὸς τῇ Τριτῶ μᾶλλον, ἄμφω βασίλεια (sup. ἄστη) Strabo, lib. xvii. Duo hic Hippones, alter Uticæ proximus, alter remotior, & Trito propinquior, ambæ regiæ, (sup. *urbes.*)

Of those which end in consonants.

Of these there are five sorts according to the final consonants, L, M, N, R, S, to which we might join T.

In L, they are neuter, according to the termination, as Hispal. *Celebre Oceano Hispal.* Silius. Though this noun is formed by syncope from Hispalis, which we read in Pliny, and which by its termination is feminine.

Suthul. *Ad oppidum Suthul pervenit*, Sal. He does not say *Suthulum*, as without doubt he would have said, if what Priscian advances had been true, viz. that this and other like Carthaginian nouns could not be neuter, because those people, as well as the Hebrews from whom they were descended, had no neuter gender. Nor is it true that Sallust took it for an indeclinable, since after that he says *relicto Suthulo.*

In UM or in ον short are neuter, as *Lugdunum.* Hence it is by a figure that Sidon. Apoll. said, *Lugdunúmque tuam*, referring it to *urbs.* And in vain, says Vossius, have some endeavoured to infer from thence that *Lugdunus* might be said as well as *Lugdunum.*

True it is that there are some others, which have two terminations, as *Epidaurus* and *Epidaurum*, the former masc. in Hom.

———ἀμπελόεντ' Ἐπίδαυρον.

———*Vitibus consitum Epidaurum.*

And feminine in Strabo, ἡ Ἐπίδαυρος. The other is neuter, *Epidaurum celebre*, Plin.

Ilios, & *Ilion*——*Ceciditque superbum Ilium*——Virg.——*Ilios disjecta.* Ovid.

Saguntus & *Saguntum*, the latter always neuter, and the former always feminine.

Thus *Colchos*, which some moderns make use of, ought according to Vossius to be always feminine, like *Ilios*, *Saguntos*, and others. But this word was always taken by the ancients for the people. *Colchus an Assyrius*, Hor. *Auratus aries Colchorum.* Cic. *Cùm Colchos peterent.* Mela. ἐς τοὺς Κόλχους εἶδως, Strabo, *Cùm Colchos nósset.* Hence Pontanus was doubly mistaken in saying, *Ditatum vellere Colchos.* In the first place a word which signifies the people only, he mistook for the town or country: secondly he put this word in the neuter gender without any authority, when he ought rather to have put it in the feminine, according to the analogy of the other nouns of the same termination. But *Colchis, idis*, is the proper name of the country. And if any one should chuse to make use of the other noun, it should be at least in the plural number and in the masculine gender, according to the remark we shall make in the ninth rule.

In ΩN, they vary among the Greeks. For as we find, ἡ Βαβυλὼν, ἡ Λακεδαίμων, ἡ Καλκηδὼν, so we meet in Strabo with, ὁ Μαραθὼν, ὁ Μεδεὼν, ὁ Σούκρων. But in Latin, most writers put them in the feminine because of the common word. *Dorica Ancon*, Juv. *Regia Pleuron*, Silius. *Alta Croton*, Id.

In R, Vossius looks upon them as neuter; since there are names of this gender in this termination. Thus,

Tuder, *Tudi*, a city of Umbria, is neuter, *Summum Tuder*, Silius.

Gadir, is neuter, *Tartessum Hispaniæ civitatem, quam nunc Tyrii mutato nomine Gadir habent*, Sal. For if he had not taken it in the neuter gender, he would have said *Gadirem.* And yet Avienus has made it feminine. *Gadir inserta columnis*, which he refers to *urbs.*

Tibur, *Tivoli*, always neuter,

Hinc Tibur Catille tuum. Sil.

———*Tibúrque tuum.* Virg.

But as the nouns in UR are not so far neuter, but there are some of them masculine; so *Anxur* is either neuter or masculine, and never feminine. *Ad Anxur oppugnandum*, Liv. *Impositum saxis candentibus Anxur*, Hor.

Candidus Anxur aquis, Mart.

Of those in S.

Agragas is a city which the Latins called *Agrigentum*, according to Pliny. This noun is fem. in Strabo. Ἀκράγας δὲ Ἰάνων οὖσα, according to the common word. In other writers it is masc. as in Laërt. in the life of Empedocles, τὸν μέγαν Ἀκράγαντα, and in Virg.

Arduus inde Agragas ostentat maximâ longè

Mœnia———Æn. 3.

Which Servius explaining says, *Mons est muro cinctus, in cujus summâ parte oppidum est.* In which he is censured by Vossius, who says that there is no mention made of this mountain by the ancients, Ptolemy, Strabo, and others. But laying Servius aside, Virgil surely was not so unacquainted with geography, and especially with that of a neighbouring country, as to represent *Agragas* in so high a situation, if it did not stand upon a mountain. Besides we learn from Polybius, book ix. that this city was seated on the top of a mount or a rock: κεῖται γὰρ τὸ τεῖχος ἐπὶ πέτρας ἀκροτόμου καὶ περιῤῥῶγος: that it was as strong by its situation, as by its fortifications, and that towards the south there was a river of the same name. And therefore *Agragas* must have remained masc. either because it comprehends not only the town, but the whole mountain, or because it likewise signifies the river, from which the town itself derived its name, according to Thucydides, book vi. Or in fine because nouns in AS which make the genitive in *antis*, are masculine, as we shall shew hereafter. And Vossius himself admits of these two last reasons.

By

By the same analogy, we find in Strabo, ὁ Ἀκυφὰς, a city of Doris, ὁ Τάρας, Tarentum; and hence Lucan says, lib. 5.

Antiquúsque Taras.———

Argos is neuter by its termination, because in Greek it is of the first declension of contracts, in which all the nouns in ος are neuter, as τὸ τεῖχος. *Aptum equis Argos*, Hor.

ΥΣ or ΟΣ of the third declension of simples in Greek, cannot be easily known by the termination, because it varies, for as we say, ὁ λόγος, *sermo*, so we say also, ἡ ὁδὸς, *via*; and as we say, *hic fructus*, fruit, we likewise say, *hæc manus*, a hand. The surest way therefore is to put them then in the feminine, unless you have some authority to the contrary; because the termination does not oppose it, and they are favoured by the signification.

Thus we say, ἡ Νίνος, *Ninus*, Nineve: ἡ Τύρος, *Tyrus*, Tyre; ἡ Ἔφεσος, *Ephesus*; ἡ Μίλητος, *Miletus*; ἡ Ῥόδος, *Rhodus*, Rhodes; and a great many others.

But we meet with Σής masculine in Steph. and in Eustath. and on the contrary we find it feminine in Ovid.

Vel tua me Sestos, vel te mea sumat Abydos.

This poet seems also to have made Lesbos masculine.

Et Methymnæi potiuntur littore Lesbi. xi. Met. s. 1.

Which is confirmed by Despauter, though he reads *Metylinæi*. It is true that Aldus and some others read *Methymnææ*, but the ancients read it in the masc.

Some have pretended also to say, that this noun is neuter, and that it comes from *Lesbon*, but without authority.

As for *Abydus*, we meet with it in Strabo, and in Dionysius.

Σηστὸς ὅπῃ καὶ Ἄβυδος ἐναντίον ὅρμον ἔθεντο.

Sestus ubi & Abydus ex adverso stationem posuere.

Others have pretended to say, that *Abydon* is also used in the neuter, because Virgil has,

——*Ostriferi fauces tentantur Abydi.*

For otherwise, as they will have it, he would have said, *Ostriferæ*. But if we say *Abydon*, it is a city of Italy, as Eustathius and Stephanus observe, and not the town opposite to *Sestus*; and therefore Virgil must either have neglected this difference, or have made it masculine because of the termination in *us*, though Val. Flaccus puts it in the feminine.

Cœperat à geminâ discedere Sestos Abydo.

We meet with Ἁλίαρτος, *Haliartus*, masc. in Hom. but in Strabo, it is masc. and fem.

Μύρσινος is fem. in Hom. Πύῤῥασος, masc.

Πύνδος is masculine and feminine in Strabo.

Corinthus is always fem. in Latin and even in Greek, τὴν Κόρινθον, says Strabo: except perhaps its appearing masculine in this passage of Homer,

———Ἀφνειόν τε Κόρινθον,

———*Opulentámque Corinthum.*

But in Latin we never meet with it in this gender; though Scioppius pretends otherwise. For in Velleius Paterculus lib. i. where he says, *Corinthum qui antea fuerat Ephyre*, we ought to read *quæ* in the feminine, as Vossius proves from all the ancient copies, and best printed editions.

And with regard to the passage of Propertius,

Nec miser æra paro, clade, Corinthe, tuâ;

it is obvious that *miser* relates to the poet himself, *Ego miser*, and not to the city.

Coriolaus is perhaps masculine in Florus lib. i. *Coriolaus victus adeò gloriæ fuit*, &c. according to the reading in the first edition of it, and in the ancient manuscripts, as Vinetus and Vossius inform us. Hence Beroaldus is found fault with for making this correction, *Coriolaos victos adeò gloriæ fuisse.*

Pontus is always masculine according to the termination, not only when it signifies the sea, but likewise the kingdom of Pontus. *Ex eodem Ponto Medea profugisse dicitur.* Cic. and the same among the Greeks, Strabo, Stephanus, Ptolemy, &c.

Those in *us* coming from ὁεις, ῆς, by contraction, are also masculine, as *Daphnus*, Steph. *Pessinus*, *untis*, Cic. *Pessinuntem ipsum vastâris*, de Arusp. resp. And the same of *Amathus*, *Trapezus*, *Opus*, *Hydrus*, *Phlius*, and others. It is true Ovid says in the fem.

——*gravidámque Amathunta metallis;*

but he could never have said it without referring it to *urbs*, because these nouns come from the Greek termination ὁεις, masc. the feminine of which would be in A: ὁεσσα.

For this reason *Cerasus*, a city of Pontus, is also masculine by its termination, Κερασοῦς, for Κεραστόεις. And this city is so called, according to Vossius, from the number of cherry trees with which it abounds; and not the cherry trees from the town, as St. Jerome writing to Eustochium, and several others imagined; because we find that Lucullus having defeated Mithridates, was the first who transplanted cherry trees from that province into Italy. But not to mention its being very certain, that the word cherries was known long enough before, as appears from Theophrastus, and from what even Athenæus mentions of Diphilus who lived a little after the reign of Alexander; we find by a great many other examples that places are oftener denominated from the natural products of the earth, than these from the buildings or towns erected on the spot. Thus Σελινοῦς, so called because of the parsley that grew there; Ῥαμνοῦς, because of the brambles, &c.

So that if Ῥαμνοῦς comes from Ῥαμνόεις, it must needs be masculine. And if Mela puts it in the feminine, *Rhamnus parva, illustris tamen*, this must be a figure, or perhaps the passage is corrupted.

YS is feminine in the names of towns, as also in other towns of the like termination, as *Chelys*, *Chlamys*, &c. For which reason *Gortys*, Γόρτυς, is feminine in Homer.

T, *Nepet* (a town of Tuscany, now called *Nepi*) is neuter, either because of the termination T, or because it is only a syncope for *Nepete*, instead of which we meet also with *Nepe* in Velleius, and in the ancient Itinerary; as also with Νέπετα in Ptolemy, and with Νίπιτα in Strabo.

Whence it comes that those general words, urbs, civitas, terra, *are feminine.*

The above is what I had to offer most worthy of notice concerning these nouns. But if I should be further asked why these general words, such as *urbs*, *civitas*, *terra*, have followed the feminine gender and termination, it is plain they have been considered as good mothers in respect to their inhabitants: hence it is that they were usually represented in the figure of women, as appears from the book of the Roman provinces. Thus Jerusalem is called the *daughter of Sion* in the Holy Scripture; and Tertullian calls Utica the sister of Carthage: *sic et in proximo soror civitas vestiebat*, lib. de pall. for *vestiebat se*.

It is for this same reason that TELLUS, which signifies either the globe of the earth, or its respective parts, has been also considered as a noun feminine. The Romans and even the Greeks made a goddess of it, and we find that in Livy, lib. 8. it is called *alma Mater*.

Of the names of Trees, and why arbor *is feminine.*

And this same reason holds good in regard to the names of Trees comprized in the following rule. For though the termination OR or OS be masculine among the Latins, yet they have made *arbor* or *arbos* feminine, having considered it as a mother, either because of its fruit, as we see in Ovid,

Pomâque læsissent matrem, nisi subdita ramo
Longa laboranti furca tulisset opem. De Nuce.

Or because of its branches, as we read in Virgil,

Hic plantas tenero abscindens de corpore matrum
Deposuit sulcis. 2. Georg.

Or

Or because of the little shoots at the feet of it, as in the same poet,

——*Parnassia laurus*
Parva sub ingenti matris se subjicit umbrâ. Ibid.

In which respect the Latins act more reasonably than the Greeks, who have made their τὸ δένδρος or δένδρον neuter, but these have been obliged to depart from this gender, in order to give to most species of trees a termination that either was or might be feminine, as well as that of the Latins. But in French, as the word *arbre* is masculine, almost all its species have followed the gender.

Rule VII.

Of the names of Trees.

1. *The names of Trees are feminine.*
2. *But those in* STER *are masculine;*
3. *As also* spinus *and* dumus.
4. *We say* hic *and sometimes* hæc rubus.
5. Robur *and* acer *are neuter.*
6. *As also, those in* UM, *with* siler, *and* suber.

Examples.

1. The names of Trees are feminine in Latin, for the reason above hinted at; as *pinus alta*, a tall pine-tree. *Quercus magna*, a large oak. *Ulmus annósa*, an old elm-tree. *Infausta cupréssus*, an unlucky cypress-tree. *Plátanus Cæsariána*, Mart. Cæsar's plane-tree. *Hæc pomus*, or *malus*, an apple-tree. (But *malus* signifying the mast of a ship is masculine) *hæc pirus*, a pear-tree.

2. Those in STER are masculine, as *Oleáster*, a wild olive-tree; *pináster*, a wild pine-tree; *piráster*, a wild pear-tree.

3. These two are also masculine; *hic spinus*, Serv. a sloe-tree; *hic dumus*, Ovid, a bush.

4. *Rubus* is doubtful, but better in the masculine. *Asper rubus*, Virg. a rough bramble. *Rubus contórta*, Prud. a crooked thorn.

5. These are neuter, *hoc robur, róboris*, heart of oak; it is also taken for strength and courage: *hoc acer, áceris*, a maple-tree: *siler molle*, Virg. the soft osier: *suber silvéstre*, the wild cork-tree.

6. And in like manner all those in *um*. *Hoc buxum*, box wood: *hoc ébenum*, ebony: *hoc bálsamum*, balm: *ligústrum*, privet.

ANNOTATION.

As a great many names of trees were masculine among the Greeks, the same sometimes also happens among the Latins, whether the latter have done it to imitate the former, or whether they have had a regard to the termination.

Thus Ennius has *rectósque cupressos*: Pliny, *folia eorum*, speaking of plane trees. Priscian says the same of the latter, and also of *populus*. And Catullus chose rather to say, *ulmus maritus* than *marita*, which we meet with in Pliny and in Colum. This Vossius does not think so natural, because the word *husband* seems to be reserved for the masculine. But it is a noun adjective, for in Colum. we meet with *Olivetum maritum*; and in Livy with *domos maritas vagari*, and in Ovid, with *castæ maritæ*, *stultæ maritæ*, speaking of married women.

In the Vulgate we read, *quasi libanus non incisus*; though Pindar and Euripides read, ἡ λίβανος. It seems also that the Latins have avoided making use of this word. Virgil calls it *thuream virgam*: Colum. *thuream plantam*: Pliny, *arborem thuriferam*, as H. Stephen observes in his Thesaurus, on the word λίβανος. But *thus*, which he says he never found to signify a tree, occurs frequently in Pliny; *lignum thuris*, *virgas thuris*; and very often *thuris arbor*, to remove all ambiguity, though we do not find of what gender the ancients made it in this sense; so that Despauter has no foundation for putting it among the names of trees of the neuter gender, which Verepeus would not do, no more than Vossius.

Spinus is masculine according to Priscian, and there is no doubt but he found it so among the ancients; but because he gives no authority for it, Vossius thinks he has reason to suspend his assent. And yet besides the authority of this learned grammarian Servius on this passage of the 4th Georg.

——*& spinos jam pruna ferentes*,

says, *prunorum arbor spinus vocatur generis Masculini; nam sentes has spinas dicimus*. And accordingly Despauter ranks it among the masculine nouns, which we have followed.

Rubus is feminine in Seneca, Colum. and Prud. though in every other writer it is rather masculine; wherefore we have marked it as doubtful, whereas Despauter makes it only masculine.

Suber, which Despauter makes doubtful, is only neuter: *excepto subere quod sic etiam juvatur*, Plin. What deceived him, is a passage of the same author, where he read, *serotino autem germine malus* (sup. *germinat*,) *tardissimus suber*. But it is obvious that the right reading is *tardissimo*, as he said before *serotino*; this is confirmed by the best copies, though Robert Stephen was also mistaken in his Thesaurus, having marked *suber* of all the three genders

genders without any authority. And this mistake of the gender has crept into the other editions of this book, even after the correction of the above passage of Pliny. It has also stole its way into the several editions of his large dictionary, and from thence into a great many others: wherein Verepeus was also mistaken.

Oleaster is marked as masculine both by the ancient and modern grammarians, and not without reason: for Virgil says *Oleaster plurimus*, 2 Georg. *Sacer Oleaster*, 12 Æneid. where Servius particularly observes that we should say, *hic Oleaster*. Vossius indeed in order to defend Gaza who made it feminine in Theophrastus, avails himself of the following passage of Cicero's 3. book against Verres, where Manutius and Robert Stephen read in the feminine, *hominem suspendi jussit in oleastro quadam:* pretending that Lambinus is the only one who reads *in oleastro quodam* in the masculine, but, he adds, *invitis libris*. And yet he should have taken notice that the excellent edition of Gruterus reads it in the masculine, and assures us that this is the reading of all the ancient copies. And we find that in this, as almost in every thing else, it has been followed by the Elzevir edition. This seems to be confirmed by reason; because as Priscian observes, all nouns in *er* of the second declension are masculine without exception.

Hereby we may judge of all other similar nouns in STER, being the termination of wild trees, which we have generally observed to be masculine, as Verepeus, Alvarez, and the ablest grammarians have done.

The termination TUM denotes the ground planted with particular trees, as *Quercetum*, a grove of oaks; *salictum*, a grove of willows; *arbustum*, a copse or grove of trees.

But in barren trees, the termination UM is generally taken for the wood and the materials, as *ebenum*, ebony, *cinnamomum*, cinnamon; *buxum*, box wood; yet it is also taken for the tree, as Servius observes, notwithstanding Priscian affirms the contrary. But the following passage of Ovid *lib.* 4. *de arte* is decisive,

Nec densum foliis buxum, fragilésque myricæ,
Nec tenues cytisi, cultâque pinus abest.

You may see also several names of plants and shrubs taken from the Greek, lower down in the rule of the nouns in US.

Of the names of Fruits.

In regard to the names of *Fruits*, which the ancient grammarians thought generally to be neuter, we shall take notice of them here, only because this is an error which has been long ago detected.

It is true that when the tree terminates in US, the fruit is oftentimes in UM, and of the neuter gender, as *pomus*, an apple-tree; *pomum*, an apple: *pyrus*, a pear-tree; *pyrum*, a pear: *arbutus*, a wild strawberry-tree; *arbutum*, its fruit, &c. But this is by reason of its termination, not of its signification, since *Castanea*, *nux*,

nux, dactylus, and others, follow their termination, which Diomedes and Priscian do not seem to have sufficiently considered.

Rule VIII.

Of Indeclinable Nouns.

Indeclinable nouns are neuter,
Such as manna, gummi, fas, *and the like.*

Examples.

Indeclinable nouns are always of the neuter gender, as *hoc manna,* manna; *hoc pondo,* a pound or weight.

Hoc fas, a thing lawful: *nefas,* a thing unlawful, a crime.

Hoc moly, a kind of herb: *gummi,* gum: *sinápi,* mustard: and all other nouns in I or Y, which are always neuter, and indeclinable.

Mille unum, one thousand: though in the plural it is declined, *Millia, ium.*

Hoc cornu, a horn: *veru,* a spit: though in the plural they are likewise declined, *córnua, uum, ibus,* and the like.

Melos suavíssimum, most sweet melody: *Chaos antíquum,* the ancient Chaos.

Hoc frit, the little grain at the top of the ear of corn: *hoc git,* a small seed.

The infinitives of verbs are likewise considered as indeclinable nouns, and consequently are neuter: *scire tuum,* thy knowledge; *velle tuum,* thy will.

In short all words that are taken in a material sense, and as indeclinable, are of the neuter gender: *Triste vale,* Ovid, a sad adieu: *rex derivátum à rego;* the word *rex* is derived from *rego.*

For this same reason the names of letters are also neuter: *illud* A, *illud* B: that A, that B; though we likewise find them in the feminine, when they refer to the common word *líttera,* as has been seen above.

Annotation.

To this rule we may also refer *Cherubim* and *Seraphim,* which in the Scripture and in Saint Chrysostom are of the neuter gender (though in the plural) because they are indeclinable, τὰ χερουβίμ: unless we should say perhaps that the word *animalia* was then supposed

fas, nefas from fans, nefans

supposed, because they were represented under the figure of animals. But generally speaking these nouns are rather masculine, as being the names of angels, which are referred to the rule of Proper Names, according as we have already shewn. This is the opinion of S. Jerom upon Ezekiel, c. 10. *Et quanquam,* says he, *plerique τὰ χερουβεὶμ neutro genere, numeróque plurali dici putent: nos scire debemus singulari numero esse* CHERUB *generis masculini, & plurali ejusdem generis* CHERUBIM, which he repeats again, upon the 28th chapter of the same prophet.

But *pondo,* though placed in this list by grammarians, is not of the number. For whereas they looked upon it as an odd kind of a noun, or an indeclinable adjective, as well in the singular as in the plural; it is really an ablative in the second declension, like *mundo,* and serves for the same use as if it were *pondere;* as *aurea corona libræ pondo,* a golden crown of a pound weight. Which they added, because among the ancients the name of a pound and that of its parts were equivocal, signifying sometimes the weight, and sometimes the measure.

It is also to be observed that we say, *hæc gummis, hæc sinapis,* which are declined according to the gender of their termination.

From *Melos* seems to come the ablative *melo,*

Fítque repercusso dulcior aura melo,

in the Poem on the Resurrection attributed to Lactantius. But this is because they used to say *melus,* from whence also came the accusative *melum* in Pacu. according to Non.

In like manner we find the ablative *Chao* in Virgil, Ovid, and Lactantius.

RULE IX.

Of Plural Nouns.

1. I *plural is masculine.*
2. A; 3. *and* E *are neuter;* Æ *is feminine.*

EXAMPLES.

1. Nouns in I that have only the plural number, are of the masculine gender, like *dómini;* as *hi Parísii, Parisiórum,* the city of Paris: *hi cancélli, órum,* lattices, balisters, bounds.

2. Those in A are neuter, like *templa;* as *arma ímpia,* impious arms: *castra, órum,* a camp: *ília, órum,* the flank, the small guts: *Bactra, órum,* the name of a town.

3. And in like manner the Greek nouns in E: *cete grándia,* large whales: *amœ́na Tempe,* pleasant fields in Thessaly.

4. Those

4. Those in Æ diphthong are feminine, like *musæ;* as *doctæ Athénæ*, the learned city of Athens: *ténebræ densæ*, thick darkness.

ANNOTATION.

Pandectæ is generally feminine. See the Remarks upon the figure of Ellipsis, list 1.

Cete and *Tempe* come from the Greek contraction, κήτεα, ἡ, τέμπεα, ἡ: so that it is not at all surprizing they should be of the plural number, and of the neuter gender. We find that Cicero preferring the Greek word, says, *Reatini me ad sua* τέμπη *duxerunt.* Whereas Solinus has *cava tempea.*

You are to observe that we also say *cetus*, in the plural *ceti;* hence Pliny has *cetos* in the accusative plural.

Whether there are any Proper Names in the plural.

After the example of Despauter, we place here this rule of the plural nouns, because of the great number of names of cities which it includes. And yet we must observe with Sanctius, that strictly speaking, there are no proper names in the plural. For *Athenæ*, for instance, were different spots of ground planted with olive trees, *multæ Athenaïdes* sive *oliveta*, says he, of which afterwards a town was formed.

So when we say *Parisii*, and the like, we denote as well the people as the town, which afterwards took the name of its inhabitants; just as we say CIVITAS, *quasi* CIVIUM UNITAS. For the word *civitas* in its ancient signification stood rather for a whole nation than for a city: which is proper to take notice of for the better understanding of the ancients, particularly Cæsar in his wars of Gaul. And as to the name of people given to capital cities, we find by the learned remarks of monsieur Sanson, the king's geographer, on his map of Cæsar, that this did not happen till very late, and perhaps after the reign of Constantine: those towns having till then always retained either the name which they had received from their conquerors the Romans, and which was no other than that of the country softened by a Latin termination: or that which flattery had invented under Augustus in honour of the Cæsars, as of *Juliomagus*, *Cæsaromagus*, *Augustodunum*, *Augusta Veromanduorum*, and the like.

RULE X.

Of Nouns Singular in A and E.

1. *In the first declension nouns in* A *or* E *are feminine.*
2. Cométa *and* Planéta *are masculine.*
3. Pascha *is always neuter.*
4. *As are likewise* A *and* E *of the third declension.*

EXAM-

EXAMPLES.

1. Nouns in A or E of the first declension are of the feminine gender: *Hæc ara*, this altar: *fama multa*, great fame: *hæc Allia*, a river of Italy; *hæc músice, músices*, music: *hæc epítome, es*, an abridgment.

2. These two are of the masculine gender, *dirus cométa*, a fatal comet: *pulcher planéta*, a beautiful planet.

3. *Pascha* is neuter. *Pascha próximum*, next Easter; and is either of the first or third declension: *Pascha, æ:* and *Pascha, átis.*

4. Nouns in A or E of the third declension are also neuter: *hoc diadéma, ătis*, a diadem: *ænigma, ătis*, a riddle: *mare sollícitum*, a tempestuous sea.

ANNOTATION.

Adria, which Despauter marks here as masculine, is indeed of this gender, when taken for the Adriatic gulf, referring then to *sinus;* but it is feminine, when taken for the town which gave name to this gulf; and therefore it always follows the rule of the signification, and of the common and general word.

Pascha is masculine in the Hebrew and Chaldaic tongues, because, as we have already observed, these have no neuter. And yet the Greeks have made it neuter; because they considered it as indeclinable: τὸ πάσχα & τὸ πάσχα, in the Septuagint, ἐν τῷ πάσχα, in S. John, chap. ii. The Latins have followed them in the gender, though they make this noun of the first or third declension: of the first, as in Tertull. *Quis solemnibus Paschæ. In Pascha jejunare:* in Ausonius,——*solemnia Paschæ:* in St. Ambrose, *de mysterio Paschæ*, and so almost all the ancients.

And yet it seems to be more commonly used now in the third: which probably is owing to this, that deriving it from πάσχω *patior*, they thought they were to decline it like the other Greek nouns in *ma* derived of verbs, as *ænigma, atis; dogma, atis*, &c. However as this is not originally a Greek but Hebrew noun, as St. Jerome observes, the ancients seem to have declined it right: though Tertullian, St. Ambrose, and Lactantius derive it also from πάσχω. See Vossius *de Anal. lib.* i. *cap.* 20.

It is the same with *manna*, taken for bread sent from Heaven, which being masculine in Hebrew is neuter in Greek and Latin, because it has continued indeclinable in both these languages. Therefore it is a mistake to say, *cœlestem mannam* instead of *cœleste manna.* And in this signification we refer it to the above-mentioned rule of indeclinables, p. 22. But we also use *manna, æ* of the first declension, and consequently feminine, which then signifies the crumbs of frankincense or manna used in physic. *Micas (thuris) concussu elisas mannam vocamus*, Plin.

Mammona,

Mammona, which Despauter makes neuter, is masculine. See above, p. 4.

Dama, *panthera*, and *talpa*, shall be included in the rule of the Epicenes.

As to *Cometa* and *Planeta*, they are always masculine, because as they come from the Greek nouns in της of the first declension, which includes none but masculines, they have preserved their gender. It is for this reason that they are likewise changed into *tes*, or *ta*. *Cometes*, or *cometa*; *planetes*, or *planeta*; and that the first termination occurs more frequently among the ancients; which happens also in a great many others.

And yet we must not think that this rule is general, as Priscian after Varro has observed. For of ὁ κοχλίας they have made *hæc cochlea*; of ὁ χάρτης, *hæc charta*; of ὁ μαργαρίτης, *hæc margarita*; of ὁ μετρητὴς, *hæc metreta*. Concerning which we are to take notice of a mistake in Constantin's lexicon, and in some others who write ἡ μετρητὴ, and were undoubtedly led into this mistake by Pollux; which H. Stephen condemns in his Thesaurus.

But there are a great many more of these nouns in της, that have changed their gender with their termination; and perhaps these two have retained it only because they are generally referred to ἀστὴρ, though Tacitus has put them in apposition with *sidus*. *Inter quæ & sidus Cometes effulsit, de quo vulgi opinio est, tanquam mutationem Regis portendat*, An. 14. And Cicero has joined it with *stella*: *Tum facibus visis cœlestibus, tum stellis iis, quas Græci cometas, nostri Crinitas vocant, quæ nuper bello Octaviano, magnarum fuerunt calamitatum prænunciæ*. 2. de Nat. which made a great many imagine that *cometa* might be feminine; whereas both *quæ* and *quas* refer only to *stellæ*.

Of Nouns in I.

We take no notice here of nouns in I, because we have already made appear in the 8th rule, that they are neuter and indeclinable; we shall therefore proceed to those in O.

Rule XI.

Of Nouns in O.

1. *Nouns in* O, 2. *including* Harpăgo, *are masculine.*
3. *But all others in* DO *and* GO, *of more than two syllables, are feminine.*
4. *To these we must join* Caro, Grando.
5. *As also nouns in* IO *coming either from a verb or noun.*
6. *Except numeral nouns, and* 7. Pugio.

Exam-

dĕtio perhaps from do

EXAMPLES.

1. Nouns in O are of the masculine gender, as *hic sermo, ónis,* speech, or discourse: *hic múcro, ónis,* the sharp point of any thing: *hic scípio,* a walking staff: *hic títio, ónis,* a firebrand quenched: *hic ligo, ónis,* a spade: *hic cardo, ĭnis,* a hinge: *hic ordo, ĭnis,* order.

2. And in like manner, *hic harpăgo, ónis,* a grappling hook.

3. But the other nouns in DO or GO, that have more than two syllables, are feminine, as *hæc arúndo, ĭnis,* a reed: *hæc dulcédo,* sweetness: *hæc formído,* fear: *hæc imágo,* an image: *hæc fulígo,* soot.

4. These two are also feminine; *hæc caro, carnis,* meat, flesh: *hæc grando, grándinis,* hail.

5. Nouns in IO derived from a noun or from a verb, are also feminine: *hæc pórtio* (from *pars)* a part or portion: *hæc tálio* (from *talis)* like for like, or a requital of an injury: *hæc cóncio* (from *cieo)* an assembly, an harangue: *hæc contágio* (from *tago* for *tango)* contagion: *hæc óptio* (from *opto)* choice: *hæc allúvio* (from *álluo,* formerly in the preterit *álluvi)* an inundation of water: *hæc dítio, ónis,* (from *dis, ditis)* power, authority, place of jurisdiction: *hæc religio, ónis,* (from *ligo)* religion, scruple of conscience: *hæc rébellio, ónis,* (from *bellum)* rebellion, revolt: *hæc légio,* a legion.

And especially those which are formed of the supine: *hæc léctio,* (from *lectum)* lesson, reading: *hæc orátio,* (from *orátum)* oration, discourse: and of the like an infinite number.

6. Of these feminines in IO, derived from verbs or nouns, we must except in the first place numeral nouns, as *hic únio, ónis,* the number one, or a pearl called an union, and an onion or scallion; for then it constantly comes from *unus;* but it is not found in Latin authors to signify union: *hic duérnio,* the number two: *hic térnio,* the number three: *quatérnio,* the number four: *quinquénnio,* the number five, &c. which

which agrees with the general analogy of the common word above mentioned, rule 3.

Secondly, *hic púgio, ónis,* (from *pugnus* or *pugno)* a poniard.

ANNOTATION.

Echo, which some grammarians place under this rule, is feminine, because it follows the general word *vox,* or rather because it retains the gender of its first signification; Echo, according to Ovid, being a woman who was changed into sound.

Arrhabo is feminine in Varro; but Cato, Plautus, and Gellius make it masculine, as well as the Greeks ὁ ἀῤῥαβών.

Albedo and *Nigredo,* as well as *gratitudo* and *ingratitudo,* are not Latin, though Sulpicius Severus has made use of the former, and Lipsius of the latter. See Vossius *de vitiis sermonis.* Instead thereof we may use *albor,* Plaut. Varr. *Nigror,* Cic. *Nigrities* and *nigritudo,* Pliny. For the other two we use circumlocutions, *gratus animus; ingrati animi crimen,* Cic. &c.

Cupido is sometimes masculine in the writings of the poets, *capta cupidine falso,* Hor. *contracto cupidine,* Idem, but never in prose, except it be to signify the god Cupid.

Margo is feminine in one single passage of Juvenal. *Plenâ jam margine libri,* Sat. 1. But every where else it is masculine, as in Varro, *Lapidei margines fluvii;* in Ovid, *Gramineus margo fontis,* Met. 3. In Pliny and in others the same. It is true, according to Charis. lib. 1. that Macer and Rabirius had also used it in the feminine, but in this they are not to be imitated: for which reason we must refer it to the general rule.

Perduellio is feminine according to Vossius, and masc. according to other grammarians. Perhaps it might be feminine, when it denotes the action, that is the crime of rebellion, and masculine when it signifies the criminal, and the person who commits such an action; for it signifies both. *Talio* is masculine in Tertullian, but Gellius makes it feminine, and that is the safest.

Unio by some writers is taken in the feminine, to signify union; but it is not found to bear that sense in Latin authors. Wherefore when Tertullian says, *Reges qui singulares in unione imperii præsunt,* (lib. i. adv. Marcion. cap. 4.) the word *unio* does not there denote *societatem* but *unitatem,* μονάδα. Where we cannot see of what gender it ought to be in this sense, because there is no adjective.

Scioppius excepts likewise some feminines in *io, Ternio, quaternio,* and *senio.* But these are adjectives, and suppose *numerus,* when they are in the masculine, as *senio,* which was particularly taken for the sice cast of the dice. Whereas we frequently see at the ends of books published even by printers extremely well skilled in the language, as Robert Stephen, Aldus Manutius, Ascensius, and others, that mentioning the number of printed sheets they say *sunt omnes terniones,* or *quaterniones,* &c. where they understand *schedæ, chartæ, litteræ,* &c. or some other like feminine.

RULE

RULE XII.

Of Nouns in M, C, L, T.

1. M, C, L, T, *are neuter.*
2. Sal *is masculine or neuter;* 3. Sol *is masculine.*

EXAMPLES.

1. Nouns ending in M have always *um:* these are of the second declension and of the neuter gender, as *hoc templum, templi,* a temple: *aurum fulvum,* yellow gold: *pulchrum Lugdúnum,* the fair city of Lyons: *hoc Illyricum,* the province of Illyricum; *hoc ligústrum,* privet; *hoc pomum,* an apple: *hoc mancípium,* a slave.

Those in C, L, or T, are of the third declension, but also of the neuter gender; as *hoc halec, halécis,* a herring, brine: *lac novum,* new milk: *ánimal fortíssimum,* a very strong animal: *mel purum,* pure honey: *caput nítidum,* a clean head.

2. SAL, salt, the sea, wisdom, jests, railleries, is doubtful, but more often masculine. *Sal siccus & acer,* Plin. a dry and sharp salt: *sal coctum,* Colum. baked salt: *sales Attici,* Cic. Attic jests.

3. SOL is masculine; *sol ígneus,* a fiery sun.

ANNOTATION.

Among the nouns in UM I do not include the proper names of men or women, which by the general rule always follow the gender of their signification; and this is extremely clear.

Hereto we must refer the Greek nouns in ON of the second declension, which the Latins change into UM, as *hoc gymnasion,* or *gymnasium,* a place of exercise.

Those in ON of the third are comprised under the next rule.

Sal is generally masculine; and sometimes neuter, but then it is only in the singular, and to signify salt. *Sal coctum & modicè infractum,* Colum. In this signification it occurs also in the plural: *si quis sales emerit,* in the civil law. But in the other signification, it is frequently used in both numbers. *Dicendi sales facetiæque,* Cic. *Docti sales,* Claud. *Nullam artem esse salis,* Cic.

Halecem, in Martial, comes from *Halex,* feminine. But *halec* is always neuter; and in the passage of Pliny quoted by Calepin, *halec imperfecta;* the best editions have, *Alex imperfecta, nec colata fex.*

Lac

Lac is a word shortened, instead of *lacte*, for which reason they used also to write *lact*. They likewise said *lactis* in the feminine, as in the old glosses we find *lactem* for γάλα, and in Plaut. *in Bacch.*

Nouns in D which are generally placed here, are either adjectives or pronouns, as *id*, *aliud*, *illud*, *quid*, *quod*, &c. and therefore should by no means be referred to this rule.

Rule XIII.

Of Nouns in N.

1. *Nouns in* N *are masculine*, 2. *except* Sindon, *and* Icon, *which are feminine.*
3. *Those in* MEN *are neuter;*
4. *As also* Gluten, Unguen, Inguen.

Examples.

1. Nouns of the third declension ending in N, are generally masculine, let them be of whatever termination.

In AN. *Hic Pæan, ánis*, Virg. a song of joy, a hymn in honour of Apollo.

In EN. *Hic pecten, péctinis*, a comb, the stick or quill wherewith they play upon an instrument, a wool card, the slay of a weaver's loom, a rake, all shell fish striated like a cockle. *Hic ren*, in the plur. *renes*, the kidnies or reins: *hic splen, enis*, or *lien, liénis*, the spleen.

In IN. *Hic delphin, ínis*, a dolphin.

In ON. *Hic canon, ŏnis*, a rule, a canon of the sacred Councils: *Hic agon, ónis*, a combat.

2. These two are feminine: *hæc sindon*, very fine linen: *hæc icon*, an image or statue.

3. Those in MEN are neuter: *Lumen jucúndum*, agreeable light: *flumen rápidum*, a rapid river: *hoc flamen, ĭnis*, a blast or puff of wind.

4. To which you may add the following: *Hoc gluten, ĭnis*, glue, paste: *hoc unguen*, ointment: *hoc inguen*, the privy parts.

Annotation.

Nouns in *on* of the second declension are more frequently terminated in *um*, and we have included them in the preceding rule.

Flamen signifying a pagan priest, is masculine by the rule of the names of men.

Hymen

Hymen is also masculine, either because strictly speaking it signifies the god of marriage, or because the names of the gods taken even for the thing over which they preside, always preserve their gender, as *Jupiter* for the air; *Mars* for war, and *Hymen* for marriage, nuptial songs, the membranes that invelop the *fœtus*, and every thin skin, as that which invelops the eye, &c. or because it is an entire Greek word, and has retained its gender, ὁ ὑμὴν, ένος.

Icon is also Greek, and seldom occurs in Latin: it is always feminine, though we find in Dion, ὁ εἰκὼν τȣ̃ Πομπηΐȣ, lib. xliii. *sub finem.*

Python, for the serpent that was slain by Apollo, is always masculine.

Cæruleus tali prostratus Apolline Python.

But when Tibullus says:

Delos ubi nunc, Phœbe, tua est? ubi Delphica Python?

There he does not take *Python* for the serpent, nor even for a woman possessed with a prophesying spirit, as Calepin explains it, but for the town itself. This appears plainly by his joining *Delos tua* with *Delphica Python*, as two synonymous things. Accordingly Eustath. informs us that the town, formerly called *Delphi*, was afterwards named Πυθὼ or Πυθών, though it be true that it was so called because of the serpent, under whose figure Apollo received public adoration. Vossius.

Rule XIV.

Nouns in AR or in UR.

1. *Nouns in* AR, 2. *And* UR *are neuter.*
3. *Except* furfur, fúrfuris, *which is masculine.*

Examples.

1. Nouns in AR are of the neuter gender; as *lâquear*, or *lacúnar áureum*, a golden cieling: *jubar*, a sun beam: *calcar argénteum*, a silver spur: *hoc bácchar*, the herb lady-glove.

2. Nouns in UR are also neuter: *murmur raucum*, a hollow noise: *ebur venále*, ivory to be sold: *guttur siccum*, a dry throat.

3. The following is masculine: *hic furfur, fúrfuris*, Plin. bran.

Annotation.

Jubar was formerly masculine, for Ennius in Priscian says *albus jubar*, to signify the moon; but succeeding authors have always made it neuter, as Hor. Ovid, Statius, Pliny, &c.

Despauter

Despauter says that *lucar*, taken for a bird, is feminine. But it appears by Festus, Charisius, and by the glosses of S. Cyril, that *lucar* never signified any thing more than the money that served to defray the expence of the public games, and to reward the actors. And according to Isidorus this word comes from *lucus*; because the money accruing from the public woods, in the neighbourhood of cities, was assigned to that use. And it is in this sense that even Tertullian has taken it, when speaking of S. John the Baptist, he says: *contumeliosâ cæde truncatur, in puellæ salticæ* (for *saltatricis*) *lucar*; lib. Scorpiaces, adversùs Gnost. where it is plain he makes it neuter.

Bacchar likewise is always neuter, *bacchar rusticum*, Plin. But we likewise say, *baccharis* in the feminine; which led the same Despauter into a mistake. *Baccharis vocatur nardum rusticum*, Plin.

Guttur was formerly masculine, hence we meet with *gutturem* more than once in Plautus.

We meet with *murmur* of the masculine in Varro; *verus murmur* according to Nonius.

Turtur, see the last rule of genders, which is that of Epicene nouns.

Rule XV.

Of Nouns in ER.

1. *Nouns in* ER *are masculine.* 2. *Except* linter, *which is feminine.* 3. *And* iter, cadáver, spinter, uber, ver, *which are neuter.* 4. *And the names of Plants or Fruits which are also neuter;* 5. *But* tuber *is of all genders.*

Examples.

1. Nouns in ER are of the masculine gender. *Ager almus*, a fruitful soil: *imber frígidus*, a cold shower: *aër salúbris*, wholesome air: *hic cancer*, a crab, a canker: *hic vomer, ĕris*, a plowshare.

2. *Linter, lintris*, a little boat, is of the feminine.

3. There are five of the neuter: *iter altum*, the high way: *cadáver infórme*, a filthy carcass: *hoc spinter*, a buckle or clasp: *uber beátum*, happy nipple or teat: *ver amœ'num*, pleasant spring.

4. The names of plants and fruits are also neuter: *piper crudum*, raw pepper: *siser*, the skirret root: *cicer*, vetches: *laver*, a kind of herb, some call it water parsley: *laser*, benzoin: *suber*, cork.

5. Tuber is used in all genders, but in different senses. For signifying a bump and a swelling, or a bunch

bunch as in a camel's back, it is neuter, from whence comes *Tubérculum*: and even when it is taken for truffles, a kind of mushroom. But when it signifies a kind of tree, it is feminine by the general rule: and signifying the fruit of this tree, which according to Pliny bears more resemblance to a small grain than to a fruit, it is masculine: *oblátos túberes servári jussit.* Suet.

ANNOTATION.

We find in Martial, *Et vernæ tuberes;* which has made a great many believe that *tuber*, for the fruit, was also feminine, without considering, that this is only an apposition, just as this author says, *vernas equites, verna liber*, &c.

Cucumer does not occur in the ancients, but *cucumis, cucumeris.* See the rule in IS.

Verber is not in use, says Vossius; but only the genitive *verberis*, and the ablative *verbere.* We meet indeed with the plural, and by its termination we plainly see that it is neuter; *lenta verbera pati*, Virg. to bear the gentle lash.

Linter is masculine in this single passage of Tibullus,

Exiguus pullâ per vada linter aquâ, lib. ii. Eleg. 5.

Which he did perhaps for the harmony and beauty of his verse; for it would have had too many A's, if he had wrote *exigua.*

We meet with *laver* of the feminine in Plin. *laver cocta*, sup. *herba.* And in the same author we find *tres siseres*, where it does not appear whether he took it as masculine or feminine.

Cancer, which Despauter, after Priscian, puts in the neuter and in the third declension, when it signifies a *canker*, or spreading sore, is always masculine, and of the third declension, even in this sense, in Latin authors. *Eadem vulnera putrida cancrósque purgabit, sanósque faciet*, Cato de R. R. True it is that in some ecclesiastic authors we find it in the neuter: *sermones eorum ut cancer & pestem fugiendo vitatote*, S. Cypr. but this is not to be imitated. For as to the passage of Ovid, which has led a great many into an error,

Utque malum latè solet immedicabile cancer
Serpere, et illæsas vitiatis addere partes. 2 Met. s. 12.

it is plain that *immedicabile* refers to *malum*, and not to *cancer.*

Of the Nouns in IR.

With regard to the nouns in IR, *hir*, the hollow of the hand; and *abadir*, the stone which Saturn devoured for one of his children, are indeclinable, according to Priscian, and therefore are neuter, by rule 8.

The others, as *vir, levir*, &c. relate to the general rule of the names of men; wherefore without losing time about this termination, we proceed to that in OR.

Rule XVI.

Of the Nouns in OR.

1. *Nouns in* OR *are masculine.*
2. *Except* arbor, *feminine.* 3. *And* cor, ador, marmor, æquor, *neuter.*

Examples.

1. Nouns in OR are of the masculine gender, *amor divínus*, the love of God: *dolor acérbus*, a bitter pain: *hic decor, óris*, grace, beauty, decorum.

2. *Arbor* is feminine: *arbor mala*, a bad tree; because trees are like mothers that bear fruit and branches. See p. 18.

3. These four are of the neuter gender: *cor lapídeum*, a heart of stone: *ador, adóris*, fine corn: *marmor antíquum*, ancient marble: *æquor túmidum*, the swelling sea.

Annotation.

A great many nouns in OR were formerly attributed to the female sex, of which we have *uxor* still remaining. Thus we find in Ulpian, *mulier defensor*: in Ovid,

Sponsor conjugii sta[illegible]ca picta sui.

Whence there is reason to doubt whether these nouns might not have been formerly of the common gender, though this may still be referred to an apposition.

Some nouns in OR were formerly of the neuter gender, as in Plautus, *nec calor nec frigus metuo.* Hence it is that some having changed termination, have still retained their gender, as *jecinor*, from whence by syncope they have made *jecor* and afterwards *jecur, jecoris*, neuter.

In like manner the comparatives in *or* stood for all genders, according to Priscian. *Bellum Punicum posterior.* Cassius Hem. *apud eund.*

Likewise *decor* in Ausonius, for *decus;*

Dum decor egregiæ commeminit patriæ.

This made Vossius in his Etym. believe that *ador, oris*, the penultimate short, as it is in Ausonius, was only an old word for *adus*, neuter, like *decus;* whereas *ador, adôris*, long, as Priscian quotes it from Gannius, is masculine, in the same manner as *decor, decoris:* And yet Horace has also made use of *ador* in the neuter.

Paleâ porrectus in hornâ——esset ador loliúmque. lib. ii. sat. 6.

Of the Nouns in UR.

The nouns in UR, have gone before with those in AR, because they agree in gender. So that for the nouns in R there are two terminations, which are generally of the masculine, ER and OR; and

and two of the neuter, AR and UR. The termination in IR, embraces both genders, but it follows the general rules.

RULE XVII.

Of the Nouns in AS.

1. AS *in the first declension is of the masculine gender.*
2. *In the third it is of the feminine.*
3. *But* Vas, vasis, *is neuter.*
4. *And* As *making* antis *is masculine.*

EXAMPLES.

1. Nouns in AS of the first declension, are of the masculine gender, as *hic tiáras, æ,* a tiara, or turbant: *hic phárias, æ,* a kind of serpent: *hic astérias, æ,* a stone of the fashion of a star. But as these are Greek nouns, they are often changed into the Latin termination in *a,* and then they are feminine: *hæc tiára, æ,* &c.

2. Nouns in AS of the third declension are feminine: *æstas formósa,* a fine summer: *lampas noctúrna,* a night lamp: *píetas antíqua,* ancient piety.

3. *Vas, vasis,* a vessel, is neuter.

4. Nouns in AS that make ANTIS in the genitive, are masculine. *Hic ádamas, ántis,* a diamond: *hic gigas, ántis,* a giant: *hic élephas, ántis,* an elephant.

ANNOTATION.

As, assis, with all its compounds, is masculine. See the 4th rule. We likewise say; *hic mas, maris,* the male in all kinds of creatures: but this is by the general rule of the distinction of the two sexes.

Artócreas, & Erysípelas are neuter, because they retain the gender they have in Greek, being of the fifth declension of contracted nouns. The former we find in Persius, and the latter in Celsus.

Nonius pretends that *ætas* was formerly of the neuter gender, and endeavours to prove it by this verse from Plautus,

——*Fuit hoc ætate exercitus.* In Trinum. a. iv. sc. 3.

But the best editions read *hac ætate* in the feminine. Which makes it doubtful whether Plautus did not write *hoc ætatis,* meaning *ætate tam præcipiti & effœtâ:* just as in Amphit. he uses *hoc noctis,* for *hac nocte,* or *nocte intempestâ.* And this is the opinion of Douza; hence it is to be observed by the way, that we are not always to be determined by the authority of Nonius, and that

according to Vossius, the copies he made use of, were in all probability very faulty and imperfect.

Rule XVIII.

Of the Nouns in ES.

1. *Nouns in* ES *are feminine.*
2. Dies *is doubtful.* 3. Æs *is neuter.*
4. Poples, limes, stipes, páries, pes, fomes, palmes, trames, gurges, cespes, termes, *are masculine.*
5. *Of the masculine gender are also such Greek nouns as come from those in* ης, *as* magnes, tapes, lebes, *and* sorítes.

Examples.

1. Nouns terminating in ES are of the feminine gender. *Rupes immóta,* an unshaken rock: *merces tuta,* a sure reward: *fides sancta,* holy faith: *hæc ales, ĭtis,* a bird.

2. *Dies* is doubtful, but oftener feminine in the singular: *dies sacra,* a holy day: *longa dies,* a great many days, a long time. In the plural it is rather masculine: *prætériti dies,* past days. These compounds are rather masculine: *merídies,* noon: *sesquídies,* a day and a half, &c.

3. *Æs, æris,* brass, copper, is of the neuter gender.

4. There are eleven of the masculine gender: *poples,* the ham of one's leg behind the knee: *limes,* a bound or limit: *stipes,* a log fast in the ground, a stake, a stump of a tree: *páries,* a wall: *fomes,* fuel: *pes,* the foot: *palmes,* the shoot or young branch of a vine: *trames,* a path: *gurges,* a gulf: *termes,* a bough or twig of a tree: *cespes,* a turf.

5. Those derived from the Greek nouns in ης, are also masculine, whether they be of the third declension, as *magnes, étis,* a loadstone: *tapes, étis,* tapestry: *lebes, étis,* a cauldron: *acínaces, is, Medus acínaces,* Hor. a Persian scymitar.

Or

Or whether they be of the first, as *hic cométes, æ*, a comet: *hic sorítes, æ*, a sort of argument: *hic pyrítes, æ*, a fire-stone, and the like names of precious stones: *hic absinthítes, æ*, worm-wood wine: *hic aromatítes, æ*, hippocrass, or wine brewed with spices, and the like.

ANNOTATION.

Aromatites likewise signifies a precious stone, so called because of its agreeable smell. Pliny makes it feminine, *Aromatites & ipsa in Arabiâ traditur gigni*, referring without doubt to *gemma*, according to the opinion above given, rule 3; and for the same reason we shall find a great many more of these names of precious stones that are of the feminine gender in the same author.

But the other Greek nouns which come from those in *es* are neuter, because they preserve the gender of the Greek; as *nepenthes, is*, a kind of herb: *hoc hippomanes*, a piece of flesh on the forehead of a colt newly foaled, which the mare presently bites off; a kind of poison used in philtres.

Grammarians are at a loss to determine the gender of *Merges*. Despauter, and after him Alvarez, make it masculine. And yet Priscian does not except it from the feminines; in which he has been followed not only by Verepeus and Vossius, but moreover by all the dictionaries, which put it down in the feminine. Thus we find in Pliny, *inter duas mergites spica distringitur:* where *merges* is not taken for the ears of corn, but for the iron hitchel or ripple with which they cut it; according to the explication of Calepin, who reads *inter duos* in the masculine. But the ancient editions of Pliny, and the great Thesaurus of the Latin tongue, read it in the feminine. Others pretend that this passage is corrupted, and that we ought to read, *iterum è desectâ spicâ*. Be that as it may, we have followed the most general opinion, leaving it in the feminine.

Despauter places here among the number of masculines in ES, *verres*, a boar pig, *aries*, a ram; but it is obvious that these must be masculine by the general rule of the two sexes; nor are we to mind the latter's being sometimes taken for a military engine or instrument, since it was but the same word, as we still call it the *ram*, a name owing either to the obstinacy with which it battered the walls, or to its having horns of iron like a ram's head.

In this number he likewise places *ames*, a small stay, or fork, to stay up nets in fowling; and *tudes*, a hammer. To these others join *trudes*, an instrument to thrust down things with; but it is without authority. For which reason Vossius thinks it is better to forbear joining them with an adjective that determines either gender.

Vepres is not used in the nominative singular: hence we have referred it to the rule of the nouns in IS, as coming rather from *vepris*, according to the opinion of Vossius.

Of

Of the gender of Dies.

Dies, says Asconius, *feminino genere tempus, & ideo diminutivè diecula dicitur breve tempus & mora; dies horarum duodecim generis masculini est, unde hodie dicimus, quasi hoc die*, lib. ii. contra Verr.

This distinction, taken from so learned a man, ought not to be intirely rejected, especially since it is agreeable to the opinion of all the ancient grammarians. And yet some authors have neglected it, taking *dies* in the feminine, even to express a determinate day, as *Jámque dies infanda aderat*, Virg. *Nomina se facturum quâ ego vellem die*, Cic. that he would settle his accounts whatever day I pleased. *Quòd antiquior dies in tuis literis adscripta fuisset quàm in Cæsaris*, Cic. *Nos in Formiano esse volumus, usque ad Prid. Non. Maias. Eò si ante eam diem non veneris, Romæ te fortasse videbo*, Cic. ad Att. *Eâdem die germinat quâ injectum est*, Plin. *Posterâ die itaque cùm ad statutam horam omnes convenissent*, Justin. lib. vi. &c.

But in the plural this noun is generally masculine, though in Cicero we meet with, *O reliquas omnes dies noctesque eas, quibus*, &c. pro Cn. Planco.

Rule XIX.

Of the Nouns in IS.

1. *Nouns in* IS *are feminine.*
2. *Those in* NIS *are masculine.*
3. *As are also* Colis, caulis, collis, axis, orbis, callis, follis, fustis, lapis, vepris, sentis, messis, torris.
4. *To these join* Cúcumis, pollis, sanguis, vectis, fascis, pulvis, unguis, cassis, postis, ensis, aquális.

Examples.

1. Nouns in IS are of the feminine gender, *vestis áurea*, a golden garment: *pellis árida*, a dry skin: *hæc vólucris*, a bird: *hæc cassis, cássidis*, a helmet: *týrannis, ĭdis*, tyranny, and the like Greek nouns: *hæc scobis, is*, saw-dust, pin-dust.

2. But the other nouns ending in NIS are masculine: *panis Angélicus*, the bread of Angels: *crinis solútus*, dishevelled

dishevelled hair: *hic amnis*, a river: *hic ignis*, fire: *hic cinis*, ashes: *hic funis*, a rope.

3. There are twenty-four more, that are also of the masculine gender: *hic colis*, or *caulis*, the stalk or stem of an herb, any kind of pot-herbs, especially coleworts: *collis apértus*, Virg. an open hill: *hic axis*, an axle-tree: *hic orbis*, a circle, the world: *callis*, a path: *calle angústo*, through a narrow path: *follis ventósus*, a windy pair of bellows: *fustis recísus*, a club or staff cut off: *lapis pretiósus*, a precious stone: *hic vepris*, or rather *hi vepres*, briars, brambles: *sentis*, a bramble or thorn: it is more common in the plural, *sentes densi*, thick brambles: *mensis novus*, a new month: *torris ambústus*, a firebrand burnt out.

4. *Hic cúcumis, is* or *ĕris*, rather than *cúcumer*, a cucumber: *hic pollis, póllinis*, fine flour: *hic sanguis, sánguinis*, blood: *vectis æ'reus*, a brazen bar: *fascis injústus*, too heavy a burden: *pulvis multus*, a great deal of dust: *unguis adúncus*, a crooked nail: *hic cassis, hujus cassis*, a net; but *cassis, ĭdis*, a helmet, is feminine. See above. *Postis ferrátus*, an iron door post: *ensis distríctus*, a drawn sword: *hic aquális*, an ewer.

ANNOTATION.

The nouns in YS are also feminine, as *hæc chelys, yos*, a lute or harp: *hæc chlamys, ydis*, a cloak, a soldier's coat. But they may be referred to this rule of the feminines in *is*, since we pronounce *y* like an *i*. But if it were pronounced, as it ought to be, like an *u*, we should refer them to the rule of the Greek nouns in US, which we shall give hereafter.

RULE XX.

Of the Nouns in IS that are of the doubtful gender.

The doubtful nouns in IS *are* finis, scrobis, torquis, *and* clunis.

EXAMPLES.

The following four nouns are of the doubtful gender, that is, they are either masculine or feminine; *fines*

fines Latini, the boundaries of Latium: *quæ finis standi?* Virg. how long shall I wait?

Hic aut hæc scrobis, Colum. a ditch: *torquis decórus*, Statius, a handsome collar: *torquis áurea*, Varro, a golden collar.

Hic clunis, Mart. *hæc clunis*, Horat. a buttock, or haunch.

ANNOTATION.

In the rule we have taken notice of no more than these four nouns of the doubtful gender. There are others which have sometimes admitted of a variation in their gender, but are not so much to be imitated. This we shall shew in the following list, which shall likewise include whatever is observable in regard to the preceding rule for the better understanding of authors, placing the words according to their alphabetical order.

List of the Nouns in IS.

AMNIS was formerly of the feminine gender, according to Priscian and Nonius.

Neque mihi ulla obsistet amnis. Plaut. And Varro, *ubi confluit altera amnis.* Now it is always masculine, as are all those which terminate in NIS, according to the observation of Caper and Quint.

ANNALIS is an adjective. It is considered as masc. because it supposes *liber*.

BIPENNIS is also an adjective. And if we consider it as feminine, contrary to the nature of nouns in NIS, this is because we suppose *securis*.

——*altâ bipenni*, Virg.

CALLIS is feminine in Livy, *per devias calles*, as Nonius reads it. Who adds that it frequently occurred in this gender.

CANALIS was formerly to be met with in the masculine, according to the observation of Nonius. But as the same Nonius says, and after him Isidorus, it is better in the feminine. For which reason we find that Varro often makes use of it in this gender. And in the description of Ætna we read:

Quòd si diversas emittat terra canales.

Hence the diminutive is *canalicula* in Lucilius, according to Nonius, and in Gellius.

CASSIS to signify a hunter's net, is not perhaps to be found in the singular but only in the plural, *Casses*.

CINIS was formerly feminine; *Cinere multâ*, Lucr. *Acerba cinis*, Catullus. And Nonius mentions that Cæsar and Calvus used it in the same gender.

CLUNIS was very doubtful among the ancients. Sosipater and Priscian shew that some made it masculine, and others feminine. Festus as well as Flaccus always put it in the masculine. Servius pretends the same thing, because of the termination NIS, and condemns Horace for saying, *pulchræ clunes*, maintaining that Juvenal did better by putting it in the masculine. On the contrary Vossius says that it is presumption in him to censure Horace, since Acro his ancient commentator approves of the two genders, as does also Nonius.

CORBIS is also masculine according to Priscian, but it is more generally feminine. *Messoriâ corbe contexit*, Cic. Wherefore Caper, speaking of the doubtful nouns, insists upon our saying *corbes hæ*, in the fem. and not *corbes hi*.

CRINIS is also masc. *Crines flavos*, Virg. Formerly it was fem. *Censeo capiundas crines tibi.* Plaut. apud Non.

FINIS is doubtful, as may be seen in Priscian and in Non. And Virg. as we have above observed, used it indifferently. Even Cicero puts it in the fem. *Quæ finis funestæ familiæ.* It seems also in Nonius, that Varro, Cassius, Cælius, Accius,

Accius, Lucretius, and Sisenna, all chose to have it in the fem. But some on the contrary have thought this gender so very extraordinary, that Cominian has presumed to charge Virgil with a solecism for saying,

Hæc finis Priami fatorum;

and Probus thinks that he receded from the rules of grammar (according to which all the nouns in NIS should be masc.) only for the greater ornament of verse. And Verepeus also insists that this noun is more common in the masc. But Pierius takes notice that in the ancient manuscripts of Virg. and Livy which he saw, it happens also to be fem. in other passages besides those where we find it of this gender.

FUNIS seems to have been fem. in Lucr.

Aurea de cœlo demisit funis in arva.

as Nonius and Gellius give it. Others say that we should read, *Aureus funis*, &c. And Quintilian affirms that we cannot doubt of this noun's being masc. since its diminutive is *funiculus*.

LAPIS was used in the fem. by Enn. *Sublatæ lapides*, as may be seen in Non. This he did perhaps in imitation of the Greeks, who say ὁ καὶ ἡ λίθος.

NATALIS is always masc. in Virg. and others, though it refers to *dies*, which is doubtful.

POLLIS seldom occurs but in the old glosses; wherefore its gender is very uncertain. Probus and Cæsar said, *hoc pollen, pollinis*, as may be seen in Prisc. On the contrary, according to the same author, Sosipater Charisius said *hæc pollen, pollinis;* though the article is not to be found in Charisius. For this reason one would imagine that we ought rather to follow Vossius, who makes it masc. as well as Despauter and Verepeus. For as from *sanguen, sanguinis*, they have by syncope formed *sanguis* masc. it is probable that of *pollen, inis*, they have formed *pollis* masc. And this is the remark made by Phocas. But this nominative is scarce to be met with except among the grammarians. Nevertheless we find *pollinem* in Cato and in Pliny, which shews that it is not always neuter.

PULVIS is generally masculine as in Cic. when he says *eruditum pulverem*, speaking of the mathematics. And yet it is fem. in Enn. *vasta pulvis*, and in Propert. *pulvis Etrusca*.

RETIS was formerly said in the masc. as well as *rete* in the neuter, which is proved by Charisius, because as from *retis* comes *reticulus*, so from *rete* comes *reticulum*. Thus we read *retem* in the accusative in Plaut. and in Varro.

SCROBIS, which is also to be met with in the nominative in Capella and in Columella, was doubtful like *scrobs*. Phocas mentions *hæc scrobis*, fem. and Probus, *hic scrobis*, masc. Plautus has *sexagenos scrobes* in the masc. which is authorized by Cicero, as Servius observes 2 Georg. adding that the authority of Lucan and Gracchus who used it in the fem. ought not to be of so great a weight. But besides these Ovid has in the fem.

——*Egestâ scrobibus tellure duabus.*

Pliny likewise uses it in this gender, and Colum. in both.

But *scobs*, according to Priscian; or *scobis*, is only fem. in his opinion, as also in that of Phocas; and it is a mistake in Calepin and in the great Thesaurus, to say that it is masc. according to the latter, since according to the general rules, from which he does not except it, it is fem. whether we say *scobes* or *scobis*. And we see it in Pliny and in Colum. in the same gender. *Elimatam scobem coquere*. Plin. *Eburnea scobis*. Colum. *Abiegnâ scobe*. Ib.

SEMIS ought to be observed here among the rest. For *semissis* half an *As* is included in the rule of *As*, p. 11. But *semis*, which we meet with in Varro, Festus, and Hor. properly speaking, comes from ἥμισυς, changing the Greek aspiration into S, and then it signifies the moiety of any thing. This noun is either indeclinable, and consequently neuter, *unum semis*, Erasm. *duos & semis cubitos habeat*. Exod. xx. or it takes its cases from *semissis*, and of course is masc. *Cubitum ac semissem habeat*, Ibid. &c.

SENTIS which we likewise find in the singular in Colum. *nos sentem canis appellamus*, is always masc. according to Phocas. Thus Virg. has *densi sentes*, and Colum. also uses it in the masc. So that it is without foundation put by Mantuanus in the fem. and by Caucius made to pass for doubtful; though the great Latin Thesaurus quotes from Virgil *Aspræ sentes*, where he would have had more reason to put *aspri*, for the verse being

Impro-

Improvisum aspris veluti qui sentibus anguem
Pressit humi nitens,————Æn. ii.

no inference can be drawn from thence in regard to the gender: and every where else both in Virg. and in others it is masc.

Sotularis is placed among the masculines by Despauter, but without foundation. His mistake was owing to a corrupt passage of St. Jerom, where he read, *hic sotularis quem*, &c. lib. i. advers. Jovin. whereas the right reading is, *Et hic soccus, quem cernilis*, &c.

Torquis is marked as masc. in Priscian, but Nonius, as well as Probus, shew that it is doubtful. Cicero makes it masc. *T. Manlius qui Galli torque detracto nomen invenerat.* In the same manner Ovid, Statius, and Pliny: but we find *torquis unca* in Propertius, eleg. xi. and Varro has in more places than one *Torques aureæ.*

Vepris is obsolete in the singular: for which reason there are some who think that *vepres* was formerly used, and others *veper*, as Caper in his treatise of orthography: But if it came from *vepres*, there is some appearance that it ought to increase in the genitive, according to the principal analogy of the masculines and commons of this termination, as we shall see in the declensions. And the same may be said if it came from *veper*, according to the general rule of the nouns in ER. For which reason I chose to put it among the nouns in IS; which Vossius also thinks more reasonable.

This noun occurs in the accusative singular in Colum. who makes it masculine. *Hunc veprem manifestum est interimi non posse.* It is often in the same gender, though in the plural, in Virg.

—*& sparsi rorabant sanguine vepres.*

And it is better to use it thus, notwithstanding Lucretius's saying *vepres auctas*, in the fem. which Caper does not approve of. Thus Charisius and Diomedes place this noun among the masculines most used in the plural. It is true that Prisc. ranks them among the fem. which form their diminutive of the same gender as themselves, such as *veprecula*: but this has not been followed.

Vomis, *eris*, is masc. because it is the same as *Vomer*, rule 15.

Rule XXI.

Of the Nouns in OS.

1. *Nouns in* OS *are masculine;*
2. *Except* Cos, *and* Dos, *which are feminine;*
3. *And* Epos, *with* Os, oris, *or* ossis, *which are neuter.*

Examples.

1. Nouns in OS are of the masculine gender. *Flos purpúreus*, a purple flower: *ros gratíssimus*, most agreeable dew: *mos pervérsus*, a perverse custom.

2. These two are feminine, *Cos*, a whetstone: *dos*, a portion, or dowry, a property, an advantage.

3. These three are neuter. *Hoc epos*, an heroic poem: *hoc os, oris*, the mouth, the countenance: *hoc os, ossis*, a bone.

ANNO-

ANNOTATION.

It is observable that the nouns in OS which occur more usually in OR, follow the gender they have in their first termination, as *hic honos*, *hæc arbos*, and the like.

A great many nouns which are now in US, were formerly also in OS; as *scorpios*, *avos*, *flavos*, &c. And on the contrary there are a great many now in OS or OR, whose ending was formerly in US; as *colus*, from whence came *colos*, and afterwards *color*; *dolus* for *dolos* or *dolor*, &c. which is owing to the affinity that subsists between these vowels O and U and the consonants R and S, as we shall hereafter shew in the treatise of letters.

The Greek nouns in OS are frequently feminine. For though the Latins generally change them into US (as we shall see in the next rule) or even sometimes into ER; yet there are a great many which retain OS; as *arctos*, *diametros* in Vitruvius, Macrobius, and Colum. rather than *diametrus* or *diameter*: And these nouns retain the gender of their original tongue. Hence it is a matter of surprize that most dictionaries, and even that of Stephens, as well as the great Thesaurus, which have been revised five or six times, have all of them *diameter* in the masc. contrary to what we find in Archimedes, Euclid, and others; and contrary to the analogy of both languages, according to which we are to understand γραμμὴ or *linea*.

Eos is always feminine, whether it be taken for the morning, or the goddess of the morning.

Proxima victricem cùm Romam inspexerit Eos. Ovid.

Epos is neuter, because it is of the first of contracted nouns in Greek. *Forte epos*, Hor. an heroic and warlike poem. Diomedes uses it in the same gender, which we ought to follow in regard to all the nouns in OS of the same declension in Greek. But *epodos* or *epodus* is masculine, being taken for a kind of odes, like the epodes of Horace, coming from ἐπὶ, *super*, and ᾠδὴ, *canticum*.

Exos, *compos*, *impos*, are adjectives, and do not come under this Rule.

RULE XXII.

Of the Nouns in US of the second or fourth declension.

1. *Nouns in* US *of the second or fourth declension are generally masculine.*
2. *But those derived from the Greek are frequently feminine.*
3. *Of which gender are also in the best Latin authors the following twelve,* alvus, colus, acus, manus, idus, tribus, pórticus, ficus, humus, vannus, cárbasus, *and* domus.

4. Specus,

4. Specus, penus, grossus, fasélus, *are doubtful.*
5. Virus, *and* pélagus *are neuter.*
6. *But* vulgus *is neuter or masculine.*

EXAMPLES.

1. Nouns in US of the second and fourth declension, are masculine, *hic óculus, óculi,* the eye: *hic ventus, i,* the wind: *hic fructus, ús,* fruit: *hic acus, aci,* a kind of fish.

But it is otherwise with nouns in US derived from Greek words in OS, because they retain the gender they had in Greek. Thus there are some of them masculine which conform to the general rule, as *hic paradísus, i,* paradise, a garden: *hic tomus, i,* a tome, or part of a thing: *hic hyacínthus, i,* a flower called the hyacinth.

2. But most of these being of the fem. in Greek, retain the same gender in Latin. *Hæc ab'yssus,* an abyss: *hæc papýrus,* paper: *hæc crystállus,* crystal: *hæc sy'nodus,* a synod: *hæc méthodus,* a method: *hæc éxodus,* a going out: *hæc períodus,* a period: *hæc diphthóngus,* a diphthong: *hæc éremus,* a wilderness: *hæc átomus,* Cic. an atom.

3. There are twelve more which in the best Latin authors are always feminine: *alvus cæca,* a dark belly: *colus ebúrnea,* an ivory distaff: *hæc acus, ús,* chaff, a needle: *manus déxtera,* the right hand: *idus Maïæ,* the ides of May (it is of the plural; *idus, íduum, ídibus.) Tribus ínfima,* the lowest tribe, family, or race: *porticus ampla,* a large gallery, or portico: *hæc ficus, ús,* or *ficus, i,* a fig or a fig-tree. But *hic ficus,* is taken for a sort of ulcer, and then it is found only in the second declension: *humus sicca,* dry ground: *vannus rústica,* a country van, or fan to winnow corn with: *hæc cárbasus,* fine linen, a sail: *domus ampla,* a large house.

4. There are four either masculine or feminine: *specus densus,* a dark cave: *specus última,* the furthest part of the cavern: *penus ánnuus,* Plaut. yearly provision: *magna penus,* store of provision.

Hic

Hic or *hæc grossus*, a green fig: *hic* or *hæc phasélus*, a kind of boat; but it is better in the masculine.

5. There are two of the neuter gender: *virus mortíferum*, mortal poison: *pélagus Carpáthium*, Hor. the Carpathian sea.

6. And one which is sometimes masculine, and more frequently neuter: *vulgus diligéntior*, Plin. the more diligent vulgar; *vulgus incértum*, Virg. the inconstant vulgar.

ANNOTATION.

We endeavour always to ground our rules upon such authority as is the safest to imitate; as to particular remarks, we throw them into the annotations, and into the lists thereon depending.

List of Latin nouns in US.

ACUS, *aci*, is masculine, and signifies a kind of fish, which the Greeks call Βελόνη. *Acus, ûs*, is feminine and signifies a needle, or a bodkin: *acus, aceris*, is neuter, and is taken for chaff, in which signification it occurs also in the feminine. *Acus resectæ & separatæ*, Colum.

ALVUS is masculine in old authors, as in Accius and several others according to Priscian; which Erasmus made no scruple to imitate. However the most approved authors make it of the fem.

CARBASUS is never masculine according to Caper in his treatise *de verbis dubiis*. And yet neither Phocas, Probus, nor Priscian have ever excepted it from the rule of masculines, which has been the reason that a great many take it for doubtful. But it is generally feminine, as Alvarez and Vossius observe. *Carbasus intenta theatris*, Lucr. *Carbasus alba*, Propert. &c. In the plural we say *carbasa*. See the Heteroclites, rule 3.

COLUS is generally feminine. *Quando ad me venis cum tuâ & colu & lanâ*, Cic. in Nonius. And yet we find it masc. in Catullus, *Colum amictum lanâ retinebat*, and in Propertius

——*Lydo pensa diurna colo.*

CROCUS is feminine in Apul. *Crocus vino diluta*. We find *crocum rubentem*, in Virg. *Crocos tenues*, in Ovid. *Spirantes*, in Juvenal; where we cannot tell whether it is feminine or masculine. But we say likewise *crocum*, neuter. Diom. Serv. Sallust.

FASELUS or PHASELUS, a little ship, a galliot, or pinnace, is masc. according to Nonius, Catullus, Cicero, Columella, and others. But Ovid has made it feminine,

—*Vos estis fractæ tellus non dura faselo.*

Martial and Statius have used it in the same gender, for which reason we have left it doubtful. But *faselus* or *phaselus*, signifying a kind of pulse, will hardly, I think, be found of any other than of the masc. gender in good authors.

FICUS is very doubtful among grammarians, both as to gender and declension. Varro in the 8th de L. L. n. 48. speaking of some of the names of trees, says it is false that *ficus* is of the fourth declension, and he thinks it right to say *hi & hæ fici* in the plural, and not *ficus* like *manus*: whereby he gives it two genders in this sense, and but one declension. Sanctius mentions it only as of the feminine, whether in the second or fourth declension, whether it be taken for a fig or a fig-tree, or for a kind of ulcer. Others distinguish it according to the signification: as Scioppius who insists upon its being always masc. when it signifies the fig-tree, and fem. when it signifies a fig or an ulcer, which derived this name only from the resemblance it has to a fig. But he gives no authority.

Others add the declension: some as Despauter, pretending that as *ficus* is only masc. and of the second declension, when it signifies an ulcer; that it is masc. and fem. when it signifies

nifies a fig or a fig-tree: so that it is always of the second declension if it be masc. even in this last sense; and of the fourth, if it be feminine.

Others, as Vossius 1 Anal. cap. xiv. that as it is masc. when it signifies an ulcer, and fem. when it signifies a fig; it is indifferently of the second and fourth, in both significations. Which opinion Priscian favours in his sixth book, where he says, that *Etiam hic ficus, vitium corporis, quartæ est.* But in this he is censured by L. Valla and by Ramus, because he produces no authority for it.

Others that being in like manner masc. when it signifies an ulcer, and fem. when it signifies a fig or a fig-tree, it is only of the second declension in the first sense, and of the second and fourth in the other. This is the opinion of Ramus, Alvarez, Behourt, and of Vossius also in his smaller grammar, which I have embraced as much the safest, being supported by the following authorities. *Fici quarum radices longissimæ*, Plin. *Uxorem suam suspendisse ficu*, Cic. 2 Orat. *Fici semen naturale intus est in eâ fico quam edimus*, Varro.

Dicemus ficus quas scimus in arbore nasci,
Dicemus ficos Cæciliane tuos. Mart.

It is true that Probus quoting this distich puts *ficos* in the first verse, and *ficus* in the second: which might serve to confirm the opinion of Priscian above given; or induce us to believe that the ancients took it to be of two declensions in both senses. But the passages produced from Pliny, from Macrobius and Lucilius, to prove that this noun is also masc. even when it signifies the fruit, appear to be corrupted, and have no great weight, as may be seen in Vossius and in Ramus, Schol. Gramm. 12. And the opinion of L. Valla, who imagines that being of the fourth, and signifying a fig, it is also masc. is universally rejected.

Fimus is generally masc. but in Appul. we find it fem. *Liquidâ fimo strictim egestâ.*

Grossus is masc. in Celsus, *grossi aquâ decocti;* and fem. in Pliny, *Crudæ grossi.*

Intubus, which the grammarians make doubtful, is always masc. in classic authors, *Intubus erraticus*, Pliny.

Pampinus, according to Servius, Probus, and Caper, is doubtful; and Varro frequently makes it fem. yet in the purest writers of the Latin tongue, it is always masc. *Omnis fœcundus pampinus*, Colum. *Pampini trifi & impositi*, Pliny.

Socrus was formerly used for *socer*, as we see in Nonius: so that this noun was of the common gender, as well as *nepos.*

Sexus was formerly neuter according to Priscian: *Virile sexus nunquam ullum habui*, Plaut. in Rud. where others read *secus.* For according to Varro, they formerly used to put *secus* for *sexus.* And this word is still to be met with in Sallust according to Non. in Ausonius according to Scaliger, and in others. *Liberorum capitum virile secus ad decem millia capta*, in the Dutch edition of Livy, l. xxvi. c. 37.

Specus and Penus are to be found of all genders. We have mentioned them here only as masc. and fem. because when they are made neuter, they should be referred to the third declension, and to the following rule, though they are seldom used then but in the three like cases, viz. in the Nominative, the Accusative, and the Vocative, as *specus horrendum*, Virg. *Portare penus*, Hor. And in the plural also, *penora*, in Festus. But in the fourth declension they are oftener fem. than masc.

Of the Greek nouns in US.

The Greek words, as we have often observed, depend on an exact knowledge of the tongue from which they are derived. And yet to omit nothing that may be of use, I shall give here an explication of those which relate to this rule, where there is any reason to doubt, and where the Latins have not always followed the Greeks.

Of

Of the names of Plants and Shrubs.

Biblus or Byblus is always fem. whether it be taken for the little tree which was also called *papyrus*, or for the small bark of this very tree, of which they made paper.

Cytisus in Latin as well as in Greek is masc. Αἶξ τὸν κύτισον διώκει. *Capra Cytisum sequitur*, Theocr. *Cytisus utilissimus*, Colum.

Costus is masc. in Greek, and always fem. in Latin,

——*Eoáque costus*, Lucan.

Hyacinthus is doubtful in Greek, but oftener feminine. Nevertheless Virgil has: *Ferrugineos hyacinthos*, and in most Latin authors it is generally masc.

Hyssopus is fem. But we say, *hoc* Hyssopum, as in Greek they likewise say ἡ ὕσσωπος & τὸ ὕσσωπον.

In the same manner we say, *hic* Nardus and *hoc* Nardum, and a great many others, of which we shall take particular notice in a list at the end of the Heteroclites.

We say also, *hæc* Papyrus, and *hoc* Papyrum: but the former is doubtful in Greek, though it is always fem. in Latin.

Of the names of precious Stones.

Beryllus is masc. *Beryllí rarò alibi reperti*, Plin.

Chrysolithus, fem. *Chrysolithon duodecim pondo à se visam*, Plin. And yet Prudentius has made it masc.

Ingens Chrysolithus nativo interlitus auro.

Chrysoprasius, fem. *Chrysoprasius, porri succum & ipsa referens*, Plin.

Chrystallus always feminine in Latin:

Chrystallúsque tuas ornet aquosa manus, Propert.

though in Greek to signify *ice*, it is masc. τὸν κρύσταλλον τὸν Κελτικόν, Lucian. *Glaciem Celticam.*

Opalus, masc. *veri Opali fulgor*, Plin.

Sapphyrus, fem. *Cæruleæ Sapphyri*, Id.

Smaragdus, masc. *Smaragdi Scythici*, Id.

Topasius generally fem. *Color fumidæ Topazii*, Plin.

In like manner the rest, which may be learnt by practice. But the reason of this difference of gender, which has been already hinted at p. 8. is that λίθος in Greek to which these nouns refer, being of the common gender; so in Latin they refer sometimes to *lapis* or *lapillus* masc. and sometimes to *Gemma*, fem.

Of other Greek nouns in US.

Antidotus is fem. *Hujus regis antidotus celebratissima quæ Mithridatios vocatur*, Gell. But we say likewise Antidotum, neuter.

Atomus is generally fem. in Cic. But Seneca and Lactantius make it masc.

Balanus, *a kind of mast or acorn from oak, beech, &c. a date, a suppository*, is always fem. in Greek; and Horace has used it in this gender: *Pressa tuis Balanus capillis.* And yet in Pliny we read *Sardianos balanos.* So that this noun seems to be common in Latin, unless there be some mistake in the passage of Pliny.

Barbitus, a stringed *instrument of music*, is doubtful. Horace makes it masculine, *barbite primùm modulate civi.* Ovid puts it in the feminine,

Non facit ad lacrymas barbitus ulla meas.

Colossus is always masculine,

Quæ super imposito moles geminata colosso. Statius.

as Scaliger and Vossius read it, instead of *gemmata* which is in some editions.

Corymbus, always masculine. *Purpureo surgit glomerata corymbo*, Colum. For which reason in Cornelius Severus we must read,

Ut crebro introrsus, spatioque vacante corymbus.

according to the observation of Scaliger, whereas others read, *spatio vacuata corymbus.*

Isthmus is masculine,

——*pervius isthmus erat*, Ovid.

Apuleius is the only writer perhaps that has made it fem. *Isthmus Ephyræa*, that is, *Corinthiaca*, because Corinth was formerly called *Ephyra*, according to the testimony of Pliny, Pausanias, and others. But here Apuleius may be justified, for as much he did not understand barely the streight of Peloponnesus, but the whole circumjacent country. Just as he says also in the fem. *Hymetton Atticam, & Tænaron Laconicam.* Which cannot be defended but

but by saying that then *Hymettos* is taken not only for the famous mountain in the neighbourhood of Athens, but for the whole country; and in like manner that *Tænaros* is put not only for the cape of the southern point of the Peloponnesus, but for the whole circumjacent country, or at least for the town of the same name that was built there. For it is certain that both those nouns taken for the mountains are always of the masculine gender.

PHARUS is masc. among the Greeks, and always fem. among the Latins. *Pharus æmula lunæ*, apud Papin. wherefore in Suetonius *in Claud.* we must read, *Supposuit altissimam turrim in exemplum Alexandrinæ Phari*, according to the best editions, and according to the observation of Beroaldus followed by Vossius, and not *Alexandrini*, as some would have it.

This shews how little dependance is to be made on the correction of Pamelius in the following passage of Tertull. at the end of the book de Pænit. *De istis duobus humanæ salutis quasi pharis*; since in this very sense we ought rather to read *duabus* than *duobus*, because *pharus* refers to *turris*. But the genuine reading of this passage is, *duabus quasi plancis*, as mons. Rigault observes.

There are a great many other Greek nouns, which are always used in the fem. But the bare rule of the common and general noun, to which they refer, is sufficient to determine them.

Thus we say, HÆC ABYSSUS, for properly it is the same as saying, *fundo carens*, understanding the substantive in question, as *aqua*, *vorago*, &c. But this noun does not occur in Latin, except in ecclesiastical writers.

We say, HÆC ATOMUS, sup. *ὐσία*.

HÆC EREMUS, sup. *γῆ* or *χώρα*, *terra*, or *regio*, and in like manner the rest.

RULE XXIII.

Of the Nouns in US which are of the third declension.

1. *Nouns in* US *of the third declension are neuter.*
2. *But those in* US, *making* UTIS, UNTIS, *or* UDIS, *in the genitive, are feminine.*
3. *To which we may add*, Tellus, uris.
4. *But nouns in* Pus *making* Odis *in the genitive are masculine.*

EXAMPLES.

1. Nouns in US of the third declension are of the neuter gender. *Hoc munus, ĕris*, a gift, an employment: *hoc tempus, ŏris*, time: *hoc latus, ĕris*, the side: *hoc acus, ĕris*, chaff.

2. Those which make UDIS, ŬTIS, or UNTIS, in the genitive, are feminine: *hæc virtus, virtútis*, virtue: *hæc salus, útis*, safety, health: *hæc palus, údis*, a morass: *hæc sérvitus, útis*, servitude: *hæc juvéntus, útis*, youth: *hæc subscus, údis*, a fastening of boards or timber together, called by the joiners a swallow, or dove tail: *hæc senéctus, útis*, old age: *hæc incus, údis*, an anvil: *hæc Hydrus, úntis*, the name of a river: *hæc Péssinus, úntis*, the name of a city.

3. *Hæc*

3. *Hæc tellus, tellúris,* the earth, is also feminine.

4. Nouns in PUS which make *odis* in the genitive, that is, the compounds of *pes, pedis,* or rather of πὲς, ποδὸς, the foot, are masculine like the word of which they are compounded. *Hic tripus, trípodis;* a stool with three feet; *hic pólypus, ŏdis,* a fish with a great many feet; *hic chy'trapus, ŏdis,* a pot having feet, also a trivet; *hic apus, ápodis,* one that has no feet.

ANNOTATION.

Nevertheless *Lagópus* is feminine, whether it be taken for the herb hare's foot, or for the bird called the white partridge, thus conforming to the common and general word, *avis* or *herba.*

We read in Pliny, *Plurimùm volant, quæ apodes appellantur.* Which does not prove that *apus* is also feminine; for it is plain that the nominative of *volant* is *volucres* understood, to which *quæ* refers as to its antecedent.

Rule XXIV.

Of *Laus* and *Fraus,* and of Nouns ending in S, with another consonant.

1. *Nouns ending in* S, *with another consonant, are feminine.*
2. *Of which gender are also* Laus *and* Fraus.

Examples.

1. Nouns ending in S, joined to another consonant, are feminine, *urbs opulénta,* a rich city: *puls nívea,* white pap or panado: *hyems ignáva,* the lazy winter, which makes us lazy: *hæc forceps, ĭpis,* a pair of tongs, or scissars: *hæc frons, frondis,* the leaf of a tree: *hæc frons, frontis,* the forehead: *hæc lens, lentis,* a kind of pulse called lentiles: *hæc stirps sancta,* a holy race: *hæc scobs,* saw-dust, pin-dust. See *scobis* above.

2. These two are also feminine, *laus vera,* true praise: *fraus iníqua,* unjust fraud.

ANNOTATION.

We must not be surprised that these nouns are of the feminine gender, since they come from those in ES or in IS. For even according to Varro, there were no nouns ending in two consonants. Hence they said *plebes* for *plebs; artis* for *ars; mentis* for *mens; frondes* for *frons;* a leaf, &c. Where we see that they always

always lost the consonant before their termination, when there was still another that preceded it, and they resume it in the genitive only, because it is quite natural to them.

Rule XXV.

Exception to the preceding rule.

1. Dens, chalybs, mons, hydrops, rudens, fons, *and* pons, *are masculine*.
2. *But* scrobs, adeps, *and* stirps, *are doubtful.*

Examples.

1. The following nouns are excepted from the general rule. Seven of them are masculine, *hic dens*, a tooth; and in like manner all its compounds, *bidens*, an instrument with two teeth: *tridens*, a trident, &c.

Hic hydrops, Hor. the dropsy: *chalybs vulnificus*, the steel that woundeth: *mons incultus*, a desert mountain: *rudens extentus*, a cable rope extended: *fons limpidissimus*, a very clear fountain: *pons sublicius*, a wooden bridge.

2. These three are doubtful; *scrobs*, a ditch; *scrobes ampli*, wide ditches; *scrobs exigua*, Lucan, a little ditch: *lupinus adeps*, Pliny, the fat of a wolf; *hæc adeps*, Colum: *hic aut hæc stirps*, the root or stock of a tree.

Annotation.

Quadrans is included in the rule of *As*, p. 11, and *serpens* in that of the Epicenes, p. 58.

Dens is feminine in Apuleius, *dentes splendidas*, in which he is not to be imitated. For it is observable that this author has the particularity of frequently affecting words that were grown obsolete, and as frequently of inventing new ones.

Chalybs is masculine, because it takes its name from the people who dug it out of the earth. *At Chalybes nudi ferrum, &c.* Virg.

Forceps, according to Priscian, is doubtful, but we meet with it only in the feminine.

Seps, for a kind of insect, is masculine, wherein it follows the noblest gender; but for a hedge it is feminine, instead of which we meet also with *sepes* in Virg. and elsewhere, and therefore it follows the general rule.

Rudens occurs in the feminine in Plautus, *quam trahis rudentem complico.* But Catullus, Virgil, and others use it in the masculine. Which is owing doubtless to their referring it to *funis* as

to

to the general word; though the ancients by making it feminine, followed rather the analogy of the termination.

Scrobs is doubtful, but more frequently masculine according to Servius. See here above *scrobis*, p. 41.

Stirps, signifying lineage or extraction, is feminine by the preceding rule; but signifying the root or stem of a tree, it is masculine or feminine. *Lentóque in stirpe moratus*, Virg. The reason of this is perhaps its having been heretofore doubtful in the former signification. *Qui stirpem occidit meum*, Pacuv. But we do not meet with this in pure authors.

Rule XXVI.

Of Nouns in X.

1. *Nouns in* X *are feminine.*
2. *Except* calix, calyx, fornix, spadix, varix, urpix, grex, *which are masculine.*
3. *Except also dissyllables in* AX *or* EX, *which are likewise masculine.*
4. *But* fornax, carex, *and* forfex, *are feminine.*
5. Tradux *and* silex, *are doubtful.*
6. Cortex, pumex, imbrex, *and* calx, *are also doubtful; but oftener masculine.*
7. Sandix *and* onyx, *are doubtful, but oftener feminine.*

Examples.

1. Nouns in X are generally feminine, whatever termination they receive.

Whether they be monosyllables, as *fax funésta*, a fatal torch: *pax diutúrna*, a lasting peace: *fæx subálba*, whitish dregs: *nex injústa*, unjust death: *pix atra*, black pitch: *hæc vox, vocis*, the voice: *hæc crux, crucis*, a cross: *hæc lux, lucis*, the light: *hæc Styx, Stygis*, the river Styx in hell, a poisonous fountain: *hæc falx, falcis*, an hook, bill, or scythe: *lanx, lancis*; a great broad plate, a scale or bason of the balance: *arx, arcis*, a citadel, &c.

Or whether they have two or more syllables; as *hæc símilax*, or *smilax, ăcis*, Pliny, a yew tree, also a kind of herb: *hæc supéllex, supelléctilis*, goods or

houshold stuff: *hæc appéndix, ícis*, an appendage or appendix.

Hæc bombyx, ýcis, silk; for as to the worm, it is masculine: *hæc cervix*, the hinder part of the neck: *chœnix*, a kind of measure.

Cicátrix advérsa, Cic. wounds received in the fore part of the body, by facing the enemy. *Avérsa* on the contrary was wounds received behind, upon turning one's back to the enemy.

Hæc lodix, a sheet, blanket, or coverlet: *hæc tomix*, a cord, or rope: *hæc vibix, ícis*, a wheal on the flesh after whipping: *vivirádix*, Cic. a quickset.

Hæc phalanx, ángis, a Macedonian battalion: *hæc meninx, íngis*, a thin membrane which incloseth the brain.

2. We must except some that are masculine.

In the first place, those mentioned in the rule: *hic calix, ĭcis*, a cup or chalice: also *calyx, ȳcis*, the cup, or bud of a flower: *spadix*, of a bay colour, or light red; though properly speaking this is an adjective: *varix*, a crooked vein swelling with melancholy, especially in the legs: *hic urpix, ĭcis*, Cato, or *hirpix*, and *herpix*, Fest. an instrument of husbandry like an harrow: *hic grex, gregis*, a flock, an herd.

3. In the second place, words of two syllables in AX and in EX.

In AX, as *hic abax*, a cupboard: *thorax*, the inward part of the breast, a stomacher, a breast-plate: *storax* or *styrax*, a kind of incense or perfume, Virg. Plin. Dioscor. Signifying a tree, it is feminine by the general rule: *hic mystax*, the mustaches.

In EX, *hic apex*, properly a little woollen tuft, or tassel, on the top of the flamen's or high priest's cap, hence it is taken for the cap itself, for the top of the head, for the top of any thing; for the mark or accent over letters, also a letter or mandate: *caudex*, a stock, or trunk, or stem of a tree, a table-book: *exlex*, lawless, always masculine; as also *index*, a discoverer, a shewer, the index, or table of a book, the forefinger: *latex*, all manner of liquor or juice: *murex*, a shell-

shell-fish of whose liquor purple colour is made: *pollex*, the thumb: *pulex*, a flea: *cimex*, a bug: *culex*, a gnat: *sorex*, a rat: *ramex*, a pectoral vein, burstenness, a rupture: *rumex*, the herb called sorrel, *fœcúndus rumex*, Virg. in Moreto: *frutex*, a shrub: *hic obex*, all kind of obstruction, a bolt, a bar: *vertex* or *vortex*, a whirlwind, a whirlpool, colic or the belly-ach, the top or crown of the head, the head itself, and thence the top of any thing.

But out of this second branch of dissyllables in AX and in EX, we must except,

4. First of all, these which are feminine; *hæc fornax*, a furnace: *hæc forfex*, the same as *forceps*, a pair of scissars or sheers, a pair of pincers: *hæc carex*, Virg. sedge, sheer grass.

5. Secondly, these which are doubtful; *hic tradux*, Varr. *hæc tradux*, Colum. a branch or twig of a vine carried along from tree to tree: *hic aut hæc silex*, a flint.

6. Thirdly, these which are also doubtful, but oftener masculine in prose: *Cortex*, the bark of a tree: *pumex*, a pumice stone: *imbrex*, the gutter tile, or roof tile: *hic calx*, the heel, a kick: but when it signifies lime, it is feminine.

7. Fourthly, these which though doubtful, are oftener feminine; *sandix*, a kind of red or purple colour: *onyx*, signifying a precious stone is feminine, because it refers to *gemma*: *vera onyx*, Plin. but taken for a kind of marble or alabaster, or for the boxes made of that material, it is masculine: *parvus onyx*, Hor. a small box of onyx.

ANNOTATION.

Besides the masculines excepted in the rule, one might also add *hallux*, which is made a masculine, because it is the same as *hallus*, which we find in Festus, signifying the great toe, which he derives from ἅλλομαι, *salio*, because, he says, it generally climbs over the next toe to it. But this word is very rare; besides it is rather an adjective than a substantive, and always supposes *digitus*.

We do not here except *Arctophylax*, the guardian of the Bear, which by its signification is masculine, though it be taken for the constellation near the Greater Bear.

Nor

Nor do we make mention of the compounds of *uncia*, as *quincunx*, and others, because they are included in the rule of *As* and its parts, p. 11.

Those of animals or insects shall be included in the following rule, after we have given a list of the words belonging to this, and taken notice of what is most worthy of observation in the ancients concerning this subject.

List of Nouns in X.

ATRIPLEX, an herb called orage or orach, is feminine in the poet Macer, according to the general rule.

Atriplicem tritam cum nitro, melle et aceto,
Dicunt appositam calidam, sedare podagram.

And yet Pliny makes it neuter: *Atriplex et sylvestre est et sativum.* Doubtless he was determined by the old neuter, *atriplexum*, which, according to Festus, was current among the ancients. And it seems it is best to use it in this gender.

CALX, signifying the heel, or end of a thing, is doubtful. *Nunc video calcem ad quem decursum est*, Tusc. 1. *sumus ab ipsâ calce revocati*, de Repub. 3. as quoted by Seneca, lib. 19. epist. 119. *Ferratâ calce fatigat*, Virg. 11. Æn. as we find it in Charis. and Non. and in the old manuscripts, whereas the modern copies have *ferrato* in the masc. *Candidum ad calcem*, Varr. *Potiùs quàm unum calcem triverit*, Plaut. in Pœnul. act. 4. sc. 2. where it seems to stand for a chess-man or table-man according to Vossius. *Calces rigidi*, Pers. *incussæ*, Sil.

CAUDEX or CODEX were indifferently used one for the other, in the same manner as *Caurus* and *Corus*, *plaustrum* and *plostrum*. But now we generally take *caudex* for the stock or trunk of a tree, and *codex* for a book.

CORTEX is doubtful according to Nonius, *supremus cortex*, Varr. *corporeus*, id. *raptus*, Virg. Æn. 7. *decerptus, direptus, discussus, cavatus, sectus, scissus*, Ovid. *lentus, rugosus, siccus*, id. *cortex amara*, Ovid. *corporea*, Varr. *musco circundat amaræ——corticis*, Virg. ecl. 6. as Quintius Pierius reads it, as also Servius, who adds notwithstanding that it is better to follow the masculine gender. But we find it feminine in Pliny, in Valerius Maximus, and others.

OBEX is generally masc. yet Pliny makes it fem. *nullæ obices*, and in Virg. 1. 10.

Ecce maris magnâ claudit nos obice pontus.

Which even Servius acknowledges, though in most books we find it *magno*. And he affirms moreover that Caper proves it was customary to say *hic et hæc obex: quod hodie*, he adds, *de usu recessit.* Which makes Pierius say: *usque adeò vates, summus loquendi scribendique artifex, sub ferulam, si Deo placet, revocatur à Grammaticis, qui nolunt ampliùs hic et hæc obex dici, ut veteribus dicere concessum est.* This shews that it was no mistake to put it in the fem. as we still find it in Sidonius, though we more rarely meet with it in this gender.

SILEX, according to Vossius in his grammar, is of the number of those which are masculine in prose, and fem. in verse: and Verepeus makes the same distinction. Yet Nonius, as Vossius himself confesses in his first book of analogy, says it was received by every body in the fem. Though he shews us also two passages where Lucretius has made it masculine, and where Statius has used it in the same manner. For which reason Alvarez places it among those which are used alike in both genders: and this we have followed.

THOMIX is fem. by the general rule, though Hermol. Barbarus writes *thomex*: but the Greek has Θώμιξ. τὴν Θώμιγγα συνάγει, says Pausan. Lucil. has made use of *thomices* in the plur. and Pallad. of *thomicibus*: which shews that it does not come from *thomice, es*, of the first declension, as most dictionaries, and even Calepin pretend.

VARIX is masc. according to Phocas. This Despauter, R. Stephen, and Calepin confirm by the authority of Horace: *varice succiso*; which is not to be found. But if it be masc. more

more than once in Celsus, it is fem. in Seneca and Quintilian. However, the masc. is most used.

VIBIX. We write it thus *vibix* according to Vossius and Scioppius, including it under the general rule, though most authors write *vibex;* but this is repugnant to the analogy of the genitive, which is long, *vibicis*, like *radicis*, &c. For those in *ex* make *icis* short.

Lux is always masc. in Plautus; *luce claro diripimus aurum. In Aulul.* And in his *Cistel. Cum primo luce cras.* To which we may refer the following passage of Terence in Adelph. *Cras cum primo lucu* for *luce;* since Donatus explaining it says: *veteres masculino genere lucem dicebant.* And Nonius observes that Cicero made use of it in this same gender, de Offic. l. 3: *et cùm prior ire luce claro non queo:* which is not to be found. Vossius says that a passage of the 2d book resembles it: *luce claro in foro saltet:* nor is this to be found any more than the other. So that in all probability both authors meant this other passage of the third book of Offices, in which we read: *luce palàm in foro saltet*, where *luce* is taken for *die*.

Crux was also formerly masc. according to the same Nonius; but we do not use it any longer in this gender.

Sandyx or Sandix, notwithstanding the authority of all the dictionaries, as well that of Pajot, of Stephens and others, who make it only masc. is generally feminine; *pingentes sandice sublitâ*, Plin. And in like manner in Greek; καιόμενον δὲ ψιμμύθιον, εἰς τὴν καλουμένην σάνδικα μεταβάλλον, Galen. *Adusta cerussa, in sandicem quam vocant, transit.* Not that we would affirm with Alvarez that this noun is always fem. For we find in Gratius who lived under the reign of Augustus;

Interdum Libyco fucantur sandice pinnæ, according to the constant reading in Aldus, and in all the best editions. But Despauter has committed a still greater mistake in placing this noun among the masculines.

Rule XXVII.

Of Epicene Nouns.

1. *The Epicenes follow the gender of the termination.*
2. *Thus the following are masculine;* phœnix, glis, turtur, bombyx, oryx, vultur; vermis, piscis, lepus, salar, delphis, mugil, *and* mus.
3. *These are feminine*, álcyon, halex, lagópus, aédon.
4. Limax *and* cenchris *are doubtful.*
5. Anguis *and* palúmbes *are oftener masculine.*
6. *But* serpens, talpa, grus, perdix, lynx, *and* dama, *are oftener feminine.*

Examples.

Epicene nouns are those which under one and the same gender include both male and female. These nouns generally follow the gender of their termination,

so

so that this idea alone is sufficient in the beginning, without confounding children any farther about it.

Thus we see that the following are masculine; *hic vespertílio, ónis*, a bat: *hic scórpio, ónis*, a scorpion: *hic áttagen*, a delicious bird of Asia, like our woodcock or snipe.

Hic élephas, ántis, an elephant: *monóceros*, an unicorn: *camélus*, a camel: *corax*, a raven: *sorex*, a rat, &c.

On the contrary we find that the following are feminine: *hæc áquila*, an eagle: *alcédo*, the king's fisher: *anas*, a duck or drake: *vulpes*, a fox: *cornix*, a crow or rook, and in like manner the rest.

ANNOTATION.

It must not be imagined that we are speaking here of the names of all sorts of animals, but only of the Epicenes, of which we may mention two sorts. Some have only one gender, as *hic turtur*, a bird called a turtle: others have two, as *hic aut hæc limax*, a snail: but in such a manner that they indeterminately include, under each of these genders, both male and female, in which they properly differ from the Common, which includes them separately under different genders.

Thus it is obvious that the Epicene is not a distinct gender from the rest; but only a particular application of the other genders: and therefore,

1. That the general rule of these nouns can be no other than that of their termination. But because there are a great many of them excepted, we have divided these exceptions into different branches under the following cyphers which refer to those of the rule: for,

2. Some of them are only masculine, contrary to the analogy of their termination.

3. Others are only feminine.

And others are doubtful; but among these,

4. Some are equally used in both genders.

5. Others are oftener in the masculine.

6. And others are oftener in the feminine.

The following is an alphabetical list, not only of those mentioned in the rule, where we inserted only the most necessary to be known, but likewise of the most remarkable among the rest.

Epicenes excepted from the rules of the termination.

ACCIPITER, *an hawk*, is masc. in Ovid. *Accipiter nulli avi satis æquus*, Met. 11. and in Virg. *Accipiter sacer ales*, Æneid. 11. where he follows the noblest gender, and that of the termination. And yet Lucretius joins it with the feminine, according to Nonius, *Accipitres visæ volantes*.

AEDON, a *nightingale*, is feminine in Seneca *in Octavia*.

—*quæ*

——*quæ lacrymis nostris questus*
Reddet aëdon.

Alcyon, a bird called the *king's fisher*, is feminine, contrary to the rule of its termination. *Dilectæ Thetidi alcyones*, Virg. And thus all the Greek writers have used it. For which reason Servius is censured for affirming that *hic & hæc alcyon* was used; what led him into a mistake was that this noun being common in its signification, he thought it also common in its construction, which are two very different things, as we shall shew in our remarks after the Syntax.

Ales, a bird, is commonly feminine according to the gender of its termination. And yet Virgil has made it masc. *Fulvus ales*, Æn. 12. which ought to be referred to *Masculus*, according to the opinion of Donatus, who thinks the not expressing a female in this passage, to have been a particular design and management of the poet.

Anguis, *a serpent, a snake*, though doubtful, is oftener masc. *Lucidus anguis*, Virg. But Val. Max. puts it in both genders in the same chapter, which is the 6th of the 1st book. *Anguem prolapsam prospexit:* and afterwards, *anguis eximiæ magnitudinis visus.* Tacitus makes it fem. *anguem in cubiculo visam*, as well as Plautus, and also Tibullus, Ovid and Varro, according to Charisius. So that there is very little foundation for believing with Scioppius that this noun is an epicene purely of the masc. and used in the other gender, because *fœmina* is understood: just as if in all those passages above quoted it was to be understood more of the female than of the male.

Bombyx, *a silk-worm*, is masc. but as for the silk itself, it is fem. according to the general rule of nouns in X.

Bubo, an *owl*, is masc. by its termination. And yet Virgil has made it fem. But Servius owns, that this was only by referring it to *avis*.

Camelus, which Caucius and a great many others take for doubtful, is always masc. in Latin. What led them into this mistake, is its being feminine in Greek, ἡ κάμηλος, *a camel*.

Cenchris, is doubtful, and differently declined. For *cenchris, hujus cenchris*, is masc. and signifies a kind of serpent. But *cenchris, idis*, is fem. and signifies a kind of speckled hawk.

Coccyx, is masc. *a cuckow*.

Dama, *a buck or doe*, is generally fem. though Virgil has *timidi damæ*. Which Charisius produced as an instance of barbarism, as Pierius observes. And Servius acknowledges that he would have said *timidæ*, if it had not been to avoid making rhyme. See the remarks on the nouns, chap. 1. n. 5.

Delphis is masc. as well as *delphin, inis*, a dolphin; the latter following the gender of its termination.

Exos is judged to be masc. *a kind of fish that has no bones.*

Glis, *iris*, masc. *a dormouse.*

Gryps, *yphis*, masc. the same as *gryphus*, a griffon.

Grus, *uis*, or *gruis, hujus gruis* in Phædrus, a crane, is doubtful. It is masc. in Hor.

Membra gruis sparsi sale multo.

Others make it oftener fem. *Strymoniæ grues*, Virg. Cicero uses it in the same manner, 1. de Nat. Deor.

Halex, *ecis*, fem. *an herring*, or rather a common name of all small fish; also a salt liquor made of the entrails of fishes, pickle or brine.

Lagopus, fem. a dainty bird about the Alps, with rough hairy feet like an hare, called the *white partridge.*

Si meus auritâ gaudet lagopode Flaccus.
Mart.

Also the herb *hares-foot*. See Pliny, book 10. c. 48.

Lepus, *oris, an hare*, masc. *auriti lepores*, Virg.

Limax, *acis*, doubtful, *a snail.* Vossius derives it from *limus*, mud. Colum. makes it masc. *Implicitus conchæ limax.* Pliny makes it fem.

Lynx is doubtful, but oftener fem. It is hardly to be found in the masc. except in this passage of Horace,

Timidos agitare lynces.

The lynx is a beast of the nature of a wolf, having many spots like a deer, and is very quick-sighted, *an ounce.*

——*Maculosæ tegmine lyncis.*

Merops, masc. a small bird that eateth bees, perhaps a woodpecker, or *martinet*, ὁ μέροψ, Arist. Virgil has made use of it in Latin, 4 Georg.

Mugil, *ilis*, or *mugilis, is*, masc. Plin. a *mullet.*

Mus, *muris*, masc. a *mouse.*

Nefrens, *a pig just weaned.* This is properly an adjective, and refers to Porcellus, *qui necdum fabam frangere possit,*

possit, according to Varro, or to *Aries*, according to Festus. Lucius Andron. has even taken it for an infant; which made some grammarians believe it was common. But Vossius affirms it to be found only in the masc. in construction.

NYCTICORAX, *an owl*, is masc. because it is only a word compounded of CORAX, *a raven*, which is also masc. according to the rule of dissyllables in AX.

ORYX or ORIX, *a sort of wild goat*, is masc. in Pliny, in Martial, and in Juvenal.

PALUMBES, *a ring-dove*, or *wood-pigeon*, is more usual in the masc. as Verepeus, Alvarez, and Vossius observe. And it is thus that Pliny, Lucilius, Pomponius, and Quintilian use it. And even in Plautus, *duæ unum expetitis palumbem*, in Bach. But Virgil has made it fem.

——*Raucæ tuæ cura palumbes.* Eclog. 1. which ought always to be followed, when we mean the female in particular.

PANTHERA, which Despauter puts down as doubtful, is only fem.

Diversum confusa genus panthera camelo. Hor.

This verse is quoted even by Priscian, who does not mark it of any other gender. And Pliny always uses it in the fem. Wherefore this is not perhaps an epicene noun, since it properly denotes only the female, the male of which is *pardus*, according to Pliny, book 1. c. 17. Varro, l. 8. de L. L. observeth that they said *pantheram & merulam*, and not *pantherum & merulum*. But in Greek we say, ὁ πανθὴρ to express confusedly the male and female. And of its accusative τὸν πανθῆρα has been formed the fem. *hæc panthera*, as it happens to a great many others, of which we shall make mention in the Heteroclites, list 1.

PERDIX, a *partridge*, is common in Greek; but in Latin it is generally fem. Nonius shews that it was also masc. by this word of Varro, *perdicas Bœotios*.

SALAR, *a young salmon, a kind of trout*, is masc.

SERPENS, a *serpent*, is doubtful, because being of its nature an adjective, it refers to *anguis* abovementioned. And yet it is more usual in the fem. either by reason of its termination, or because it refers to *bestia*.

TALPA, *a mole or want*, generally fem. though Virgil has, *talpæ oculis capti*, by a particular licence, according to Servius, and to remove the cacophony of *talpæ captæ*.

TURTUR, *uris*, is masc. a bird called *a turtle*. *Turtur aureus*, Mart. a yellow turtle. *Castus turtur*, Ovid, a chaste turtle. Servius has taken it for a fem. in this verse of Virgil, ecl. 1.

Nec gemere aëria cessabit turtur ab ulmo.

But he is censured in this by Vossius, who maintains that *aëria* ought to refer to *ulmo* and not to *turtur*; Salmasius and Ascensius are of the same opinion. And yet it might be alledged in defence of Servius, that *aëria* being in the nominative, might have the last syllable long in virtue of the cæsura, and that the poet therefore referred it to *turtur*, as in another passage speaking of the ring-doves he says

——*aëriæ quò congessere palumbes.*

But we find no other authority for it in the fem. which gives us more reason to doubt.

VERMIS, *a worm*, is masc. *Vermis vivus*, Pliny.

VOLUCRIS, is generally feminine, wherein it follows its termination. Cicero made it masc. in the 2d book *de Divin.* but in verse only, nor is he in this to be imitated. For as this word is by its nature an adjective, it always supposes *avis* fem. and therefore ought to follow its gender. Perhaps Cicero, speaking at that time without distinguishing the sex, referred it to the masc. as the most worthy.

VOLVOX, *ocis*, *a worm that feedeth upon vines*, Pliny. It is esteemed masc. by Despauter, and others, but without authority.

VULTUR, *uris*, *a vulture, or gripe*, is masc. *Dirus vultur*, Valer. We say likewise *hic vulturis*, Pliny, and *vulturius*, Enn.

BOOK II.

OF THE

DECLENSION

OF

NOUNS.

THE Latins have five Declensions or different ways of declining of nouns, which arise from the difference of their cases. These, for the sake of brevity, Priscian has reduced to the genitive only, wherein he has been followed by the rest of the grammarians.

Nevertheless it is obvious that this distinction ought to be taken from all the cases in general, since the genitive may be like and the declension different; for instance, *frux* formerly made *frugi* in the genitive, from whence came *homo frugi; fames* made *fami;* and yet they were not of the second. *Dido*, and other such words have the genitive sometimes in *ûs*, like *fructûs*, and yet they are not of the fourth; and so of the rest.

The genitive is formed of the nominative, and oftentimes receives an increase in the number of its syllables, and all the other cases depend in this respect on the genitive.

In the rules we shall give only so much as is necessary, omitting what has been already sufficiently explained in the rudiments, which we have published with the abridgment of this work.

But as the genders are much more difficult to know than the declensions, because the analogy of the latter is greater, being repeated almost in every case; whereas the genders depend on the nominative only; therefore I have given the article before the nouns in the examples, to the end that this might serve as a repetition or confirmation of the preceding rules, when boys are made to repeat these examples: though, as I have elsewhere observed, it is not my design to have it joined to every case in declining, because this is needless, and only helps to puzzle young beginners.

THE

THE RULES OF DECLENSION.

Rule I.

Of Compound Nouns.

Compound nouns are declined,
Like the simple of which they are formed.

Examples.

COMPOUND nouns are declined like their simple. *Hic pes, pedis,* the foot; *hæc compes, cómpedis,* a fetter; *bipes, bípedis,* two-footed. *Sanus, sani,* sound in mind or body; *insánus, insáni,* mad, frantic.

Some are excepted, as *hic sanguis, sánguinis,* blood; *exánguis, hujus exánguis,* and not *exánguinis,* lifeless, pale. As likewise some others which may be learnt by practice.

Rule II.

Of Nouns compounded of two nouns joined together.

1. *Two nominatives joined together are both declined.*
2. *But in the word* altéruter *you must never decline* alter.
3. *When any other case than the nominative is joined it is not declined.*

Examples.

1. There are some nouns compounded of two nominatives, and then they are both declined; thus of the nominative *res* and of *pública,* is formed *respública:* Genit. *reipúblicæ:* Dat. *reipúblicæ:* Accusat. *rempúblicam,* &c. *Jusjurándum,* an oath, compounded of *jus, júris,* and *jurándum, jurándi:* Genit. *jurisjurándi,* &c.

2. In the word *altéruter,* you must always preserve *alter,*

NEW METHOD OF

THE CURES

OF DISCUPYSION.

alter, as Genit. *alterutrius;* Dat. *altérutri,* &c. The reason we shall give in the next annotation.

3. There are nouns compounded of a nominative and another case, and then the nominative is declined, while the other case continues unvaried. This appears in nouns compounded of a genitive and of a nominative; as *senatusconsúltum,* a decree of the senate, compounded of the genitive *senátûs,* and of the nominative *consúltum;* in the genitive, *senatusconsúlti,* of the decree of the senate. *Paterfamílias,* the father of the family; Genit. *patrisfamílias,* of the father of the family: Dat. *patrifamílias,* to the father of the family. *Tribúnus-plebis,* the tribune of the people: *tribúni-plebis, tribúno-plebis. Jurisconsúltus, jurisconsúlti, o, um,* &c. a lawyer.

This appears also in nouns compounded of any other case whatsoever, as *jureconsúltus, jureconsúlti, o, um,* Cic. a lawyer: *omnípotens, omnipoténtis, omnipoténti,* almighty: *Adeódatus, Adeódati, Adeódato,* &c. given by God. And in like manner the rest.

ANNOTATION.

This rule concerning the manner of declining compound nouns, is more general than many imagine; but it has not been rightly understood by some grammarians. For it is a certain thing, that if a noun be compounded of two nominatives joined together, they must both be declined as they would be separately, provided they can stand separate in a sentence, as *respublica,* instead of which we may say *publica res.*

And therefore we must not except here *puerpera, puerperæ,* a woman that lieth in childbed; nor *puerpérium, ii,* childbed; because these are no more than simple nouns derived from *puer* and *pario,* and not compounded of two nouns joined together.

Neither must we except *Marspiter,* which, according to Varro, makes *Marspitris,* though it comes from *Mars* and *pater,* because the latter noun does not continue unaltered and intire.

Nor must we except *rosmarinus,* compounded of *ros,* and of the adjective *marinus,* since we say in the Genit. *rorismarini,* Dat. *rorimarino,* &c. But if we also find *rosmarini* and *rosmarino,* it is because there is likewise the word *rosmarinum,* which is no longer a compound noun that can be divided, since it would be a solecism to say, *marinum ros,* the latter being always masculine, not only to denote the dew, but likewise this flower, as when Horace says,

Parvos coronantem marino
Rore Deos, fragilique myrto, l. 3. od. 23.

Hence

Hence when we say *alteruter*, Genit. *alterutrius*, it is not that these nominatives cannot be declined, since we find even in Cicero and in Cato, *alterius utrius*: but it is because at first they said by syncope *alteriu' utrius*, cutting off *s*, according to the ancients, as Julius Scaliger observes, and also cutting off the *m* of the accusative; afterwards to soften it they said *alterutrius*, *alterutri*, which has remained the most usual.

And if we find in some passages of Cicero, Cæsar, and Tacitus, *jusjurandi*, for *jurisjurandi*, either there must be some syncope, or the passages must be corrupted, which is the opinion of Vossius. Nevertheless *olusatrum*, an herb called *loveage*, has not only *olerisatri*, which we meet with in Colum. but likewise *olusatri*. *Radicem habet olusatri*, Plin. lib. 19. cap. 12.

As for *leopardus*, which has also *leopardi* in the genitive, it is a word introduced towards the decline of the Latin Language. The ancients made use of the words *pardus* and *panthera*, or called them *Africanas & Lybicas feras*. Pliny and Solinus express themselves by a periphrasis; *leonum genus ex pardis generatum*. And yet since the word has been introduced, it has been always the practice to say *leopardos*, as may be seen in Lampridius, Capitolinus, and others, and not *leonespardos*.

Now we are to take particular notice that these compound nouns depend in such a manner on the two nouns of which they are formed, that if one of the two be defective in some cases, the compound noun will be defective also. Thus because *jus* but very rarely occurs in the genitive plural, and has no dative nor ablative, *jusjurandum* is deprived of those cases also, and in like manner the rest.

THE FIRST DECLENSION.

THE first declension comprehends four terminations A, AS, E, ES; as *musa*, *Æneas*, *Penelope*, *Anchises*.

Of all these terminations, that in A is the only Latin one, the others are Greek, of which language they retain some properties in several of their cases.

Those in AS drop S in the vocative, as is customary with the Greek nouns. *Hic Æneas, ô Ænea.*

Those in ES do the same, and moreover make the accusative in *n*. *Hic Anchises, ô Anchise, hunc Anchisen.* And the ablative also in E.

———*uno comitatus Achate*, Virg.

Those in E are declined quite differently from the rest, retaining, as Probus says, their Greek declension. And therefore without reason some have pretended to say that their dative was in *æ* diphthong, *huic Penelopæ*, like *huic musæ*. Whereto we may add that the ablative of these nouns being in E simple according to Diomedes, lib. 1. and there being no other way of taking this ablative but from the dative, according to Priscian, lib. 7. because

(say

(say they) the Greeks have no ablative, it follows from thence that the dative and the ablative must be both in E simple, and that these nouns must be thus declined:

Nom. Voc.	Epitome.	*Genit.*	Epitomes.
Dat.	Epitome.	*Accus.*	Epitomen.
Ablat.	Epitome.	THE PLURAL, as *musæ, ârum*, &c.	

But as this was not a Latin manner of declining, Probus and Priscian do not give it a place in this declension. And we find by these authors, as well as by Quintilian, and by other ancients, that the Latins generally changed this Greek termination into A, to decline it like *musa*.

They did the same thing very often with the other two terminations in *As* and in *Es*; and hence it is that such a number of these nouns admit of two different terminations, as *Anchisa* and *Anchises*; from whence comes in the vocative *Anchisa*, and *Anchise*; and in the ablative also *Anchisâ generate*, Virg. and the like.

There are likewise other nouns, which being of two different terminations in Greek, are also differently declined in Latin; as ὁ Χρέμης, τοῦ Χρέμου, and τοῦ Χρέμητος. Hence we find *ô Chreme* and *ô Chremes*: *ô Lache* and *ô Laches*, in Ter. the former termination being of the first, and the latter of the third declension. And therefore we say in the third *ô Socrates*, yet we meet with *ô Socrate* in Cicero after the manner of the Greeks, who say, ὦ Σωκράτη, cutting off the *s*.

The Latins have particularly followed the Dorians and the Æolians in their declensions, as in every thing else. And hence it is that the genitive of the first declension was formerly in AS, *musas, monetas*; *dux ipse vias* for *viæ*, Enn. and in Aï, *musaï, terraï*. Because the Dorians said μύσας for μύσης: and the Æolians adding an ι to it, made it μῦσαις, from which the Latins cutting off the S, have taken *musai* or *musæ*. The genitive in *As* has likewise remained in some compound words, as *pater-familias, mater-familias*: which does not hinder them from being also declined after the other manner; *quidam pater-familiæ*, Livy. *Singulis pâtribus-familiarum*, Cic. &c. But that in Aï is particular to poets, who made it a dissyllable, *terraï*, Cic. in Arato, for *terræ*; *aulaï in medio*, Virg. for *aulæ*. Which happens also to the masculines, *Geryonaï*, Lucr. for *Geryonæ*, taking it from *Geryones*, ὁ Γηρυόνης: and then the dative also followed this termination; *huic terraï*, according to Quintilian, though Nigidius in Aulus Gellius believes the contrary. And the same we may say of the nominative plural, of which some grammarians have doubted; since it is the same analogy. For as the Æolians have taken this *aï* only for the η or long α, even according to Priscian; so the Latins having taken the *aï* in one case, have doubtless taken it in the others also, just as they have made them alike in *æ*, whenever they wanted to make use of this termination.

The genitive plural in ARUM comes also from the Æolians, who made it in αων, to which an *R* has been added. *Musarum* for

μυσάων.

μεσάων. And this genitive also followed the common dialect, *Æneadum* taken from Αἰνεαδῶν, unless we chuse to say that it is then a syncope for *Æneadarum;* as *Dardanidûm* for *Dardanidarum*, from the nominative *Dardanidæ*. But we must still observe that *Dardanidum* without a syncope comes from *Dardanis, idis*, plur. *Dardanides, idum*, and then it is of the fem. in the same manner as *Achæmenidum* comes from *Achæmenis, idis*, plur. *Achæmenides, idum*, fem. Whereas *Achæmenidûm* for *Achæmenidarum* comes from *Achæmenidæ*, masc. and the rest in the same manner.

We say likewise by syncope, *cœlicolûm* for *cœlicolarum*: *Francigenûm* for *Francigenarum*. And Silvius observes, that not only the nouns of family, but likewise the compound and derivative nouns, as likewise the names of coins, weights, measure, and number, *bini, quaterni, ducenti*, &c. are more usual in each declension with a syncope than without.

Rule III.

Of the dative and ablative plural of the first declension.

1. *The dative and ablative plural of the first declension are in* IS.
2. *But* filia, mula, duæ, equa, nata, dea, ambæ, *make both those cases in* ABUS.

Examples.

1. The dative and ablative plural of the first declension, are in IS, as *musa*, dative and ablative plural, *musis*.

2. But there are some that make ABUS in the feminine, as *filia*, dative and ablative plural *filiábus*, a daughter: *mula, mulábus*, a she-mule: *duæ, duábus*, two: *equa, equábus*, a mare: *nata, natábus*, a daughter: *dea, deábus*, a goddess: *ambæ, ambábus*, both.

Annotation.

We likewise find *animabus, dominabus, famulabus, servabus, libertabus, asinabus, sociabus;* and some others of the like sort.

But we say sometimes also in the fem. *natis, filiis, equis*, and likewise *animis*. *Tullius salutem dicit Terentiæ & Tulliolæ, duabus animis suis.* Which may serve to illustrate an important passage of St. Austin in his book on the true religion, chap. 22. which Mons. Arnaud has corrected with the help of the ancient manuscript of S. Germain in the fields. *Ita universitatis hujus conditio atque administratio solis impiis* ANIMIS *damnatísque non placet, sed etiam cum miserîâ* EARUM *multis vel in terrâ victricibus, vel in cœlo sine periculo spectantibus placet.*

See

See the preface to the translation of this book published by that gentleman.

THE SECOND DECLENSION.

THE second declension hath two sorts of terminations, one Greek and the other Latin. The Greek are OS, ON, and EUS, of which we shall treat hereafter. The Latin are ER, US, UM.

The two former come from the Greek nouns in OS, as *ager* from ἀγρός: *Cyrus* from Κῦρος. Hence the same noun sometimes admits of two terminations, as *Leander* and *Leandrus* from Λέανδρος. In like manner we say *super* and *superus*, and some others.

The nouns in US have the nominative plural in I; as *hi domini*: formerly it was in *ei*, as *captivei*, in Plautus, and such like.

Those in UM come from the Greek in ON, as *idolum* from εἴδωλον: which shews the great likeness betwixt these two vowels O and U.

Hence it is that in ancient writers we still meet with OM instead of UM, and with OS instead of US. And this has been extended even to those nouns that are of Latin original, as in Plautus.

Nam bona bonis ferri reor æquom maximé.

And in the same author we likewise find in the nominative, *avos*, *proavos*, *atavos*; and in the accusative, *avom*, and the like.

To these terminations we may join two more, IR, and UR, unless we chuse to say that they are made by apocope; for which reason they always resume the increase in the genitive. For *vir*, *viri*, properly speaking, comes from *virus*, which made even *vira* in the feminine; from whence comes *Querquetulanæ viræ* in Festus, just as the Hebrews say אִישׁ *isch* and אִשָּׁה *ischa*. And *satur*, *saturis*, is taken from *saturus*, whose feminine *satura* we still find in Terence.

Of the Greek Terminations.

The Greek nouns preserve here a good part of their declension, as well as in the first. Those in EUS are thus declined.

Nom.	Orpheus.	*Vocat.*	Orpheu.
Genit.	Orphei.	*Dat.*	Orpheo.
Accus.	Orpheum, *or* Orpheon, *or* Orphea.		
Ablat.	Orpheo.		

These nouns in EUS strictly speaking ought to be of the third declension, since they are of the fifth in Greek, for which reason they sometimes retain the genitive of that declension, as in Ovid, *Typhoëos* for *Typhoëi*; and the dative of the same, as in Virgil, *Orphei* for *Orpheo*, Ecl. 4. And they more usually retain also the accusative, *Persea* for *Perseum*. Their vocative is entirely

Greek, formed merely by throwing away the σ of the nominative, as *Orpheu*, *Theseu*.

The other Greek nouns also frequently preserve their terminations. Hence we find *hic Androgeos*, *hujus Androgeo* for *Androgei*, after the Attic form.

In foribus lethum Androgeo. Virg.

Which does not hinder the other genitive from being also used.

Androgei galeam——induitur. Virg.

The accusative is oftentimes in *on*; as *Catalogon*, *diphthongon*, *Delon*, *Menelaon*, and the like, which are of the third declension in Greek: or as *Athon* from *Athos*, and others which are of the fourth simple.

Athos makes also in the dative *Atho* in Mela, as likewise in the ablative in Cic. *Athóque perfosso*, 2. de Fin. We find also in the accusative *Atho*, according to the Attics, instead of *Athon*. *Ad montem Atho*, Liv. In the same manner *hunc Androgeo*, and the like.

Further, the Latins sometimes rejecting the *s* of the Attic nominative, form thereof a new noun which they decline through all its cases. Thus of *Athos* they make *Atho*, *Athonis*, from whence comes *Athone* in Cic. in like manner *Androgeo*, *onis*, &c. And what is more remarkable, is that though they decline a noun after this manner, giving it a form entirely new, and consequently Latin, yet they suffer it to have a Greek termination in the accusative, for they do not say *Androgeon*, which would be the Greek accusative of *Androgeos*, nor *Androgeonem*, which would be the accusative of the Latin word *Androgeo*, *onis*; but *Androgeona*.

Restituit patriis Androgeona focis. Propert.

The genitive plural is in *ôn*, as in Greek, *Cimmeriôn*; and sometimes it has been permitted to retain the ω, *Cimmeriων*.

Such are the observations we thought it incumbent upon us to make, for the thorough understanding of authors, in favour of those who have not yet acquired a complete knowledge of the Greek tongue, of which we have given a more ample account in the NEW METHOD *of learning that language.*

RULE IV.

Of the Genitive singular of the second declension.

1. Dóminus *makes* dómini.
2. *But* unus, álius, quis, totus, uter, neuter, ullus, solus, alter, *make the genitive in* ĬUS.

EXAMPLES.

1. The genitive singular of the second declension is in *i*, as *hic dóminus*, the lord; genitive *dómini*: *hic vir*, *viri*, a man: *puer*, *púeri*, a boy: *hic liber*, *libri*, a book: but *liber*, an adjective, makes *líberi*, free.

ANNO-

ANNOTATION.

By these examples we see, that of the nouns in ER, some increase in the genitive, and others do not. Those which have a vowel, or a semi-vowel before ER, generally increase, as *puer, pueri; miser, miseri; tener, teneri,* as coming from the ancient terminations, *puerus, miserus, tenerus.* Those which have only a mute before the termination, generally speaking, do not increase; as *faber, fabri; cancer, cancri; liber, libri,* a book; because they do not come from the termination US. But as this rule is subject to a great many exceptions, we have chosen to leave the matter intirely to practice. The exceptions may be marked here.

Asper, adject. (rough) genitive *asperi.* But *Asper,* a proper name, makes *Aspri. Duobus Aspris Coss. Liber,* adject. or taken for Bacchus, *liberi.* But *liber,* a book, makes *libri.*

Adulter, adulteri; lacer, laceri; prosper, prosperi; socer, soceri; presbyter, presbyteri; gibber, adject. *gibberi; exter,* adject. *exteri.*

Armiger, armigeri; Lucifer, Luciferi. And in like manner the other compounds of *gero* and of *fero.*

Dexter makes *dextri* and *dexteri. Dexterâ sacras jaculatus arces.* Hor. And from thence comes also *dexterior.* For it is to be observed that if these nouns increase in the genitive, they increase in the motion or variation of the adjective. Thus because we say *exter, exteri,* we must also say, *exter, extera, exterum.* But because we say *niger, nigri,* we must also say *niger, nigra, nigrum,* and not *nigera, nigerum.*

Celtiber, makes *Celtiberi,* the penultimate long. The Greeks say Ἴνης, Ἴνηος, to signify either the Spaniards, or the people of Iberia, towards Colchis. But in Latin *Iber* or *Iberus* is always of the second declension, to signify a native of Spain.

———*Profugique à gente vetustâ*
Gallorum Celtæ, miscentes nomen Iberis. Lucan. lib. 4.

But to denote the Iberians of Asia, we say rather *Iberes* than *Iberi.* At least this is the opinion of Priscian, though Claudian has used it otherwise.———*Mistis hic Colchus Iberis.*

2. The following nouns are declined like *ille, illa, illud,* and are ranked by some among the pronouns. They make the genitive in IUS, and the dative in I.

Unus, una, unum, one: Gen. *unius:* Dat. *uni.*

Alius, ália, áliud, another: Gen. *alíus:* Dat. *ália.*

Qui, or *quis, quæ, quod,* or *quid,* which: Gen. *cujus:* Dat. *cui.*

Totus, tota, totum, all, whole: Gen. *totíus:* Dat. *toti.*

Uter, a, um, which of the two: Gen. *utríus:* Dat. *utri.*

Neuter, tra, um, neither; Gen. *neutríus:* Dat. *neutri.*

Ullus, a, um, any: Gen. *ullíus:* Dat. *ulli.*

Thus, *nullus, a, um,* none, nobody. Gen. *nullíus:* Dat. *nulli.*

Solus, sola, solum, alone: Gen. *solíus:* Dat. *soli.*

Alter, áltera, álterum, another: Gen. *altérius:* Dat. *álteri.*

ANNOTATION.

These nouns formerly made their genitive in I or in Æ like the other adjectives; hence we still meet with *neutri generis* in the genitive in Varro and in Probus; *tam nulli consilii,* in Ter. *Aliæ pecudis jecur,* in Cic. *Non res totæ rei necesse est similis sit,* ad Heren. and such like; and then their dative was also in *o.*

RULE V.

Of the Vocative singular.

1. *The vocative of nouns in* US *is in* E.
2. *Except* ô Deus.
3. *Proper names in* ïus *make the vocative in* I.
4. *We also say,* fili, mi, *and* geni.

EXAMPLES.

1. The vocative in every respect resembles the nominative; but nouns in US of the second declension, make the vocative in E, as *dóminus,* Voc. *dómine,* lord: *hic herus, here,* master.

2. *Deus,* is used as well for the vocative as for the nominative. *Te, Deus alme, colam,* Buchan. I will worship thee, O great God!

3. Proper names in ïus, make the vocative in I, as *Virgílius, Virgíli,* Virgil: *Pompéius, Pompéi,* Pompey: *Antónius, Antóni,* Antony.

4. Also *filius,* a son, makes *fili; meus,* my, mine, makes *mi;* and *génius,* a good or evil genius, art, genius, makes *geni* in the vocative.

ANNOTATION.

The other nouns in IUS that are not proper names, make their vocative in E, like the rest of the nouns in US: *Tabellarius,* Voc. *Tabellarie,* a messenger: *pius, pie,* pious.

In like manner, epithets, as *Cynthius, Delius, Tyrinthius,* make the vocative in E; as also those of family, *Laërtius, Laërtie;* because of their nature they cannot pass for proper names.

We likewise meet with the following vocatives in US, *fluvius,* a river; *populus,* the people; *chorus,* a choir; *agnus,* a lamb; but these

these same four had better have their vocatives in E. Besides we may say that it is in imitation of the Attics, who do not distinguish the vocative from the nominative. For which reason Virgil in imitation of them has, *Adsis lætitiæ Bacchus dator*, for *Bacche*. And Horace, *sed des veniam bonus oro*, for *bone*. Sanctius also maintains that the real vocative of *Deus*, is no other than *Deë;* and that if we say *Deus*, addressing ourselves to God, 'tis by virtue of this figure. Besides this vocative *Deë* is found in Tertull. and in Prud. as in Greek, ὦ Θεέ. Matt. 27.

Proper names formerly made the vocative also in E, as *Virgílie, Mercúrie*, according to Priscian. But because this final *e* was hardly pronounced at all, and in all probability very much resembled what the French call their *e* feminine; hence it came to be intirely lost. And for this reason it is, says the same Priscian, that the accent of the former vocative has still continued in prose, *Virgíli, Mercúri*, &c. though this penultima be short in verse.

FOR THE PLURAL.

We must also observe that here they admit of a syncope in the plural, as in the nominative *Dî* for *Dii;* in the dative *Dîs* for *Diis*. And this is still more usual in the genitive; *Deûm* for *Deorum:* unless we chuse rather to say that it comes from the Greek Θεῶν. But there are a great many others in which the syncope is obvious: *nummûm* for *nummorum: sestertiûm* for *sestertiorum: liberûm* for *liberorum:* and in the same manner *Duûm virûm; Trium virûm; Centum virûm*, which are scarce ever used otherwise.

Nouns neuter rarely admit of this syncope, though in Ennius we find *duellûm* for *duellorum*, that is, *bellorum*.

RULE VI.

Of the Dative and Ablative plural.

1. *The dative plural is in* IS, *as* dóminus, dóminis.
2. *But* ambo *makes* ambóbus, *and* duo duóbus.

EXAMPLES.

1. The dative plural is in IS. *Dóminus*, the lord; dative plural, *dóminis: puer*, a boy, *púeris: lignum*, wood, *lignis*.

2. *Ambo* and *duo*, are of the plural number, and form in the dative *ambóbus, duóbus*, for the masculine and the neuter; as *ambábus* and *duábus*, for the fem. See RULE III.

The ablative plural generally follows the dative; wherefore as *dóminis* is dative and ablative, so *ambóbus* and the others are datives and ablatives.

THE

THE THIRD DECLENSION.

WE do not intend to give the terminations belonging to this declension, because this does not appear to be of any manner of use. It is sufficient to mention that it includes the terminations of all the rest, besides several peculiar to itself; and if we were to believe Priscian, who distinguishes them even according to the quantity, we should reckon them to be upwards of fourscore.

But it is observable that a great many of these terminations were formed merely by the apocope of the last syllable. Which will help to shew us, that the analogy of the genitive, in this great variety of its terminations, is more regular than we imagine.

For instead of *lac*, for example, they formerly said *lacte*, from whence comes the genitive *lactis*. In the same manner they said *animale*, from whence comes *animalis*; *vectigale, is*; *melle, mellis*; *felle, fellis*, &c.

Most of the nouns in *o* were ended in *on*: for they said *Platon, onis*: *ligon, ligonis*, &c.

The nouns in *s* impure, or *s* and a consonant, were terminated in *es* or in *is*; so that they said *adipes, hujus adipis*; as *plebes, plebis*; *artes, artis*; *trabes, is*; *concordes, hujus concordis*, &c.

They said also *præceps, præcipis*, whence *præcipem* in Plautus: *anceps, ancipis*, and also *præcipes, hujus præcipitis*; *ancipes, ancipitis*, whence the former nominative hath kept the latter genitive.

They said also, *os, oris*, the mouth; and *os, ossis*, a bone.

They said *hæc supellectilis, is*; *iter, iteris*; and *itiner, itineris*; *Jovis, hujus Jovis*; *carnis, hujus carnis*; *gliris, hujus gliris*; *hepas, hepatis*; *jecor, jecoris*, &c.

Many nouns in *es* and in *is*, ended in *er*; thus they said *cucumer, eris*; *ciner, eris*; *puber, eris*, &c.

Others ended in *en*, whence they said not only *sanguis, hujus sanguinis*, which has still continued in *exanguis*; but also *sanguen, sanguinis*, like *pollen, pollinis*: so *turben, turbinis*, from whence *turbo* had its genitive.

They said likewise, *hic ducis*, taken from *duco*; *hæc vocis*, from *voco*; as *hic regis*, from *rego*; *hic gregis*, from *grego*, for *congrego*: *hic conjugis*, from *jugo*: they said too *hæc nivis, hujus nivis*.

Whence we may remark in general that the genitive of this declension being of its own nature in *is*, it is made by adding *is* to the final consonant of the nominative, and changing sometimes the penultimate *e* into *i* to shorten the quantity; or by leaving *is* in the genitive as in the nominative. Or if the nominative be in *es*, by changing *e* into *i* in the last syllable; in like manner, if it be in *e*, it is changed into *i*, and *s* is added. But it is now time to come to the particular rules; and whatever is most deserving of notice in regard to the Greek words, we shall give at the end of this declension.

RULE

Rule VII.

The Genitive of the Nouns in A and E.

1. A *hath its genitive in* ATIS.
2. *But* E *makes its genitive in* IS.

Examples.

1. Nouns ending in A, form the genitive in ATIS, as *hoc ænígma, ænigmatis,* a riddle: *hoc thema, thématis,* a theme, or subject.

2. And those in E form the genitive in IS; as *hoc mantíle, mantílis,* a table-cloth, an hand-towel: *hoc sedíle, sedílis,* a seat or stool.

Annotation.

The analogy of these genitives in *atis,* consists in this, that being incapable of taking simply *is* after the last vowel of the nominative, because it would make an *hiatus* or meeting of vowels, they insert a *t* to avoid this disagreeable sound. *Thema, thema-is, thematis:* just as the French say, *a-t-on, a-t-il,* for *a-on, a-il,* &c.

Rule VIII.

Of the Nouns in O.

1. *Nouns in* O *make* ÓNIS.
2. *The same also does* unédo.
3. *Nouns feminine in* DO *and* GO, *make* INIS.
4. *The same genitive is given to the following masculines,* ordo, homo, turbo, cardo, Apóllo, Cupído, margo.
5. A'nio, Nério, *make* ENIS.
6. *And* caro, carnis.

Examples.

1. Nouns ending in O, make ONIS in the genitive; as *hic mucro, mucrónis,* the point of a sword: *hic sermo, sermónis,* speech, discourse: *Cícero, Ciceró-nis,* Cicero: *hic hárpago, ónis,* a grappling hook: *hic Mácedo, ŏnis,* a Macedonian.

2. In like manner, *hæc unédo, ónis,* the fruit of the arbut or strawberry-tree.

3. The

3. The other feminine nouns in DO and in GO, make the genitive in INIS. *Hæc grando, grándinis,* hail: *hæc calígo, calíginis,* darkness: *virgo, vírginis,* a virgin, a maid.

But the masculines in DO and GO, make ONIS by the general rule, *hic ligo, ligónis,* a spade.

Except the following seven.

4. *Hic ordo, órdinis,* order: *homo, hóminis,* a man or woman: *nemo, néminis,* nobody; it comes from *homo*: *hic turbo, túrbinis,* a whirling, a whirlwind, a top: *hic cardo, cárdinis,* the hinge of a door: *Apóllo, Apóllinis,* the god Apollo: *Cupído, Cupídinis,* the god of love: *hic margo, márginis,* the margin of a book, the bank of a river.

5. *A'nio* makes *Aniénis,* the name of a river: *Nério, énis,* the wife of Mars.

6. *Hæc caro,* makes *carnis,* flesh, meat.

ANNOTATION.

There are some Greek nouns, which are proper names of women, that make the genitive in *ois* and in *us*, as *Dido, Didonis, Didois, Didûs*: *Gorgo,* genitive *Gorgonis, ois,* and *Gorgûs,* from Γοργύος Γοργοῦς: and a great many others of the like sort.

RULE IX.

Of the Nouns in C and in D.

Halec *makes* halécis, *and* lac, lactis.

David *makes* Davídis, *and* Bogud, Bógudis.

EXAMPLES.

These here form their genitive in a different manner.

Hoc halec, or *hæc halec,* a herring, also pickle, brine.

David, Davídis, the prophet David: *Bogud,* the name of a man, *Bógudis,* Liv.

RULE X.

Of the Nouns in L.

1. *The genitive of nouns in* L *is made by adding* IS.

2. *But to* mel *and* fel *you must add* LIS.

EXAM-

EXAMPLES.

1. Nouns ending in L form the genitive by adding IS. *Hoc ánimal, animális,* an animal: *hic, aut hoc sal, salis,* salt: *Dániel, Daniélis,* a proper name: *vigil, vígilis,* a watchman, a sentinel: *hic sol, solis,* the sun: *hic consul, cónsulis,* a consul.

2. The following redouble the L: *hoc mel, mellis,* honey: *hoc fel, fellis,* gall.

RULE XI.

Of the Nouns in N.

1. *To Nouns ending in* N, IS *is added.*
2. *But neuters in* EN *make* INIS.
3. *As also* pecten, *with nouns ending in* CEN, *and* flamen, *though masculine.*
4. *Proper names in* ON *make sometimes* ONTIS.
5. *As does also* horízon.

EXAMPLES.

1. Nouns ending in EN, have IS added to them in the genitive. *Titan, Titánis,* a proper name; it is taken for the sun: *hic ren, renis,* the kidney or reins: *hic lien, liénis,* the milt or spleen: *delphin, delphínis,* a dolphin: *hic Oríon, onis,* the name of a constellation: *Memnon, Mémnonis,* the son of Aurora.

2. Nouns neuter in EN, change E into I, and make INIS. *Hoc flumen, flúminis,* a river: *hoc lumen, lúminis,* light: *hoc nomen, nóminis,* a name: *hoc gluten, glútinis,* glue: *hoc unguen, ĭnis,* ointment: *hoc flamen, ĭnis,* a blast, or puff of wind.

3. The following, though masculines, make also INIS. *Hic pecten, péctinis,* a comb, the stick or quill wherewith they play upon an instrument, the slay of a weaver's loom. Those in CEN, that is the compounds of *cano,* to sing, as *tibícen, ĭnis,* a piper, or player on a flute: *fídicen,* a harper, he that playeth on a stringed instrument; and in like manner the rest. To these we may add, *hic flamen, ĭnis,* a heathen priest.

The other masculine nouns follow the general rule, as *hic lien, liénis,* the milt or spleen, &c.

4. Proper

4. Proper names make sometimes ONTIS, as *Pháëthon, Phaëthóntis,* the son of Phœbus: *Xénophon, Xenophóntis,* an Athenian general. And sometimes they follow the general rule, *Jáson, Jásonis.* A great many have both genitives, as *Ctésiphon, Ctesiphóntis,* and *Ctesiphónis.* But the latter comes rather from *Ctésipho;* as *Démipho, Demiphónis;* and such like.

5. *Hic Horízon* makes also *Horizóntis,* the horizon, a circle dividing the half sphere of the firmament, which we see, from the other half which we see not.

Rule XII.

Of the Nouns in R.

1. *Nouns in* R *make their genitive by adding* IS, *as* fur, furis; honor, honóris.
2. *But* far *makes* farris.
3. *And from* hepar *comes the genitive* hépatis.

Examples.

1. Nouns ending in R, form their genitive by adding IS; as *hoc calcar, calcáris,* a spur: *hic aër, áëris,* the air: *hic æther, ætheris,* the pure air, the sky: *hic carcer, cárceris,* a prison: *hoc uber, úberis,* a nipple, a pap or udder: *hic vomer, vómeris,* a plowshare. And in like manner, *uber,* adjective, genitive *úberis,* fat and fertile: *hic honor, honóris,* honour: *hic decor, decóris,* comeliness, beauty: *hic fur, furis,* a thief: *hic furfur, fúrfuris,* bran: *hic et hæc martyr, mártyris,* a martyr, a witness.

2. *Hoc far,* all manner of corn, also meal or flower, redoubles the R: genitive *farris.*

3. *Hoc hepar, hépatis,* the liver. Formerly they said *hépatos:* and this noun has no plural.

Annotation.

Lar, a household god, makes *Láris,* according to the general rule. But *Lar* taken for the name of a man, makes *Lartis.* It is to be observed however that *Lars* is also used, which we read in Livy and in Ausonius, from whence regularly comes *Lartis,* as from *Mars* comes *Martis;* though we also meet with *Lar* in Priscian and in Cicero.

Rule

RULE XIII.

Of the Nouns in BER.

1. Céleber, imber, *and* salúber, *make the genitive in* BRIS.

2. *The same do also the months in* BER.

EXAMPLES.

1. These nouns make their genitive in BRIS. *Céleber*, genitive *célebris*, famous, renowned: *hic imber, imbris*, a shower of rain: *salúber, salúbris*, wholesome.

2. *Hic Septémber, Septémbris*, the month of September: *Octóber, Octóbris*, the month of October: *Novémber, Novémbris*, the month of November: *Decémber, Decémbris*, the month of December.

In the same manner *I'nsuber, I'nsubris*, the name of a people.

ANNOTATION.

The analogy of these genitives consists in their making a syncope of the penultimate *e*; *salúbris*, for *salúberis*: *Octóbris* for *Octóberis*, &c. Which is the case also of some of these that follow.

RULE XIV.

Of the Adjectives in CER.

The adjectives in CER *make* CRIS. *Thus we say*, acer, acris.

EXAMPLES.

The adjectives in CER make the genitive in CRIS; as *acer*, genitive *acris*, sharp, sour: *álacer, álacris*, brisk, lively: *vólucer, vólucris*, winged, swift.

RULE XV.

Of the Nouns in TER.

1. *The Greek nouns in* TER *make* ERIS.
2. *To which we must join* later, láteris.
3. *The Latin nouns in* TER *make* TRIS.
4. *Which are followed by* pater *and* mater.

EXAM-

EXAMPLES.

1. The nouns in TER, if they be of Greek original, follow the general rule by adding IS after R; as *hic crater, cratéris*, a great cup, or bowl: *hic æther, ĕris*, the pure air, the sky: *hic stater, statéris*, a kind of ancient coin worth two shillings and four-pence: *hic charácter, éris*, a mark, character, or sign; *hic panther, éris*, a panther.

2. *Later*, though a Latin word, also makes *láteris*, a brick or tile.

3. The other Latin nouns in TER, make only TRIS in the genitive by syncope for TERIS; whether they be adjectives, as *campéster, campéstris*, of or belonging to the plain fields: *silvéster, silvéstris*, woody, wild, savage: or whether they be substantives, as *hic accípiter, tris*, an hawk: *hic frater, tris*, a brother.

4. These two, though of Greek original, follow the Latins: *hic pater, patris*, a father: *hæc mater, matris*, a mother.

ANNOTATION.

Linter, which Despauter joins to these, is a downright Latin word. It is true Priscian says that the Greeks used the word, ὁ Λινθὴς: but he says this without any authority. For this noun is not to be met with in Pollux, where he treats of different sorts of boats, nor in any ancient author. And if Priscian found it any where, it must have certainly been in some author of more modern date, who made use of the Latin word, only giving it a Greek termination.

RULE XVI.

Of *iter, cor*, and *Jupiter*.

Iter *makes* itíneris,
Cor, cordis; Júpiter, Jovis.

EXAMPLES.

These form their genitive in a different manner: *hoc iter*, genitive, *itíneris*, a way, a path, a road, a journey: *hoc cor, cordis*, the heart. The compounds of *cor* take an S at the end, as *secors, secórdis*, senseless, regardless. See the rule of nouns in RS lower down. *Júpiter, Jovis*, the heathen god.

ANNO-

ANNOTATION.

We have already taken notice of the cause of this irregularity in these genitives, which is that the Latins heretofore used to say *Jovis, hujus Jovis; Jupiter, hujus Jupiteris,* whence the latter nominative has retained the former genitive. And Probus judiciously observes, that to pretend that *Jovis* is the real genitive of *Jupiter,* is the same as if we were to decline *hic Phœbus, hujus Apóllinis.* Now *Jupiter* was only a corrupt word for *Jovis-pater,* just as they said *Marspiter* for *Mars-pater,* and the rest in the same manner.

RULE XVII.

Of the Nouns in UR.

Jecur, robur, femur, *and* ebur, *make the genitive in* ORIS.

EXAMPLES.

The following make the genitive in ORIS. *Hoc jecur, jecóris* (and formerly *jecínoris)* the liver: *hoc robur, róboris,* a kind of hard oak, strength: *hoc femur, fémoris,* the thigh: *hoc ebur, éboris,* ivory.

ANNOTATION.

The analogy of this genitive consists in this, that the *u* of the nominative is changed into *o,* these two vowels having a great affinity with each other.

RULE XVIII.

Of the Nouns in AS.

1. *Nouns in* AS *have the genitive in* ATIS.
2. *But the feminine Greek nouns in* AS, *as* Pallas, *make* ADIS.
3. *The masculine Greek nouns in* AS, *as* ádamas, *make* ANTIS.
4. As *makes* assis; *and* mas, maris; hoc vas *hath* vasis; *and* hic vas *hath* vadis.

EXAMPLES.

1. The nouns in AS make the genitive in ATIS. *Hæc píetas, pietátis,* piety: *hæc ætas, ætátis,* age: *hæc bónitas, bonitátis,* goodness.

2. The Greek nouns in AS of the feminine gender, make ADIS; as *hæc Pallas, Pálladis,* the goddess Pallas: *hæc lampas, lámpadis,* a lamp.

3. The

3. The Greek nouns in AS of the masculine gender make ANTIS. *Hic gigas, gigántis,* a giant: *hic ádamas, adamántis,* a diamond: *hic Pallas, Pallántis,* the name of a man: *hic élephas, elephántis,* an elephant: so *A'gragas,* the name of a city, but of the masculine gender. See the Genders, p. 16.

4. These make their genitive in a different manner; *hic as,* genitive *assis,* a pound weight; also a coin of which ten made a denier: *hic mas, maris,* the male in all kinds of creatures; *vas,* when of the neuter gender, makes *vasis,* a vessel: but when masculine, it makes *vadis,* a surety or bail.

ANNOTATION.

The analogy of the genitives in *atis* or *adis* consists in this, that joining *is* to the nominative, its final *s* is changed into *t* or *d* by a relation which the *s* hath in common to both these consonants *d* and *t* in all languages, which will appear further in rule the 21st. 24th. 25th. and others.

RULE XIX.

Of the Nouns in ES.

The nouns in ES *change* ES *into* IS; *as* verres, verris; vates, vatis.

EXAMPLES.

The nouns in ES form their genitive, by changing ES into IS; as *hic verres,* genitive *verris,* a boar pig: *vates, vatis,* a poet, a prophet.

In the same manner *Uly'sses, Uly'ssis,* the name of a man: *hæc nubes, nubis,* a cloud: *hæc clades, cladis,* a defeat; and the like.

RULE XX.

Of those which make ETIS.

1. *The following have their genitive in* ETIS; *viz.* lócuples, præpes, páries, seges, perpes, tapes, intérpres, teges, teres, magnes, ábies, áries, hebes.

2. *Also* quies; 3. *And a great many Greek words in* ES.

EXAM-

Examples.

1. The following nouns make their genitive in ETIS. *Lócuples, locuplétis,* rich: *præpes, præpétis,* quick, light, lively: *hic páries, paríetis,* a wall: *hæc seges, ségetis,* standing corn: *perpes, pérpetis,* perpetual, intire: *hic tapes, tapétis,* tapestry: *intérpres, intérpretis,* an interpreter: *hæc teges, tégetis,* a mat: *teres, téretis,* taper as a tree or pillar: *hic magnes, magnétis,* a load-stone: *hæc ábies, abíetis,* a fir-tree: *hic áries, aríetis,* a ram, a military engine: *hebes, hébetis,* blunt, dull.

2. *Hæc quies, quiétis,* rest; and in the same manner its compounds, *réquies,* repose: *ínquies,* disquiet.

3. Many Greek nouns in ES also make ETIS, as *hic lebes, lebétis,* a cauldron: *Dares, Darétis; Chremes, Chremétis,* names of men: *celes, étis,* one that rides on horseback in public sports, also the horse itself: and such like.

Annotation.

Heretofore they used to say also *mansues, mansuetis,* Plaut. and *indiges, indigetis.* In Julius Frontinus, *Romana urbs indiges, terrarumque dea;* and in Livy, *Jovem indigetem appellant,* lib. 1. But now we say *mansuetus,* mild; and as to the other, it is seldom used except in the plural; *indigetes,* the tutelar deities.

Rule XXI.

Of the other Nouns in ES.

1. Ceres *makes* Céreris.
2. Bes, bessis: *and* æs, æris.
3. *Nouns derived from* sedes *make* IDIS.
4. Pes, heres, merces, præs, *have* EDIS.
5. Pubes, *signifying soft hair, makes* IS; *but signifying of ripe years, it has* ERIS.
6. *The other masculines have* ITIS.

Examples.

1. *Ceres* the goddess of corn, makes *Céreris.*

2. *Hic*

2. *Hic bes*, the weight of eight ounces, makes *bessis*. *Hoc æs, æris*, brass, copper.

3. Nouns derived from *sédeo, sedes*, to sit down, make IDIS; as *obses, óbsidis*, an hostage: *præses, præsidis*, a president: *reses, résidis*, lazy, slothful: *deses, désidis*, idle, lazy.

4. The following make the genitive in EDIS; *hic pes, pedis*, the foot; in like manner its compounds, *bipes, bípedis*, two-footed: *cŏrnipes, cornípedis*, that which hath a horny hoof: *sónipes*, that which maketh a noise with its feet, a courser, an horse, or steed: *hic heres, héredis*, an heir: *hæc merces, mercédis*, reward: *præs, prædis*, a surety in money matters.

5. *Pubes, pubis*, soft hair or down. *Pubes, púberis*, adject. of ripe years; from whence comes *pubértas*, ripe age, puberty.

6. The rest of the masculines, and even of the commons in ES, not mentioned in the rules, form their genitive in ITIS, as *hic et hæc miles, mílitis*, a soldier: *veles, vélitis*, a soldier wearing light harness: *eques, équitis*, an horseman: *palmes, pálmitis*, the shoot or young branch of a vine: *hic termes, térmitis*, a bough or twig of a tree: *hic fomes, fómitis*, fuel.

ANNOTATION.

From *pubes* comes the compound *impubes* or *impubis*, & *hoc impube*, as *impubes Iŭlus: impube corpus:* in the genitive *impubis* & *impuberis:* accusative *impubem* & *impuberem*. Their nominative in *er* we find no where but in the writings of grammarians.

Here we may observe, that the nouns in ES, which increase in the genitive, are generally masculines. There are only five of them fem. *seges, teges, merces, compes* and *quies;* to which may be added *inquies*, a substantive, and one neuter, *æs, æris*.

RULE XXII.

Of the Nouns in IS.

IS *continues in the genitive the same as in the nominative.*

EXAMPLES.

Nouns in IS generally speaking have the genitive like

like the nominative; as *hæc classis, hujus classis,* a fleet: *dulcis, hujus dulcis,* sweet: *hic cassis, hujus cassis,* a hunter's net: *hic cúcumis, hujus cúcumis,* a cucumber.

ANNOTATION.

They used heretofore to say *cucumer, eris;* and from hence comes still in the plural *cucumeres,* and not *cucumes,* though in the singular *cucumis* is more usual than *cucumer,* whence comes the dative and ablative *cucumi,* and the accusative *cucumim* in Pliny. See p. 92.

RULE XXIII.

Exception to the preceding rule.

1. Cassis, lapis, *and* cuspis, *form the genitive in* DIS.
2. *These are followed by a great many Greek nouns.*
3. Quiris, Samnis, Dis, lis, *and* Charis, *make* ITIS.
4. Pulvis, *and* cinis, *have* ERIS, *and* glis *has* gliris.
5. *But* sanguis, *makes* sánguinis.

EXAMPLES.

1. These make the genitive in DIS. *Hæc cássis, cássidis,* an helmet: *hic lapis, ĭdis,* a stone: *hæc cuspis, ĭdis,* the point of a spear or other weapon.

2. There are likewise a great many feminine Greek nouns, which make IDIS. *Tyránnis, tyránnidis,* tyranny: *pixis, píxidis,* a box: *chlamys, ȳdis,* a cloak, a soldier's coat: *graphis, ĭdis,* the art of limning, also a pencil. And such like.

3. The following make ITIS. *Quiris, Quirítis,* a Roman: *Samnis, Samnítis,* a people of Italy: *Dis, Ditis,* the god of riches, a rich man: *hæc lis, lítis,* a strife, a quarrel, a process at law: *Charis, ĭtis,* or rather in the plural *Chárites,* the three sisters called the Graces.

4. *Hic pulvis, púlveris,* dust: *hic cinis, cíneris,* ashes: *glis, glíris,* a dormouse.

5. *Hic sanguis, sánguinis,* blood; because heretofore they said *sanguen.*

Its compounds follow the general rule. *Exánguis,* genitive *exánguis,* pale, lifeless.

Pollis, or rather *pollen,* also makes *póllinis,* fine flour.

ANNOTATION.

Hereto we may also refer a great number of Greek nouns ending in IN or IS, as *delphis* or *delphin, delphinis: Salamis* or *Salamin, Salaminis: Eleusis* or *in, inis,* &c. There are likewise some Greek nouns which make *entis,* as *Simoïs, Simoëntis,* the name of a river: *Pyroïs, Pyroëntis,* one of the horses of the sun, &c. But as to those we must reserve a further notice of them for the Greek grammar.

RULE XXIV.

Of Nouns in OS.

1. *Nouns in* OS *have the genitive in* OTIS.
2. *But* mos, flos, *and* ros, *make* ORIS.
3. Heros, Minos, Tros, *and* thos, *make* OIS.
4. Bos, *has* bovis; custos, custódis.
5. Os, *a bone, has* ossis; *but signifying the mouth it makes* oris.

EXAMPLES.

1. Nouns in OS generally make their genitive in OTIS, as *hæc dos, dotis,* a portion or dowry: *compos, cómpotis,* one that hath obtained his desire or purpose, a partaker: *impos, ímpotis,* unable, void of: *hic nepos, nepótis,* a grandson, also a spendthrift: *hic et hæc sacérdos, sacerdótis,* a priest or priestess: *hic monóceros, monocerótis,* an unicorn: and so a great many more Greek nouns.

2. These are excepted which make ORIS. *Hic mos, moris,* manner or custom: *hic flos, floris,* a flower: *hic ros, roris,* dew.

3. These also which make OIS: *hic heros, heróïs,* an hero: *Minos, Minóïs,* a Cretan king: *Tros, Troïs,* a Trojan: *thos, thoïs,* a sort of wolf.

4. *Hic et hæc bos, bovis,* an ox or cow: *hic et hæc custos, custódis,* a keeper or guardian.

5. The

5. The word *Os* is always neuter; it makes *ossis* when it signifies a bone; *inhumáta ossa*, bones unburied: but it has *oris* when it signifies the mouth or the face; *gravis odor oris*, the disagreeable stink of the mouth or breath: *decor oris*, the beauty of the countenance.

ANNOTATION.

Bos makes *bovis*, because it comes from the Æolic βῶς, βοϝὸς, for βοῦς, βοός: this Æolic digamma being little more in value than the V consonant.

RULE XXV.

Of the Nouns in US which make the genitive in ERIS.

1. *Nouns in* US *make their genitive in* ERIS.
2. *But the following have* ORIS, *viz.* pecus, tergus, fœnus, lepus, nemus, frigus, penus, pignus, pectus, stercus, decus, dédecus, littus, tempus, *and* corpus.
3. *The comparative in* US *has the same genitive as that in* OR.

EXAMPLES.

1. The greatest part of the nouns in US have the genitive in *ĕris* short. We reckon twenty of them, viz. *hoc acus, áceris*, chaff: *hoc fœdus, fœderis*, covenant, alliance: *hoc funus, fúneris*, a funeral: *hoc genus, géneris*, kind, race, extraction: *hoc glomus, ĕris*, a bottom of yarn, or clue of thread: *hoc latus, ĕris*, a side, the waist: *hoc munus, ĕris*, a present, or favour: *hoc olus, ĕris*, any garden herbs for food: *hoc onus, ĕris*, burthen, obligation: *hoc opus, ĕris*, work, labour: *hoc pondus, ĕris*, weight: *hoc rudus, ĕris*, rubbish: *hoc scelus, ĕris*, wickedness: *hoc sidus, ĕris*, a star: *hoc vellus, ĕris*, a fleece of wool: *hæc Venus, ĕris*, the goddess Venus: *vetus, ĕris*, old, ancient, it is an adject.: *hoc viscus, ĕris*, a bowel, or entrail: *hoc ulcus, ĕris*, a boil: *hoc vulnus, ĕris*, a wound.

2. There are fifteen which make the genitive in ORIS; *hoc pecus, pécoris*, a flock of sheep, a single sheep: *hoc tergus, ŏris*, the skin or hide of any beast: *hoc fœnus, ŏris*, usury, interest: *hic lepus, ŏris*, an hare:

hare: *hoc nemus, ŏris*, a grove: *hoc frigus, ŏris*, cold: *hoc penus, ŏris*, provisions of all sorts: *hoc pignus, ŏris*, a pledge: *hoc pectus, ŏris*, the breast: *hoc stercus, ŏris*, dung, excrement: *hoc decus, decŏris*, a credit or honour; and so its compound, *dédecus*, shame, disgrace: *hoc littus, ŏris*, the shore: *hoc tempus, ŏris*, time: *hoc corpus, ŏris*, the body.

3. The comparative in US has the same genitive as that in OR, and of course it makes *óris*, the penultimate long; as *major, et hoc majus, majóris*, greater: *mélior, et hoc mélius, óris*, better: *pejor, et hoc pejus*, worse.

ANNOTATION.

It is of no manner of use to inquire which should be the general rule of the nouns in US; that is, whether it be those which make *oris*, or those which make *eris*. For as *eris* comes naturally from ER, so *oris* comes as naturally from OR; therefore one is not more natural than the other to the nouns in US. Hence we ought to take that for the general rule, which comprehends most nouns; this is that of *ĕris*, which I have followed; for the comparatives form a rule by themselves, and ought not to be confounded with the rest, because they make *óris* long, which is owing to their taking it from the masculine in *or*.

They used formerly to say *fœneris*, and *pigneris*, which shews that *ĕris* is the more general rule. Thence comes the verbs *fœnero* or *fœneror*, to lend out at usury: *pignero* and *oppignero*, to pledge: *lepóris* long, from *lepor* or *lepos*, masc. mirth, wit, complaisance, a good mien.

Decóris long, comes also from *decor*, masc. It may therefore be observed that all those nouns which make *eris* or *oris*, in the genitive, have their increase short, and are neuter, except *vetus* adject. and *Venus*, fem. by its signification.

From *decus* comes *indecor, ŏris*, unseemly, misbecoming; and from *decor* comes *indecórus*, the same.

RULE XXVI.

Of those which make URIS, UIS, UDIS, AUDIS, and ODIS.

1. *Monosyllables in* US, *as also* tellus, *make* URIS *in the genitive.*
2. *But* grus, *and* sus, *make* UÏS.
3. Palus, incus, *and* subscus, *have* UDIS.
4. Laus, *and* fraus, *make* AUDIS.
5. *And* tripus, ODIS.

EXAM-

EXAMPLES.

1. All the monosyllables in US, make URIS in the genitive. *Hoc thus, thuris,* frankincense or the tree on which it grows: *hoc rus, ruris,* the country: *hic mus, muris,* a mouse: *plus, pluris,* more: *hoc jus, juris,* broth, pottage, which was measured out to each person; hence it is taken also for justice, equity, and right: *hoc pus, puris,* matter or corruption that cometh out of a sore.

Hæc tellus, tellúris, the earth.

2. These two make UIS, *hæc grus, gruïs,* a crane: *sus, suïs,* a sow.

3. These have UDIS. *Hæc palus, palúdis,* a morass: *hæc incus, incúdis,* an anvil: *hæc subscus, údis,* a fastening of boards or timber together, called by the joiners a swallow or dove-tail. The old word *pecus,* a beast, unusual in the nominative and the vocative, makes *pécudis. Impurissimæ pécudis sordes,* Cic. in Pison. the filth of that nasty beast.

4. These two have AUDIS, *hæc laus, laudis,* praise: *hæc fraus, fraudis,* fraud, deceit.

5. *Hic tripus, trípodis,* a tripod, or three-legged stool; in like manner the other compounds of πούς.

ANNOTATION.

Ligus, liguris, which is joined to these, comes rather from *Ligur, uris;* this appears plainly from the increase of the genitive which is short, whereas all nouns in US have *uris* long.

Charisius places *pécudes* among those nouns that have neither nominative nor vocative. Hence Vossius thinks that they rather said *pécudis, hujus pécudis,* which is the reason even of the second's being short, whereas in *palus, údis,* and others of the same sort, it is long. And when Priscian quotes from Cæsar de Auguriis, a book no longer extant, *si sincera pecus erat;* this is an expression that has not been followed by any one author, and which Cæsar probably used only in giving an extract from some old Roman ceremonial. For which reason it is better to forbear making use of this nominative.

But there is great probability that they said *hoc pécude,* whence comes *hæc pécuda. Cùm adhibent in pécuda pastores,* Cic. 4. de Rep. And we find even *hæc pecua, pecuum,* from the nominative *pecu.*

RULE

Rule XXVII.

Of those which make UTIS and UNTIS.

1. Intércus, salus, virtus, juvéntus, senéctus, *and* sérvitus, *have the genitive in* UTIS. *Greek names of towns in* US *make* UNTIS.

Examples.

1. The following make the genitive UTIS. *Intércus, intércutis,* adject. *Medicaméntum ad aquam intércutem,* Cic. a remedy for the dropsy: *hæc salus, salútis,* safety, health: *hæc virtus, virtútis,* virtue: *hæc juvéntus, juventútis,* youth: *hæc senéctus, senectútis,* old age: *hæc sérvitus, servitútis,* servitude.

Annotation.

The Greek nouns, which are proper names of towns or other places, generally make UNTIS, as *Opus, Opuntis; Trapezus, Trapezuntis: Amathus, untis,* &c. See several of them above, p. 17.

Rule XXVIII.

Of Nouns in BS and in PS.

1. *Nouns in* BS *have* BIS; *and those in* PS *have* PIS.
2. *But those which have more than one syllable, change* E *into* I.
3. Auceps *however makes* aúcupis; puls, pultis; *and* hyems, hy'emis.

Examples.

1. Nouns in BS, and in PS, form their genitive by putting an I before S, as *Arabs, A'rabis,* an Arabian: *hæc stips, stipis,* a piece of money, the same with the *as: stirps, stirpis,* the root, a stock or race: *plebs, plebis,* the common people: *hæc seps, sepis,* Cic. an hedge: *hic seps, sepis,* a venomous serpent or eft.

2. Those nouns that have more than one syllable, change E into I in the penultimate, as *cælebs, cæ'libis,* and not *cæ'lebis,* a single, or unmarried person: *hæc forceps, ĭpis,* a pair of tongs, scissars, or pincers: *princeps,*

princeps, príncipis, a prince, the chief: *hic et hæc adeps, ádipis*, fat: *múniceps, ícipis*, one of a town whose inhabitants were free of the city of Rome: *párticeps, ícipis*, partaker: *manceps, máncipis*, a farmer of any part of the public revenue, an undertaker of any public work that giveth security for its performance, he that buyeth the goods of one proscribed, a proprietor who selleth a thing upon warranty,

3. *Auceps* however makes *áucupis*, a fowler: *hæc puls*, makes *pultis*, a kind of meat used by the ancients, like a pap or panado: *hæc hyems, hyemis*, the winter.

ANNOTATION.

Gryps has *gryphis*, a gripe or griffon: *Cynips, iphis*, a river of Lybia: and *cinips, ciniphis*, little flies, but cruelly stinging.

Now the analogy of all these genitives is this, that these words are abbreviated, having terminated heretofore in *is* in the nominative, as well as in the genitive, as we have already observed, p. 70.

RULE XXIX.

Of the Nouns in NS and in RS.

1. *Nouns in* NS *and in* RS *form the genitive in* TIS, *and drop their own* S.
2. *But* glans, nefrens, lens, líbripens, *and* frons, *the leaf of a tree, change* S *into* DIS.
3. *To these we may join the compounds of* cor, *which take an* S *after* OR.

EXAMPLES.

1. Nouns in NS, or in RS, form the genitives by changing S into TIS; as *hic mons, montis*, a mountain: *hæc frons, frontis*, the forehead: *expers, expértis*, void, exempt: *hæc lens, lentis*, a kind of pulse called lentiles.

2. The following change their S into DIS. *Hæc glans, glandis*, a mast of oak or other tree, an acorn; likewise its compound: *juglans, juglándis*, a walnut: *nefrens, nefréndis*, a barrow pig: *hæc lens, lendis*, a nit: *líbripens, libripéndis*, a weigher: *hæc frons, frondis*, the leaf of a tree.

3. The

3. The compounds of *cor, cordis,* the heart, take an S at the latter end, and form their genitive also in DIS. *Concors, concórdis,* of one mind or will: *discors, discórdis,* discordant, jarring: *excors, órdis,* heartless, foolish; *vecors, órdis,* mad, foolish: *socors,* or *secors, órdis,* lazy, idle.

Rule XXX.

Of the Participle *iens, euntis,* with its compounds.

1. Iens *makes* EUNTIS, *and is followed by all its compounds.*
2. *Except* ámbiens.

Examples.

1. The participle of the verb *eo,* I go, and those of its compounds, form the genitive in EUNTIS; as *iens, eúntis,* going: *périens, pereúntis,* perishing: *ábiens, abeúntis,* departing: *rédiens, redeúntis,* returning: *ádiens, adeúntis,* going towards another: *éxiens, exeúntis,* going out: *óbiens, obeúntis,* going round.

In like manner *quiens,* makes *queúntis,* able: *néquiens, nequeúntis,* not able; being taken by some for the compounds of *eo.*

2. Nevertheless *ámbiens* makes *ambiéntis,* surrounding, environing.

Rule XXXI.

Of *caput* and its compounds.

Caput *and all its compounds are declined in* ITIS.

Examples.

Caput, of the neuter gender, makes in the genitive, *cápitis,* the head.

In like manner its compounds, as *hoc síncipit, sincípitis,* the fore part of the head: *óccipit, occípitis,* the hinder part of the head.

Also these adjectives, *anceps, ancípitis,* double headed, ambiguous, doubtful: *biceps, bicípitis,* two headed: *triceps, tricípitis,* three headed.

Rule

RULE XXXII.

Of the Nouns in X.

1. *The nouns in* X *change it into* CIS, *as* vervex, vervécis; halex, halécis.
2. *But* frux, lex, rex, grex, Styx, Phryx, conjux, *change* X *into* GIS.
3. Remex *makes* rémigis.
4. *All other nouns in* EX *of more syllables than one, have the genitive in* ICIS.

EXAMPLES.

1. The nouns in X form their genitive by changing X into CIS; as *hæc halex*, or *alex*, *écis*, an herring, pickle, brine: *hic vervex*, *vervécis*, a wether sheep: *hæc fæx*, *fæcis*, dregs: *felix*, *felícis*, happy: *hæc filix*, *fílicis*, fern, brake: *hæc vibex*, *vibícis*, a wheal on the flesh after whipping. See the Genders, p. 55, *hæc lux*, *lucis*, light.

2. The following change X into GIS. *Hæc frux*, *frugis*, corn, the fruits of the earth: *hæc lex*, *legis*, a law: as also its compound; *exlex*, *exlégis*, lawless: *hic rex*, *regis*, a king: *hic grex*, *gregis*, a flock, an herd: *hæc Styx*, *Stygis*, a poetical infernal lake: *Phryx*, *Phrygis*, a Phrygian: *hic et hæc conjux*, *cónjugis*, a husband or wife.

ANNOTATION.

To these we may join *harpax*, *agis*, a kind of amber that draweth leaves and straw after it: *Biturix*, *igis*, Cæs. a native of Bourges; *Allobrox*, *ogis*, a Savoyard, or of that neighbourhood: *strix*, *igis*, a screech-owl, an hag, or hobgoblin; *Iäpyx*, *igis*, the western wind: *phalanx*, *angis*, a kind of Macedonian battalion: *syrinx*, *gis*, a flute, a pipe: *sphinx*, *gis*, a poetical monster. And perhaps some others, taken either from the Greek, or from a verb in *go*, as *aquilex*, *aquilegis*, he that maketh conveyance of water by pipes, or he that findeth springs, taken from *lego*, to gather. And this analogy is more general than one would imagine. For *lex* itself makes *legis*, only because it comes from *lego*, to read, according to Varro and St. Isidore. Which we may also say of *grex*, taken from *grego*, from whence come *congrego*: of *rex* taken from *rego*, &c. But those which come from a verb in *co* make *cis*, as *dux*, *ducis*, from *duco*; *lux*, *lucis*, from *luceo*; (the pure termination

tion following the impure). And if the verb hath an *i* before *go* or *co*, this *i* is likewise continued before *gis* or *cis* in the genitive of the noun, which seldom happens except in words of more than one syllable, as appears in the following, taken from *remigo*, *judico*, *indico*, *plico*, *supplico*, &c. For which reason we say that,

3. *Remex*, a rower, makes *rémigis*, changing E into I, because it has more syllables than one.

4. The other nouns in EX that have more syllables than one (except *halex* and *vervex*, *écis*, already mentioned) also change E into I, and make ICIS. *Judex*, *júdicis*, a judge: *index*, *índicis*, a discoverer, a shewer, the forefinger, a mark or token, an index or table of a book: *simplex*, *ĭcis*, simple; *supplex*, *súpplicis*, humble: *duplex*, *dúplicis*, double, &c.

ANNOTATION.

The analogy of these genitives is owing likewise to this, that all these nouns were heretofore terminated in *is* in the nominative as well as in the genitive: thus the *x* being a double letter, in some is equivalent to *cs*, for which reason they make *cis*; and in others to *gs*, for which reason they have *gis*; see the preceding annotation.

RULE XXXIII.

Exception to the preceding rule.

Senex, nox, nix, onyx, supéllex, *make* senis, noctis, nivis, ónychis, and supelléctilis.

EXAMPLES.

These form their genitive in a different manner, viz. *senex*, *senis*, an old man; *hæc nox*, *noctis*, night: *hæc nix*, *nivis*, snow: *hæc onyx*, *ónychis*, a sort of marble or alabaster, but taken for a vase or box of that sort of stone it is masculine. See p. 53. *Hæc supéllex*, *supelléctilis*, household stuff. But we say also *supelléctilis*, *hujus supelléctilis*.

ANNOTATION.

Greek nouns in AX make ACTIS, as *Astyanax*, *actis*; Virg. the name of a man: *Bibrax*, *actis*, the name of a city: *Hipponax*, the name of a man: *Hylax*, the name of a dog.

Despauter excepts *Bryax*, which, as he pretends, does make *Bryaxis*. But it appears from several passages in Pliny, that the nominative is BRYAXIS: *hos deorum quinque colossos fecit Bryaxis*, lib.

lib. 34. c. 7. *Bryaxis Æsculapium fecit*, cap. seq. and it appears likewise that it makes *Bryaxidis* in the genitive. *Sunt alia signa illustrium artificum; Liber pater, Bryaxidis, & alter Scopæ*, ibid. Hence it makes *Bryaxin* in the accusative, as we shall take notice hereafter, p. 92.

The analogy of these genitives consists in this, that the nominatives are syncopated, having been heretofore like their genitives. It may also be said that *x* being a double letter, *nox* stands for *nocs*, which inserts a *t* with an *i*, *noctis*; and that *nix* standing for *nics*, it takes the Æolic digamma in *nivis*, for which reason it loses the *c*, lest the pronunciation should be too harsh. On the contrary *Onychis* assumes the aspiration *h* to strengthen the sound.

Rule XXXIV.

General for the Accusatives.

The accusative case is in EM, *as* dux ducis, *makes* ducem.

Examples.

The other cases are formed from the genitive, taking the termination that properly belongs to them, as that of EM for the accusative: for example, *hic sermo, sermónis*, accusative *sermónem*, speech, discourse: *hic labor, labóris, labórem*, labour: *dux, ducis, ducem*, a leader, a commander.

Rule XXXV.

Of the Accusatives in IM.

The following nouns, tussis, amússis, sitis, secúris, decússis, vis, pelvis, ravis, buris, A'raris, Tigris, Tíberis, *form their accusative in* im.

Examples.

All these nouns have the accusative in IM. *Hæc tussis*, accusative *tussim*, a cough: *hæc amússis, amússim*, a mason's or carpenter's rule or line: *hæc sitis, sitim*, thirst: *hæc secúris, secúrim*, an axe or hatchet: *hæc decússis, decússim*, a coin of the value of ten asses: and in like manner, *centússis, centússim*, a coin of the value of one hundred *asses*: *hæc vis, vim*, force, violence, plenty: *hæc pelvis, pelvim*, a bason: *hæc ravis, ravim*, hoarseness: *hæc buris, burim*, Virg. the plowtail: *Arar*, or *A'raris*, accus. *A'rarim*, the river Saône: *Tigris, Tigrim*, the river Tigris: *Tíberis, Tiberim*, or *Tibrim*, the Tiber.

ANNO-

ANNOTATION.

Cannabis forms also the accusative in IM; we likewise meet with *cucumim*, *pulvim*, and some others.

Hereto we must also refer a multitude of Greek nouns, which take *n* for *m*, as *genesis*, accusative, *genesin*, or *genesim*; *Erynnis*, *Erynnin*; *syrtis*, *syrtin*, and the like, which may be learnt by the use of authors. And all the names of rivers form likewise their poetical accusatives in *in*, *Albin*, *Bætin*, &c. Which is of great service to poets, because the M suffers an elision before a vowel, but the N may stand.

RULE XXXVI.

The Accusative in EM or in IM.

Turris, seméntis, febris, restis, clavis, aquális, puppis, *and* navis, *form the accusative either in* EM *or* IM.

EXAMPLES.

These form the accusative in EM or in IM. *Hæc turris*, accusative *turrem*, or *turrim*, more usual, a tower: *hæc seméntis*, *seméntem*, or *seméntim*, a sowing, seed time, also corn sown: *hæc febris*, *febrem*, or *febrim*, a fever: *hæc restis*, *restem*, or *restim*, more usual, an halter, a rope: *hæc clavis*, *clavem*, or *clavim*, a key: *hic aquális*, *aquálem*, or *aquálim*, more usual, an ewer, a water-pot: *hæc puppis*, *puppem*, or *puppim*, more usual, the hind deck of a ship, the poop: *hæc navis*, *navem*, *navim*, a ship; the former in *em* is more usual.

ANNOTATION.

Cucumis in ancient writers, makes rather *cucumim* than *cucumerem*. We meet also with *cutem* and *cutim* in the accusative, *præsepem* from the noun *præsepis*, *strigilim*, *sentim*, *gummim*, *cannabim*, *avim*, *cratim*, *lentim*, *messim*, *ovim*, *ratim*, and some others: even some belonging to the precedent rule will be found to have *em* or *im*. And if we may believe Scioppius, all nouns in IS that have no increase in the genitive, had heretofore two terminations; for which reason, he adds, we say not only *partem*, but also *partim*, which has been made to pass for an adverb, but is a real accusative, for heretofore they said *hæc partis*, *hujus partis*.

There are a great many more Greek nouns, which, increasing in the genitive, form the accusative in EM with increase, and in IN without increase, as *Iris*, *Iridis*, accusative *Iridem*, and *Irin*: *Bryaxis*, *idis*, accusative *Briaxidem* and *Bryaxin*. And then they have hardly any other than the ablative in E, as we shall shew hereafter, p. 97.

RULE

RULE XXXVII.

General for the Ablative.

1. *The ablative of substantives is in* E.
2. *That of adjectives in* E *or in* I.

EXAMPLES.

The ablative of the third declension may be considered according either to substantives, or to adjectives.

1. Substantives generally form the ablative in E, as *hic pater, patris,* ablative *patre,* a father: *hoc corpus,* genitive *córporis,* ablative *córpore,* a body: *hoc stemma, ătis,* ablative *stémmate,* a garland, a stem or pedigree, a noble act or atchievement; but to make it stand for a *coat of arms,* as is commonly done, I question whether this can be defended by ancient authority.

2. Adjectives generally form the ablative in I or in E, as *felix, felíce* or *felíci,* happy: *fórtior* and *fórtius, fortióre* and *fortióri,* stronger: *vetus, vétere* or *véteri,* old: *victrix, victríce* or *victríci,* victorious: *amans, amánte* or *amánti,* loving.

ANNOTATION.

Of some adjectives that have been doubted of, and which follow nevertheless the general rule.

Uber, which several grammarians except from this rule, forms, nevertheless, E or I. The former is usual, the latter we read in Q. Curtius, *uberi et pingui solo;* and in Seneca, *uberi cingit solo,* in Hercul. Fur.

Degener makes *degeneri* in Lucan, lib. 4. *Dives* makes *divite* in Hor. and *diviti* in Pliny. *Locuples,* makes *locuplete* in Hor. and *locupleti* in Cic. *Inops* makes *inope* or *inopi. In hac inope linguâ,* Cic. *Plus* makes *plure* and *pluri* according to Charis. though Alvarez ranks it among those which make only *i.*

Of Par *and its compounds.*

Par makes *pare* and *pari,* but with some distinction. For being taken substantively in the masc. or fem. for *like, equal,* or *companion,* it has *pare,* as we read it in Ovid, 3. and 4. Fast. But when taken for couple, or a pair, as it is then neuter, it has *pari* by the following rule; hence it makes *paria* in the plural. *Ex omnibus sæculis, vix tria aut quatuor nominantur paria amicorum,* Cic.

While it continues adjective, it makes generally *pari.*

Ergo pari voto gessisti bella juventus, Lucan.

Its

Its compounds retain both terminations, and are adjectives.

———*Atlas cum compare multo*, Mart.

And yet *impari* and *dispari* seem to be more usual. Wherefore upon this passage of the 8th eclogue, *numero Deus impare gaudet*, Servius says, *impare autem propter metrum; nam ab hoc impari dicimus.* And herein the analogy favours him, because heretofore they said, *hic et hæc paris, et hoc pare. Accessit ei fortuna paris*, Atta. apud Prisc.

Of the adjectives in IX, *fem. and neuter.*

Victrix, and the like nouns in IX, are adjectives; and sometimes we find them even in the neuter, not only in the plural, as Servius believed, *victricia arma*; but likewise in the singular, *victrix solum*, Claud. *Victrix trophæum*, Min. Felix; and then their ablative is in E or in I, *dextrâ cecidit victrice*, Ovid. *Victrici ferro*, Lucan.

This shews that Joseph Scaliger had no more reason than Servius, to declare in a letter to Patisson, that it was ridiculous to think we might say, *victrix genus*, as we say *victricia arma.*

But we have farther to remark, that in these adjectives, the termination OR, as *victor*, serves for the masculine, and that in IX, as *victrix*, for the feminine and the neuter. Hence it is a mistake that has been censured in Vigilius Martyr, to say *victrix triumphus* for *victor*. Which cannot be excused, says Vossius, but by allowing for the age he lived in, when the language was quite corrupted.

Of the names of countries in AS.

The names of countries in AS are also adjectives, and of course may have E or I. Though Frischlinus says that Priscian leads us into an error of making false Latin, by establishing this rule. But we read *Frusinati* in Cic. ad Attic. and *Aletrinati* in the oration pro Cluentio, according to Lambinus.

It is true that the termination *e* is perhaps more usual; for we find in the same author, *in Arpinate, Atinate, Capenate, Casinate, Fulginate, Pitinate*, and the like. And yet this does not seem to be so agreeable to analogy, since according to Priscian himself, these nouns were heretofore terminated in *is*, and instead of saying *Arpinas*, which serves now for the three genders, they said *Arpinatis* and *Arpinate*, from whence it would be more natural to form *Arpinati* in the ablative according to the 44th rule; the same may be said of the rest.

EXCEPTIONS TO THE RULE OF THE Ablative, relating to Substantives.

Rule XXXVIII.

Exception 1. of Nouns that make I in the ablative.

1. *The neuter in* AR *makes the ablative in* I.
2. *(Except* nectar, jubar, far, *and* hepar.)

3. *The*

3. *The neuters in* AL, *except* sal;
4. *And those in* E, *except* gáusape, *make also* I.

EXAMPLES.

1. The neuters in AR form the ablative in I, as *calcar*, *calcáris*, ablative *calcári*, a spur.

2. These four are excepted, which have E. *Jubar*, *júbare*, a sun beam: *nectar*, *néctare*, the drink of the gods: *far*, *farre*, all manner of corn, also meal or flour: *hepar*, *hépate*, the liver.

3. The neuters in AL form also the ablative in I; *ánimal*, *animális*, *animáli*, a beast or animal. Except *sal*, salt, which makes *sale*, because it is more usual in the masculine.

4. Those in E form also the ablative in I; *hoc mare*, *mari*, the sea: *hoc cubíle*, *cubíli*, a bed: except *gáusape*, a furred coat, an hair mantle; ablative *gáusape*, in Hor. Plin. and Lucil.

ANNOTATION.

The dictionaries all in general * mark *gausape* as indeclinable, which in all probability is owing to this passage of Pliny, book 8. c. 48. *Nam tunica laticlavi in modum gausape, texi nunc primùm incipit:* taking *gáusape* in the genitive, as may be seen in Calepin. But Vossius pretends it is there an ablative, pointing it thus: *lati clavi in modum, gausape texi incipit.* And indeed Priscian does not give it an E in the ablative because of its being indeclinable, but because all those nouns having heretofore had E (as well as I) this is one of those that retained this single termination. For which reason, he says, it is that *Persius* does not use *gausapia*, in the plur. but *gausapa*, which we find also in Ovid and in Martial. This is better than to derive it, as some do, from *gausapum*, which Cass. Severus made use of; but it never obtained, nor do we find it in any author extant.

Calepin likewise quotes *gausapia* from Varr. 4. de L. L. but I could not find it there, nor in any other author. Nor do we read any where *hæc gausapis*, from which several would fain derive the ablative *gausape*. For the Greeks saying ὁ γαυσάπης, the Latins have thence formed *hæc gáusapa*, according to the opinion of Varro, Char. and Prisc, in the same manner as of ὁ χάρτης they have made *hæc charta*, and others of the like sort, of which we took notice, when treating of the genders, p. 26.

* It is not marked so in Ainsworth's.

Of

Of the analogy of the terminations included in this rule.

No wonder that the neuters in AL should follow those in E, for they are often formed from thence by syncope. Thus *animal* comes from *animale*, *autumnal* from *autumnale*, &c.

In regard to those in AR we may here observe a beautiful analogy, namely, that those whose ablative is in *i*, have the penultimate long by nature. For which reason those that have it short, make it in *e*, as *nectare*, *jubare*, *hepate*. Even *far* itself makes *farre*, because the penultimate is long only by position. From thence one should conclude that *lucar* must make also *lucare* and not *lucari*, because it is short in the penultimate. But I could find no authority for it. The same must be said of *cappar*, capers, which we read in Palladius; but we likewise meet with *capparis* in Colum. from whence comes *cappare*, the same as *baccharis*, *bacchare*, the herb called *lady's gloves*.

Of the proper names in AL *or in* E.

Proper names form always the ablative in E, *Annibal*, *Annibale*; *Amilcar*, *Amilcare*. And in like manner the names of towns, though neuter, as *Præneste*, *Cære*, *Reate*, *Bibracte*. The same may be said of *Nepete*, *Soracte*, and other proper names.

Poetical licence in regard to other nouns.

It is a licence hardly ever suffered but in verse to make the ablat. of appellatives in *e*, as the poets say in the ablative *laqueare*, *mare*, and the like. But here we must observe that the nominative is sometimes twofold, which will occasion two different ablatives. For we say *rete* and *præsepe*, which have the ablative in I. We likewise say *retis* and *præsepis*, which have the ablative in E. There shall be a list of these different terminations at the end of the Heteroclites.

Rule XXXIX.

Exception 2. of Substantives that have E or I in the ablative.

From the accusative in EM *or* IM *the ablative is formed by dropping* M.

Examples.

The ablative is formed of the accusative, by dropping M; such therefore as have the accusative in IM, form their ablative in I; as *hæc sitis*, *sitim*, *siti*, thirst: *hæc vis*, *vim*, *vi*, force, violence, plenty.

And those which have the accusative in EM or in IM, form likewise their ablative in E or in I; as *hæc navis*, *navem*, or *navim*; ablat. *nave* or *navi*, a ship: *hæc clavis*, *clavem* or *clavim*, ablat. *clave* or *clavi*, a key.

ANNO-

ANNOTATION.

It is observable that most of the Greek nouns which increase in the genitive, drop the augment in the accusative in IN; but taking it up again in the ablative, they generally form it in E and not in I. As *eris, eridis,* accusative *eridem* and *erin,* ablative *eride,* and not *eri: iris, idis, iridem,* and *irin,* ablative *iride,* and not *iri: Daphnis, idis, Daphnin,* ablative *Daphnide,* and not *Daphni.*

And the reason of this is because the dative and the ablative being the same thing in the Greek, they ought to consist of an equal number of syllables, when they go over to the Latins. But we shall treat more largely of these nouns at the end of this third declension, where we shall shew that they are sometimes declined without the augment, and then they may form their ablative also in I.

The nouns in YS have their ablative in E or in Y; as *Capys, Atys, Cotys,* and such like proper names. Ablative *Capye* or *Capy, Atye* or *Aty,* &c. The former is according to the Latins, who say in the dative *Apyi,* and even according to the Greeks in the common tongue, τῷ Κάπυι: but the latter comes from the Dorians, who decline ὁ Κάπυς, τῦ Κάπυ, for Κάπυος, τῷ Κάπυ for Κάπυι, &c.

RULE XL.

Of some Nouns which do not entirely conform to the analogy of the preceding rule.

1. A'raris *chuses to make* A'rare, *and* restis *has only* reste.
2. *On the contrary,* vectis, strígilis, canális, *form the ablative in* I.

EXAMPLES.

1. This rule is only an appendix to the former. For *A'raris,* the Saône, has scarce any other accusative than *A'rarim,* as we have above observed, rule 36. And yet its ablative is generally *A'rare,* though we sometimes meet also with *A'rari: restis,* a rope or cord, has only *reste* in the ablative, though in the accusative it has *restem* and *restim.*

2. On the contrary, *strígilis,* a curry-comb, makes always *strígili,* though we seldom say *strígilim,* in the accusative. It is the same with *vectis,* a bar, a lever, which makes *vecti;* and *canális,* any fall or spout of water, a trunk or pipe for the conveyance of water,

 which

which has *canáli*, though perhaps we shall not be able to find their accusative in IM.

ANNOTATION.

To these may be added *Bætis*, which makes *Bæte* or *Bæti*, though it has *Bætim* only in the accusative. The former we find in Livy, *superato Bæte amni;* and the second is in Pliny. The reason hereof is because all these nouns had heretofore both terminations in the accusative and the ablative: but custom has deprived them of one in the one case, while for the other it has reserved the other.

RULE XLI.

Third exception. Of other Substantives whose ablative is in E or in I.

These have either E *or* I *in the ablative, viz.* unguis, amnis, rus, civis, imber, ignis, vigil, avis, tridens, supéllex, *with some others.*

EXAMPLES.

The following also form the ablative in E or in I. *Hic unguis*, ablative *ungue* or *ungui*, a nail or talon: *hic amnis, amne*, or *amni*, a river: *hoc rus, ruris*, the country; ablative *rure* and *ruri*, Charis. *hic et hæc civis, cive* or *civi*, a citizen: *hic imber, imbris, imbre* or *imbri*, a shower of rain: *hic ignis, igne* or *igni*, fire: *vigil, vígile* or *vígili*, a watchman, a sentinel: *avis, ave* or *avi*, a bird; the latter is more usual: *tridens, tridénte* or *tridénti*, a trident, any instrument that hath three teeth: *hæc supéllex, supelléctile* or *i*, household stuff, or furniture.

ANNOTATION.

There are some other nouns which have I or E in the ablative, and may be easily learnt by practice. Those of most frequent use and best ascertained are mentioned in the rule; the greatest part of the rest are thrown together in the following list, in which the learner will also find authorities for those mentioned in the rule.

A List of Nouns Substantive that form the ablative in I *or in* E.

AFFINITATI, *nisi ita conjunctus est affinitati*, Venul.

AMNI, which Frischlinus rejects, is in Horace;

——*rapido ferventius amni.*

And in Virg.

——*prono rapit alveus amni*, according to Pierius and all the ancient copies; as also according to Charisius and Priscian.

But we meet likewise with AMNE in Hor.

Phœbe, qui Xantho lavis amne crines, in Lucan, Martial, and others.

ANGUI

ANGUI is absolutely rejected by Frischlinus, though Priscian has endeavoured to establish it by means of this passage of Horace; *cane pejus et angui.* But all the ancient and modern editions have *angue.* And we meet with it also in Propertius.

Tisiphones atro si furit angue caput.

In Statius, *angue ter excusso,* and in Andronicus.

AVI; ——*Malâ ducis avi domum,* Hor. *Avi incertâ,* Cic. de Augur. ex Charis. And heretofore *avim* in the accusative in Nævius.

AVE is to be found in Varro, *ave sinistrâ,* 6. de L. L. And he himself also admits it in his 2d book de Anal. as does also Priscian, lib. 7.

CANI or CANE were both used, according to Charis. But the safest way is to use only the latter.

CIVI occurs constantly in Plautus, *in Persâ,* Act 4. sc. *Cui homini.*

——— *qui Atticam hodie civitatem*
Maximam, majorem feci, atque auxi civi fœminâ.

In Cicero it is the same, *ut nunc in uno civi res ad resistendum sit,* ad Atticum, lib. 7. ep. 3. *De clarissimo civi,* lib. 14. ep. 11. according to all the ancient copies, as Malaspina and Vossius maintain, and as Lambinus and Gruterus read it, though in several editions the passage be corrupted.

But CIVE occurs in Juvenal and in other writers.

——— *Quid illo cive tulisset*
Natura in terris, quid Roma beatius unquam? sat. 10.

CLASSI is in Virg.

Advectum Æneam classi victosque penates *Inferre.* Æn. 8.

COLLI; ——*in colli tundentes pabula læta.* Lucret.

FINE is very common: but FINI frequently occurs in Gellius and in Papinian. It is even in Hirtius 1. *De bello Alex.* as Scipio Gentilis observes. We find it likewise in Terentianus and in Manilius, lib. 1.

FURFURI; ——*qui alunt furfuri sues.* Plaut.

FUSTI, of which Alvarez doubted, is in Plautus.

Nihil est: tanquam si claudus sim, cum fusti est ambulandum.

Asin. act. 2. sc. *Quod hoc est negotii.* It is also in the Captives: in Tacitus, and in Apuleius.

IGNI——*Igni corusco nubila dividens.* Hor.

IGNE ——— *commistis igne tenebris.* Virg. And the last was the best according to Pliny.

IMBRI. *Imbri frumentum corrumpi patiebantur.* Cic. in Verr. 5.

Nec minùs ex imbri soles et aperta serena
Prospicere. Virg. 1. Georg.

IMBRE. *Romam petit imbre lutoque*
Aspersus. Hor.

LABI. *Nec novitate cibi, nec labi corporis illa.* Lucret.

LAPIDI. *Cum lapidi lapidem terimus.* Idem.

LUCI. ——*In luci quæ poterit res*
Accidere. Idem.

MELLI. *Aut pice cum melli, nitrum sulfur et acetum.* Seren.

MESSI also occurs in Varro 1. de R. R. where some however read *messe factâ.*

MONTI, FONTI. Vossius quotes them both from Varro. But on the contrary Varro condemns them, which Vossius does not seem to have sufficiently observed. It is in the 8th book de L. L. n. 64. where intending to shew that an erroneous custom does not at all make against the truth of analogy, he says that whoever makes use of Hoc MONTI and Hoc FONTI, where others read Hoc MONTE and Hoc FONTE, *and the like, which are said two ways, one true, the other false, does no manner of hurt to the analogy; but that the other on the contrary who follows this analogy, establishes and confirms it.* Whereby we see that Varro rejects the ablative in *i,* and admits only of that in *e,* as most agreeable to analogy.

MUGILI, which some pretend to prove by the 17th chapter of the 9th book of Pliny, occurs only in the title, which is indeed, *de mugili;* but not in the text of the author. Therefore Charisius chuses rather to say *mugile.* And thence it is that in the genitive plural in this same chapter of Pliny, he has *mugilum* and not *mugilium.*

NAVI. —— *Navi fractâ ad Andrum ejectus est.* Ter.

Quò enim tibi navi opus fuit? Cic.

NAVE; *At mediâ Mnestheus incedens nave per ipsos*
Hortatur socios.——Virg.

NEPTI, is in Priscian, but without authority.

OCCIPITI. *Occipiti cæco, postica occurrite sannæ.* Pers.

Occipiti calvo es. Auson.

Orbi. *Pectora, terrarum qui in orbi sancta tuetur.* Lucret. as Lambinus, Giffanius, and Vossius read him. And Charisius affirms that this is a very good word, being found in Cicero, *Orbi terrarum comprehensos.* 5 de Rep. and that it is ascertained by Pliny, lib. 5. *de sermone dubio.* Varro frequently uses it, *aquâ frigidâ et orbi ligneo.* 3. de R. R. c. 5. *in orbi rotundo ostendunt,* c. 16. and the like.

Ovi is admitted by Charis. and Prisc. Even Varro acknowledges that they commonly said without a mistake Ovi or Ove, Avi or Ave.

Parti——*loquitur de me et de parti meâ.* Plaut.

And in Lucretius we often meet with it. Some read it even in Cicero. *Parti miscentur in unâ.* in Arat. But others read, *Partem admiscentur in unam:* very likely because they were of opinion that *parti* was not used.

Posti. *Raptâque de dextro robusta repagula posti.* Ovid.

Poste. *Tum poste recluso.* Lucan.

Ruri. Charis. *Esse rure* or *ruri,* to be in the country. *Ruri veniunt rustici,* Plaut. they come from the country.

Segeti. *Ex segeti vellito ebulum, cicutam,* &c. Cato de R. R.

Sordi. *Visceribus cæcis, propè jam, sordique sepultis.* Lucret.

Sorti. *Sorti sum victus.* Plaut.

Stercori, occurs frequently in the Florentine Pandects. It is also in Apuleius according to Scioppius.

Supellectili. *In instrumento et supellectili C. Verris.* Cic.

Vecti.——*In medium huc agmen cum vecti Donax.* Terent.

Priscian pretends that *vecte* was likewise used, but he gives no authority for it.

Ungui — *acuto ne secer ungui.* Hor. For although this does not prove enough, being at the end of the verse, where he might have put *ungue;* yet this is the established reading in all the ancient copies. And Charisius takes notice that Calvus had used it thus: but we meet likewise with Ungue in Propert.

Ungue meam morso quærere sæpe fidem. It is also in Ovid, Martial, and others.

ANNOTATION.

The foregoing are the ablatives given by Vossius. However there is no manner of doubt of their having had formerly a great many more, since we find *vesperi, tempori, luci,* &c. marked as adverbs, which are indeed no other than ablative cases.

Hence Sanctius, after Consentius Romanus, affirms, that all the nouns of the third declension had formerly the ablative in E or in I; this is owing entirely to the affinity of these two vowels, E and I, which is so great, that in almost all languages they are changed for each other, as we shall observe in the treatise of letters, and a great many nations frequently confound them in the pronunciation. Though in practice we should always consult the ancients, which Pontanus perhaps omitted, when he said:

——*Cinerique maligno.* 1. Meteor.

But we have elsewhere taken notice of some other expressions of this author, which can hardly be defended.

That the dative and the ablative were always alike; and that the Greeks have an ablative.

But what is most remarkable upon this head, is that heretofore the dative and the ablative of this, as well as of every other declension, were always alike in the singular, as they are still in the plural, whence it is that we find *insultet morte meæ,* Propert. for *morti. Quæ tibi sene serviet,* Catull. as Scaliger reads it for *seni.* And other like phrases, of which we shall take more particular notice in the remarks.

From

From hence, says Sanctius and Scioppius, proceeds that mistake of the grammarians, who imagined that the Greeks had no ablative, because in their language the resemblance was general and without exception. Not at all considering that this is not what properly constitutes the difference of cases, but it is their different properties and offices in expressing and marking every thing whatsoever, and that it is natural and reasonable they should always retain the same properties whether in Greek, Latin, or in any other language.

EXCEPTIONS TO THE RULE OF Ablatives in regard to the Adjectives.

Rule XLII.

First exception. Of Adjectives that have only the ablative in E.

1. Hospes, pubes, senex, pauper, sospes, *form the ablative only in* E.
2. *The same happens to adjectives ending in* NS, *especially when they are put in an absolute sense.*

Examples.

1. These five nouns are adjectives; and yet they always form their ablative in E only, like that of substantives.

Hospes, a guest, an host, ablative *hóspite: pubes, ĕris*, of ripe age, full grown, ablative *púbere: senex*, old, *sene: pauper*, poor, *páupere: sospes*, safe, *sóspite.*

2. In like manner the participles or nouns adjective in NS generally form their ablative in E. And in the first place when they are put in an absolute sense, they never form it otherwise: *Deo volénte*, God willing: *regnánte Rómulo*, in Romulus's reign. So that it would be a mistake to say *volénti* or *regnánti* in this sense.

And even exclusive of this upon the whole they more frequently form the ablative in E. *Pro cauto ac diligénte*, Cæs. like a wary and diligent man.

—— *Illum déperit impoténte amóre*, Catul.

He is most passionately fond of him.

But then they may have I. *Excellénti ánimo*, Cic. Of an excellent disposition.

ANNO-

ANNOTATION.

Priscian says that the reason why *hospes* and *sospes* do not form the ablative in I, is because they have not the neuter in E, and therefore follow a different analogy from the rest. In general it may be said of the five nouns mentioned in the rule, that it is because they are seldom used in the neuter, though we sometimes meet with them, as we shall observe in the remarks, and most frequently they are taken substantively, and therefore they have followed the rule of substantives.

For which reason Vossius is of opinion we ought not intirely to reject *hospiti*, when it is a real adjective, and he thinks that from thence comes the genitive plural, *hospitium*, as he would have it taken in the description of Ætna.

Quod si diversas emittat terra canales,
Hospitium fluviorum, aut semita nulla, &c.

Though Ascensius reads *hospitium* here in the nominative by apposition. But this genitive we also meet with in Nonius on the word *cluet* in the following verse of Pacuvius.

Sed hæc cluentur hospitium infidelissimi.

For this is the reading in the old editions and in several manuscripts, although some others have *hospitum*.

For the Adjectives in NS.

Charisius, after Pliny and Valerius Flaccus, an excellent grammarian, lays down this general rule for the adjectives in *ns*, of having only E in the ablative; nor can it be denied but they have it very often; yet we meet with some also in I, when they are not taken in an absolute sense. *In terrâ continenti*, Varro, in Charis. *Primo insequenti die*, Asin. Pollio in the same author: *ex continenti visi*, Cæs. 3. B. Civ. *Gaudenti animo*, Cic. *Candenti ferro*, Varro. This is what Alvarez thought to reconcile, when he reduced this principle to the participles only, adding that whenever they occurred in I, they became mere nouns adjectives, that is, they no longer expressed any difference of time. But not to mention that it is difficult to fix this in several examples, as in the two just now quoted, *candenti ferro*, *gaudenti animo*, where the present time is evidently expressed, it is certain that the analogy of the language absolutely requires they should have *e* or *i*, it being impossible to give any other reason why the plural of these participles is in *ia*, and the genitive in *ium*, as *amantia*, *amantium*, but because they admit of I in the ablative, *amante* vel *amanti*: and therefore this is general only in regard to the ablatives absolute, as Vossius hath observed.

RULE XLIII.

Second exception. Of those Adjectives which have the ablative only in I.

1. *All adjectives in* ER *or in* IS *reserving* E *for the nominative neuter, have* I *only in the ablative.*

2. *The*

2. The same extends to the names of months.

EXAMPLES.

1. Adjectives in ER or in IS form the ablative in I, to distinguish it from the nominative neuter in E.

Those in ER; as *hic et hæc acer*, and *hoc acre*, sour, sharp, ablative *acri: céleber*, and *célebre*, ablative *célebri*, famous, celebrated.

Those in IS; as *dulcis et dulce*, sweet, ablative *dulci: fortis et forte*, ablative *forti*.

2. We include also the names of months which are real adjectives, as *Septémber*, the month of September, ablative *Septémbri: Octóber*, the month of October, abl. *Octóbri*.

Aprílis, April, ablative *Aprili: Quintílis*, July, ablative *Quintíli: Sextílis*, August, ablative *Sextíli*.

ANNOTATION.

To this rule a number of nouns may be referred, which being in their nature adjectives, follow this same analogy, because though they are very little, if at all, used in the neuter, yet they might have been used.

Such are the names of months, which even children themselves cannot but know to be adjectives, since they are made to say *mense Aprili, kalendas Octobres, nonas Novembres, idus Decembres*, &c.

Such are a great many nouns which agree to inanimate things, as *bipennis, biremis, triremis, annalis, natalis, rudis*, and the like, all which form the ablative in I.

Such are also a great many others which agree to man, as *sodalis, rivalis, familiaris, affinis, ædilis, popularis, patruelis*, &c.

To distinguish the ablative according as the noun is taken either adjectively or substantively.

But we should take particular notice that as these nouns frequently assume the office of substantives, they follow likewise the analogy of the latter, forming only E in the ablative. Which is general, even in regard to all the other adjectives, as hath already appeared by examples.

Thus we find, as an adjective, *in Æsopo familiari tuo*, Cic. though in other places *familiaris* taken as a substantive forms likewise E. *Pro L. familiare veniebam*, Varro. *A Lare familiare*, Id.

Thus you may say, with the adjective, *vòlucri sagittâ, homine rudi*; and with the substantive, *à volucre comestus, rude donatus*, and the like.

Thus proper names derived from adjectives, have E only, as Pliny and Charisius observe. *Summa in Lateranense ornamenta esse*, Cic.

Cic. *Cum Juvenale meo,* Mart. though this name was heretofore in use for *juvenilis.* In like manner, *Cerealis, Vitalis, Apollinaris,* and others, form all of them E, when they become proper names.

But the ablative of adjectives, or even of the nouns common in IS, is sometimes also terminated by the poets in E, as we have seen them give this termination to the substantives neuter in E. Thus they say, *cœleste sagittâ,* Ovid. *De porcâ bimestre,* Ovid. *Letale ferro impresso,* Sen. and in like manner *Tricuspide telo,* Ovid. *Cognomine terrâ,* Virg. Æn. 4. though in this passage it comes from *cognominis,* which is also in Festus and even in Plautus, *illa mea cognominis fuit ;* and ought to make the ablative in I according to our 44th rule. This is what Servius clearly shews, where he says, *Quod autem communi genere, in* E *misit ablativum, metri necessitas fecit ;* whereby we see that this ablative does not come from *cognomen,* as some have imagined, who find fault with this example; but from *hic et hæc cognominis,* and that the usual custom of these common nouns (which is very remarkable) as well as of the adjectives, was to have *i,* since he will have it that the poet departed from it only to serve the measure of the verse.

Memor makes in like manner *memori,* and may be referred to this rule; because its having only I in the ablative, is owing to the ancient use of *memoris* and *memore* in the nominative, as may be seen in Caper and in Prisc.

OF THE PLURAL OF THE THIRD Declension.

The nominative plural of the masc. and fem. is generally well enough known by the rudiments, where it is marked in *es ; patres, fortes,* &c. Nevertheless they sometimes inserted an *i, forteis, puppeis, Aresteis,* which Varro affirms to be as proper as *puppes, Arestes,* &c.

This happened particularly in Greek words, whose contraction was in ις, as *Syrteis, Tralleis, Sardeis, Alpeis,* which were sometimes wrote with I long.

Smyrna quid, & Colophon? quid Crœsi regia Sardis?

because this I long and this diphthong EI were almost the same thing, as we shall make appear elsewhere.

Now, in order to know when the termination in EIS or in IS is best received, see what shall be said hereafter concerning the accusative.

We have only to give a rule here in regard to the neuters, some of which have the plural in A, and others in IA.

Rule XLIV.

Of the plural of Nouns neuter.

The nominative plural of neuters depends on the ablative singular :

1. *If this be in* E, *they form the plural in* A ;

2. *But*

2. *But if it be in* I, *or in* E *and* I, *they form* IA.
3. *All comparatives make the nominative plural in* RA.
4. Plus *makes* plura; *and sometimes* plúria. *But* vetus *makes only* vétera.

EXAMPLES.

The nominative plural of neuter nouns depends on the ablative singular.

1. If the ablative be only in E, they form their plural in A, as *hoc corpus*, the body, ablative *córpore*, plur. *córpora*, bodies: *caput*, *cápitis*, the head, ablat. *cápite*, plur. *cápita*, heads: *hoc gáusape*, ablative *gáusape*, plur. *gáusapa*, a furred coat, an hair mantle.

2. But if the ablative be in I only, or even in E and I, the nominative plural is always in ïA: *mare*, the sea, *mari*, plur. *mária*, the seas: *dulcis, et hoc dulce*, sweet, abl. *dulci*, plur. *dulces, et hæc dulcia. A'nimal*, an animal, ablative *animáli*, plur. *animália: felix*, happy, ablative *felíce et felíci*, plur. *felíces et felícia: amans*, loving, ablat. *amánte et amánti*, plur. *amántes et amántia*, &c.

3. The comparatives form the ablative in E or in I, because they are adjectives. *Púlchrior et hoc púlchrius*, more handsome, ablat. *pulchrióre et pulchrióri;* but by reason their ablative in E is the most usual, they form the neuter plural in A only; *pulchrióres et pulchrióra*, and not *pulchriória: sánctius*, more holy, *sanctióra: fórtius*, stronger, *fortióra.*

4. *Plus*, more, makes *plure et pluri;* hence in the plural it has *plura*, and sometimes *plúria. Vetus*, old, makes *véteri;* but in the plural it has only *vétera.*

ANNOTATION.

Aplustre, an ornament put on the masts of ships, a flag, or streamer, has a double nominative plural according to Priscian, whom Despauter has followed, giving it *aplustra*, and *aplustria.* But the former may be said to come from *aplustrum*, of the second declension, according to Lucretius, when he says,

Navigia aplustris fractis obnitier undis.

And thus that *aplustre* simply follows the rule, making *aplustria*, because it forms the ablative in *i*. We find *aplustria* in Festus, and not *aplustra.*

Plus

Plus makes *plura* and *pluria*, from whence comes *complura* and *compluria*, as is fully shewn in Gellius, book 5. c. 21. *Pluria mista*, Lucr. *Nova compluria*, Ter. which Vossius has ventured to imitate in different parts of his works; but these nouns are comparatives, let Gellius say what he will in the place abovementioned. For which reason Charisius, after Pliny and I. Modestus, excepts them from the rule of the rest merely by custom, which is the mistress of languages; *consuetudo tamen & hos plures dicit, & hæc pluria*, Charis. lib. 1. And yet the plural in *a* is the most usual according to Prisc. *Plura dicam*, Ter. *Plura venena*, Juv. And indeed this noun is not one of those whose ablative is only in I, as Alvarez fancied. It has also E; *plure tanto altero*, Plaut. *Plure venit*, Cic. as may be seen in Charisius, book 1. and 2.

Hereto others refer also *bicorpor*, *tricorpor*, and the like compounds of *corpus*; but since Lucretius has said in the feminine *tricorpora vis Geryonaï*, we may say likewise that the plur. *tricorpora* comes from *tricorporus, a, um*: or at least that being part of the nouns compounded of *corpus*, they follow their simple, as we shall observe hereafter.

Rule XLV.

General rule for the genitive plural.

1. *The ablative singular in* E *makes the genitive plural in* UM;
2. *But if the ablative singular be in* I, *the genitive plural is in* ïum.
3. Plus *also makes* plurium.

Examples.

1. The genitive is formed of the ablative singular, so that if the ablative be in E, this genitive is in UM. *Hic pater*, the father, abl. *patre*, gen. *patrum*: *hæc áctio*, an action; *actióne*, *actiónum*: *hoc ænígma*, a riddle, *ænígmatum*: *hæc virtus*, virtue, *virtútum*.

2. But if the ablative singular be in I, whether I only, or E and I, the genitive plural is in ïum, as *hoc láquear*, a cieling, abl. *laqueári*, gen. *laqueárium*: *amans*, *amántium*, loving: *hic amnis*, *ámnium*, a river: *hæc avis*, *ávium*, a bird: *dulcis et dulce*, sweet, *dúlcium*: *hic imber*, a shower, abl. *imbre*, or *imbri*, gen. plur. *ímbrium*.

3. *Plus* also, though a comparative, makes *plúrium*, because it has *plure* and *pluri*, in the ablative singular.

EX-

EXCEPTIONS TO THE RULE OF THE Genitive.

Rule XLVI.

Exception 1. Of Comparatives and others which make UM.

1. *But all other comparatives,*
2. *As likewise* primor, *have the genitive in* UM;
3. *Add to these,* vetus, supplex, *and* memor, *though their ablative is in* I.
4. *Add also,* pugil, dégener, celer, compos; impos, pubes, uber, dives, consors, inops;
5. *With the compounds of* pes;
6. *The derivatives of* facio *ending in* fex;
7. *And the derivatives of* capio *ending in* ceps.

Examples.

1. As the comparatives form the nominative plural in A, so they have the genitive in UM, and not in IUM. *Major et hoc majus,* greater; plur. *majóra, majórum: fórtior et fórtius,* stronger, *fortióra, fortiórum.*

2. *Primor, óris,* the first, the foremost, plur. *primóres, primórum.*

3. The following make also the genitive in UM, though they have the ablative in I: *vetus,* old, gen. *véterum: supplex, súpplicum,* suppliant: *memor, mémorum,* mindful; in like manner *ímmemor, immémorum,* unmindful.

4. *Pugil, púgilum,* a champion: *dégener, degénerum,* degenerate; in like manner, *cóngener,* one of the same kind or race: *celer, célerum,* swift, light: *compos, cómpotum,* one that hath obtained his desire or purpose: *impos, ímpotum,* unable, without power: *puber,* or rather *pubes, púberis,* plur. *púberum,* of ripe age: *uber, úberum,* fertile: *dives, dívitum,* rich: *consors, consórtum,* a companion, or that partakes of a thing: *inops, ínopum,* poor.

5. The compounds of *pes, pedis,* as *álipes, alípedis,* abl. *alípede, i,* plur. *alípedes, alípedum,* swift of foot: *quádrupes, ĕdis,* plur. *quadrúpedes, um,* four-footed.

6. The

6. The derivatives of *facio*, ending in *fex*, have also UM; as *ártifex*, *ĭcis*, plur. *artíficum*, an artist: *ópifex*, *opíficum*, one that worketh, the maker or framer of: *cárnifex*, *ĭcum*, an executioner, a villain.

7. The derivatives of *cápio*, ending in CEPS, as *múniceps*, *ĭpis*, plur. *munícipum*, one of a town whose inhabitants were free of the city of Rome, a burgher: *princeps*, *príncipum*, the foremost, the prince.

ANNOTATION.

The reason why the comparatives form the genitive in UM, is because their ablative in E is most usual. Hence it is that they have the nominative likewise in A and not in IA. And this reason may hold for most of the nouns of this rule, which have more frequently E than I in the ablative. This is so far true that Charis. pretends they never say *véteri*, *majóri*, *melióri*, though he is in the wrong to exclude them absolutely.

Primor, though it has in the ablative *primore* or *primori*, makes also *primórum*, either because it partakes of the nature of comparatives, *primor*, *quasi primior*; or because it is oftener in the nature of a substantive in the plural, *primores*, the nobles, or the chief men of a place.

To these we may add also the derivatives of *corpus*, which beyond all doubt are terminated in *or*, since *tricorpor* is from Accius in Prisc. and an ancient poet makes use of *tricorporem* in Cic. Tusc. 2. and we meet with *tricorporis* in Virg. Æn. 6. And then we may take for a rule that they follow the analogy and the declension of the simple, forming in the ablative, *córpore*, in the plur. *córpora*, *corporum*, though, as we have above observed, p. 106. they followed also another declension.

To these Despauter, and after him Verepeus, join also *vigil*. And it is true we find

——*Vigilum excubiis obsidere portas*, Æn. 9.

but there it is taken substantively, and then it would make *vigile* in the ablative: whereas when we find Juvenal using adjectively *vigili cum febre*, and Statius *vigili aure*, one would think that we should likewise say in the plural *vigilium aurium*. This is at least the opinion of Vossius. And yet Horace has it otherwise where he says ———*Et vigilum canum tristes excubiæ*, lib. 3. od. 16. But this may be a syncope, since in the civil law where it is taken substantively, we read *præfecti vigilium*. The reason hereof is that *vigil* is only a syncopated word for *vigilis*, *hujus vigilis*, which would make *ĭum* in the plural by the following rule. Be that as it may, it is always better in prose to say *vigilum*, when it is a substantive, and *vigilium* when it is an adjective, which coincides intirely with the general rules.

But it is not the same in regard to the compounds of *facio* and *capio*; for though as adjectives they have the ablative in E

or

or in I like the rest, yet they constantly form the genitive plural in UM and not in ïum. Hence though Statius has *artifici pollice*, yet we must not say *artificium pollicum*, but *artificum*, and the rest in the same manner. The reason of this has been to distinguish these genitives from the substantives in ïum, which resemble them: as *hoc artificium*, *principium*, &c. We meet even with *carnificium* in Plautus, and in like manner the others.

This reason must be extended also to *consors*, which makes *consortum*, to distinguish it from *consortium* the substantive: to *supplex*, to distinguish it from *supplicium*, punishment, in Cic. or a prayer or supplication in Sallust, and to some others.

Rule XLVII.

Exception 2. Of Nouns of more than one syllable in AS, ES, IS, and NS, which have ïum in the genitive.

1. *Nouns in* ES *and* IS *that do not increase in the plural.*
2. (*Except* júvenis, vates, canis, strígilis, vólucris, panis.)
3. *Also nouns in* AS.
4. *With those in* NS: *all these make the genitive plural in* ïum.

Examples.

1. Nouns in ES and in IS, that have no more syllables in the plural than in the singular, form the genitive plural in ïum, though their ablative singular is in E, as *hic ensis*, a sword, plur. *enses*, *énsium*: *hæc clades*, a defeat; *clades*, *cládium*: *hic vermis*, a worm; *vermes*, *vérmium*: *hic collis*, a hill; *colles*, *cóllium*.

2. These are excepted, and form their genitive in UM: *júvenis*, a young man, plur. *júvenes*, *júvenum*: *vates*, *vatum*, a prophet, a poet: *canis*, a dog or bitch, *canes*, *canum*: *hic strígilis*, *strígilum*, a curry-comb: *vólucris*, *vólucrum*, a bird, any winged creature: *hic panis*, *panum*, bread.

3. To these may be joined those in AS, which also make ïum: as the names of countries, *Arpínas*, *átis*, *Arpinátium*, one that is of *Arpínum*: *nostras*, *átis*, *nostrátium*, one of our country: *vestras*, *vestrátium*, one that is of your country.

And sometimes even the other nouns in AS, as *utílitas*,

litas, átis, utilitátium, Liv. utility: *cívitas, civitátium*, a city, a state, a corporation. Though in these the genitive in *um* is the most usual, *civitátum, utilitátum*, &c.

4. Those in NS form their genitive in the same manner, as *infans, infántis*, plur. *infántium*, an infant: *adoléscens, adolescéntium*, a young man or a young woman: *rudens, rudéntium*, a cable rope: *torrens, torréntium*, a torrent of water. Though they oftentimes admit of a syncope of the I, *paréntum, prudéntum*, &c. as we shall observe hereafter.

ANNOTATION.

Volucris heretofore made *volucrium*, as we find in Varro. And Charis. quotes it also from Quintilian, and even from Cicero, 2. de fin. as Gruterus likewise reads it. *Videmus in quodam* VOLUCRIUM *genere nonnulla indicia pietatis.* Nevertheless the custom of saying always *volucrum* had obtained even so early as the time of Pliny, as may be seen in Charis. lib. 1. And thus it has been used not only by Pliny but by Virgil and Martial. Which must be always followed when this noun is a substantive. But when it is taken for an adjective, as we have mentioned above, p. 103. that then it made *volucri* in the ablative, so it must have *volucrium* in the genitive plural.

Concerning *panis* there have been disputes among the ancients. Cæsar would fain have *panium;* on the contrary Verrius, preceptor to Augustus's nephews, was of opinion that we ought to say *panum.* Which Priscian indeed afterwards followed, so that it hath been almost universally received.

To these Despauter also joins *proles, soboles, indoles;* but we shall plainly shew at the end of the Heteroclites, that these nouns have no plural.

Apes or *apis*, a bee, makes *apium* by this rule, and *apum* by syncope. The former occurs frequently in Varro and in Columella, and we find it also in Juvenal. The latter we often meet with in Pliny and in Columella.

Of the Nouns in AS *and in* NS.

The reason why the nouns in AS and in NS form also ïUM, is because they formerly terminated in ES or in IS. For they said *Arpinatis* and *nostratis*, from whence have been formed *Arpinas* and *nostras*, and so on. Hence *Arpinatium* is in Cic. ad Att. *Fidenatium* and *Capenatium* in Livy. *Optimatium* is also in Cic. and by syncope *optimatum* in Corn. Nepos.

Ætatium is in Velleius, lib. 2. *Affinitatium* and *calamitatium* in Justin. *Civitatium* occurs frequently in Livy, Cato, Justin, Censorinus, and others, and generally appears on ancient inscriptions. Thus Varro, lib. 7, de L. L. mentions that they said indiscriminately and

and both equally good, *civitatum* and *civitatium*; the same as *parentum* and *parentium*, though the syncope is now more usual.

We meet also with *facultatium*, *hæreditatium* in Justin, *utilitatium* in Livy, and such like.

With regard to the nouns in NS, we have already shewn that they are derived from those in ES and in IS, so that they had no increase in the genitive; and hence it is that they have frequently the plural in ïum, even when taken substantively.

Rule XLVIII.

Exception 3. Of monosyllables that make ïum.

1. *The following monosyllables have* ïum *in the genitive, viz. those ending in* AS,
2. *And those in* IS;
3. *Those also which end in two consonants:*
4. (*Except* gryps, linx, sphinx,)
5. *To which add* mus, sal, cor, cos, *and* dos,
6. *Also* par, lar, faux, nix, nox, *and* os.

Examples.

There are a great many monosyllables that make ïum in the genitive plur.

1. Those in AS, as *hic as, assis*, a pound weight, also a Roman coin worth about three farthings of our money, gen. plur. *ássium: hic mas, maris*, the male in all kinds of creatures, *márium: hic vas, vadis*, a surety or bail, *vádium*.

2. Those in IS, as *dis, ditis*, rich, *dítium: hæc lis, litis*, a dispute, a law suit, a quarrel, *lítium*, Cic. Hor. *hæc vis*, force, plur. *vires, virium: hic glis, glíris*, a dormouse, *glírium*, Plautus.

3. Those ending in two consonants, as *hæc ars, artis*, an art, a trade, plur. *ártium: hæc gens, gentis*, a nation, *géntium: hic dens, dentis*, a tooth, *déntium: hic aut hæc stirps, stirpis*, the root or stock of a tree or plant, *stírpium: hic fons, fontis*, a fountain, *fontium: hic mons, montis*, a mountain, *móntium: hæc urbs, urbis*, a city, *úrbium: hæc merx, mercis*, merchandise, plur. *merces, mércium*.

4. Of these we must except *gryps, gryphis*, a griffon, plur. *gryphes, gryphum*; but they say likewise *gryphus*,

gryphus, a griffon: *lynx*, *lyncis*, a spotted beast of the nature of a wolf, an ounce, *lyncum*: *sphinx*, *sphingis*, *sphingum*, a fabulous monster. In like manner all nouns latinised from the Greek, as we shall shew hereafter.

5. There are moreover divers monosyllables that make ïum, and are mentioned in the rule; namely, *hic mus*, *muris*, a mouse, *múrium*: *hoc cor*, *cordis*, the heart, *córdium*: *hæc cos*, *cotis*, a whetstone, *cótium*: *hæc dos*, *dotis*, a portion or dowry, a property, an advantage, *dótium*, frequently in the civil law.

6. *Par*, not only the adjective which signifieth *equal*, but moreover the substantive signifying *a pair*, makes *párium*, though it has then only *pare* in the ablative: *hic làr*, *laris*, a household god, the chimney or fireside, *lárium*, Cic. *hæc faux*, *faucis*, the throat, *faúcium*, Plin. *hæc nix*, *nivis*, snow, *nívium*: *hæc nox*, *noctis*, the night, *nóctium*: *hoc os*, *ossis*, a bone, *óssium*, Plin. *hoc os*, *oris*, the mouth, the countenance, *órium*. Idem apud Verep.

ANNOTATION.

What we have here seen concerning the monosyllables in AS, confirms the analogy of this very termination, which I have already taken notice of, for nouns of more syllables than one.

Even those in IS make ïum for no other reason, but because they had heretofore an equal number of syllables in the nominative and the genitive. For they said *viris*, *hujus viris*, force; *litis*, *hujus litis*, &c. They said also *hic paris*, *hujus paris*, instead of *par*, from whence comes *párium*.

Greek monosyllables. LINX.

But there has been always so great an uncertainty in regard to this genitive in monosyllables, that Charisius mentions even from the authority of Pliny that the ancients could lay down no certain rule concerning them. However, it may be said that those which have been latinised from the Greek, frequently changed the termination ῶν into *um*, and thus that *Phryx* will make *Phryges*, *Phrygum*; *Thrax*, *Thraces*, *Thracum*, because the Greeks say τῶν Φρυγῶν, τῶν Θρακῶν, and the rest in the same manner.

For this reason Vossius censures those who will have it that *lynx* makes *lyncium*, because it is contrary to this analogy.

The lynx is a kind of spotted deer, which some take to be the ounce; it is a very quick-sighted animal, whence it is commonly said to see through mountains and walls. Perot mentions it, and Pierus in his Hieroglyphics quotes it out of Pliny, book 8. c. 38. though

Book II.
of the

though Pliny says no such thing. However, from its piercing sight comes Λυγκικὸν βλέπειν in Hom. and the like, to denote quickness of sight.

Of Lar, Mus, Crux, *and some others.*

In regard to the other monosyllables, the following are such remarks as can be most depended upon.

Lar makes *lárium* in Cicero and in Pliny. And yet in Varro, 8. de L. L. we meet with *Maniam matrem Larum.*

Mus makes *murium. Murium fetus,* Pliny and others. Nevertheless *murum* is in Cic. as quoted even by Charisius. *Nec homines murum aut formicarum causâ frumentum condunt,* 2. de Nat. Though Charisius owns that Pliny did not approve of this passage of Cicero, because he says the genitive in UM was particularly for the nouns in R, as *fur, furum.* Hence he likewise condemned Trogus for having said *parium numerorum & imparium.* It is true the genitive *murum* is no where else to be found. But Pliny's reason of the nouns in R is groundless, because from *calcar* we make *calcarium,* and a great many more; so that he had no sort of reason to find fault with Trogus for saying *parium et imparium.*

Crux makes *crucum* according to Charisius. And thus it is in Tertullian's Apology, according to Rigaut's edition. Pamelius reads *crucium,* and yet he confesses that all the MSS. have *crucum.* This was not sufficiently observed by Vossius, when he sets Tertullian against Charisius.

Of those monosyllables that make UM.

The other monosyllables not included in the particular rules, more frequently make UM according to the general rule, as *ren,* plur. *renes, renum,* Plin. *fur, furum,* Hor. Catull. *pes, pedum,* Cic. in like manner its compounds, *bipes, bipedum,* Cic. *mos, morum; flos, florum; crus, crurum,* Virg. *grus, gruum; sus, suum; thus, thurum,* Charis. *fraus, fraudum;* though Apuleius has *fraudium; laus, laudum,* though in Sidonius we find *laudium; prex* unusual, plur. *preces, precum; frux,* unusual, plur. *fruges, frugum; nux, nucum,* Plin.

Monosyllables unusual in the genitive plural.

But many of these nouns are very little or not at all used in the genitive plural. Hence we should be very cautious how we use in this case the following words, viz. *pax, fax, fœx, nex, pix, lux, mel, fel, sol.* To these we must join *plebs,* though Prudentius has *coronam plebium.* We may add *glos, pus,* and *ros,* though the grammarians insist upon their having a genitive in ĭUM, according to Scioppius, but without authority.

Jus makes *jurium* in Plautus; *legum atque jurium fictor,* in Epidic. But Charisius quotes from Cato, *jurum legumque,* though neither of them are much used. The same Charisius acknowledges that *maria, rura, æra, jura,* are not to be found but in the nominative, accus. and vocat. However, if we were obliged to make

 use

use of them, it would be better to say *jurum* than *jurium*, *rurum* than *rurium*, *ærum* than *ærium*, because, says Vossius, they have their nominative in A and not in ïA.

With regard to *mare* it is a different thing; for it has the ablative in I, it has also the plur. in ïA, *maria;* though its genitive be unusual according to Charisius. But its ablative plural, which this author fancied was no where to be found, is in Cæsar. *In reliquis maribus*, 5. Bel. Gal. which Priscian also quotes. And in Quintius Curtius, l. 6. it is plainly implied where he says, *Mare Caspium dulcius præ cæteris*, sup. maribus.

Mas, maris, the male in all kinds of creatures, makes also *marium, maribus;* and is very common, according to the rule of monosyllables in AS.

Rule XLIX.

Exception 4. Of some other Nouns that make ïum.

1. *The following nouns have likewise the genitive in* ïum, *namely the derivatives and compounds of* AS:
2. *Also* linter, caro, cohors, uter, venter, palus, fornax, Quiris, Samnis;
3. *Unless they are used with a syncope.*

Examples.

All these nouns have likewise ïum in the genitive; though they form the ablative in E.

1. The derivatives and compounds of *As* (which has been already included in the rule of the monosyllables in AS) *hic quincunx, únciis*, five ounces, *quinciúncium: hic sextans, sextántis*, two ounces, *sextántium: hic bes*, or *bessis, hujus bessis*, the weight of eight ounces, *béssium*, &c.

2. These nouns in particular; *hæc linter, lintris*, a cock-boat, a sculler, *líntrium: hæc caro, carnis*, flesh, *cárnium: hæc cohors, órtis*, a barton or coop, a pen for sheep, a band of men or soldiers, an assembly or company, *cohórtium*, Cæs. *hic uter, utris*, a bottle, a bag of leather made like a bottle, *útrium: hic venter, tris*, the belly, *véntrium: hæc palus, údis*, a morass, *palúdium*, Colum. *hæc fornax, ácis*, a furnace, *fornácium*. Plin.

Thus *Quiris, Quirítis*, a Roman, *Quirítium: Samnis, ítis*, a Samnite, *Samnítium*.

ANNO-

ANNOTATION.

Most of these nouns follow likewise the analogy above mentioned. For as it was customary to say *Samnitis* in the nominative, also *Quiritis*, *cohortis*, *carnis*, *bessis*; they ranked among those which had no increase in the genitive, and therefore made ïum. And very likely *tinter*, *fornax*, and the others here mentioned, followed the same analogy.

A great many more Nouns heretofore made ïum.

There were a great many more nouns which had sometimes the genitive in ïum, though they are not to be followed, as *radicium*, which we find in Varro, though Colum. says *radicum*; and Charisius is more for the latter, while Pliny pretends we ought to say *radicium* and *cervicium*.

As also *hominium* for *hominum*, which sfound in Sallust, *in Jugurth.* according to Joseph Scaliger. *Meretricium* in Plautus's *Bacch.* according to Douza, and in his *Casina* according to Lipsius. *Servitutum & compedium*, in the same poet's *Persa*, Act. 3. sc. *Curate istuc intus*, according to Scaliger and Colerus, though a corrupt word *servitricium* is generally read in the stead. *Judicium* for *judicum* in the civil law; *virtutium* for *virtutum* in S. Paulinus, epist. ad Auson.

And some others, which we may learn perhaps by observation. This may be owing, as we have already taken notice, to all the ablatives having been heretofore in E and in I in this declension, whence so many genitives in ïum have remained.

3. But there is sometimes a syncope of the I in this genitive in ïum, not only in the nouns of this rule, but in all the rest. Thus they say *apum*, Plin. for *ápium*, bees: *Quirítum* for *Quirítium*, Romans: *loquéntum* for *loquéntium*, of those who speak, &c.

ANNOTATION.

We find *paludum* in Mela, instead of *paludium*; which is in Colum. *fornacum* and *fornacium* are both in Pliny.

Parentum and *parentium* are both good Latin according to Varro, 7. L. L. The latter is also in Horace. Charisius and Priscian quote it even out of Cic. Nevertheless *parentum* at present is more usual in prose.

What Nouns most frequently admit of this syncope.

This syncope is particularly to be observed in nouns ending in NS; as *adolescentum* for *adolescentium*; *infantum*, *rudentum*, &c. And especially in participles, which we find as often in UM as in ïum; *cadentum* for *cadentium*, likewise *faventum*, *furentum*, *loquentum*, *monentum*, *natantum*, *precantum*, *recusantum*, *sequentum*, *silentum*, *venientum*, and the like, in Virgil and others.

It is also very usual in nouns in ES and in IS; *cædûm* for *cædium*, Silius: *cladûm* for *cladium*, Id. *Veronensûm* for *Veronensium*, Catul. *mensûm* for *mensium*, Seneca, Ovid, Fortunatus, and other later poets. It is also frequently to be seen in the writings of civilians, as in Paulus the civilian, in the Theodosian Code, and elsewhere.

What Nouns seldom admit of this syncope.

On the contrary this syncope very rarely occurs in neuters that have the ablative in I. For we do not say *cubilum* instead of *cubilium*; *animalum* instead of *animalium*, &c. And if Nævius calls Neptune *regnatorem marum*, this was never followed, and doubtless he did it to distinguish it from *marium*, coming from *mas*. But this genitive of *mare*, as we have already mentioned, is unusual.

It occurs also very rarely in adjectives of one termination; for of *atrox* we do not say *atrocum*; nor of *felix*, *felicum*. However *locupletum* is said for *locupletium*, and we read it even in Cicero.

Of the Epenthesis.

But it is observable, that as these genitives sometimes admit of a syncope or diminution of a letter, on the contrary they sometimes also admit of an epenthesis or a letter added. Thus we find *alituum* in Virgil for *alitum*; *cœlituum* for *cœlitum*, and such like, which are owing perhaps to some ablatives in U, as we still say *noctu* and *diu* for *nocte* and *die*. Or else it must have been a change of I into U, for *alitium*, *cœlitium*, which were used as well as *hominium*, whereof mention has been made before.

OF THE ACCUSATIVE PLURAL.

The acusative plural (excepting neuters which have it in *a* or in *ia*, like their nominative) generally ends in *es*, *Pater*, *patres*. But anciently it oftentimes ended in *eis* or in *is* long, which were almost the same thing.

And this termination was particularly received in nouns that had IUM in the genitive, as *montium*, *monteis*; *omnium*, *omneis* or *omnis*, though grammarians could never give us any fixed rule concerning this matter. For as from *mercium* they said *merces*; from *axium*, *axes*; so from *fortiorum* they said *fortioreis*; from *sanctiorum*, *sanctioreis*, and the like.

In what manner the ancients judged of their language.

This shews that these variations were intirely owing to the delicacy of the language. Hence we learn of Gellius, lib. 13. c. 19. that Probus, upon being asked whether it was proper to say *urbis* or *urbeis*, made no other answer, but that the ear should be consulted, without giving one's self any further trouble about all those musty rules of grammarians; affirming that he had seen a copy of the Georgics, with corrections in Virgil's own hand writing, in the first book of which there was *urbis*, with an I.

——*urbisne invisere, Cæsar.*

because the verse would not have run so smooth with *urbes*. And on

on the contrary that in the 3 book of the Æneid, he had put *urbes* with an E,

——*Centum urbes habitant magnas;*

to render it more swelling. And this author recommended the same rule for the accusatives in EM or in IM. But as we have not at present so nice an ear as to be able to judge exactly of this cadence, it is more incumbent upon us to abide by what the ancients have advanced concerning this point, and to insert nothing without authority.

Rule L.

Of Nouns that have no singular, and of the Names of Festivals in ïa.

1. *Plural nouns are to be regulated by supposing their singular, as* manes, mánium,
2. Tres, trium.
3. *But we say* opum, cœ'litum.
4. *The names of festivals in* ïa *follow the second and third declension.*

Examples.

1. The genitive of plural nouns ought to be regulated by supposing their singular. Thus *manes*, a spirit or ghost, the place of the dead, dead bodies, makes *mánium*, because heretofore *manis* was used in the singular, whence we have *immánis*, cruel.

2. Thus *tres*, three, makes *trium*, by reason that though it cannot have a singular, yet it follows the analogy of the other adjectives, and therefore makes the neuter in ïa, *tria*, and the rest in like manner.

3. We must except *opes*, riches, which coming from *ops*, *opis*, makes *opum*, and not *opium*, as it should naturally by the rule of monosyllables: and *cœ'lites*, the gods or saints above, which has *cœ'litum*, though it seems to be an adjective, or at least that it ought to come from *cœlis*, *cœ'litis*, and therefore should follow the analogy of *dis*, *lis*, *Quiris*, *Samnis*, &c. which make ïum.

The neuter nouns follow this same rule: for we say *mœ'nia*, *mœ'nium*, the walls or ramparts: *ília*, *ílium*, the flank, the small guts; because were they to have a singular, their ablative would be in I, as their nominative plural is in ïa.

4. The

4. The names of festivals in ïa follow the second and third declension, *Saturnália*, a festival in honour of Saturn, genit. *Saturnálium* and *Saturnaliórum*. In like manner *Bacchanália*, *Compitália*, *Florália*, and others, though in the dative and ablative they are only of the third, *Saturnálibus*, *Terminálibus*, &c.

ANNOTATION.

From this rule we must not except *proceres*, *procerum*, nobles or peers: *lemures*, *lemurum*, hobgoblins: *luceres*, *lucerum*, one of the three centuries, into which Romulus divided the people: *celeres*, *celerum*, the light horse, 300 in number, chosen out of the rest of the cavalry by Romulus for his body guard: because their ancient nominative was *procer*, *lemur*, *lucer*, *celer*, which made UM, the same as *furfur*, *furfurum*; *carcer*, *carcerum*, &c.

Nor must we except *fores*; for *forum* in Plautus is a syncope, instead of which we meet with *forium*, as coming from *hæc foris*. It is also by syncope that the same author said *summatum* in Pseud. as Cornelius Nepos said *optimatum* for *optimatium*, which we read in Cicero, by the 48th rule of the nouns in AS.

Of the Names of Festivals in ïa.

In regard to the names of festivals, the true reason of their having a double genitive, is because heretofore they had two nominatives singular, so that they said *hoc agonale*, and *hoc agonalium*; *hoc Saturnale*, and *hoc Saturnalium*, &c. as we still meet with *exemplare* and *exemplarium* among the Civilians; with *milliare* and *milliarium* in Cicero and the like. Wherefore this ought to serve as a rule for a great many other nouns, which have two genitives, as *vectigaliorum* in Macrobius for *vectigalium*; *anciliorum*, in Hor. for *ancilium*; *sponsaliorum* in Suet. for *sponsalium*, and the like. In the same manner those in MA, *diadematorum* for *diadematum*, of which we shall take notice in the following rule.

RULE LI.

Of the dative plural; and of some particular cases borrowed from the Greeks.

1. *The dative plural is in* IBUS.
2. *But those in* MA *make also* TIS.
3. *Of the Greeks three cases are borrowed in this declension; the genitive singular in* OS.
4. *The accusative singular in* A.
5. *And the accusative plural in* AS.

EXAMPLES.

1. The dative plural of the third declension is in IBUS, as *pater*, *pátribus*, to the fathers.

2. But

2. But nouns in MA like to form this case in IS rather than in IBUS. *Hoc thema*, a theme or subject of discourse; dative and ablative *thématis* rather than *themátibus: hoc poëma*, a poem; dative and ablative *poëmatis* or *poëmátibus.*

ANNOTATION.

Priscian takes notice that these neuter nouns in *ma*, were formerly feminines of the first declension, hence we read in Plautus, *cum servili schemâ* in the ablative, for *schemate*, and Pomp. *diademam dedit.* Celsus also observes that they formerly ended in *tum*, *thematum*, *diadematum*, *dogmatum*, being declined by the second, *diadematorum*, &c.; so that it is no wonder they have still retained their dative and ablative plural in IS.

The Greeks moreover give us three cases in this declension, which are very usual among poets, namely the genitive singular in OS, the accusative singular in A, and the accusative plural in AS.

3. The genitive, as *Pallas*, *Pálladis* or *Pállados*, the goddess Pallas: *génesis*, *génesis* or *genéseos* and *genésios*, genesis, generation: *pyxis*, *pyxidis* or *pyxidos*, a box: *Æneis*, *Ænéidis* or *idos*, the Æneid.

4. The accusative, as *Hector*, *Héctorem* and *Héctora*, a proper name: *Laïs*, *Láïdem*, and *Láïda*, a famous courtezan: *hic aër*, *áërem* and *áëra*, the air. Some have even three, as *Mæótis*, gen. *Mæótidis*, or *Mæótidos*, accus. *Mæótidem* or *Mæótida*, and also *Mæótin.* See the following remarks.

5. The accusative plural; as *Tros*, *Troïs*, a Trojan; plur. *hos Troës* or *Troas: crater*, a great cup or bowl, plur. *hos cratéras: rhetor*, a rhetorician, *hos rhétoras*, and so on.

CONSIDERABLE OBSERVATIONS ON the Greek Nouns of this declension.

Of the Genitive in OS.

The genitive in OS may be used without any scruple in Latin, especially in verse. But it must be observed that these nouns being in Greek of the fifth declension, which increases in the genitive, they are generally adopted by the Latins together with their augment, *Pallas*, *Palladis* or *Pallados*; *Bryaxis*, *Bryaxidis*, as we read in Pliny, and not *Bryax*, *Bryaxis*, as Despauter gives it us, without authority.

And

And yet these nouns are sometimes declined without increase, as Charisius observes that Varro, Cicero, and Cincius had wrote *hujus Serapis, hujus Isis:* which shews that it is not so gross an error in that great Italian poet, to say *Ianthis* for *Ianthidis* or *Ianthidos*, and *Adoni* for *Adonidi*, though he is censured for it by Vossius; since we read in Plautus

——*tum ille prognatus Theti*
Sine perdat, &c. Epidic. Act. 1. sc. 1.

whereby Priscian shews that *Thetis* heretofore made *hujus Thetis* in the genitive, instead of *Thetidis* or *Thetidos*, both of which are in Horace.

Therefore it is always the safest way to take these nouns with their augment, if they be not declined in OS pure in Greek.

But if they are declined in OS pure, that is with a vowel before OS, then the Latin genitive in IS is without any increase, as *poësis, hujus poësis:* whereas the genitive in OS is always with an increase as in the Greek itself. Therefore these nouns have a double genitive in OS; for as the Greeks say τῆς ποιήσιος or ποιήσεως, so the Latins say, *hujus poësios* or *poëseos*, and in like manner the rest.

The Genitive of Proper Names in ES.

It is also to be observed that the genitive of names in ES is oftentimes in I, as well as in IS, as in Cic. *Verri* for *Verris*, and so *Ariobarzáni, Aristóteli, Theóphani*, and in Virgil.——*Pellacis Ulyssi.*——*Nunc acris Oronti.*——*Atque immitis Achilli.* In Terence, *Puerum ego convéni Chremi*, and the like.

This made Priscian believe, that heretofore they used the dative instead of the genitive. Just as if these changes of cases were not intirely contrary to the analogy of construction, and to the natural idea we ought to have of it. And Quintilian says nothing more about it than this, that these nouns heretofore formed the genitive in I. Charisius is of the same opinion, though Vossius seems to think the contrary.

The true reason ought therefore to be borrowed from the original language, because as the Æolians said, Ἀχίλλης, for Ἀχιλλεὺς, Ὀδύσσης for Ὀδυσσεὺς, Ὀρφῆς, for Ὀρφεὺς, in the same manner one might say, Ἀριστόλης and Ἀριστολεὺς, Μωυσῆς and Μωυσεὺς, and so on. Thus from the former nominative in ης shall be derived the noun in *es* which forms the genitive in *is*. *Aristoteles, Aristotelis: Moyses, Moysis.* And from the nominative in ευς comes a noun in *eus*, which being of the second declension, forms the genitive in I, as *Orpheus, Orpheï; Moyseus, Moyseï*, and by contraction *Moysei*, then dropping the prepositive vowel, *Moysî;* the I long and the diphthong *ei* being, as we have often observed, generally exchanged for each other in Latin words. Therefore we so frequently meet with *Ulyssei, Periclei, Achillei*, and such like, written with a diphthong.

Hence it is easy to see why Tertullian, and the other fathers, use indiscriminately in the genitive *Moysis* or *Moysi*, though we meet with *Moysi* also in the dative: and moreover by syncope *Mosis*

Mosis and *Mosi*. Just as the Greeks say ὁ Μωσῆς, τοῦ Μωσοῦ, for Μωυσῆς, Μωυσοῦ, and ὁ Μωσεὺς, τοῦ Μωσέος, for Μωυσεὺς, υσέος.

But here we should take notice that as the nouns in ης, according to the observation of Priscian, followed indifferently in Greek either the fifth or the first declension, so in Latin we decline them either by the first or by the third. Thus for instance as they said ὁ Κώμης, Κώμου, or Κώμηδος: ὁ Ἀριστοφάνης, Ἀριστοφάνου, (whence likewise comes τὸν Ἀριστοφάνην) or Ἀριστοφάνους, ους: so we may say, *hic Aristophanes, is*, and *hic Aristophanes, æ*, just as Virgil said *Achates, Achatæ*.

———*Magníque femur perstrinxit Achatæ.* Æn. 10.

Hence it is that some nouns having retained either entirely or more frequently the analogy of one of these declensions in Greek, are still more generally used in the other in Latin, because it is supposed that heretofore they had both: thus in Greek we say, ὁ Μωσῆς, τοῦ Μωσοῦ, and in Latin *hic Moses, hujus Mosis*; and in like manner a great many others.

The Accusative in A.

The accusative in A is used only by poets in Latin. Nor do they use it properly except in nouns, whose declension is formed upon the Greek analogy, as *Hectora, Amaryllida, Phyllida*, &c. And therefore it would be an error to say *hunc Ajaca*, because in Latin we say *Ajax, Ajacis*, whence should naturally come *Ajácem*; whereas in Greek they decline it Αἴας, Αἴαντος, which should make Αἴαντα: these two ways of declining being quite different and having no sort of connexion with each other. For which reason, in the rule I did not say merely that they formed it in A, but that they borrowed it of the Greeks, that is, after the manner that it is formed and declined in the Greek language.

Hence this accusative in A is very scarce in the masculines in IS, because in Greek they oftener form it in ιν than in α, Πάριν rather than Πάριδα. Which made H. Stephen believe that *Paridem* is not used in Latin, though we meet with it sometimes, and even in Virgil.

Solus qui Paridem suetus contendere contra.

It is also to be found in Persius, Suetonius, Juvenal, &c.

The Accusative of Nouns in IS *and in* YS.

A great many learned men have been mistaken in regard to the nouns in IS and in YS, by not distinguishing sufficiently those which have only A, or IN only, from those which have both terminations. For those which in Greek have the accusative in A, form it simply in A and in EM in Latin; such are those which have the acute on the last syllable: as Λαΐς, ΐδος, ΐδα, *Laïs, ïdos*, accusative *Laïdem* and *Laïda*, and not *Laïn*, which some writers however have made use of. In like manner *chlamys, ydos, chlamyda* or *chlamydem*, and not *chlamyn*.

But the barytons that are not declined in OS pure, have in Greek the accusative in A and in N, as Μαιώτις, ιδος, Μαιώτιδα, and

Μαιῶτιν. Hence in Latin we say *Mæotida* and *Mæotidem*, as also *Mæotin* or *Mæotim*. Thus we find *Serapidem* in Tertullian's Apology; *Serapim*, *Isimque*, in Cic. and *Serapin* in Martial.

And such as are not declined in OS pure, whether they be acutes or barytons, have only N and not A; and therefore they make only the Latin accusative in IN or in IM, as *genesis*, *hujus genesis*, or *genesios*, *hanc genesin*, or *genesim*.

But after all, to know which are better in IM, we must refer to what has been above said concerning the rule of accusatives, p. 91, 92.

The Accusative in O *and* UN *or* UM.

There are moreover nouns of the fourth declension of contracts, which form also the accusative in O in Latin, according to the Greek contraction, as

———*Miseramque relinquere Dido*, Ovid.

which comes from Διδόα, Διδῶ. Hence the Ionians having said Διδῆν, the Latins have also made it *Didun* or *Didûm*, which does not at all hinder, but according to the Latin analogy, we may say also *Dido*, *Didonis*, *Didoni*, *Didonem*, *Didone*.

The Accusative in YS.

But before we quit the accusative, it is to be observed that there are some in YS, as *has Erinnys*, which comes from the contraction *Erinnyes* or *Erinnyas*, as the Greeks say, Ἐριννύας, Ἐριννῦς.

———στυγεράς δ' ἐπεκέκλετ' Ἐριννῦς.

Odiosas verò invocabat Furias. Iliad. 1.

This appears also in Seneca's Oedipus.

Et mecum Erinnys pronubas thalami trahas.

For not only Farnaby and Vossius read it thus, but there is no possibility of reading it otherwise, since *Erinnes*, as Delrio reads it, is a word that is neither Greek nor Latin; and *Erinnyas*, which would agree with the analogy, is inconsistent with the verse.

Of the Vocative.

I have already observed, that the Greeks form it of the nominative, by dropping S. *ô Ænéa*, *ô Chalca*, *ô Pari*, and even *ô Hercule* in Plaut. *ô Socrate* in Cic.

But those in ES sometimes retain the S in this declension, *ô Socrates*, *ô Chremes*. See what has been said upon this subject at the entrance of the first declension, p. 62. as also the remarks at the beginning of the second declension, p. 65.

Of the Genitive Plural.

The Greeks, as hath already been mentioned, always form this genitive in ων: a termination which has been often adopted by Latin authors, as *hebdomadôn*, *epigrammatôn*, *hæreseôn*, &c. And sometimes they preserve even the Greek ω, *hæreseων*, &c.

Of the Dative Plural.

The Latins have also sometimes borrowed the Greek dative in σιν, as in Propertius, *Dryasin* for *Dryadibus*, &c. But this has been followed

followed by prose writers only, except in nouns that had no Latin declension, as when they say *in ethesin*, and the like.

This much, I think, and what has been abovementioned, may be sufficient to shew the analogy and use of words latinized from the Greek. But if I should ever, with the Divine assistance, have time to write more copiously upon this language, I shall endeavour to reduce its rules to a New Method like the present, and perhaps full as easy, and as useful.

THE FOURTH DECLENSION.

THIS declension intirely follows the rudiments, except some nouns that have the dative plural in UBUS, instead of IBUS, as we shall presently shew.

And yet it is observable that heretofore a great many nouns were of the second and the fourth declension; hence we still find the genitives, *fructi*, *tumulti*, &c.

But in the fourth they formerly said *fructuïs*, *exercituïs*, *anuïs*, *domuïs*, and the like; whence came the contraction, *us*, *fructûs*, &c.; as in the dative we sometimes meet with *û* instead of *uï*, *metû* for *metuï*. *Parce metû Cytheréa*, Virg. *Victû invigilant*, Virg. Which is very usual in this poet. And this we see even in Cic. *quibus subito impetû, & latrocinio parricidarum resistat:* being also an imitation of the Æolians, as hereafter shall be shewn.

This contraction has always continued in the other cases; so that it may be said that this declension is only a branch of the third, which bears some relation to the contracted declensions of the Greek. And for this reason it is that the termination *us*, as *fructûs*, is long in the genitive singular and in the plural cases, as we shall further observe, when we come to treat of quantity, because every contraction makes the syllable always long.

The genitive plural has sometimes its contraction here also, as well as in the three preceding declensions, though not so often; as *nurûm* for *nuruum: passûm* for *passuum: quæ gratia currûm*, Virg. for *curruum*, &c.

RULE LII.

Of the dative plural in UBUS.

The dative plural is in IBUS. *But* lacus, arcus, specus, artus, tribus, portus, veru, partus, *make* UBUS.

EXAMPLES.

The dative plural of this declension is regularly in IBUS, as *fructus*, fruit, dat. plur. *frúctibus: manus*, a hand, *mánibus*.

These

These here form it in UBUS; *lacus*, a lake, dat. plur. *lácubus: arcus, árcubus*, a bow: *specus, spécubus*, a cavern, a grotto: *artus, ártubus*, a joint, the limbs: *tribus, tríbubus*, a tribe or family: *portus, pórtubus*, or even *ibus*, a port: *hoc veru*, a spit, *vérubus* or *ibus*: in like manner, *genu*, the knee, *génubus* or *ibus*: *partus, pártubus*, the birth or act of bringing forth.

ANNOTATION.

In all these nouns the ablative is in UBUS like the dative, because these two cases are always alike in the plural.

In this class Despauter ranks *acus*, a needle; *quercus*, an oak tree; and *ficus*, a fig or fig-tree: but he has no authority for it.

THE FIFTH DECLENSION.

EVERY body may see that this declension is also a branch of the third; hence we find so many nouns which are declined both ways, as *plebes, is*, and *plebes, ei*; *quies, quietis*, and *quies, quiei*; *requies, etis*, and *requies, requiei*; &c. and others of which we shall take notice hereafter.

It has only one termination in the nominative, and the rudiments alone may be sufficient for children to learn, and to decline it. But formerly it had four terminations in the genitive, of which we must take particular notice.

The first is *eï*, which at present is the most usual, *diei, rei*, &c.

The second is *ii*, as *pernicii*, or *i* alone, when the termination of the nominative is not pure; as *fides, fidi*, for *fidei*; *nihil pernicii causâ*, Cic. *munera lætitiamque dii*, Virg. for *perniciei*, and *diei*, according to Gellius.

The third is ES. *Equites daturos illius dies pœnas*, Cic. pro *Sextio*, according to Gellius, who may be consulted at full upon this subject, lib. 9, c. 14.

The fourth is E. *Hujus die, hujus specie*, as marked by Cæsar, 2. *de Analog.*

Libra die somníque pares ubi fecerit horas, Virg.

as Servius, Priscian, and others read it.

The dative of this declension was also formed heretofore in E as well as the ablative.

Prodiderit commista fide, *sponsúmve negârit*, Hor. lib. 1. sat. 3.

Fide *censebam maximam multo fidem*, Plaut. for *fidei*, says Charis.

And Priscian does not at all doubt of it. *Veteres* (says he, in his 8th book) *frequentissimè inveniuntur similem ablativo protulisse in hac declinatione, tam genitivum quàm dativum.* But as some gentlemen, eminent for their taste in polite literature, have started objections against me upon this very head; I shall therefore add here the

the authority of Gellius, lib. 9. c. 14. *In casu autem dandi*, says he, *qui purissimè locuti sunt, non* faciei, *utì nunc dicimus, sed* facie *dixerunt.* Whereby it appears that this termination of the dative was not only received, but what is more remarkable, that it was more usual than that in *ei* which obtains at present.

That the Æolians dropped the I *subscribed in all the datives, and that in this they were followed by the Latins.*

But the latter termination in E, which was for the genitive and the dative, is plainly owing to the Æolians, who, as hath been observed already, dropped the *ι* subscribed in all the datives, saying Αἰνείᾳ, μούσῃ, λόγῳ; for Αἰνείᾳ, μούσῃ, λογῳ: whence the Latins have taken not only *agro* for *agroi*, *metu* for *metui*, and in the same manner *die* for *diei;* but what is more remarkable, they have said also *musæ* in the dative, for *musai* or *musæ*, as we shall prove in the remarks after the syntax.

Some cases unusual in this declension.

The genitive, dative, and ablative plural of this declension, are seldom used except in *dies*, and in *res;* most of the other nouns are without them. Aldus nevertheless attempted to comprize in the following verse such as happen to have these cases in the writings of the ancients.

Res, speciésque, dies, facies, spes, progeniésque.

And it is true, for instance, that we meet with *facierum* in Cato, and with *specierum* in Cœlius Aurel. Which Joseph Scaliger made no difficulty to follow, though Cicero in his Topics seems more scrupulous about this word, as well as about that of *speciebus.*

BOOK

BOOK III.

THE

HETEROCLITES,

OR

IRREGULAR NOUNS.

WE call Heteroclite or Irregular Nouns, such as are declined differently from the rest, of which there are two sorts.

The first are variant in their gender, not retaining the same in the singular as in the plural; and the second are variant in their declension. Thus, for instance, we say *locus* masculine in the singular, and *loca* neuter in the plural. We say *vas, vasis,* of the third declension in the singular, and *vasa, vasorum* of the second in the plural.

But take notice that this irregularity was gradually introduced by custom, whereas, these nouns in the beginning were as regular as the rest; because they said not only *hic locus,* from whence came the plural *hi loci,* but likewise *hoc locum* (as we find in Varro and Macrobius) which made *hæc loca.* In like manner they said not only *vas, vasis,* but also *vasum, vasi,* (which is still in Plautus and in Aulus Gellius) whence has remained the plural *vasa, vasorum.* And the rest in the same manner.

For which reason, as Sanctius judiciously observes, there are strictly speaking no irregular nouns; and if we would treat of these nouns, we ought rather to divide them into two other branches, one of those that are redundant either in the termination of the nominative, or in the declension; and the other of those that are defective, viz. that want something, whether it be that they are defective in number or defective in case.

This is the method we propose here to follow in treating of these nouns, and we shall give particular lists of them for the use of those who write in Latin. But first of all let us comprise in a few rules such remarks as are most necessary for beginners.

OF

OF NOUNS IRREGULAR IN THEIR GENDER.

THERE are six sorts of nouns, that are called irregular in their gender, which shall be comprised in the six following rules.

RULE I.

Of those that are masculine in the singular and neuter in the plural.

Hic Tártarus *makes* hæc Tártara; *as* hic Avérnus, hæc Averna.

EXAMPLES.

Hic Tártarus, Hell, or the very bottom of Hell. *Tum Tártarus ipse* ——— *Bis patet in præceps,* Virg. *Nigra Tártara,* Virg. *Trístia,* Id. the dark and dismal prison of Hell.

Hic Avérnus, a lake of Campania in Italy, taken by the poets for Hell. *Grave olens Avérnus,* Virg. stinking: *Avérna alta,* Id. deep.

ANNOTATION.

Infernus, placed here by Despauter, is an adjective, for we say *infernus carcer, infernæ aquæ, inferna loca,* &c.

But we rank in this same class the following names of mountains, *Dyndimus, Ismarus, Mænalus, Pangæus, Tænarus, Taijgetus,* which were also terminated in UM in ancient writers, and on this account have the plural in A.

RULE II.

Of those that are masculine in the singular, and in the plural are masculine and neuter.

Jocus *makes* joci, joca; locus *has* loca, *and sometimes* loci.

EXAMPLES.

Jocus, a jest, a joke, raillery; in the singular is masculine, *illiberális jocus,* Cic. a clownish jest; in the plural we say, *joci* and *joca; ridiculi joci,* Plaut. pleasant jests or raillery; *joca tua plena facetiárum,* Cic. thy pleasant and facetious raillery.

Locus, masculine, *locus amœ́nus,* Cic. a pleasant place. In the plural it is neuter; *loca opulénta,* rich places: *ábdita,* Cic. secret, private.

ANNO-

ANNOTATION.

We say likewise *loci*, especially to signify the topics or common places, *loci argumentationum*. To denote places or parts, we generally make use of *loca*, though Virgil has *devenere locos*, &c. they came to those places.

As to *Eventus* and *Sibilus*, see the list of the nouns in US and in UM hereto annexed.

RULE III.

Hæc Cárbasus *makes* cárbasa, *as* hæc supéllex *makes* supellectília.

EXAMPLES.

Cárbasus, fine linen, a sail of a ship, is feminine in the singular: *cárbasus intenta*, Lucr. In the plural it is neuter, *dedúcere cárbasa*, Ovid, to lower the sails.

Supéllex, and formerly *supelléctilis, is*, is feminine in the singular; *Campána supéllex*, earthen ware made in Campania: in the plural it is neuter, *supellectília, ium*, though it is not much used in this number.

ANNOTATION.

Cárbasus, which Despauter makes doubtful in its genders, and which he places here among those that are only masculine in the singular, has no other authority for this gender than a passage of the 1st book of Valerius Maximus, where he is speaking of the vestal Æmilia: but the best copies make it feminine in this very passage: *carbasus quam optimam habebat*, &c. Which Pighius himself has followed, though he mentions his having found it masculine in two MSS. See the genders above, p. 45.

Of the word Pérgamus.

Diomedes, and after him Despauter and others, rank in this class also *hæc Pergamus*, plur. *hæc Pergama*. And yet Vossius in his grammar thinks that *Pergamus* is properly the city of Pergamus in Asia, the capital of king Attalus, and says that we shall not perhaps be able to find it any where signifies the fort of Troy, which is called *Pergama*, and is oftentimes taken for the whole town. But it is without foundation he says this, it being certain that this noun is common to both these towns, and that as Ptolemy calls that of Attalus Πέργαμος, so Hesychius says of this very same word that it signifies the fort of Troy, as it is also marked in the description of mount Ætna.

Quis non Argolico deflevit Pergamon igni
Impositam? &c.

And on the contrary we find *Pergamum* in Pliny, and Πέργαμος neuter in Strabo, to signify the *town of Pergamus*.

The

The reason hereof is that this noun is properly an adjective; for as Suidas and Servius observe, all high places were called *Pergama*. So that Pergamus was so called merely on the account of its situation, being only a fort in the time of Lysimachus, as Strabo takes notice, which he pitched upon to lodge his treasures, because of its situation and strength. It is true it was afterwards improved by Eumenes, who made it one of the beautifulest cities in Asia; it was he also, who, according to the testimony of Pliny, invented parchment in that city, or rather who extended the use of it, and therefore it is that from the name of the town it has been called *Pergamenum*.

It is more remarkable concerning this noun, that Πέργαμος agrees to both places, and supposes πόλις, *urbs*; whereas Πέργαμον supposeth φρέριον, *propugnaculum*, and is taken particularly for Pergamus in Asia, though there was also another *Pergamum* in Crete, of which mention is made in Pliny and in Virgil, who affirms it to have been built by Æneas. As on the contrary *hæc Pergama*, in the plural, is taken for the forts and towers of Troy, because there were several of them; for as we have already observed, p. 23, no proper name can of itself be in the plural, because this number in its primary signification always denotes a multitude.

Rule IV.

Of those that are neuter in the singular, and masculine in the plural.

Cœlum, *though a neuter, makes* hi cœli; *and* Ely'sium *makes* Ely'sii.

Examples.

Cœlum is of the neuter gender in the singular, *cœlum rotúndum*, the round heavens; *líquidum cœlum*, Virg. the clear heavens, fine weather. The plural is *hi cœli: cœli cœlórum, laudáte Deum*, O ye heavens, praise the Lord.

Hoc Ely'sium, the place assigned by the poets for the habitation of the souls of good men.

——*sed amœ'na piórum*
Concília Elysiúmque colo, Virg.

I am in the agreeable company of the virtuous, and in the habitation of the blessed. In the plur. we say *hi Ely'sii*, masculine.

Tu colis Ely'sios, Mart.

Annotation.

The plural *cœli* comes from *cœlus*, which Ennius made use of according

according to Charisius; *cœlúsque profundus.* It hardly occurs any where but in the Vulgate, and in this passage of Lucretius.

Quis potis est cœlos omnes convertere?

Which Vossius attributes to a poetical licence. And indeed *cœlum* was not used in the plural, according as Gellius mentions that Cæsar had expressly observed in his books of analogy, which he sent to Cicero. And Charisius tells us the same thing. For which reason Cicero did not care to express it himself in his last epistle of the ninth book, where he has; *ille baro* (that is, that blockhead) *te putabat quæsiturum, unum cœlum esset an innumerabilia.*

Elysium comes from λύω *solvo*, because when the souls got thither, they were thought to be freed from all care. This noun is properly an adjective; for we say *Elysii campi*, Virg. the Elysian fields near Thebes in Bœotia; *colle sub Elysio*, Ovid. *Domus Elysiæ*, Id. So that even in the singular, when we say *Elysium*, the ancient word *locum* is always to be understood.

Of the word Argos.

To these we might join *Argos*, which being of the neuter in the singular, because it comes from τὸ Ἄργος, ος, (as hath been already observed, p. 17.) is masculine in the plural, *Argi*, *Argorum.*

Si patrios unquam remeâssem victor ad Argos, Æn. 2.

The reason of this is because, as we have taken notice in another place, when the Romans borrowed the Greek nouns, they sometimes gave them a termination intirely Latin, which they declined like the other Latin nouns. So that this plural *Argi* must come from the singular *Argus*, taken simply from Ἄργος. Now this noun is used only in three cases in the singular, namely, the nominative, vocative, and accusative, which are alike. But in the plural *Argi* is declined through all cases. And it is observable that out of four principal towns which take this name (one in Peloponnesus, the other in Thessaly, the third in Acarnania, and the fourth in Apulia, built by Diomedes, out of regard to his ancient country *Argos*, and which was heretofore called *Argyrippa*, as Virgil testifies, 9. Æn. instead of *Argos Hippium*, and by a word still more corrupt, *Arpi*, as Servius informs us upon this same book of Virgil, and Strabo in the sixth book of his geography) nor even out of any of the rest, for Stephanus, an ancient geographer, mentions no less than eleven of this name, this is perhaps the only one that has this plural, *Argi, orum*, which should be taken for the people as much as for the city, according to what we have said concerning the genders, p. 24.

Rule V.

Of Nouns that are neuter in the singular, and masculine or neuter in the plural.

Frænum *has* fræni, *or* fræna;
And so rastrum *has* rastri, *or* rastra.

Exam-

EXAMPLES.

Hoc frænum, a bridle, or the bit of a bridle. *Frænum mordére*, Cic. to receive the bridle, to submit: *dare fræna*, Sen. to subdue. *Frænos injícere alícui*, Val. Max. to stop a person in the midst of his career.

Rastrum curvum, a crooked harrow; *graves rastri*, Ter. the heavy harrow; *rastra cóquere*, Juv. to make harrows.

ANNOTATION.

Rastra is not near so much used as *rastri*; hence Stevech condemns it as bad Latin. And yet we find it in Celsus, according to Nonius, *Omnes rastra attollunt & adigunt.* And in Juv. sat. 15.

——*Cùm rastra & sarcula tantùm*
Adsueti coquere.

It is also in S. Isidore, book 20. c. 14. *de instrum. rustic.* Now *rastri* comes from *raster*, which we meet with in Philoxenus's glossaries for δίκελλα. And the old glossary published by H. Stephen, as that also of S. Cyril, have *raster*, and *rastrum*, adding for a third synonymous word *videns* for *bidens*.

To these Despauter adds also *claustrum*, an inclosure; *capistrum*, an halter; *filum*, a thread; but without authority. For it would be a mistake to say *hi claustri*, *hi capistri*, and perhaps even *hi fili*, of which we shall take notice hereafter in the list of nouns in US and in UM.

RULE VI.

Of Nouns that are neuter in the singular, and feminine in the plural.

E'pulum *makes* épulæ; delícium, delíciæ; *But* bálneum *has* bálneæ, *and* bálnea.

EXAMPLES.

These nouns being of the neuter gender in the singular, take the feminine in the plural: *épulum fúnebre*, a funeral banquet: *dare épulas*, to give an entertainment.

Delícium domûs, the delight of the family; it is seldom used in the singular: *Tullíola delíciæ meæ*, Tulliola my delight.

Hoc bálneum, a bath; plur. *hæ bálneæ*, or *hæc bálnea*. *Bálnea conjúncta; bálneæ Palatínæ.*

ANNOTATION.

Epulæ comes from *epula*, which is in Nonius according to Stevech, who would have us read the following passage of Lucilius thus; *idem epulo cibus, atque epulâ Jovis.* The accusative *epulam* is in Paulus Diaconus. *Deliciæ* comes from *delicia*, which is in Plautus, Solinus, and Nonius.

As for *balneum*, it is to be observed that we say also *balineum*, plur. *balineæ* and *balnea*. But *balneum* or *balineum* in the singular, signifies a private bath, because there was only one in each house. And *balineæ* or *balinea* in the plural, signifies public baths, because there were several of them; the place where the women bathed being always distinct from that of the men. See Varro, book 8. de L. L.

OF NOUNS IRREGULAR IN THEIR DECLENSION.

NOUNS, irregular in their declension, are of three sorts; the first are of one declension in the singular, and of another in the plural. The second partake of both declensions, as well in the singular, as in the plural. And the third deviate in the whole or in part from the analogy natural to their nominative. Which we shall shew more particularly in the following rules.

RULE VII.

Of *júgerum* which is of the second in the singular, and of the third in the plural.

Júgerum, júgeri, *borrows of* juger,
Júgera, júgerum, *in* the plural.

EXAMPLES.

Hoc júgerum, júgeri, of the second in the singular. *Júgerum vocatur, quod uno jugo boum in die exarâri possit*, Plin. They gave this name to as much ground as can be ploughed by a team of oxen in one day. In the plural it is of the third, *júgera, júgerum, jugéribus*; which is taken from the old word *juger*, whence comes also *júgeris* in Mela, and *júgere* in Tibullus. See the list here annexed of neuters plural.

RULE VIII.

Of *vas*, which is of the third in the singular, and of the second in the plural.

From the singular vas, vasis, *comes* vasa, vasórum, vasis.

EXAM-

Examples.

Hoc vas, vasis, a vessel, of the third declension. In the plur. *vasa, vasórum,* of the second. *In aureo vase,* a golden vessel. *Vasórum appellátio commúnis est,* Ulpian. the name of vessel is general.

Rule IX.

Of *domus,* which follows the second and fourth.

Domus *makes* domûs, dómui, *as also* domi, domo.

Examples.

Hæc domus, a house. This noun is partly of the second, and partly of the fourth, and is thus declined.

DOMUS.

Singular.		*Plural.*	
N. V.	*Domus.*	N. V.	*Domus.*
Genit.	*Domi,* only in answer to the question UBI, every where else *domûs.*	Genit.	*Domórum* for the second; and sometimes *dómuum* for the fourth.
Dat.	*Dómui,* only.	Dat.	*Dómibus,* only.
Accus.	*Domum.*	Accus.	*Domos* and *domus.*
Ablat.	*Domo,* and heretofore *domû.*	Ablat.	*Dómibus,* as in the dative.

The several cases unusual in either declension are included in this verse of Alstedius:

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

Where he rejects *domi,* as well because it is not used in the plural, as even in the genitive singular it is used only in answer to the question UBI: and *domû,* because it is obsolete.

Rule X.

Of *vis* and *bos,* which are irregular in some cases.

Vis, vis, *makes* vires, víribus; *and* bos, bovis, *makes* boum, bobus.

Examples.

The noun *vis* is irregular, in as much as it has no increase in the singular, though it increases in the plural. It is therefore declined thus:

Nom. *vis,* gen. *vis,* it wants the dative. Accus. *vim,* Abl. *vi.*

In

In the plural it should naturally make *ves;* but we say *vires:* gen. *vírium:* dat. *víribus:* accus. *vires:* voc. *vires:* abl. *víribus.*

Bos, bovis, an ox. Plur. *boves:* genit. *boum:* dat. and abl. *bobus* or *bubus* by syncope, instead of *bovum, bóvibus.*

ANNOTATION.

The plural *vires* proceeds, as Vossius observes, from their having heretofore used *viris, hujus viris.* Hence as *vis* in the singular is only a contraction for *viris,* so they have used the same word now and then in the plural, *vis* for *veis* or *ves,* instead of *vires.*

Et quo quisque magis vis multas possidet in se,
Atque potestates, Lucret. 2.

And in Sallust, according to Priscian, *malè jam adsuetum ad omnes vis controversiarum,* Histor. 3. The genitive *vis,* which has been doubted of by some, is in the civil law: it is also in the dialogue about orators, attributed to Tacitus. *Quanquam in magnâ parte librorum suorum plus habent vis quàm sanguinis.*

Bos makes *bovis,* merely because of the Æolic *digamma,* whose place is supplied by the V consonant, as we have already taken notice, p. 83. But it drops this letter in the genitive and dative plural, *boum, bobus,* as it ought naturally to make *bos, boïs,* in the singular.

We might take notice in this place of other irregularities, which are as contrary to analogy as this; such are *iter, itineris; jecur, jecoris; Jupiter, Jovis.* But you may see these nouns each in their particular rule above, and what we have said of them in general, p. 70.

OF DEFECTIVE NOUNS, OR IRREGULARS, that want something.

Of these we reckon three sorts; the first are defective in number, either singular or plural; the second are defective in declension, that is, are not declined at all, and the others are defective only in some cases.

Of those that have no plural.

1. Proper names have no plural; as *Petrus, Lutetia, Rhodanus.*

We must except such as have the plural only, as *Delphi, Parisii, Athenæ;* concerning which we refer to what has been said when treating of the genders, p. 24.

Even the others admit of a plural on different occasions, as when we say with an emphasis, the *Alexanders,* the *Cæsars,* &c.

Or when the same name is common to many, as when I say, *complures fuerunt Socrates,* there have been a great many Socrates's. *Octodecim numerantur Alexandriæ,* they reckon eighteen cities of the name of Alexandria. But then they are rather appellatives than proper names, since they agree to many.

2. The

2. The names of age or time of life are also without the plural, as *pueritia, juventus, senium;* but concerning this there is no difficulty, since it is the same analogy in the French language.

To these two rules the generality of grammarians add three more, one of the names of metals, as *aurum, argentum;* the other of the fruits of the earth, as *oleum, acetum, butyrum,* &c. This remark may hold good in regard to a great many of those nouns: but we intend to examine these rules more particularly hereafter, and shall make it appear that they are not general.

Of Nouns that have no singular.

The grammarians have likewise collected here an infinite number of nouns, which they pretend have no singular number at all. But though they are mistaken in this as much as in any one thing, by maintaining it absolutely; yet it is certain that a great many of these nouns are used but very little or scarce at all in the plural, and others only in some particular cases. So that they can be used only in the very cases that are found in writers, and even then very cautiously, if they do not frequently occur. I shall content myself with mentioning a few in the following rule, reserving the rest for the lists hereto annexed.

Rule XI.

General for Nouns that have no singular at all, or but very seldom.

Many plural nouns seldom or never are used in the singular, as arma, nugæ, núptiæ, grates, vepres, divítiæ, *and a multitude of others, which use will make familiar.*

Examples.

There are a great many nouns used in the plural, that never have a singular, or at least but very seldom, and only in particular cases; as *arma ímpia,* impious arms: *meræ nugæ,* mere trifles: *repéndere grates,* to return thanks: *vepres multi,* a quantity of briars: *multæ divítiæ,* great riches.

Those which are sometimes found in the singular, as *vepre* in the ablative in Ovid, must be learnt by use, and by what we shall say concerning them in the subsequent lists.

THE

THE FIRST LIST.

Of Nouns that admit of different terminations in the nominative.

THIS and the following list may give a sufficient idea of whatever is remarkable concerning irregularity in gender or declension, since, as we have already taken notice, this difference is intirely owing to the nominative's having been formerly different.

But they are moreover particularly necessary for those who write in Latin, because the gender frequently changing with the termination, it is so much the easier to be mistaken on this article, as a person is apt to imagine he has authority for the gender of a noun, which gender belongs nevertheless to another noun. Thus, though we find *de optimo papyro*, yet we must not believe we have a right to say *optimus papyrus*, the latter being always feminine, whereas the ablative in the foregoing example comes from *papyrum*, which is neuter. And in like manner a great many others.

Of those whose double termination is in vowels.

A and E.

Cepa, æ, *Plin. Colum.* an onion.

Cepe, *indeclin. Prisc.* Cepe succum melle mixtum, *Appul.*

Cepe, is; *Quis usus cepis putridi?* An old proverb.

Circa, æ, *Plaut.* Circe, es, *Hor.*

Epitoma, æ; epitome, es, *Cic.*

Gausapa, æ, *Varro.*

Gausape, is, *Voss.* ex *Plin.*

Gausapum, i, *Cass. Severus* in *Prisc.*

Charisius quotes also *gausapes*, in the plural, from Augustus Cæsar's will. But Vossius thinks we should read GAUSAPAS. See the declensions, p. 95.

Grammatica, æ; grammatice, es, *Cic. et alii.* In like manner the other names of arts, which are oftentimes used even in the neuter plural, *grammatica, orum*, &c.

Helena, æ; Helene, es, *Virg. Hor.* And a great many more proper names. Concerning which see what has been said, p. 62.

A and O.

Hæc Narbona, *Isid.*

Hic Narbo, *Cic.*

Hæc missa *et* missio, *Alcim. Avit.* and *Isid.*

Remissa *et* remissio, *Cyprian.*

Of those which have their termination in a consonant.

A and UM.

Acetabula, æ, *Voss.*

Acetabulum, i, *Plin.* a saucer or little dish, a measure of two ounces and a half, the pan in the joint of the bones, the clay in lobsters and such fish, jugglers' cups, the herb pennyworth.

Alimonia, *Macrob.*

Alimonium, *Varro*, the same as *alimentum.*

Amygdala, *Plin.*

Amygdalum, *Pallad.* an almond: but for the almond tree they say only *Amygdala.*

Arteria, *Cic.*

Arterium, or rather *Arteria, orum*, Lucret. the arteries.

Arva, *whence* arvas *in Pacuv. and Non.*

Arvum, *Cic. Virg.*

Buccina, *Cic.* um, *Plin.*

Cæmenta, *Enn.* um, *Cic.* rubbish, shards, or pieces of stones to fill up walls with; in the Scripture it is taken also for mortar or cement.

Castra,

Castra, *Acci.*
Castrum, *Cic.* a castle, or citadel. In the plur. it signifies a camp.
Cichorea, *Hor.*
Cichoreum, *Plin.*
Colustra, *Non.* Colustrum, *S. Isid. the first milk or beestings.* The former is in Plin. and the latter in Martial, only that some read *colostra* and *colostrum.*
Decipula, *Sipont.* um, *Appul.* a snare, or gin to catch birds, a trap.
Delicia, *Plaut.* um, *Cic.* See p. 131.
Fulmenta, *Plaut.* um, *Non. ex Varr.*
Ganea, *Col.* um, *Ter.* Cicero has used it in the plur. *ganea, orum,* a bawdy house or stew.
Horrea, *et* um, *Cic.* a granary, a barn, a warehouse.
Insomnia, *Cæcil. apud Non.*
Insomnium, *Virg.*
But there is a difference between these two words, which seems to have escaped Nonius's observation. For *insomnia, æ,* signifieth watching, or difficulty to sleep, as Servius observes: whereas *insomnium* signifieth dreams.

——— *Quæ me suspensam insomnia terrent?* Virg.

Labia, æ, *Plaut.*
Labium, i, *or rather* labia, orum, Ter.
Labrusca, *Virg.* um, *in Culice,* the weed called wildvine.
Lania, *or* Lanea, *Liv.*
Lanicia, *Laber. apud Non.*
Lanicium, *Virg.* the commodity of wool, the increase or gain of it, the dressing or ordering of it.
Lixivia, *and* um, *Colum.*
Mandibula, *Isid.* um, *Macrob.*
Macella, *and* um, *as we may conclude from Plutarch in his Roman questions.*
Margarita *et* Margaritum.
Though the ancients were in doubt about it, and Charis. contradicts himself upon this article, as may be seen in the 1st book, chap. of analogy, and in the chapter of defectives. But this neuter is in Varro, in Valgius, and frequently occurs in Tertull.
Menda, *Gell.* um, *Cic.*
Mulctra, *Virg.* um, *Hor.*
Myrteta, æ, *Prisc. ex Plauto.*
Myrtetum, *Virg.* a myrtle grove.
Ostrea, *Gell.* um, *Plin. The dative* ostreis *is in Cic. 2. de Divin.*
Palpebra, *Cic. et alii.*
Palpebrum, *Nonius,* who assures us that the latter was more usual in his time.
Pistrina, *Lucil. Plin.*
Pistrinum, *Plaut. Ter. et alii.* It comes from *pinso,* and was properly the place where they pounded their corn before the invention of mills. It has been since taken for the mill, and for the bakehouse itself. Charis. says that Lucilius never used it in the feminine, but when he referred it to *taberna.* And the same must be said of *sutrina, medicina, tonstrina, textrina,* according to Donatus; which sufficiently proves that they are adjectives.
Postica, *Varr.* um, *Hor.*
Prosecta, *Lucil.* um, *Lucan.* the hastlets, that which is to be cut out of the bowels of beasts to be sacrificed to idols.
Prosicia, *Macrob: Arnob.*
Prosicium, *Paul. Diac. and even* Prosicies, *Varro.* a chop of the meat of a sacrifice.
Prostibula, *and* um. *Whence some read* prostibulam *in* Plautus, *for* prostibulum, which is in *Pers. Act. 5. sc. 2. vers. 56.*
Ramenta, *Plaut.* um, *Plin.* a chip, a shaving, a filing.
Rapa, *Colum.* um, *Plin.*
Seplasia, *Cic.* um, *Varro,* a place in Capua, where perfumes were sold, whence comes *seplasiarius,* a seller of perfumes, also a gallant that goeth powdered and perfumed.
Sesama, *Plin.* um, *Colum.* sesame, a white grain or corn growing in India, whereof oil is made.
Terricula, *Sen.* um, *Liv.*
Testa, *Cic.* um, *Non.* but the former is almost the only one used.
Tribula, *Colum.* um, *Vir.* a little cart or dray made of rough boards, which they used before flails for the threshing of corn. It comes from *tero,* from whence also comes the word *tribulation.*
Vestibula, *Non.* um, *Cic.*
Vigilia *et* um, *Non. ex Varr.* and thence *pervigilium,* according to Vossius.

A, EN, ON.

Hæc Attagena, *Mart.*
Hic Attagen, enis, *Plin. Hor.*
Hæc Narbona, *Isidor.*
Hic Narbon, *or rather* Narbo, *Cic.*
Sirena, *Isid.*
Siren, enis, *Virg. Hor.*

A and ER.

Æthra, æ, *for* æthera, *Cic. Virg.*
Æther, eris, *Cic. Virg.*
Cratera, *Cic. in Arat. Pers.*

Crater,

Crater, *Virg.*
Panthera *and* Panther; *see the genders, p.* 58.
Statera, *Cic.* stater, *Bud.* though with this difference, that *statera* is a balance, and *stater* is a kind of coin.
Vespera, *Plaut.* vesper, *Cæs.*

In all these nouns ER is the original termination, that in A having been almost generally formed from the Greek accusative of the other termination, except it be *Vespera*, because the Greeks said in the nominative, not only ἕσπερος but also ἑσπέρα. And it is very likely that heretofore they said *Vesperus*, which followed the second declension, whereas *Vesper* rather followed the third. Hence we have still cases in both these declensions, *Vespero surgente*, Hor. *Primo Vespere*, Cæs.

Hereto we may join the termination OR; as lympha (from νύμφη) lymphor, *Non. ex Lucilio.*
Pigritia, *Cic.* pigror, *Non.*

A and AS.

Hebdomada, æ; hebdomas, adis, *Cic.*
Lampada, æ, *Manil.*
Lampas, adis, *Cic.*
Hæc tiara, æ, *Serv.*
Hic tiaras, æ, *Virg.*

A and ES.

Of the same declension.

Hic cometa, æ, *et* cometes, æ. *See the genders, p.* 26.
Geta, *Ter.* Getes, æ, *Ovid.*
Epirota, Epirotes, *Cic.*
Geometra, geometres, æ, *Cic.*
Propheta, æ, *Isid. Fest.*
Prophetes, æ, *Voss.*

A and ES.

Of different declension.

Avaritia, æ, *Cic.* avarities, ei, *Lucr.*
Barbaria, æ, *Cic.* barbaries, ei, *Cic.*
Blanditia, æ, *Cic.* blandities, ei, *Cic.*
Canitia, *Lucret.* canities, *Virg.*
Delitia, æ, *Plaut.* delities, *Appul.*
Desidia, *Cic.* desidies, *Lucret.*
Duritia, *Cic.* durities, *Cic.*
Effigia, effigies, *Cic.*
Fallacia, *Ter.* es, *Appul.*
Luxuria, *et* es, *Cic.*
Maceria, *Cic.* es, *Appul.* any wall or mound about a ground.
Maceries, *in ancient writers signified leanness*, Non.
Materia *et* es, *Cic.*
Mollicia *et* es, *Cic.*
Munditia, *Cic.* es, *Catul.*
Nequitia, *Cic.* es, *Hor.*
Notitia, *Ter.* es, *Lucret.*
Pinguitia, *Arnob.* es, *Appul.*
Planitia, *Hygin.* es, *Liv.*
Prosapia, *Cic.* es, *Lucret.*
Scabritia, *Plin.* scabrities, *Colum.* scabbiness, roughness.
Sævitia, *Cic.* es, *Voss.*
Segnitia, *Ter.* segnities, *Virg.*

To these some add *provincia*, and *es*; but for the latter they have no authority.

Pauperia is in S. Cyril's glossary for πενία, but perhaps it is to be found in no other place. For πενία is rather *paupertas*, the inconvenience of poverty; and *pauperies*, the accident or misfortune that impoverishes us. And thus it is that Caper distinguishes them in his orthography.

We must not however believe what some grammarians have ventured to advance, that there was a difference between all these nouns in A and ES, as Cornelius Fronto, who imagines that *materia* is said of material things, on which artificers work; and *materies* of intellectual things that relate to the mind. For if we consult the authors here quoted, we shall find that all these nouns are indiscriminately taken for the same thing.

A and IS.

Absida, æ, *in later authors for*
Absis, idis, *which we find in Isidorus, 3. Orig. cap.* 68. where he takes it for the circles of the stars, just as Pliny does, lib. 2. c. 15. But the same Isidorus, lib. 14. c. 8. takes notice that the learned (in his time) doubted whether it was best to say *absidem* or *absidam*. Others write also *apsis*, because it comes from the Greek ἁψίς. In ecclesiastic writers this word is taken for the gallery of a church, for an episcopal chair, or for the inclosure of a chair. It is also taken for the bowing of an arch, and for the ring of a cart-wheel.
Bura, *Varr.* buris, *Virg.* the ploughtail or handle.
Cassis, idis, *Cæs.* cassida, æ, an helmet, *Charis. Prisc. Propert.* as also Virg.

Aureus ex humeris sonat arcus et aurea vati
Cassida——————————Æn. 11.

Where Servius pretends it is a Greek accusative for a Latin nominative. It would have been much better if he had said that it is a real Latin noun, but derived from a Greek accusative, as we have above shewn that this also happens to nouns in ER and in A.

A and

A and US.

Aranea, æ, *Virg.* Araneus, i, *Lucret.* a spider. *They say also* Aranea, æ, *Ovid, and* araneum, i, *Phædr.* for a cobweb. Pliny useth both of them for a rime or dew like a cobweb, which spoils olives and grapes.

Acina, æ, *Catul.* acinus, i, *Cic.* and also,

Acinum, i, *Non.* the stone of grapes and other fruit.

Baptisma, atis; baptismus, i; and likewise, baptismum, i, *in ecclesiastic authors.*

Clavicula, æ, *Plin.* and claviculus, i, *Colum.* the tendrel, or young twig, or shoot of a vine, wherewith it takes hold of every thing, and climbs up by it.

Juventa, æ, *Virg. Hor.* juventus, utis, *Id. et Cic.*

Syngrapha, æ, *Cic.* syngraphus, i, *Plaut. also* syngraphum, *Plaut.* a writing or deed under the hand of both parties, an obligation, bill, or bond.

The following generally differ in sense.

Mercatura, *Cic.* traffic, merchandise.

Mercatus, *Cic.* the market, though in *Plautus* it signifies also a buying and selling, the trade of merchandise.

Venatura, *Voss.* venison.

Venatus, *Cic.* venatio, *Id.* hunting.

Usura, *Cic. Liv.* use, usage, enjoyment of a thing, usury, or money given for the use of money, interest, *Cic.*

Usus, *Cic.* use, exercise, profit, experience, usage, custom.

A and YS.

Chlamys, *Virg.* chlamyda, æ, *Voss.* a soldier's coat.

E and AL.

Autumnale, *Varro.*

Autumnal, *Id. apud Charis.*

Capitale, *Cic.*——tal, *Cic. Varr.*

Cubitale, *Cic.*——tal, *Hor.* a fore sleeve for the arm to the elbow downwards.

Penetrale, *Claud.*—tral. *Propert.* the recess, or inmost part of any place.

Puteale, *Cic.*——teal, *Cic. Hor.* the cover of a well or pit.

It is also taken for a place near the *palatium* in Rome, so called from a well that was there, in which they had a seat of justice and oaths were administered. This was the well over which was seen the statue of Accius Nævius; and hard by the altar where they preserved the razor with which king Tarquin made him cut a stone in his presence.

Quadrantale, *or*—tal, *Festus*, a figure square every where like dice; also a vessel a foot square every way.

Sale *or* sal. *Charis.* This author prefers the former, which makes Muretus believe that in Terence's Eunuchus we ought to read.

Qui habet sale quod in te est.

Where others read *salem qui*; and others by synecdoche *salem, quod in te est.*

Torale, *Varr.*—ral, *Hor.* the furniture of a bed or table, as sheets, blankets, coverlets.

E and R, or ARE and AR.

Altare, *Cic.* altar, *Prud.*

Alveare, *Colum.* ear, *Voss.* a bee-hive.

Calcare, *Voss.* car, *Cic.* a spur.

Cochleare, *Mart.* ear, *Colum.* a spoon.

Exemplare, *Lucr.* ar, *Cic.* a sampler, a resemblance or model, a copy.

Lacunare *or* nar, *Hor.*

Laqueare *or* ar, *Virg. Plin.*

Pugillare *or* ar, *Auson. also* hæ pugillares, *Plin.* a table book.

Pulvinare *or* ar, *Ovid*, a bolster of a bed, a pillow, a cushion.

And these nouns often change their termination into IUM, for we say,

Altarium, *Secer. Sulp.* pugillarium, *Plin.* lupanarium, *Ulp.*

Some grammarians (and among the rest L. Valla, book 6, c. 33.) add here *exemplarium*, pretending it is from Pliny, lib. 6. c. 29. *Omisit in hoc tractu (nisi exemplarium vitiosum est) Berenicem alteram.* But the best editions, as the earliest of Paris, that of Parma, and that of Dalecampius, have, *nisi exemplarium vitium est.* For as it cannot be denied but this word was received in later ages, so there is no probability at all of its having been current in Pliny's time: but we find it in Ulpian; *si in duobus exemplariis scriptum sit testamentum*, according to Haloander and the Florentine Pandects.

E and ES.

Hoc tapete, *Non. from whence comes* tapetia *in Pliny.* Hic tapetes, *or* tapes, etis. *Virg. also* tapetum, i, *Virg.* tapestry.

E and IS.

Hoc conclave, *Ter. Cic.*

Hæc conclavis, *Voss. and also*

Hoc conclavium, *Plaut.*

Præsepe, *Cic. Virg.* præsepis, *Varro.*

Præse-

Præsepium, *Appul.*

Rete, *Virg. Ter. Cic.* retis, *masc.* Albo rete, *Plautus.* For if it came from *rete*, neuter, he would have said *albo reti.* See the declensions, p. 106. and the genders, p. 41. Hence it is that Plautus in his *Rudens* has also *uvidum retem*, according to Priscian and the ancient copies; which perhaps has not been duly considered by those who have corrected *uvidum rete.* But Charisius has likewise taken notice of *retes*, feminine in the plural. *Nam et in consuetudine*, says he, *dicimus; in retes meas incidisti:* which he places among nouns that have no singular, whereas there can be no objection against taking it from *retis* itself, as Vossius hath observed.

I and IS.

Hoc gummi, *Plin.* hæc gummis, *Col.*

Hoc sinapi, *Plin.* hæc sinapis, *Plin. and Plaut.* See the genders, p. 23.

O and UM.

Adagio, *Varr.* gium, *Plaut.*

Alluvio, *Cic.* ium, *Voss.* ies, *Liv.*

Consortio, *Liv. Cic.* ium, *Cels. Ulp.*

Contagio, *Cic.* ium, *Virg. Mart.* both are taken for a touch or contact, and for an infection or pestilence.

Oblivio, *Cic.* oblivium, *Tacit.*

Postulatio, *Cic.* atum, *Cæs. Tacit.*

Proluvio, *Voss.* ium. *Ter. Gell.*

Proluvies, *Virg. Cic.*

Supplicatio, *Cic.* supplicium, *Sallust. Tacit.* supplication, prayer, a solemn procession.

O and EN.

Anio, *Hor.* Anien, *Stat.*

Anio made *Anionis*, according to Prisc. So that *Anienis* in Catullus, and *Anienem*, in Virgil, properly come from *Anien*, though they have been attributed to *Anio.* The same must be said of

Nerio, onis, *and* Nerien, enis, *Plaut.*

Turbo, onis, *and* Turben, inis, *Tibull.*

O and ON.

Agamemno, *Stat.* Agamemnon, *Voss.*

Antipho, *Ter.* on, *Ter.*

Amazo *or* on, *Voss.*

Demipho, *Ter.* on, *Ter.*

Palemo *or* on, *Virg.*

Plato, *Cic.* on, *Manil.*

Simo, *Ter.* on, *Plin.*

And others of the like sort, which have often dropped their *n* at the last syllable, as may be seen in Terence and other writers.

O and OR.

Squalitudo, *Acc.* squalor, *Cic.* filthiness, roughness, the sorrowful estate of those that be arraigned or accused.

O and AS.

Beatitudo *and* beatitas, *Cic.* 1. *de Nat.* He takes notice that both these words were with difficulty established in his time: *Utrumque enim durum*, says he, *sed usu verba mollienda sunt.*

Concinnitudo, *Cic.* itas, *Cic.*

Cupido, *Virg. Hor.* ditas, *Cic.*

Necessitudo, *Cic.* itas, *Cic. Cæs.*

They are both taken for necessity, or for the tie that one has, whether of kindred or friendship. However, *necessitudo* is oftener in the latter signification; *necessitas* in the former.

Teneritudo, *Cic.* ritas, *Appul.*

O and ES.

Alluvio, onis, *Cic.*

Alluvies, ei, *Colum.*

Colluvio, *Cic.* vies, *Colum. Plin.*

Proluvio, *Voss.* vies, *Cic. Virg.*

Contagio, *Cic.* contages, *Lucret.*

They say also *contagium.* See above.

Compago, inis, *and* ages, is.

Servius (1. *Æn.*) allows of both; but he says that the first is indeclinable, and that there is no such word as *compaginis.* It is indeed very scarce, yet we read in Ovid

——*disparibus calamis compagine ceræ*, Metam. 1.

Propago, inis, *Virg.* ages, agis, *Enn.*

O and IS.

Apollo, inis.

Apollinis, hujus Apollinis, *Voss.*

Caro, carnis, *Cic.*

Carnis, hujus carnis, *Liv. Andronic. apud Prisc.*

O and US.

Abusio, *Cic.* abusus, *Cic.*

Admonitio, *Cic.* itus, *Cic.*

Affectio, *Cic.* tus, *Cic.*

Which is very usual with verbal nouns derived from the supine. But it is observable also in others; as

Architecto, *Plin.* ctus, *Cic. also*

Architector, oris, *Plaut.* an architect.

Capo, onis, *a capon*, *Mart.* capus, *Varr.*

Gobio, *Plin.* gobius, *Mart.* a gudgeon.

Lanio, *Voss.* lanius, *Ter. Phædr.*

Pavo, *Plin. Cic.* pavus, *Gell.* a peacock.

Scorpio, *Plin. Cæs.* pius, *Virg.*

Strabo, *Cic. Hor.* bus, *Voss.* goggle-eyed, one who looketh asquint.

U and US.

Artu, *Plaut.* artus, *Cic.* a joint, the limbs.

Hoc

Hoc cornu, *Cic.* hic cornus, *Cic.*
Also hoc cornum, *Prisc.* a horn.
Tonitru, *Virg.* tonitrus, *Stat.*
Tonitruum, *Plin.*

Of those whose terminations end both in consonants, viz. in L, M, N, R. S.

L and S.

Debil *for* debilis, *Ennius.*
Subtil *for* subtilis, *Prisc.*
Facul *for* facilis, *Voss.*
Difficul *for* difficilis, in Plaut. and in the ancients, Pacuvius, Accius, Lucilius, as Nonius relates.

The same changes of termination happen to the substantives, as
Mugil, *Prisc.* mugilis, *Juv.*
Strigil, *obsolete*, strigilis, *Plaut.*

There is a great probability that the word *strigil* was in Non. chap. 3. in this corrupted passage where we read, *strigilim manifestum est esse feminini, neutri, Varro Bimargo*, &c. For the sense would be complete, as Vossius observes, were we to read *strigil neutri;* because these nouns by changing their terminations, also change their genders. Now it appears from hence that as Nonius evidently maketh *strigilis* a feminine, according to the general rule of the nouns in IS, we ought not to mind either Aldus, who took it for a masculine, or Isidorus, who in the last chapter of his last book of Origins, makes use of it in this gender *strigiles nuncupàti à tergendo;* besides that it would have been better if he had said *à strigendo;* for *strigo* was formerly used for *stringo*, whence comes also *strictus*, close or narrow; *strigosus*, lean, thin, barren; and *strigilis*, a curry-comb, an instrument used in bathing, to rub filth and sweat from their bodies, also a kind of long vessel: likewise *striglis* which is formed by a syncope from *strigilis*, and properly signifies a furrow or gutter in carpenter's or mason's work, a chamfering or channelling; as *stria* (which is also derived from thence) is taken rather for a passage or outlet and its entrance, though they are sometimes confounded one for the other.

Famul *for* famulus, *Enn. Non. Lucret.*

MENTUM & MEN.

Augmentum, *Varr.* augmen. *Lucret.*
Carmentum, *Voss.*——men, *Cic.*
Momentum, *Cic.*——men, *Lucret.*
Limentum, *Varr.*——men, *Cic.*
Sublimentum *or*——men, *Fest.*

UM and R.

Alabastrum, *Mart.*
Alabaster, *Cic.* a vessel made of alabaster to keep sweet ointments in.
Calamistrum, *Cic.*——ter, *Varr. Cic.*
Candelabrum, *Cic.*—ber, *Arnob.*
Canistrum, *Cic.*—ter, *Pallad.*
Cochlearium, *Varr.* Cochlear, *or* Cochleare, *Mart.*
Jugerum, i, *or* juger, jugeris, see above, p. 132.

UM and S. Whether

In ES, contagium, *Plin.*
Contages, *Lucret. also* contagio, onis, *Plaut.* the touch, infection, pestilence.
Diluvium, *Virg.* vies, *Hor.*
Tabum, *Virg.* tabes, *Virg.*
Tapetum, i, *Virg.* hic tapes, etis, *Virg. also* tapete, is, *Plaut.*
In OS, Ilium, *Virg.* Ilios, *Hor.*
In US, BUXUM *and* BUXUS: and a great many of which we shall take particular notice at the end of this list.

UM and T.

Occiput, *Auson.* occipitium, *Plaut.*

N and M.

Momen *or* momentum, *and others of which mention has been made above.*

N and IS.

Fulmen, *Cic. Plin.* fulminis, *Voss.*
Oscen, *Auson.* oscinis, *Cic.*
Sanguen, *Lucret.* sanguis, *Cic.*

Giffanius adds also *vermen* for *vermis*, a worm, because Lucretius has,

Donicum eos vitâ privârant vermina sæva.

But he did not know that *vermina* in this passage signifies only *tormina*, as Festus observes; *the griping of the guts, the wringing of the belly;* which is derived however from VERMES, *quòd facilè se torqueant*, says Nonius.

N and US.

Titan, *Virg. Cic.* Titanus, *Plaut.*
Delphin, *Ovid, Virg.* delphinus, *Cic. Hor.*

But here the latter nominative comes from the genitive of the former, as from τῦ Τῖτᾶνος is formed *Titanus, ani.* For it often happens that of the genitive or other Greek case, they form a new Latin noun, which follows a different declension.

Diacon *and* diaconus *in the sacred writings.*

R and M.

Alabaster *and* alabastrum; *see above, the title*, UM, R.

R and

R and S.

Arbos *and* arbor, *Cic.*
Honos *and* honor.
Impubes *and* impuber, are generally placed here. But Vossius thinks that *impuber* is to be found no where but among the grammarians, who produce no authority for it, though Joseph Scaliger in Catullus *in Galliam*, chose to read *puber* instead of *mulier*.
Ligus *and* Ligur, *Virg.*
Also
Ador *and* Adus, *Voss.*
Algor *and* Algus, cold, great cold.
Tu vel suda vel peri algú, Plaut.
Decor *and* decus, where the vowel changes together with the R; see the genders, pages 34, 43. And here by the way we may observe, that it is not true, strictly speaking, that *decor* and *decus* are two words of an intire different meaning, of which the former signifies *beauty* only, and the latter *honour*, according to the opinion of some. For in Virgil,
——*Tantum egregio decus enitet ore.*
Hunc decus egregium formæ movet atque juventæ, and the like; *decus* as plainly expresses *beauty* as *decor*, though there may be some other difference in the application of these words.

R and IS.

Arar. *Lucan. Sil.* Araris, *Virg. Prisc.* the river Saone.
Hoc baccar, *Plin. Prisc.* hæc baccaris, *Plin.* βάκκαρις, *Hesych.* a kind of herb or flower. See the genders, p. 32.
Celer, *Virg. And* celeris, *even in the masculine, Voss.*
Sacer *and* sacris, *Porci sacres, Plaut.*
Memor *and* memoris, *Caper apud Prisc.*
Indecor *and* indecoris, *Non.*
Turtur *and* turturis, *Mariangel. Accurs. ex Auson.*
Vultur *and* vulturis, *Enn. opud Charis. ex Prisc.*
Vulturis in silvis miserum mandabat Hemonem.
Unless we are obliged to read *vulturus*, as it is in the manuscript copies according to Vossius and Giffanius. But we say also *vulturius*, a vulture, which is in Ovid, Livy, and Phædrus.

ER and US.

These two terminations are found more particularly in nouns latinised from the Greek, as
Evander *and* Evandrus, from Εὔανδρος.
Mæander *and* Mæandrus, from Μαίανδρος.
Also in the others, as
Acer *or* acrus, *according to Charisius.*
Exter *and* exterus.
Infer *and* inferus.
Ister *and* Isterus, *Gell.*
Pestifer *and* Pestiferus.
Prosper *and* prosperus.
Uter *for* uterus, *Cæcil.*

AS and US.

Elephas, *Cic.* elephantus, *Plin. and Phædrus.*

ES and IS.

Apes, *Probus*, apis. *Colum. Ovid.*
Feles, *Phædr.* felis, *a cat.*
There are some who scruple to make use of *feles* in the singular. And yet we read it in Phædrus, lib. 2. fab. 4. *Feles cavernam nacta.* And in that passage of Pliny where some read *Felis aurea pro Deo colebatur*, lib. 6. cap. 28. the MSS. vary, most of them having *feles*: and in the 3d book of Varro de R. R. which Calepin quotes for *felis*, Gryphius's and all the best editions have, *ne feles ad nocendum introire possit.*
We meet with this word also in Plautus, *feles virginaria*, meaning a ravisher of young girls, and a corrupter of virginity. As in Ausonius, *feles pullaria*, for one that carried off the children, whom the ancients called *pulli*. Besides Charisius expressly informs us that they said *hæc feles*, in the same manner as *hæc moles.*
Hence it appears that so far from being authorised to reject *feles*, on the contrary we have great reason to suspect *felis*; and still more so to suspect the gender given it by most dictionaries, without producing any authority. For the Great Thesaurus of the Latin tongue, Morel, Pajot, and other late dictionaries, make it common: but Stephens, Calepin, and the little dictionary mention it only as masc. yet it is difficult to make it pass under this gender, though Cicero has, 1. *de Nat. At ne fando quidem auditum est Crocodilum aut Ibim, aut felem violatum ab Ægyptio*; which ought to be referred to a syllepsis, because of the masculines that go before, as we shall observe when we come to treat of this figure.
Puppes, *Prob.* puppis, *Ovid.*
Torques, *Cic.* torquis, *Plin.*
Valles, *Prob.* vallis, *Cic.*

ES and UM.

Whether the ES follows the fifth, as Pro-

Proluvies, ei, *and* proluvium.
See the title UM and ES.
Or whether it follows the third, as
Tapes, etis, *Virg.* tapetum, i. *Virg.*
Also hoc tapete, *Plaut.*
ES and US.
Achilles, is, *and* Achilleus, i.
Perses, is, *and* Perseus, i.
And then the termination ES comes from the Æolians, who for ὀδυσσεὺς say ὀδύσσης, whence comes Ulysses. See the declension, p. 120.
ES and BS or PS.
Adipes, *Varro*, adeps, *Pliny.*
Plebes, is, *Liv. Tac.* plebs, ebis, *Cic.*
But heretofore they said also plebes, plebei, *Plin.*
Sepes, *Colum. Varro*, seps.
We find it likewise in Lucan, where it signifies a serpent.
Ossáque dissolvens cum corpore tabificus seps.
But for its signifying a hedge I know of no authority. It is true that Ausonius attributes it to Cicero.
Bucolico sepes dixit Maro ; cur Cicero seps?
But we meet with no such word now in Cicero.
Satraps, *Sidon.* satrapes, *Ter.* The grandees of Persia. *But we say also* satrapa.
Trabes, *Cic.* trabs, *Virg.*
IS and S, with a consonant.
Scrobis *and* scrobs.
Scobis *and* scobs.
Stipis *and* stips.
Glandis *and* glans.
Mentis *and* mens.
Concordis *and* concors.
Discordis *and* discors.
See the genders, p. 49. declensions p. 70.
We find also *Tiburs* in Cato, and *Tiburis* in the old inscriptions.
IS and US.
Gruis, *Phædrus*, grus, *Virg.*
Hilaris, *Hor.* hilarus, *Ter. Plaut.* whence comes *hilara* in Rud. *hilara vita*, *Cic.*
Improbis, *Festus*, improbus, *Virg.*
Pronis, *Varr.* prouus, *Cic.*
But this happens particularly to nouns in
ARIS and ARIUS.
Auxiliaris, *Cæs.* auxiliarius, *Cic.*
Jocularis, *Cic.*—arius, *Ter.*
Singularis, *Cic.*—arius, *Plaut.*
Vulgaris, *Cic.*—arius, *Non.*
And others of the same sort.
OS or US, and UM or ON.
Ilios *and* Ilion.
Melos *and* Melus, *Non.* See the genders, p. 32.
US and NS.
Violentus *and* violens, *Hor.*
Opulentus *and* opulens, *Nepos.*
US and UR.
Ligus *and* Ligur, *Virg.*
X and ES.
Fax *and* faces, *Fest.*
Pollux *and* Polluces, *Plaut.*
X and CIS or GIS.
Nucis *and* nuceris, is.
Regis *and* regeris, *according to Charisius.*
Of which by syncope they have formed *rex*, *regis* ; *nux*, *nucis.*
X and IS.
Senex *and* senecis, whence comes *senecior*, *senectus*, and *senecitus.*
Supellex *and* supellectilis. *See above*, p. 128.

US and UM.

As these two terminations occur oftener than any of the foregoing, I have deferred to treat of them more amply by themselves. Sanctius, after John Pastranes, observes that heretofore all the nouns in US were terminated also in UM; and the great number of those that are left, seems to render this probable.

These nouns of their nature are either adjectives, as *effectus* and *effectum*, *eventus* and *eventum*, *intestinus* and *intestinum*, *jussus* and *jussum*, *suggestus*, and *suggestum*, *textus* and *textum*, *tributus* and *tributum*, or substantives; and it is the latter that we shall examine more particularly in the following list.

Absinthius,

A.

Absinthius, *Varro.*
Absinthium, *alii.*
Acinus, *Cic.* acinum, *Col.*
Actus, *Cic.* actum. *or rather* acta, orum, *Id.*
Admonitus, us, *Cic.* admonitum, *Id. also* admonitio, *Id.*
Ærarium, *the treasury or exchequer.* But *ærarius* was quite another thing, which Nonius does not seem to have sufficiently considered. For this as a noun adjective always supposeth its substantive, and is taken either for him who works in brass, as in Pliny; or for a clerk of the exchequer, as *ærarium facere,* according to Budeus: or for a person who was deprived of the privileges of a Roman citizen, as in Cic. *inter ærarios referre.*
Amaracus, *Catul.*
Amaracum, *Plin.*
Angiportus, *and* angiportum, *Plin.* and after him Priscian, who proves it to be of the neuter gender by this passage of Ter. *Id quidem angiportum non est pervium;* in Adelph. And to be of the masculine by this other; *sed hinc concedam in angiportum hunc;* in Phorm. And thus we read it in Gryphius's, Heinsius's, and all the best editions. And indeed Priscian himself, let Vossius say what he will, brings no more than these two examples to prove the two genders.
Anfractus, *Cic.* um, *Varr.*
Antidotus, *Gel.* um, *Curt.* This is properly a noun adjective, the neuter being referred to *medicamentum.*
Autumnus, *Cic.* um, *Varr.*

B.

Baculus *and* um, *Ovid.* Whence comes *bacillum* in *Cic.*
Balteus, *Sen.* um, *Varr.*
Barbitus, *masc. in Hor. fem. in Ovid.*
Barbitum, *Auson.*
Blitus *and* um, *Plin.*
Buxus *and* um, *Ovid.* See the genders p. 20.

C.

Calamistrus, *Cic.* um, *Plaut.*
Calcaneus *and* um, *Virg.*
Callus *and* um, *Cic.* The neuter is most used.
Candelabrus *for* Candelabrum, *Non.*
Capillus, *Cic.* um, *Plaut.*
Carbasus, *fem.* carbasum, *neuter.* See above, p. 128.
Carrus, *Hirt.* um, *Cæs.*
Catinus, *Hor.* um. *Varr.*
Catillus *and* um, *diminut. Plin.*
Currus, *Cic.* um, *Liv.*
Caseus, *Virg.* um, *Plaut.*
Census *and* um, *Cic.* Fortunæ censa peredit, *ut est apud Non.*
Cerasus *and* um, *Plin.* Carne & succo mora constant, cute et succo cerasi, lib. 15. c. 25. Though generally speaking the noun in US signifies the tree, and that in UM the fruit. See the genders above, p. 21.
Chirographus, which Vossius says is not Latin, we find in Quintilian. *Fulvius legato interroganti an in tabulis chirographus esset? Et verus,* inquit, *Domine,* l. 6. c. 4.
Chirographum, *more usual, Cic.*
Cingulus, *Cic.* um, *Varr.*
Cingula is also used for a girth, according to Beda in his orthography.
Et nova velocem cingula lædat equum, Ovid.
Clivus, *Cic.* um, *Cato.*
Clypeus, *Cic.* um, *Varr.*
Cœlus *and* um, *Arnob.* See above, p. 129.
Collus, *Varr.* um, *Cic.*
Commentarius *and* um, *Cic.*
Compitus, *Varr.* um, *Cic. Virg. Hor.*
Corius, *Plaut.* um, *Cic.*
Cornus, *masc.* and cornua, *neuter* for cornu, according to Priscian, book 6. The first is from Cicero himself, 2. *Nat. Deor. Cornibus iis qui ad nervos resonant in cantibus,* according to the best editions, as of Robert Stephen, Colinet, Santandré, Elzevir, Gruterus, &c. Which shews the little reason that Lambin had to doubt of this passage, as well as of a great many others which he wanted to correct. The second is of Ovid, *flexibile cornum,* in Prisc. and the third is commonly used.
Costus, fem. *Plin.* um, *Hor.* a kind of shrub.
Crocus, *Virg.* um, *Plin.*
Crystallus, fem. *Propert.* um, *Plin.*
Cubitus, *Cic.* um, *Plin.*
Culeus, *Cic.* um, *Varr.*

D.

Denarius, *Cic.* um, *Plaut.*
Dictamnus *or* dictamus, *Stat.*
Dictamnum, *Virg.*
Dorsus, *Plaut.* um, *Virg.*

E.

Effectus, *Cic.* um, *Quintil.*
Eventus, *Cic.* eventum, *Lucret. l.* 1.
Eventum dici poterit quodcunque erit actum.

The

The plural *evénta* we frequently meet with in Cicero.

F.

Filus, which they place here, is hardly Latin; for the verse which they quote from Lucan,

Texerunt torti magicá vertigine fili, lib. 6.

proves nothing at all; *torti fili* being a genitive governed by *vertigine*. And yet heretofore they said also *filus*, according to Arnobius, lib. 6. But *filum* is very common in Cicero and other writers; and no other ought to be used.

Fimus *and* um, *Plin.*
Forus, *Non. Isid. Charis.*
Forum, *Cic. & alii.*
Fretus, *Lucret.* um, *Virg.*
Perangusto fretú divisa, Cic. 5. in Verr. apud Gell.

G.

Galerus *and* um, *Stat.* a little hat.
Gladius, *Cic.* um, *Plaut. Varr.*

H.

Hebenus *and* um, *Plin. Virg.*
Helleborus, masc. *Virg. Colum.*
Helleborum, *Plin.*
Hyssopus, *fem.* um, *Colum.*

I.

Incestus, us, *Cic.* incestum, i, *Cic.*
Intubus, *Lucil.* um, *Virg.*
Jugulus, *Lucan.* um, *Cic.*
Jocus *and* jocum, *see above, p.* 127.
Jussus, *whence comes the ablative* jussu, *Cic.*
Jussum, i, *idem.*

L.

Lacertus, *Cic.* um, *Acci.*
Lectus *and* um, *in the civil law.*
Libus, *Nom.* libum, *Virg.*
Locus *and* locum, *see p.* 127.
Lucrus, *Plaut. apud Non.*
Pergrandem lucrum facias.
Lucrum, *Cic. & alii.*
Lupinus *and* um, *Plin.* the former more usual.
Lupus, *Cic.* um, *Non. ex Varr.*

M.

Mandatus, *whence comes the ablative* mandatu, *often used in the civil law.*
Mandatum, i, *Cic. & alii.*
Medimnus, *Lucil.* um, *Cic.*
Modius, *Colum.* um, *Plin.*
Mundus *and* um, *women's ornaments.*
Negavit quidam uxori mundum omne penumque, Lucil.

N.

Nardus, fem. *Hor.* nardum, *n. Plin.*
Nasus, *Cic.* um, *Lucil. Plaut.*
Nuntius, *Cic. Virg. & alii.*

Nuntium, *apud aliquos non acceptæ authoritatis*, says Nonius: because NUNTIUS is taken both for the messenger and the news. And though we find *lepidum nuntium* in Plautus, *nova nuntia referens* in Catullus, there is reason to mistrust the reading, for the best copies vary upon this article. The Great *Thesaurus* quotes also from Tibullus, lib. 3. eleg. 4. *Nuntium de cœlo*, but we can find no such passage. We say also in the fem.

Nuntia, *a female messenger*, Virg. Plin. and even in Cicero himself.

O.

Ocimus *and* um, *Sosipat.* the herb basil-royal. The neuter is more usual.
Oestrus, *Plin.* um, *Virg.* a gad-bee, a dun-fly.

P.

Pagus, *Cic.*
Pagum, *Sidon.* and other later writers.
Palatus, *Cic.* um, *Hor.*
Palus, *Plin.* um, *Varr.*
Pannus, *Hor.* um, *Non.*
Papyrus, i, fem. *and* papyrum, *n. Plin.*
Papyrus nascitur in paludibus Ægypti.
Patibulus, *Licin.* um, *Cic.*
Peccatus, *Cic.* manifesto peccatû, *Verrin.* 2. as Gellius observes.
Peccatum, *Id. & alii*, more usual.
Penus, oris, N. *Hor.* Penus, us, masc. and fem. *Plaut.*
Penum, i, *Ter. also* hoc penu, *indeclinable.*
Pergamus, *Ptol.* um, *Plin. Strabo.* See above, p. 128.
Pileus *and* um, *Plaut. Pers.*
Pistillus, *Nævi.* um, *Plaut.*
Portus, *Cels. Plin. Pallad.*
Portum, *Plin.*
Prætextus, us, *and* prætextum, i, *Sueton. Sen.*
Punctus *and* um, *Plin.* Omne tulit punctum, *Hor.*
Puteus, *Cic. Virg.* um, *Varr.*

Q.

Quasillus, *Festus*, um, *Cic.*

R.

Rastrus, *or rather*, raster *and* um, *see p.* 131.
Reticulus, *Var. Plin.*
Reticulum, *Hor. Plin.* The former comes from *retis*, masc. and the latter from *rete* neuter.
Rictus, *Cic. & alii.*
Rictum, *Cic. apud Non. Lucret. l.* 6.

S.

Saguntus, *Strabo*, um. See the genders, p. 16.

Sagus, *Varr.* um, *Cic.*
Salus, *Enn.* undantem salum.
Salum, i. *Cic. & alii.*
Scutus, *Non. Turpill.* um, *Cæs. Cic. & alii.*
Sensus *and* um, *Cic.*
Sestertius *and* um, *Agricola.*
Sexus *and* um, *Sanctius.*
Sibilus, *Cic.* sibilum, *Seren. apud Non.* The plural *sibila* is likewise in Ovid, Lucan and others. But this noun is of its nature an adjective; hence Virgil has *ora sibila, colla sibila*, &c. so that even when we say *sibilus*, we suppose *sonus.*
Sinus, *Plaut.* um, *Virg.* a milk pail.
Sparus, *Virg. Sal. & alii.*
Sparum, *Lucil. Stat.* a small dart. But for a kind of sea fish we say only *sparus.*
Spicus *and* um, *according to Servius.* Spicum illustre, *Cic. in Arat.* Tho' the neuter is not used in the plural, according to the same grammarian Servius. But generally speaking they prefer the use of
Spica, æ, *Cic. & alii.*
Stadius, *Macrob.* um, *alii.*
Suggestus, *Plin.* um, *Cic.*
Supparus, *Varr.* um, *Lucan.* a linen upper veil, any garment of linen.
Symbolus, *Plaut.* um, *Plin.* a sign, a mark. But
Symbola, *fem.* in Plaut. and in Ter. is a different thing, *symbolam dedit*, he has paid his club.

T.

Tartarus, *see p.* 127.
Tergus, um, *Plaut. Cic.*

To these some add *thesaurus* & *thesaurum*, grounding their opinion upon the following passage of Plautus in his Aulularia, Act. 2. sc. 2.

Credo ego, jam illum inaudîsse mihi esse thesaurum domi.
Id inhiat, eâ affinitatem hanc obstinavit gratiâ.

But *id* is there for *ideo* or *propter id*, just as in his Amphitryo he says,

Et id huc revorti, utî me purgarem tibi.

Thymus *and* um, *Plin. Colum.* either for the herb called thyme or time, or for little warts that grow upon the flesh, and which look like the leaves of thyme.
Tignus, *Ulp.* um, *Cæs.*
Tributus, *Gell. Plaut.*
Tributum, *Cic. & alii.*

V.

Vadus, *Sal. apud Non.*
Vadum, *Cæs.*
Vallus *and* um, *Cic.*
Vinaceus, *Varr.* vinaceum, *or rather* vinacea, orum, *Colum.*
Viscus, *Cic.* um, *Plin.*
Uterus, *Virg.* um, *Plaut.*

To these we may add a great number of Greek nouns, which end in OS or in ON, as
Gargaros *and* on; tympanos *and* on, and the like.

US which drops U.

We meet with a great many nouns in US, which receive a different termination, by dropping the U, as
Abacus, *Cic.* abax, *Colum.* For the *x*, and the *cs*, are the same thing.
Arabus, *Virg.* Arabs, *Hor.*
Æthiopus, *Lucil.* Æthiops, *Plin.*
Cappadocus, *Colum.* Cappadox, *Cic.* and such like.

But in regard to these nouns the second is rather the original termination, while the other is only borrowed from the genitive of this. For Ἄραψ makes Ἄραβος, whence comes *Arabus*, and the rest in the same manner.

Thus because the Greeks say, γρὺψ, γρυπὸς, the Latins have thence formed *gryps, gryphis*, Virg. only aspirating the smooth consonant. And of this same genitive, they have also formed *gryphus, i.*

THE SECOND LIST.

Of Nouns that follow different declensions, whether in one or in different numbers.

IN the preceding list we have shewn that nouns may frequently admit of different terminations, and among these we find some that frequently change their declension as well as their gender. But our intent here is to point out such as under one termination are differently declined.

Of these we may reckon five sorts, which shall be comprised under the following heads.

I.

Of the first and third declension.

AS, *as* Calchas, antis, *Virg.*

Calchas, æ, *Plaut.*

ES, Ganges, æ, *and* is, *Papin. Plin.*

Euphrates, æ, *and* is, *Lucan. Plin.*

And in the same manner, Thucydides, Mithridates *or* Mithradates; *for we meet with both in ancient monuments*, Orontes, Tigranes, Heraclides, Timachides, Æetes, Herodes, Euripides, *and others which may be seen in Prisc. lib.* 6.

MA. Those in MA, as we have already observed, p. 119. were heretofore of the first declension, whereas they are now of the third.

Dogma, æ, *Laber.*

Glaucoma, æ, *Plaut.*

Sacoma, æ, *Vitruv.*

Schema, æ, *Plaut.*

II.

Of the second and third declension.

ER, *as* cancer, cancri, *and* canceris.

Canceris ut vertat metas se ad solstitiales, Lucret.

Where he is speaking of a heavenly constellation. Arnobius uses it in the same manner for a distemper.

Mulciber, mulciberi, *or* mulcibri, *and* mulciberis.

Mulciberis capti Mársque Venúsque dolis, Ovid.

Mulcibri is quoted in verse by Cicero, 2. *Tusc.* And *Mulciberi* in Capella.

Sequester, sequestri, *Plaut. Virg.* sequestris, *Cic.*

EUS, Perseus, Persei, *and* eos. See p. 119.

US. Glomus, glomi, *and* glomeris.

But a great many are mistaken in placing GIBBUS among this number; because it is true we say *gibbi*, but not *gibberis*, as they pretend, though R. Stephen has fallen into this mistake in his Great Thesaurus and in his dictionary. The passage he quotes from Juvenal, *Attritus gibbere nasus* is not to be found; we read only in the 6th satyr,

Attritus galeâ, mediisque in naribus ingens gibbus.

They are also mistaken in regard to GIBBER, of which they pretend to make *gibberis*. For this noun, whether it be an adjective or a substantive, is always of the second declension. *Gibberi spina leviter remissa*, Varr. *Gallinæ Africanæ variæ, grandes, gibberæ*, Id. *Gallinarum genus gibberum*, Plin. lib. 10. c. 26. But in the passage they quote out of the 8th book, chap. 45. there is only the nominative: *Syriacis (bobus) non sunt palearia, sed gibber in dorso;* from which they can infer nothing. This shews that these Great Thesaurus's and these dictionaries are not free from mistakes, even in the late editions, as we have elsewhere more than once observed.

Compounded of pater.

Those compounded of pater, which are all latinised from the Greek, follow the second declension; as,

Antipater, Antipatri, ὁ Αντίπατρος, ου.

Sosipater, tri, ὁ Σωσίπατρος, ου.

Those which are purely Latin, follow the third; as,

Diespiter, itris; Marspiter, itris.
Semipater, atris. *Ad sanctum semipatrem.* In vet. carm.

III.

Of the second and fourth declension.

Angiportus, us, *Hor.*
Flebis in solo levis angiportu.
Angiportus, i. *Cic. Catull. Ter.*
Arcus, us, *Hor.* more usual.
Arcus, i, *Varr. apud Non.*
Cibus, i, *heretofore of the fourth, Plaut.*
Colus, i, *and* us, *Charis. Prisc.*
Cornus, i, *and* us, *Stat.*
Cupressus, i, *Hor. Virg.*
Cupressus, us, *Colum.*
Domus, *see p.* 133.
Fagus, i, *and* us, *Virg.* For some read *fagûs* for *fagos*, 2. Georg. v. 71. as we still find *imbrosæ fagus*, in Culice. Just as Scaliger insists upon our reading *aëriæ platanus*, in the very same work where others read *platani.*
Fastus, i, *and* us, *Hor. Claud. Varr. Colum. Ovid, Beda.* Though Servius condemns Lucan for saying,
Nec meus Eudoxi vincetur fastibus annus.
We must own nevertheless that it is more usual in the second.
Ficus, fici, *and* ficus, *Voss.* signifying as well the tree as its fruit. But to denote a distemper, it is only of the second, though Priscian says in plain terms, *Etiam hic ficus vitium corporis, quartæ est*, lib. 6. For which he is censured by L. Valla and by Ramus, because he proves it only by some verses of Martial which are of very uncertain authority. See the genders, p. 45.
Fructus, i, *Ter.* us, *Cic.*
Humus, i, *heretofore* us, *Non.*
Laurus, i. *Virg.* us, *Hor.* But Servius prefers the former.
Lectus, i, *heretofore* us, *Plaut.*
Ornatus, i, *Ter.* us, *Cic.*
Pannus, i, *heretofore* us, *Non.*
Pinus, i, *and* us, *Virg.*
Quercus, i, *and* us, *Cic.* Quercorum rami in terrâ jacent, *in sua Chorogr. apud Prisc.*
Somnus, i, *and* us, *Varr.* But the former is almost the only one now in use.
Sonus, i, *and* us, *Non.* The former more usual.
Succus, i, *always of the second declension.* Though Appul. has made it of the 4th, *Nutrimentis succuum*, &c.
Susurrus, i, *and* us. *The latter is in Appul.*
Ventus, i, *and* us, *Plaut.*
———*Qui secundo ventû vectus est*, as Sosipater and Charisius read it.
Versus, i, *and* us. *The latter more usual.* The former in Laberius.
Versorum, non numerorum, numero studuimus.
Vulgus, i, *and* us, *according to Charis.*
Other nouns which are ranked in the same class as the preceding, but without foundation.
Penus, which Charisius and Cledonius will have to be of the second and fourth, is only of the fourth. What deceived them was the genitive *peni*, which comes from *penum* neuter.
Specus, likewise is never of the second; wherefore it would be an error to say *speci* or *speco*, though some grammarians have marked it thus.
Sinus, is indeed of the second and fourth, but in different meanings; for in the second it is taken for a milk pail, and in the fourth for the bosom, and metaphorically for the bosom or gulf of the sea.
Centimanus, which Priscian affirms to be of the fourth, the same as *manus*, is always of the second. He quotes from Horace,
Testis mearum centimanus Gyges
Sententiarum notus.
Where *centimanus* is evidently in the nominative, and of course proves nothing.
Sibilus. He commits the same mistake in regard to this word, quoting from Sisenna, *Procul sibilus significare consuli cœpit.*

IV.

Of those that are of the third and fourth declension.

Acus, eris; *and* acus, us, *Col.* chaff.
Penus, oris; *and* penus, us, *whence comes* penu *in the ablative.*
Specus, oris; *and* specus, us, *whence comes* specu *in the ablative.*

V.

Of those that are of the third and fifth declension.

Plebes (of which they have made *plebs*) *gen.* plebis, *Liv. and* plebei, *Varro, Tacitus.* Tribunus plebei, *Gell. or* plebi *by contraction*, according as H. Stephen reads it; just as we say *fami* for *famei*; *pernicri* for *perniciei*, and such like, of which we have taken notice in the fifth declension, p. 124.

Quies,

Quies, etis, *Cic. & alii.*
Quies, ei, *Afran. & Næv. apud Prisc.*
Requies, ei, *and sometimes* etis, *Cic.* hence we find also *senectutis meæ requietem*, lib. de Senect. according to the old editions: *intervalla requietis*, 1. de fin. *ut tantum requietis habeam*, ad Attic.

In like manner *quies, inquies*, and *requies*, were heretofore taken adjectively, and followed the third declension. *Jamque ejus mentem fortuna fecerat quietem*, Næv. apud Prisc. *Corpore & linguâ percitum & inquietem*, Sal. *Quod libet ut requies victu contentus abundet*, Virg. in Culice, as Scaliger reads it.

Whether there are any Nouns of the first and fifth declension.

There are some who to these five sorts of nouns that follow different declensions, add another of those which are of the first and fifth, as *materia, æ*, and *materies, ei*, &c. But they change the termination in the nominative, and therefore belong to the preceding list; we have made mention of them, p. 138.

Of those which change declension in different numbers.

We have already observed, p. 126. that this difference of declension in different numbers was owing only to this, that the termination of the nominative had been formerly different: wherefore this also belongs to the preceding list.

Thus far may suffice for what concerns those nouns which are redundant either in the termination of the nominative or in the declension: we must now proceed to those which grammarians call defective either in regard to number or case.

THE THIRD LIST.

Of those Nouns which by grammarians are said to want the plural in sense.

We have already given some hints, p. 136. concerning these nouns in general, where we mentioned three or four different species of them. We shall now examine what further particulars may deserve our consideration upon this subject.

Of metals.

Grammarians observe indeed that metals have no plural, but they do not give us the reason, which is, as I apprehend, that every metal is generally considered not as a species containing several individuals under it, but as a whole, that has only different parts. Thus when in French we say *des fers*, it is to denote the chains, and not the metal called iron: in like manner in Latin, if we say, *æra*, it is to signify the money or the instruments, and not the metal. Thus we find

——*Quid distent æra lupinis?* Hor.
Armati in numerum pulsarent æribus æra, Lucret.

The genitive *ærum equestrium*; the dative, *de æribus equestribus*; and the ablative *fundum æribus suis emptum*, are in Cato, as Priscian observes.

ELECTRUM, amber, which according to Isidorus is only a kind of gum, oozing

oozing from pines, that afterwards grows hard. This word is also taken for a mixture of gold and silver, whereof the fifth part was silver, according to Pliny. It has its plural in both these significations.

Inde fluunt lacrymæ, stillatáque sole rigescunt

De ramis electra novis, Ovid.

Vera minùs flavo radiant electra metallo, Mart.

———*In celsas surgunt electra columnas*, Claud.

ORICHALCA is in Vitruvius in the plural, as well as

STANNA.

Of the fruits of the earth.

The rule of grammarians is more erroneous in respect to this than to the other article; for as to the names of herbs, we may use them without any difficulty in the plural, and say *carduos, turicas, malvas*, and a great many more.

I own we do not find perhaps in this number *ador, anethum, cannabis, hissopus, piper, ruta, siligo*, and the like.

But we find FABÆ, Virg. FOENA, Appul. FRAGA, Virg. FRUMENTA, Virg. HORDEA, Virg. Though he was found fault with for the latter even in his life time, according to the testimony of Cledonius.

LUPINI, Virg.

We likewise meet with AVENÆ not only in Virg.

———*Et steriles dominantur avenæ*, 1. Georg.

but also in prose in Tertullian; *fruticaverunt avenæ Praxeanæ*. Though in the several passages it is not taken for oats, but for a poor kind of seed, as spelt or cockleweed, which Virgil calls *steriles*, because it produces nothing to signify.

Of liquids.

A great many liquids are without any sort of objection used in the plural.

CERÆ———*Pingues unguine ceras*, Virg. 3. Georg.

MELLA occurs often in Virg.

MULSA———*ut mulsa loquitur*, Ovid. It is also in S. Jerome. *Ep. ad Gaud.*

MUSTA, is also common in Ovid, Martial, and others. And it is properly a noun adjective; for as from ὄρχος, comes *ortus* or *hortus*, so from μόσχος (which signifies whatever is young and fresh) they have made *mostum* or *mustum*; to signify *novum*. Hence we not only meet with *mustum vinum* in Cato, but also *mustam ætatem, mustam virginem* in Næv. according to Nonius. And also *musta agna* in Prisc.

PICES. *Idæásque pices*, Virg.

VINA. *Tanquam levia quædam vina nihil valent in aquâ*, &c. Cic. We meet also with *vina, vinorum*, and *vinis* in Pliny, who makes use even of the diminutive *villa*, for small wines; as Terence:

Edormiscam hoc villi.

In a word, Misus plainly declares in Charis. lib. 1. that we may elegantly and consistently with usage say, *mella et vina* when we desire to express them in their specie, as *Attica mella, Italica vina*, &c.

And therefore this rule of depriving liquids of the plural, cannot be always true.

THE FOURTH LIST.

Of those Nouns which, as grammarians say, are not used in the plural, though we sometimes meet with examples to the contrary.

MASCULINES.

ADEPS. *Adipes tenuare*, Quint. *Detrahere*, Plin. *Adipes medicamentis apti*, Id. *Corporatura pecudis non adipibus obesa*, Colum.

AER. *Aëribus bonis*, Lucr. *Alternis*, Id. *Novisse oportet aëres locorum*, Vitr. which is borrowed of the Greeks, who say in the plur. περὶ ἀέρων, Hippocr.

ÆTHER in approved authors occurs only in the singular. But those who wrote in the times of the lower empire, have used this word, as well as *Aër*,

Aër, very differently, making them neuters in the plural. This was owing without any manner of doubt to their seeing in the accusative singular *aëra* and *æthera*, which is the Greek termination, and this made them believe it was a neuter plural.

Clausa diu reserant credentibus æthera sæclis, Bede.

Aëra librantur, fluctuat Oceanus :
Orientius Illiber. Episc.

And in the hymn to the Virgin attributed to Fortunatus, or to S. Gregory the Great.

Quem terra, pontus, æthera,
Colunt, &c.

ALVUS, *sapor ad eliciendos alvos*, Plin.

AUTUMNUS or AUTUMNUM.

——— *per inæquales autumnos*, Ovid.

CARCER, which Servius insists upon being always in the singular to signify a prison, and in the plural to signify a barrier or starting place at horse races, occurs also in the singular in this second signification (which Servius himself acknowledges in Virgil)

——— *ruúntque effusi carcere currus*, Georg. 3.

And in the plural in the former signification, *plures carceres*, Sen. *Carcerum squaloribus premitur*. Jul. Firm.

CESTUS, with a simple *e*, signifies a marriage girdle, and must always be in the singular; but CÆSTUS with *æ*, is taken for a thong of leather, having plummets of lead fastened to it, used in boxing, or wrestling, and is often in the plural.

CRUOR.——*Atros siccabat veste cruores.* Virg.

FIMUS is always singular, as Sosipater, Diomedes, and Phocas have observed. But

FUMUS is in the plural in Martial, *fumos*, lib. 2, *fumis*, lib. 3.

GENIUS. We find *genios* and *geniis* in Plautus, Censorinus, Festus, and others.

JUBAR, without a plural, according to Sosipater, and Charisius.

LIMUS, according to the same Charis. according to Diomedes and Phocas.

MERIDIES, hence Ovid to express it in the plural has made use of a periphrasis.

Proveniant medii sic mihi sæpe dies, Amor. 1. el. 5.

METUS, *solve metus*, Virg. and this plural occurs also in Ovid, Seneca, Silius and others. I own indeed that perhaps we shall not meet with *metuum* nor *metibus*.

MUNDUS. *Innumerabiles esse mundos*, Cic. *Innumerabilitatémque mundorum*, Id. and such like. But signifying a woman's ornaments, it is never used but in the singular.

MUSCUS, *moss*, always singular according to Charis. Diom. and Prisc.

NEMO, *nobody*. But the word shews it sufficiently of its own nature, excluding not only plurality but unity.

PALLOR, always singular according to Charisius, though Lucretius has,

Quæ contage suâ palloribus omnia pingunt.

And Tacitus uses it in the same manner.

PULVIS. *Novendiales dissipare pulveres*, Hor.

Though Charis. Diomed. Phocas, and Priscian mention it as a singular only.

ROS. *Rores* frequently occurs in Virg. Hor. Silius, and others. *Roribus* is in Colum. and in Pliny. But *rorum* or *rorium*, is not perhaps to be found.

SAL is current in the plural, even to signify salt, *carnem salibus aspersam*, Colum. *Emere sales*, in the writings of civilians.

SANGUIS, which the grammarians deprive of a plural, because, says Priscian, it would not signify more in this number than in the singular. And yet we meet with it among the Hebrews; *viri sanguinum ; libera me de sanguinibus*, &c.

SILEX. *Validi silices;* Lucr. *Rigidi*, Ovid.

SITUS, is found in the plural to signify either situation, as *terrarum situs;* or filthiness, mouldiness.

—*Demptos—Æsonis esse situs*, Ovid.

SOL and LUNA.

——*Visásque polo concurrere Lunas,*
Et geminos Soles mirari desinat orbis.
Claud.

SOLES, is used by poets to signify either great heats, or the days. Juvenal has it even in the dative.

——*Ruptáque tandem*
Solibus effundit torpentis ad ostia ponti.

SOPOR, always singular according to Sosipater.

TIMOR —— *Quos ille timorum*
Maximus haud urget lethi metus. Luc.

—*Hæc*

—*Hàc dubios lethi precor ire timores.* Stat.

VIGOR, according to Charis.

VISCUS, masc. bird-lime, glue, has no plural; but *Viscus*, neuter, has *viscera*, bowels.

UNUS, ought to have no plural according to Phocas; but we find in Ter. *Ex unis geminas mihi conficies nuptias.* In Andr. *In unis ædibus*, in Eun. and in Cic. *Unis litteris unæ tabulæ: ab unis hostium copiis*, &c.

FEMININES.

ARENA, even in the opinion of Cæsar, in his books of analogy, as quoted by Gellius, was not used in the plural: and Fronto says the same. Yet Virgil has

——— *quâm multæ Zephyro turbentur arenæ.*

And Horace:

Tentabo et arentes arenas.

Propertius and Ovid speak in the same manner, the former using also *arenis*, as Seneca in his Medea. And this noun we also find in other authors. Though Ramus prefers Cæsar's opinion, and says we ought to leave the other number to the poets, as this word sufficiently expresses a multitude in the singular.

ADOREA, always singular, *fine corn*, like *ador*; hence it is taken for honour and glory, because it was a sign of wealth and grandeur to eat bread made of fine wheat.

Qui prædâ atque agro, adoreâque affecit populares suos, Plaut.

AVARITIA, and all other names of virtues and vices are deprived of their plural by the grammarians. And yet we read in Cic. *Nec enim omnes avaritias, si æquè avaritias esse dixerimus, sequitur etiam, ut æquas esse dicamus*, 4. de Fin.

BARBA. See the list of plurals lower down, p. 157.

BILIS, though Pliny has *biles detrahere.*

CARITAS. *Imperatorum caritates admodum raræ*, says Claud. Mamertinus in his thanksgiving to the emperor Julian.

CERVIX, for the hinder part of the neck, is said to be always singular; and for pride or obstinacy it is plural. But this distinction, which has been remarked even by Servius, is without foundation, because, as Varro and Quintilian relate, Hortensius was the first that said *cervicem* in the singular (which must be understood of prose) and before his time, they always said *cervices*, in both significations, as indeed we find it constantly in this number, not only in Cato, but likewise in Cicero and others.

CONTAGIO. *Græciam evertit contagionibus malorum, quæ à Lacedæmoniis profecta manârunt latiùs*, Cic.

CULPA. *In hoc uno omnes inesse culpas*, Cic.

Palmas non culpas esse putabo meas, Auson.

CUTIBUS, is in Cælius Aurelianus and in Arnobius.

ELEGANTIA, has no plural, according to Charis. and Diomedes. So that if we were to believe them, it would not be right to say, *sermonis veneres et elegantias.*

ELOQUENTIA, according to the same authors, has no plural. Which appears more reasonable than what they say of the preceding word.

FAMA is now very seldom used but in the singular. And yet Sallust made no difficulty to say, *Æqui boni famas petit;* and after his example Aruncius and Arnobius made use of it, but this example is not to be followed; hence it is that Seneca blames Aruncius for his affecting thus to make use of the most uncouth expressions that were to be found in Sallust.

FAMES, without a plural, according to Charisius and Phocas.

FIDES, signifying faith and loyalty. But for the strings of an instrument we say *fides, fidibus.*

FUGA. Though Tacitus says, *fugas et auxilia.* And Virgil,

Impediunt texúntque fugas, Æn. 5.

GALLA, a fruit called gall, or oak-apple.

GAZA, in Cicero, Livy, and in other writers of their time, is always singular. But those who wrote after them, as Lucan, Seneca, Justin, have also used it in the plural. In later ages they made it even a neuter plural; *gaza, gazorum*, in which, they are no more to be imitated, than when they say *feria, orum*, which we find in Corippus Gramm.

GLORIA. Though Cicero has *gloriæ dispares;* and Tacitus, *veteres Gallorum glorias.* And Gellius, *has ille inanes cùm flaret glorias.*

HALEC,

HALEC, neuter, or HALEX, fem. if it be taken for a kind of fish, may have a plural, according to Vossius: if it be taken for a kind of brine or pickle, it has no plural, no more than a great many other names of liquids, as *lac, oleum, butyrum*, &c. concerning which see what has been said, p. 134, 150.

HARA. But we find *haras* in Varro; and *haræ* in Colum. an hog-sty, a goose-pen.

IMPURITIA, in Plaut. *tuas loqui impuritias nemo potest.*

INERTIA, according to Charisius.

INFAMIA, *si ad paupertatem admigrant infamiæ*, Plaut.

INIMICITIA, *nec me pœnitet mortales inimicitias, sempiternásque amicitias habere*, Cic.

INSANIA, according to Charisius, though Plautus has,

Larvæ hunc, atque intemperiæ, insaniæque agitant senem.

IRÆ, IRARUM, IRAS, current in Virgil, Ter. Livy.

JUSTITIÆ and JUSTITIAS in the sacred writings and ecclesiastic authors only.

LABES, ὄλισθος, without a plural, according to Charisius, Diom. and Phocas, though in Cicero we read, *Hunc tu quas conscientiæ labes in animo censes habuisse, quæ vulnera.* Which Arnobius has likewise imitated, *Quas labes flagitiorum*, lib. 4. Gellius and Symmachus have used it in the same manner.

LUCULENTIAS *verborum*, is also in Arnobius, lib. 3.

LUES. *Et confer alternas lues*, Prud. which you will not find perhaps in any classic author.

LUX, always singular when it signifies light, τὸ φῶς, says Charisius. But when it signifies time or a certain number of days, it is likewise used in the plural, as in Ovid. *Post septem luces;* in Horace, *Profestis lucibus et sacris;* and the like.

MOESTITIA, according to Charisius.

OBLIVIONES *lividas;* Hor. But it is much more usual to say *oblivia, orum.*

OLIVITAS, always singular in Varro; but in Colum. we read *Largissimis olivitatibus*, very plentiful harvests or crops of olives or oil.

PAUPERTATES, is in Varro. *Horum temporum divitias et illorum paupertates*, lib. 1. de vita pop. Rom.

PAX, always singular according to Charis. Diom. and Phocas, though in Plautus we read——*pacibus perfectis*, in Pers. and in other passages he makes use of *paces*, which we find also in Lucret. Sallust and Horace, ep. 3. lib. 1.

Bella quis et paces longum diffundit in ævum.

For which reason Pliny, even according to Charisius himself, did not entertain the least doubt whether *pax* had a plural, but whether it made *pacum* or *pacium* in the genitive plural. *Pacium an pacum, lucium an lucum, dubitari etiam nunc ait Plinius*, says he. Where you may observe that the words *nunc* and *ait*, seem to indicate that Charisius wrote in Pliny's time, or a little after.

PERFIDIA: though we find in Plaut. *perfidias.*

PERNICIES, is in the plural in Arnobius, but this is not to be imitated.

PESTES and PESTILENTIAS are not only in Tertullian, but moreover in Statius, Claudian, Gellius, Seneca and others, and even in Cic. Tusc. 2.

Perge, aude, nate, illacryma patris pestibus.

In regard to what Giffanius and some others have observed, that *pestis* was never taken for the distemper called the plague; the contrary appears from Columella, a most pure writer, who says somewhere *in morbis et pestibus;* and from this verse of Silius,

Et posuere avidæ mortis contagia pestes.

And from this passage of Seneca,

Non minores fuere pestes mortalium, quàm inundatio, lib. 3. Nat. quæst.

PIGRITIA, without a plural, *Sosipat.*

PITUITA. But Pliny uses it in the plural.

PLEBS, though in the Code we read *plebes urbanæ.*

PROLIS; but Capella gives it *prolum* in the genitive plural; which Despauter has followed, though without authority.

PROSAPIA; yet Cato has, *veteres prosapiæ* in the plural. But Quintilian takes notice that it is obsolete even in the singular. *Ut obsoletæ vetustatis, universam ejus prosapiam dicere insulsum.* And Cicero has made an apology for using it: *fratres agnatos-*

agnatosque appellare solemus, et eorum, ut utamur veteri verbo, prosapiam.

QUIETES *ferarum*, is in Lucret. to signify their dens; and *quietibus* in Cic. for the relaxations of the mind.

RABIES, according to Charisius and Diomedes.

SALUBRITATES, is in Censorinus, according to the MSS. *Quod in eo* (anno Chaldaico) *dicunt tempestates frugúmque proventus, ac sterilitates, item morbos salubritatésque provenire.* It is true that this word is not in some printed editions, but this is doubtless by reason of its having been omitted by those who thought it too modern; whereas they ought to have been no more surprised at it, says Vossius, than at *valetudines*, which is in the same author. Accordingly Scaliger made no difficulty to use it in his book *de emend. tempor.*

SALUTES. is found no where but in the sacred writings. *Magnificans salutes regis*, Psal. Though Marsilius Ficinus uses it without any scruple, as well as *salutibus*; but we should prefer the authority of Charisius, who says it wants the plural.

SANCTITAS, always singular, though we read *sanctitates* in Arnobius, as likewise a great many other nouns plural, which we ought not to imitate.

SANIES, corruption. SAPIENTIA. SEGNITIA. SITIS, always singular.

SOBOLES, which is commonly joined to these, we find in Cicero. *Censores populi, ævitates, soboles, familias, pecuniásque censento*, 3. de leg. *Sobolibus* is in Colum.

SOCORDIA, has no plural according to Sosipater and Diomed.

SORS, not only when it signifies the sacred oracle, but also when it stands for lot or destiny, occurs in the plural. *Dicendum igitur de sortibus: quid enim sors est?* &c. Cic.

SPES, which is placed here by the grammarians, we find every where in the plural, in Plautus, Terence, Cicero, Horace, Ovid, Quintilian, Pliny and others.

STERILITATES is in Censorinus. See *salubritates*, a little higher.

STULTITIA has no plural according to Charisius. But since Plautus has said *insanias*, who can doubt but with the same propriety he might have said STULTITIAS?

TABES, *hujus tabis*, sing.

TALIONES, and *talionum* in Gellius.

TELLURES may be said of different continents, as Corn. Gallus.

Uno tellures dividit amne duas.

TERRA, to signify the whole earth, is always singular. But for different countries it has a plural; as when we say *orbis terrarum; locu terrarum ultima*, &c.

TUSSES, is used by Pliny several times.

VALETUDINES, in Censorinus, Tacitus, and Tertullian.

VECORDIA, always singular according to Charisius.

VELOCITAS, according to the same.

VIS, according to the same. But without mentioning *vires*, we meet also with *vis* in the plural in Lucretius, Sallust, and also in Varro, according to Probus, though this is not to be imitated. See p. 133.

VITA, which they rank in this class, is current in the plural in Virgil, Terence, Gellius, Appuleius, and others. And Gregory of Tours in his preface to the lives of the Fathers, refutes this error by the authority of Pliny, *lib.* 3. *artis grammaticæ.*

NEUTERS.

ÆVUM, always singular according to Phocas; yet we meet with *ævis* several times in Ovid and in Pliny.

ALLIUM, though we read in Virgil, *Allia serpyllúmque herbas contundit olentes.*

ALTUM —— *tranquilla per alta*, Virg. which is not at all surprising, because *altum* being an adjective, as it supposeth *mare* in the singular, so it refers to *maria* in the plural.

BARATHRUM, a gulf, a deep place; but is often taken for Hell.

CALLUM, ὁ τύλος, hardness of the skin by much labour.

COELUM, see p. 129.

COENUM, according to Diomedes and Phocas.

CROCUM, without a plural; according to Diomedes *crocus* has *croci*, hence we read in Ovid, *Ipsa crocos tenues*, 4. Fast.

FAS and NEFAS, though Lucilius said *Ob facta nefantia.* For *nefas* is said for *nefans*, which should make *nefantia.*

FASCINUM.

FEL.

GAUDIUM.

Latonæ tacitum pertentant gaudia pectus, Virg.

GELU, according to Charisius.

GLUTEN.

HILUM.

INGENIUM, is placed here by Diom. But the plural is current in Cic. Ter. Quintil. and others.

JUBAR.

JUSTITIUM, the vacation, or time out of term.

LETHUM, death.

LUTUM. Though Nonius quotes *luta* and *limum* from *Cic.* And Caper *luta* from Cæsar.

MACELLUM, though the same Caper quotes from Memmius, *ista macella.*

MARIA. See the declensions, p. 114.

MURMUR, without a plural, according to Charisius. But we find MURMURA in Virgil, Lucretius, Propertius, Ovid, and others.

NIHILUM.

NITRUM.

PASCHA, is ranked in this number by Aldus and by Verep. Yet Vossius thinks we may say *tria pascha*, or *tres paschas Christus celebravit.*

PEDA *duo*, may be said in the plural according to Priscian and Vossius, though Phocas affirms the contrary.

PELAGUS, neuter, has no plural according to Caper and Charisius; nevertheless as the Greeks say τὰ πελάγη, so Lucretius says *Pelagéque sonora;* and somewhere else, *At pelage multa.*

PENUM. For *penora* comes from *penus, oris.*

PUS, according to Diom.

SAL, neuter, has no plural: but the masculine has; thus *sales* in the civil law; *salibus* in Colum. See the genders, p. 29.

SCRUPULUM, without a plural, according to Charis.

SENIUM, in the same manner.

SILER, SINAPI, SISER.

SOLUM, which is generally put here, has its plural, *sola terrarum ultima*, Cic. we meet with it also in Virgil, Martial, Statius, Ennius, Catullus, Lucretius, &c. And we find it in this number not only to denote the ground, but also the sole of the foot, or the sole of one's shoe.

SOLIA, *regum*, may be likewise said according to Vossius, since in Pliny we read, *soliis argenteis*, &c.

VER, always singular.

VIRUS, VISCUM.

VITRUM.

VULGUS, according to Charisius and Phocas, though Despauter pretends the contrary, alledging this passage from the third *de nat. Deor. Saturnum maximè colunt vulgi.* But the best copies have *colunt vulgô*, as Vossius observes.

THE FIFTH LIST.

Of those Nouns which grammarians mention as wanting the singular, though we sometimes meet with instances to the contrary in authors.

MASCULINES.

ANNALES. This noun being an adjective of its nature, refers to *libri*, and of course may without any difficulty be used in the singular, referring it to *liber*, as Cic. Pliny, Gellius and others have done.

ANTES, *the fore ranks of vines*, masc. and always plural according to Charisius, Diomedes, and Phocas; and so Virgil has put it.

Jam canit extremos effœtus vinitor antes.

Wherefore though this noun comes from *ante*, as *postes* comes from *post;* yet we are not to infer that as *postis* is said, so we may say *antis* also: because we find indeed *postem* and *poste* in Cicero and other writers; but for *antis* we have no authority.

ARTUS in the singular is only for poets,

—*tunc artus palpitat omnis*, Lucan.

CÆLITES, always plural, according to Charisius; though we read *cælitem* in Tertull. *de Pallio;* and *cælite* in Ovid.

CANCELLI, always plural.

CANI. But this is a noun adjective, and supposeth *capilli.*

CARCERES, for a barrier or starting place at races, though we read,

—*Cùm carcere pronus uterque emicat*, Ovid.

Quasi si quis ad Olympicum cursum venerit, et steterit, et emittatur, impudentésque illos dicat esse qui currere cœperint, ipse intra carcerem stet. See CARCER in the preceding list.

CASSES, *cum casse victus*, Sen. in Agamemnon.

COELI. See p. 129.

FASCES. When it is taken for a badge of authority, it is always plural, because they carried twelve of them. But when it is taken for a faggot, or bundle of wood, we find *fascem* in Cic. according to Charisius, *fasce* in Virg. &c.

FINES, for boundaries or limits.

FOCI, always plural in the sense in which Cic. has taken it, saying, *pro aris et focis pugnare.*

FORI, though Ennius said, *multa foro ponens*, &c. as Despauter gives it us after Isidorus.

FRENI, always plural according to Charis. and Diomed. For we say no longer *frenus.* But we find *frenum* in Virg. from whence comes also the plural *frena.* See p. 150.

FURFURES, always plural, when it is taken for scurf, dandriff; though Despauter thought it to be also in the singular in this sense in the following passage of Serenus Sammonic. c. 15.

Additur excussus niveâ similagine furfur.

where it is obvious that it signifieth bran.

GARAMAS, is in Seneca, Claudian, and others.

GEMINI, plural, as the nature of the word shews it, where we are to understand *fratres.* And yet Plautus has *Geminus est frater tuus.*

GRUMI, ἀ τῶν ὀρῶν λίθοι, always plural according to Charisius. But Nonius quotes from Accius:

Quemcunque institeram grumum, aut præcisum jugum.

Grumus salis is in Pliny.

HORTI, taken for a park, or walks planted with trees, is always plural: for a garden it has its singular. See Laur. Valla in his Eleg. as also Erasmus in his paraphrase on this author.

INDIGETES. *Jovem indigetem appellant.* Livy speaking of Æneas. See the declensions, p. 79.

LARES; yet Charisius confesses we may say *lar;* and Plautus, Horace, Appuleius, and others have used it.

LEMURES, though we find *lemurem* in Appul. where he is speaking of the god of Socrates.

LENDES, for the nits of the head, κόνιδες.

———*lendes deducis iniquas*, Seren.

LIBERI, children. And yet we find *liberi et parentis affectus* in Quintil. *in Decl.* and the singular is used also in the civil law.

LOCI, in the plural, when we say *loci argumentationum*, or *loci muliebres, ubi nascendi initia consistunt*, says Varro.

LOCULI, generally plural, though we find *in loculum conficere*, in Varr.

LUDI, for public games, *Apollinares ludos*, says Cicero.

LUMBI, is more usual in the plural, though Martial has,

Cerea quæ patulo lucet ficedula lumbo.

MAJORES, *ancestors;* because in Latin, as well as in French, this word implies a multitude. And yet we find in Appul. *Major meus Socrates.*

MANES. But Appul. has *Deum manem vocant.* And the reason is because it is a noun adjective. For *Manis* signified *good*, from whence comes also *immanis.* So that as with *superi* or *inferi* we understand *Dii*, so we are to understand it also with *manes:* and in ancient inscriptions it is generally expressed DIIS MANIBUS.

NATALES, for extraction or birth, whether noble or mean. But to signify a birth-day, we say,

NATALIS, in the singular.

NOMADES, and other like names of nations, are very unusual in the singular. However as we have observed GARAMAS in Sen. so we find NOMAS in Martial.

PLERIQUE. But we read *plerus* in Cato, whence comes also *plera pars* in Pacuvius, and *plerum* in Sempr. Asellio.

PRIMORES; but it supposeth *homines*, because it is an adjective; hence

Silius

Silius has *primori Marte.* Tacitus *primori in acie;* and Suet. *partem domûs primorem.* Cic. *primoribus labris,* &c.

PROCERES; but in Juvenal, *Agnosco procerem.*

PUGILLARES. Yet we read in Ausonius, *bipatens pugillar expedit.* Which shews that the expression in the singular made use of by the ancient interpreter, *postulans pugillarem,* is not unwarranted; for indeed this is a noun adjective, and supposeth *liber* or *libri.* Catullus has also in the plural *pugillaria,* where we are to understand *schedia,* or some such word.

QUINQUATRUS, the feast of Minerva. We find also *Quinquatria Minervæ,* in Suetonius. And these two nouns have *quinquatrium* and *quinquatribus* in the genitive and dative. But *quinquatriæ,* which we find in Diomedes, and *quinquatres* in Charisius and Priscian, are not in use.

QUIRITES. It is true we find *quiritis* and *quiritem* in Horace, but this should not be easily imitated in prose.

SALES. See *sal* in the preceding list, p. 155.

SENTES, *nos sentem canis appellamus,* Colum. but this is very rare.

SINGULI, which Charisius, Priscian, Lambinus, and others affirm to be always plural, is in Plautus in the singular,

Atat, singulum vestigium video.

according to Nonius, who in corroboration of his opinion, produces from two different passages of Varro; *semel unum singulum esse.*

SPIRITUS, to signify courage, and pride, is generally plural, as *res gestæ, credo, meæ, me nimis extulerunt, & mihi nescio quos spiritus attulerunt,* Cic. and yet in Cicero we read also, *Quem hominem? quâ irâ? quo spiritu?*

VEPRES. Though Ovid has, *vepre latens.* And Colum. *hunc veprem interimi non posse.* Whereby we may defend the old interpreter of Isaiah, who makes use of *veprem* and *spinam.*

FEMININES.

ÆDES, in the singular, says Servius, signifies a temple, in the plural a house. And this is the opinion of Charisius and Diomedes. Yet Plautus has,

—*Ædis nobis area est, anceps sum ego.*

The same we find in Quintius Curtius and others.

ALPES. But *Alpem* is in Ovid, Lucan, and Juvenal. *Alpis* is in Livy; and *Alpe* in Claudian.

AMBAGE is in Ovid, Tacitus, Seneca, Claudian, and Prudentius.

ANGUSTIÆ, *Angustia loci,* Plin.

Angustia conclusæ orationis, Cic.

ANTÆ, *the posts or cheeks of the door:* it is plural, because there are always two; yet Vitruvius uses it in the singular, *anta fixa,* and Vossius believes we may very well say, *dextram vel sinistram antam.*

ANTIÆ, *the forelocks, women's towers or frowzes.* But it is an adjective and supposeth *comæ.*

ARGUTIÆ. But in Appul. we find *Argutia Nilotici calami.* Gellius has made use of it in the singular, and even formed thereof the diminutive *argutiola.*

BALNEÆ, public baths. See p. 131.

BARBÆ, which Servius and Caper pretend is used in the plural, for the beard of brute animals, and in the singular for that of man, occurs in both senses in both numbers.

Stiriâque impexis induruit horrida barbis, Virg. 3. Georg.

Utque lupi barbam variæ cum dente colubræ, Hor.

BIGÆ, TRIGÆ, QUADRIGÆ, &c. But *quadriga* is in Valerius Maximus and in Pliny. *Triga,* in the civil law. *Unius bigæ* in Suetonius. Seneca and others have expressed themselves in the same manner. It is true that in Cicero's time this was not current in prose, which made Varro deny that we are allowed to say *biga* or *quadriga.* And Cæsar in Gellius says that *quadrigæ* has no singular. Yet we are informed by this very author, that Varro had made use of *quadrigam* in verse, which must be excused as a poetic licence.

BLANDITIÆ: though *blanditia* is not only in Plautus, Propertius, and in the rhetor Rutilius, but also in Cicero, *blanditia popularis,* pro Planc. *In cive excelso atque homine populari, blanditiam, ostentationem,* 4. de Rep.

CAULÆ, always plural.

CEREMONIÆ. But Cicero has *Ceremoniam polluere,* pro Sext. Rosc. and elsewhere. This word occurs also in the

the singular in Cæsar, Tacitus, Suetonius, and Gellius, who expressly observe that the ancients spoke in this manner.

CLITELLÆ, a pannel, or pack saddle.

COMPEDES. Nevertheless we find *compede* in the ablative in Hor. Juven. Mart. and Colum.

COPIÆ, to signify troops or forces; though *copia* in this sense is in Plautus, Virgil, and Cæsar.

CRATES, a hurdle, *sub cratim supponi*, Plaut.

CUNÆ, always plural, a cradle. Whence also comes *Cunabula, orum.*

DAPES. But *daps, dapis, dapem*, and *dape* are in Cato. Livy has *ad ministerium dapémque adhibitis.* And Ovid,

Nunc dape, nunc posito mensæ nituere Lyæo.

DECIMÆ, where we must always understand *partes.* Though *decimam vovere* is in Cicero, and *decimam partem* in Plautus.

DELICIÆ. But the singular *delicia* and its genitive *deliciæ* are found in ancient writers. *Mea voluptas, mea delicia.* Plaut. Appul. uses also *delicies;* but it was a very common thing for the nouns in *a* to terminate also in *es: luxuria, luxuries; materia, materies*, &c. See the first list, p. 131.

DIRÆ, subaud. *imprecationes* or *execrationes*, and therefore is an adjective.

DIVITIÆ, always plural.

EPULÆ. But in the singul. we say *epulum.* See p. 131.

ESQUILIÆ or EXQUILIÆ, a Roman mount so called from the word *excubiæ;* because it was the place where king Tullus ordered a guard to be kept.

EUMENIDES. But *Eumenis* is in Statius.

EXCUBIÆ. EXEQUIÆ.

EXUVIÆ, spoils taken from the enemy. It comes from *exuo*, for which reason it is taken for the cast skin of a snake.

FACETIÆ. But in Gellius we read *facetia sermonis.* And in Appul. *facetiæ habere.*

FALÆ, a high tower made of timber, to shoot or throw darts out of. They call them *falas*, because there was always a number of them. But Vossius thinks it is very likely they would have said *falam*, if there had been but one, though there is no authority for it.

FALERÆ, or PHALERÆ.

FASCES, for the bundle of rods, carried before the Roman magistrates, always plural, according to Charisius, who mentions nevertheless that Cicero hath, *fascem unum si nactus esses.*

FAUCES. Yet in Ovid's *Ibis* we read

——*perstrictâ fauce Poëtæ.*

And in Phædrus, *fauce improbâ.*

FERIÆ, always plural, according to Charis. Diomed. and Phocas, and also according to Gellius; though in the ecclesiastic acceptation it is frequently used in the singular; which ought not however to be imitated in any other kind of writing.

FIDIBUS *canere* is very usual. But in verse we meet also with the singular.

Cedit clara fides Cyllenia, Cic. in Arat.

Persius, Horace, Ovid, have used it in the same manner.

FORES. But in the singular is not only used by comic writers and other poets, but also by Cicero. *Aperuit forem scalarum*, pro Cornelio Balbo. Which is quoted even by the ancient interpreter of Horace, on the second sat. of the first book.

FORTUNÆ, to denote one's fortune or estate, is always plural according to Charisius and Diomedes: but *fortuna*, in the singular, signifies *chance* or *fortune.*

FRUGES, the fruits of the earth.

GENÆ, and yet we meet with the singular in several passages in Pliny.

GERRÆ, trifles or toys.

GINGIVÆ, gums. Though Catullus has,

——*defricare gingivam.*

GRATES, χάριτες, *the Graces*, plural because there are many.

GROSSI, generally plural; yet the singular is in Pliny and in Macr.

HABENA, is in the same author, as also in Virgil.

——*Ille actus habenâ.*

IDUS, always plural, *the ides of the month.*

ILLECEBRÆ. *Illecebra* is not only in Plautus, but likewise in Cic. *Juventutis illecebra*, in 1. Catil. *Maxima est illecebra peccandi*, pro Mil.

INDUCIÆ, though the ancients according to Gellius, have sometimes used it in the singular.

IN-

INEPTIÆ, more frequently plural, but sometimes used in the singular.

Ego illius ferre possum ineptiam. Ter. in Eun.

——*Video ego tuam ineptiam,* Ter. in Adelph.

Ineptia stultitiâque adeò & temeritas. Plaut. in Merc.

Prudentius has used it in the same manner.

INFERIÆ, *offerings or sacrifices to the infernal gods for the dead.* This is manifestly a noun adjective, and supposeth *res,* which they called INFERIÆ, *quia inferebantur.* Here they had also *inferium vinum,* as when they said, *macte hocce vino inferio esto;* when they offered nothing but wine, which they called also CALPAR, a word which according to Festus and Varro, properly signified the vessel, and was afterwards taken for the wine taken out of the vessel for sacrifice.

INIMICITIÆ. But we read in Cicero; *parvum inimicitiæ culpam,* pro Rege Dejotaro. *Inimicitiam hominum.* 2. Catilin. *Odium, inimicitia, discordia.* 4. Tusc. &c. Ennius and Pacuvius have used it in the same manner.

INSIDIÆ, an ambuscade.

KALENDÆ, the calends, that is the first day of the month.

LACTES is ranked among the plural and feminine nouns by Diomedes. Priscian also allows it to be of this gender, but says that the singular is *hæc lactis;* which he proves by the authority of Tintinnius, who said *lactis anguina,* as he quotes from Pomponius in the plural, *per lactes tuas.* And Vossius is for having this to be always a noun feminine, contrary to the opinion of Scioppius in his annotations. For with regard to the passage which they quote out of Probus's Universals, we may affirm it to be of dubious authority, because in one place he says *hi lactes,* and lower down *hæ lactes;* nor is it to be found in every edition, witness that of Ascensius; besides he produces no authority for it, and Priscian has two in his favour, to which we might join this passage of Pliny, *ab hoc ventriculo lactes per quas labitur cibus.*

LATEBRÆ. Though Cicero has, *ne quæratur latebra perjurio.*

LENDES, always masculine and plural, according to Diomed. and Charis.

LITERÆ, for an epistle or letter sent to a friend. Though we meet with it also in the singular in this sense, and particularly among the poets.

Quam legis à raptâ Briseïde literæ venit, Ovid.

MANUBIÆ, spoils taken from the enemy: it comes from *manus* the hand.

MINÆ, for menaces, or for battlements, is plural: but for a kind of coin called *Mina* or *Mna,* it is singular; as also for a breast or teat without milk, so called according to Festus, *quia minor facta;* or for a sheep that has no wool on its belly, according to Varro de R. R. Heretofore it was used in this number also for *menaces,* if the following passage be properly restored by Joseph Scaliger. *Minas singulariter dici pro eo quod pluraliter dicitur, Curiatius autor est. Item M. Cato in suasione Minâ cogi nullâ potuit.*

MINUTIÆ, more usual in the plural. Though we meet also with *minutia* in Seneca, and with *minutiem* in Appul.

NÆNIÆ. But Varro, Plautus, Festus, Quintilian, and others, have used it in the singular.

NARES, according to Diomedes. But the genitive singular is in Horace, *Emunctæ naris.* The ablative in Claudian.

———*tenerâ venantem nare molossi.*

We meet also with the nominative,

——*Et lati rictus & panda loquenti Naris erat,* Ovid.

But *Nar* is the name of a river and masculine in later writers.

———*Et Nar vitiatus odoro Sulfure,* Ovid.

Whereas Cic. made it a neuter. See the genders, p. 14.

NONÆ, NUGÆ.

NUNDINÆ. But in the singular we say *Nundinum,* as Nonius shews.

NUPTIÆ.

OPERÆ, taken for persons. But we read it also in the singular in this signification.

——*Accedes opera agro nona Sabino.* Hor. sat. 2. 7. ult.

As on the contrary we meet with it in the plural, though taken for work, *Qui operas in scripturâ pro magistro dat.* Cic. one that has the business of a public place, particularly in the matter of the Customs.

OPES,

Opes, for riches: but for power, it is used in the singular. *Non opis est nostræ.* Virg. it is not in our power.

Dives opis Natura suæ. Horat.

Where *opis suæ* is not for *opum suarum*, as some have pretended to understand it, but rather to signify power; all that Horace meant in this verse being, that Nature is rich within herself, and able to do every thing.

Paleæ and Palea. It is pretended that the former is said of chaff or straw, and the latter of the wattles or gills under a cock's neck. But in Colum. we find it also in this sense, *paleæ ex rutilo rubicantes;* and Horace has it in the singular in the other, *hornam paleam*, to signify this year's straw, book 1. sat. 6. Virgil has made use of the genitive:

Necquiçquam pingues paleæ teret area culmos, Georg. 1.

Which Servius has presumed to censure, as being said contrary to the rules of the art; but he never considered that Cicero has indiscriminately said, *auri navem evertat an paleæ*, in Parad. and *palearum navem evertit*, 4. de fin.

Partes, to signify parties or factions.

Plagæ, for wide nets, or the arming cords of a net.

Præstigiæ, arum; though in Quintilian we read, *hujus præstigiæ.*

Preces, according to Charisius and Diomedes, but the ablative singular is in Plaut. Hor. Ovid. Pers. Seneca. And even in Cicero, *si prece utamur.* The dative is in Tertull. *Nihil est preci loci relictum.* The accusative in Plautus, *nunc te oro per precem.* The nominative was *precis*, or by syncope *prex*: παρακλησις, *obsecratio*, *prex*, Gloss. Cyrill.

Primitiæ, but it is an adjective and supposeth *partes.*

Quadrigæ, see Bigæ, p. 157.

Quisquiliæ, the sweepings of an house, the chats and whitlings of wood, all things that are of no value. *Quisquilias seditionis Clodianæ*, Cicero, Nævius, in Festus, has used it in the singular.

Reliquiæ; but it is of its own nature an adjective.

Retes. See nouns of different termination, p. 140.

Salebræ; but it has its singular, *Hæret in salebrâ*, Cic.

Salinæ: but it is an adjective, and supposeth Tabernæ, just as we understand *vas*, when we say Salinum, a salt cellar.

Sarcinæ. Yet Plautus has, *sarcinam imponam seni.* And Propertius, *sarcina fida*, in the same manner as Ovid, *sarcina magna.*

Scalæ, more usual in the plural, though in the civil law we read it also in the singular.

Scopæ *(a broom)* is plural, because it is composed of different small pieces. Charisius however acknowledges that Scopa is also used, though Vossius does not think it is to be found in any pure author, but pretends that the following passage of Suetonius in the life of Nero, *alterius collo & scopa deligata*, is corrupted, and that we ought to read *scopera*, as Politian had observed. Indeed the diminutive *scopula* is in Colum. and thence also comes the name of the herb called *scopa regia*, in Pliny and others.

Suppetiæ.

Tenebræ. Though Lampridius has, *repentina caligo ac tenebra in Circo Cal. Jan. oborta.* In Commodo.

Tricæ, any let or impediment, trifles, fooleries. The same as Apinæ, small nuts, trifles, gewgaws.

Sunt apinæ, tricæque & si quid vilius istis, Mart.

But *Apina* and *Trica* in the singular, are the names of towns in Apulia.

Valvæ, folding doors.

Vires, always plural, according to Charisius, though there is a greater probability of its coming from the singular *vis*, which formerly made *viris* in the genitive, the same as *sus*, *suris*, whence comes *surire*; or at least that they said also *hæc viris*, whence they formed *vis.* See p. 134.

To these we may add the names of towns, as *Athenæ*, *Mycenæ*, though, as Priscian observes, we find some of those in the singular. For the Latins said *Cyrenas* and *Cyrenen*; *Thebas* and *Theben*, &c. See what has been mentioned concerning these plurals when we were treating of the genders, p. 24.

NEUTERS.

Æstiva, Hyberna, Stativa: but they are properly adjectives.

Arma, arms.

look for it at another's house with a bason and a girdle of hemp or flax; for the theft thus discovered was called *conceptum furtum lance ac licio.* Whence also comes *actio concepti,* because an action lay good against the person in whose house they found the goods they had lost.

LUMINA. But it is taken in the singular both for the eye——*Cui lumen ademptum,* Virg. and for the day; *si te secundo lumine offendero.* Enn. the day following.

LUSTRA, in the plural, signifies a bawdy house or stews, or a den whither wild beasts retire to. But *lustrum* denotes the space of five years, when the citizens were taken account of, and the city purified, whence comes *lustrare.*

MAGALIA and MAPALIA, small cottages, though the latter is in the singular in Valerius Flaccus.

——*Coit è sparso concita mapali*
Agrestum manus.

MOENIA.

NUTRITIA, *orum,* the recompence given to a nurse. But it is evidently an adjective.

OBLIVIA, for oblivion——*Et longa oblivia potant,* Virg. Though Tacitus uses it also in the singular even in this sense; *silentio, deinde oblivio transmisit.*

OLYMPIA, PYTHIA, and the like, are real nouns adjective, where we are to understand *certamina.*

ORGIA, subaud. *festa,* the mystic rites of the Bacchanal revels.

PALARIA. The place where the soldiers were exercised, according to Scaliger, or rather the exercise itself, according to Charisius. And therefore it is an adjective, which supposeth either *loca,* or *exercitamenta.* In the same manner as BATUALIA: but with this difference, that BATUALIA (*quæ vulgò batalia,* says Adamantius in Cassiodorus) was a combat between two; and *Palaria* was the exercise of a single soldier round a pole fixed in the ground, which they called *palum.*

PARENTALIA; but it is an adjective, and supposeth *opera,* or the like. Hence S. Cyprian has used it in the singular, *parentalis labes,* in his treatise *de lapsis.* We find also *parentales umbræ,* in Ovid.

PARAPHERNA, Ulpian. All things the woman bringeth her husband, beside her dowry, παρὰ φέρνην, *præter dotem.*

PASCUA, *orum.* But we read *viride pascuum,* in Varro: *Ager sine pascuo,* in Columella. Instead of which they used also to say *pascua, æ,* in the singular, as we find it in old authors, and those of later ages, Tertullian, Minucius Felix, and others.

PRÆBIA, or PROHIBIA, Varro, a preservative against witchcraft.

PRÆCORDIA, always plural, though in the old glossaries we read, *hoc præcordium.*

RAPACIA, or RAPICIA, the tender leaves of rapes.

REPOTIA, a banquet which they used to make the day after marriage.

ROSTRA, *the place of common pleas at Rome,* always plural, because there was a pulpit set in it, trimmed with stems or forefronts of the ships taken from the *Antiates,* and therefore this word always expresses a plurality.

SERTA, *orum,* a chaplet. But this is a noun adjective, and we say not only *sertum* and *serta,* as Servius observes, but also *sertos flores, sertas coronas.*

SPECTACULA, θεωρίαι: but *spectaculum* is in Pliny.

SPOLIA. And yet we read *spolium* in Virgil.

SUBSELLIA, always plural, speaking of the benches or seats in the theatre, because there were several. Yet Plautus has, *imi subsellii virum.*

TEMPORA, the temples. But the singular is in Virg.

—*it hasta Tago per tempus utrumque.*

It is also in Catullus and in Lucretius.

VADA, a ford or shallow place in a river. But *vadum* is in Sallust; *vado transire,* in Cæsar and in Livy; Terence uses also in a metaphorical sense, *res est in vado,* the business is safe, or out of danger.

VERBERA: but in the singular we meet with the genitive *verberis,* and with the ablative *verbere.* See the Genders, p. 33.

VIN-

VINACEA, taken substantively for the kernels or husks of grapes, or for grape-stones, is always plural; taking it adjectively we say, *acinum vinaceum*, &c.

VISCERA, see p. 169.

UTENSILIA. Though Varro has *utensile*.

ZIZANIA, *orum*, but it hardly occurs any where except in the Fathers and in the sacred writings.

To these we may join the names of cities, *Susa*; of islands, *Cythera*; of countries, *Bactra*; of mountains, *Acroceraunia*, that have no singular, when they are thus used in the plural.

We may add also the names of festivals, as *Bacchanalia*, *Cerealia*, where we are to understand *festa*. Which shews that they are adjectives, and therefore may be used in the sing. as Macrob. acknowledges, by expressing the substantive, *Bacchanale festum*, &c. And these nouns were heretofore of two declensions. See p. 118.

OBSERVATIONS

On Indeclinable Nouns.

HAVING given a list of those nouns which grammarians reckon defective in either number, we must also take notice of those which are either indeclinable (that is, which have only the termination of the nominative) or are used only in some cases. Of the latter I shall subjoin a particular list, but first I must mention a word or two concerning the former.

INDECLINABLES are of two sorts: for there are some which without any variation are used nevertheless with one ending for every case; as *nequam, tot, totidem, quot, quotquot, aliquot, quotcunque*, which are adjectives.

As all nouns ending in I, *gummi, sinapi*, &c. which are substantives and of the neuter gender. Those in U, *veru, cornu*, &c. except that heretofore they formed the genitive in US, as we shall observe hereafter.

As all numeral nouns to an hundred, and even *mille*, which is never an adjective, as we shall shew when we come to treat of sesterces.

As the names of letters, *alpha, beta*.

As Hebrew and barbarous names, *Adam, Noë, Cham, Abraham*, &c. Though we sometimes say *Adæ, Abrahæ*, which is owing to the Latin terminations we give them, *Adas, Abrahas*, &c.

There are other indeclinables which are not used in every case, but only in some, as *fas, nefas, farra, mella, cete, mele, tempe*, which in the plural are never used but in three cases. The nom. *hoc fas est;* the voc. *ô fas et æquum :* the accus. *per fas et nefas*.

Here we may also place *Astu*, taken from Athens itself, though Priscian ranks it among the other declinables like *cornu:* but Vossius says there is very little probability of its being found in the dative or in the ablative. Terence has made use of the accusative. *An in Astu venit?* that is to the city of Athens, according to Donatus.

Hereto we may join *git*, a kind of small grain; *frit*, the little grain at the top of the ear of corn; and *hir*, the hollow of the hand, though Priscian gives it *hiris*.

We may also add *expes*, which has only the nominative and the vocative.

And we might likewise add *glos* and *instar*, with some others which we refer to the following list, because heretofore the ancients declined them.

THE

THE SIXTH LIST.

Of Nouns that have not all their cases.

We may consider five sorts of nouns that have not all their cases: some have but one, others two, others three, others four, and others five.

Of those that have but one case, some have only the genitive, others only the accusative, and others only the ablative. I shall reduce them all to an alphabetical order, to render them more easy to find upon occasion, and I shall mention what cases of each are in use.

AMBAGE has only the ablative singular, as we have above observed. In the plural we say, *ambages, ambagibus.* See the list of the plural feminines, p. 157.

ASTUS, *craft, cunning,* is in the nominative singular in Silius. *Non ars aut astus belli, &c.* The ablative is in Terence, *Quòd si astu rem tractaverit.* That is, *astutè,* according to Donatus: and this word comes from the Greek Ἄστυ, *urbs,* because, says Festus, those who live in towns, become more cunning and knavish than other people.

CHAOS hath its ablative in Virg. 4. Georg.

A'que chao densos divûm numerabat amores.

That is, *à chao narrabat crebros amores deorum,* says Servius.

When it is taken for the name of a divinity, it hath *Chaon,* in the accusative, as in Ovid.

Et noctem noctisque deos, Erebúmque Chaónque,
Convocat.

CRATE, is an ablative. Nor do I think that the nominative singular is to be found in Latin authors, though it be marked in dictionaries. We must also take notice that Robert Stephen's dictionary quotes from Pliny, *dentata crates,* whereas in Pliny it is in the plural. *Cratésque dentatas supertrahunt,* lib. 18. c. 18. just as he quotes also from Juvenal *rara crates,* whereas in this poet it is in the ablative.

Sicci terga suis rarâ pendentia crate, Sat. 11.

And it is proper to observe that there are a great many such mistakes in this dictionary, a work in other respects of great merit, that may easily lead us astray, unless we are upon our guard. Which is owing without doubt, either to this, that R. Stephen could not fully examine what cases were unusual in this language; or to this, that in regard to the examples he quotes, perhaps he believed that the Great Thesaurus, where the passages are at full length, would sufficiently shew in what manner and in what case they were applied.

The accusative *cratim* we find often in Plautus: and Charisius gives it also *cratem.* But the plural *crates,* is more common, *an hurdle, a harrow.* Thence also comes *craticula,* a gridiron.

CUJUSMODI, EJUSMODI, HUJUSMODI, are hardly ever met with but in the genitive in the compound word. Separately we say, *quis modus, is modus, hic modus;* and the same in the other cases.

CUIMODI, is more extraordinary, and more remote from its simple than the rest. For it is a genitive; hence in Cicero there was *cuicuimodi* for *cujuscujusmodi,* or *(cujuscunque-modi)* as Priscian observes, which Vict. acknowledges he saw in all the ancient manuscripts, though through the carelessness or ignorance of transcribers we find *cuimodi* restored in a great many passages. They used also to say *alimodi* for *aliusmodi,* as may be seen in Festus. And this syncope has some analogy to that which we have above observed in the declensions, p. 62. of *jusjurandi* for *jurisjurandi; alterutrius,* for *alteriusutrius,* &c.

DAMNAS, is a word syncopated for *damnatus,* and therefore hath its cases *damnati, damnato,* &c. so that it

it does not properly belong to this place, no more than *satias*, which we shall see presently.

DAPS is in Cato, as also *dapis, dapem, dape.* But the nominative is no longer current, no more than *ops* or *frux*, which we shall see in their proper place.

DICA is in Cic. *Scribitur Heraclio dica.* But the accusative is more usual a great deal; *dicam scribere*, Ter. *subscribere*, Plaut. *impingere*, Ter. to bring or enter an action against one, to arrest him or serve him with a process, *dicas sortiri*, Cic. &c.

DICIS, has only the genitive, *dixit aut egit hæc dicis causâ*, for form or fashion's sake, in his defence, to excuse himself. It is in Cic. *Verrin.* 6. and *pro Milone*, in the life of Atticus, by Cornelius Nepos, in Pliny, Ulpian, Victorius, and others.

DITIO, is unusual in the nominative, as Diomedes, Donatus, Priscian, Servius, and the moderns have observed. But we say, *Ditionis terminus, ditioni permittere, in ditionem concedere, in ditione esse*, the examples of which are common in authors.

FEMEN, is obsolete; but we use the gen. *feminis*; dat. *femini*; abl. *femine.* Which Charisius and Victorius give to FEMUR. The genitive is in Cæsar, *Stipes feminis magnitudine*, of the thickness of one's thigh: in the ablative in Cic. *Signum Apollinis, cujus in femine nomen Myronis inscriptum est.* And in Virgil, *Eripit à femine*, according to Caper, Charisius, and Servius, whom I have followed, though Priscian reads *à femore.* But Vossius prefers the former reading to the latter. We find the plural in Plautus, in Pseud. *femina summa.* And in Pliny, *Femina atteri adurique equitatui notum est.*

FORS and FORTE, are both used, as *fors fortuna*, Ter. unexpected good fortune: *forte fortunâ*, by good fortune. The accusative is more scarce, though we find it in Varro, *fortem fortunam*, 4. de L. L. And the dative is also in ancient inscriptions, FORTI FORTUNÆ.

FRUX. We say *frugis, frugi, frugem, fruge. Frugis bonæ*, Gell. *Frugi bonæ*, Plaut. *Ad frugem bonam se recipere*, Cic. Even *frux* is in Enn. *Si jam data sit frux*, where we see it is a fem. though it be no longer in use.

Now FRUGI may be a dative, or even an ancient genitive for *frugis*, in the same manner as we have seen *cuimodi* for *cujusmodi*, and as they used to say *fami* for *famis*, &c. And it is in this sense we ought to take *frugi*, which we frequently find by itself for *homo frugi*, and signifies the same as *homo bonæ frugis*, a good husband, a thrifty sober man.

GLOS, *the husband's sister, or brother's wife*, according to Priscian, makes *gloris* in the genitive, but without authority; so that it has hardly any more than the nominative and the vocative.

IMPETE, is an ablative which the gloss. of Philox. explain by ὁρμηδόν: but we find also the genitive *impetis*, in Lucret. and Silius. Priscian is even of opinion that as of *indigeo* is formed *indiges, etis*; of *tereo, teres, etis*, &c. so of *impeto* is formed *impes, impetis*, though there is no instance of this nominative. *Impetibus crebris* is in Lucretius, whether we take it from hence, or from *impetus, hujus impetûs.*

INCITAS or INCITA, are accusatives which suppose *lineas* or *loca*, an extremity or the farthest bound: *redigi ad incitas*, to be at his wit's end; a metaphor taken from the game of draughts, when one can move the men no farther. See the list of ellipses in the remarks after the syntax. But we say also *incitus, a, um*, moved, hasty, quick, violent; which is evidently quite another meaning. For these nouns being compounded of *cieo, moveo*, the particle *in* is negative in the former, while it marks only a quicker motion in the latter. *Vis incita venti*, Lucr. *Inciti delphini*, Cic. &c.

INFICIAS, occurs also in the accusative only. Philoxenus's glosses render it by ἄρνησιν, *negationem.* So that we say, *ire inficias*, to deny; just as we say *ire exequias*, to go to a funeral; *ire suppetias*, to assist; where we always understand the preposition *ad*, by which these accusatives are governed, as shall be shewn in another place.

INGRATIIS, has only the ablative.

Vobis invitis atque amborum ingratiis, Plaut.

Tuus pater vult tempore tuam amicam tuis ingratiis, Id.

Where the adjective *tuis* plainly shews that *ingratiis* is not an adverb, but

but a noun substantive, and proves at the same time that Giffanius had no foundation for saying that *tuis ingratiis* was not Latin, though we meet with it more than once in this author. For it is a mistake to pretend that *ingratiis* is put there to serve the measure of the verse instead of *ingratis*, as Giffan. pretends; because, quite the contrary, it is *ingratis* that is used for *ingratiis*, as may be seen not only in Plautus, but also in Lucret. and Terence.

INSTAR is a noun like *exemplar:* Probus himself gives it *instaris*, though Charisius condemns this genitive. Hence S. Austin in his grammar allows it to have only three cases. *Instar*, he says, *quod est similitudo, tres habet casus tantùm; nominativum, accusativum, vocativum; et est numeri tantùm singularis.* The nominative is in Cic. *Plato mihi unus, instar est omnium:* in Ulpian, *Si proponatur instar quoddam operis.* And in Virgil, *Quantum instar in ipso est,* Æn. 6. where we see it is of the neuter gender. The accusative is in Cic. *Terra ad universi cœli complexum, quasi puncti instar obtinet.* And in Justin, *Vallis ad instar castrorum clauditur.* Also in Appuleius; *ad instar inclyti montis:* and in Solinus, *ad instar amnis Ægyptii.* Which shews the little foundation that Servius had for saying that *instar* was not put with a preposition. But *instar* properly denotes the representation of a thing present, whence comes *instare*, as also *instaurare*, according to Festus.

JOVIS was heretofore used in the nominative; we have still its other cases, but in the nominative and vocative we make use of Jupiter, which is a syncopated word for *Jovis-pater*, according to Gellius, just as we still say *Marspiter* for *Marspater*. See the declensions, p. 70. But *Jupiter* was also called *Diespiter*, for *Diei-pater*. See Gellius, book 5, c. 12.

MANCIPI, is no more than a genitive for *mancipii*, though Priscian makes it the dative of *manceps*. *Res mancipi;* Cic. wherein a man hath the property and full possession. Just as he says *lex mancipii*, with two *ii*, the conditions in the making over any thing. For MANCIPIUM was properly a certain right, according to which none but Roman citizens had a power of contracting with one another in regard to particular lands or goods belonging to the district of Rome and the territory of Italy.

MANE, though it commonly becomes an adverb, as when Cicero says, *bene mane*, early in the morning, is nevertheless of its own nature a noun, as when Persius says, *clarum mane:* and Mart. *Sed mane totum dormies.* The ablative is in Colum. *sub obscuro mane;* and this ablative heretofore ended in *i*, *à mani usque ad vesperam*, Plaut.

NAUCI, is a genitive. *Nauci non facere*, Plaut. not to value a straw. Hence it is that Nævius in Festus has also *nauco ducere;* and Festus has made use of it in the accusative; *Naucum ait Ateius philologus poni pro nugis.*

NECESSE and NECESSUM are nouns neuter. The one comes from *necessis*, and the other from *necessus*.

NECIS, is ranked in this class without the least foundation. For we not only find *necis, neci, necem, nece;* but even the nominative *nex* is in Cicero and elsewhere, *Insidiatori et latroni quæ potest adferri nex injusta?* pro Milon.

NIHIL is not properly indeclinable: for being the same as NIHILUM, whence it has been formed by syncope, we may say that it makes *nihili* and *nihilo*, like the other.

OBEX, is not usual according to Phocas, but only the ablative *obice;* as if Plautus had not said, *iste obex*, in Mercat. Plin. *nullæ obices*, in Panegyr. and others in the same manner. See the genders, p. 54.

OPS, is in Charisius and in Priscian, and is taken for plenty, or for assistance. See OPES in the list of plural feminines, p. 160.

Ops was heretofore an adjective, whence comes also *inops*, that is *omni ope destitutus*, says Festus.

PECUDIS, has at least four cases: the genitive, *impurissimæ pecudis sordes*, Cic. The dative, *pecudi dare viva marito;* Enn. where *pecudi marito* is only an apposition, so that it is in vain some have pretended to infer from hence that heretofore they said *hic pecus:* the accusative, *pecudem auream eum appellaret*, Tacit. The ablative, *quâ pecude nihil genuit natura fœcundius*, Cic. speaking of swine.

But

But Charisius ranks it among the nouns that have neither nominative nor vocative. This shews the impropriety of the following expressions, though they are so commonly used, *egregia pecus, morbida pecus*, &c.

With regard to the distinction given by some, that *pecus, pecudis*, signifies no more than a beast; and *pecus, pecoris*, a flock; it is certain notwithstanding that both are indifferently used for a sheep, a wether, an elephant, and for all sorts of cattle. See L. Valla, lib. 4. c. 42. *Pecudes* refers even to fishes in Virg.

Cùm tacet omnis ager, pecudes, pictæque volucres,
Quæque lacus latè liquidos tenent, &c. Æn. 4.

For one would think that having put *quæ* in the feminine in the second verse, there is no other word to which it can be more naturally referred than to this, which is in the first verse. But *pecus, oris*, neuter, frequently denotes a multitude in the singular.

Ignavum fucos pecus à præsepibus arcent, Virg.

Cujum pecus, Id. which cannot perhaps be said of *pecudis*, feminine.

Both of them may be applied to a stupid heavy fellow, though *pecudis* is more usual in this sense.

Plus, has only four cases, the nominative, *plus duo millia cæsa*, Liv. the genitive, *pluris est eloquentia*, Cic. the accusative, *plus quingentos colaphos infregit mihi*, Ter. the ablative, *plure tanto altero*, Plaut. and the glossaries render *plus* by πλεῖον: so that it wants only the vocative and the dative.

Pondo, about which grammarians have made such a mighty pother, is only a real ablative, like Mundo: this shews that heretofore they said *pondus, pondi*; and *pondus, ponderis*; so that *pondo* performs the same office as *pondere*: *corona aurea libræ pondo*; a gold crown of a pound weight. See the genders, rule 8. annot. and what shall be said hereafter, when we come to treat of the figure ellipsis.

Precis, is an old nominative, whence by syncope they have made *prex*. S. Cyril's gloss. παράκλησις, *obseratio, prex*. We find it in the dative; *nihil est preci loci relictum*, Ter. In the accusative; *nunc te oro per precem*, Plaut. In the ablative; *prece & obsecratione uti*, Cic. *Quintus non modò, non cum magnâ prece ad me, sed acerbissimè scripsit*, ad Attic.

The plural Preces is very common.

Proceris, according to Charisius hath also four cases. Which seems more probable, says Vossius, than the opinion of those who will have it that there is no more than Procerem.

And the same ought to be said of *bilicem, triplicem, septemplicis*, and *triplicis*, though grammarians rank them also in the number of nouns that have but one case. For we find *bilex* for δίμιτος, woven with a double thread; and *trilex* for τρίμιτος, woven with three threads, as we see in the old glossary, published by H. Stephen, where one would think that we ought rather to read *bilix* and *trilix*, since they have a long increase.

Loricam consertam hamis, auróque trilicem, Virg.

Pus, neuter, besides the nom. accus. and vocat. which are usual, hath also the genitive *puris*; the dative *puri*; and the ablat. *pure*, which we read in Celsus and other writers. And therefore it is without foundation they have been ranked among the defectives.

Repetundæ, is an adjective which supposeth *pecuniæ*, and therefore it may have every case. And thus we might say for instance, *mittere legatos ad res repetundas*, and the like. But the reason of our meeting with hardly any more than the genitive *repetundarum*, and the ablative *repetundis*, is because verbs of accusing govern only these two cases.

Satias, is a syncope for *satietas*; and therefore its genitive must be *satietatis*. This is so much the more agreeable to truth, as we meet with this syncope likewise in the other cases, *satiate* for *satietate*, Lucr. *satiatem* for *satietatem*, &c.

Siremps, is an old word, which according to Festus, signifies *similis re ipsâ*, all alike, of the same nature. It is used in the nominative and the vocative: and the ablative is *sirempse* according to Charisius. Cato has made use of the nominative. *Et præterea rogas, ut in quemque adversus*

sûs ea, si populus condemnârit, siremps lex fiet, quasi adversûs legem fecisset. In dissuas. leg. frum. We meet with it also in the old laws: *Qui ager ex publico in privatum commutatus sit, de eo agro siremps lex esto, quasi is ager P. Mucio, & L. Calpurnio consulibus per totam rempublicam.* Fragm. legis Agrar. That whatever lands shall be transferred from the public into private hands, shall enjoy the same privileges and immunities, as those which the lands of the republic enjoyed all over Italy, under the consulate of Mucius and Calpurnius. And Cujas hath observed that thus we should read the following passage of Sen. ep. 92. *Omnium quæ terram premunt siremps lex esto:* whereas the old reading was downright nonsense, *ferè miles esto.* But in Plautus's prologue to his Amphit. where we read

Sirempse legem jussit esse Jupiter.

The old editions have, *similem rem ipse in legem jussit esse Jupiter.* Which gives room to conjecture that the right reading is *sirempse, in lege,* &c. a conjecture favoured by Vossius.

SOLUS, see *unus,* p. 152.

SORDIS, is in the nominative in S. Ambrose, but this is not to be imitated. The other cases, *hujus sordis, hanc sordem,* and *hac sorde,* are usual.

SPONTE, which Servius calls an adverb, is rather an ablative, as appears by the Greek; *sponte,* προαιρέσει, *Gloss. Philox.* ἑκουσία γνώμη, *Gloss. Cyril.* This appears also by the adjective joined to it, *sponte meâ, suâ sponte,* &c. We read likewise *suæ spontis* in Colum. and in other writers. But the nominative is obsolete, though we read in Ausonius,

Sponte ablativi casûs, quis rectus erit? spons.

SUPPETIÆ, is in Plautus. The accusative *suppetias* is very common.

TABI and TABO, are both used: *Stillantis tabi saniem,* Lucan. *Et terram tabo maculant,* Virg.

TANTUMDEM, is nominative and accusative. The genitive is *tantidem;* the other cases are unusual.

TEMPE, is not declined. Wherefore it is a mistake in Ortelius, to conclude his description of this place by saying: *atque hæc de Tempis.* But there are a great many more such in his works, which shews that he was less skilled in grammar, than in geography.

VICEM and VICE, are still in use. But Phocas gives it also the genitive *vicis,* which Livy used, lib. 1. *ne sacra regiæ vicis desererentur.* And the ancient interpreter of S. Luke, c. 1. *In ordine vicis suæ.* According to Charisius it hath also the dative *vici.* The nominative should therefore be *vicis,* or by syncope *vix;* but we find no such word, not even among the grammarians, though it cannot be denied but the adverb *vix* is derived from thence.

VIRUS hath the genitive *viri,* and the dative *viro,* in Lucretius, though probably they are to be found in no other author.

VIS, hath four cases in the singular. See p. 133.

VISCUS, neuter, which Phocas will allow to have only the ablative *viscere,* which we find in Ovid, *trahentia viscere tela;* hath also *visceris* in the genitive, according to Charisius. Moreover, the nominative *viscus,* is in Suetonius, Lucretius, and Celsus. And the plural VISCERA, is very common.

VISCUS, masculine; see p. 152.

There are some more nouns of the like sort, which may be seen in the list of adverbs, in the remarks following the syntax.

But there are others mentioned by the grammarians as wanting some cases, which it would be of no use to take notice of in this place, because of the great number of examples to the contrary.

There are others of which they make no mention at all; these ought not to be used however without great caution, as *specierum* and *speciebus;* Cicero rejects them in his Topics, and we have taken notice of them in the declensions, p. 125.

This

This shews that we must depend upon the reading of good books, and the established custom of authors, which shall be always marked down in this work, in every thing that relates to the principal difficulties that may occur in writing.

ANNOTATION.

Hitherto we have treated of what relates to Nouns, either as to their gender, or declension. We must now proceed to Verbs, and speak of their preterites and supines; reserving some observations, of a more curious and more important nature, as well concerning the nouns, and verbs, as every other part of grammar, to the end of the syntax.