BOOK VII.

OF

FIGURATIVE SYNTAX.

What is meant by Figures in Syntax, of their use, and that they may be all reduced to four.

WE have already divided syntax into two parts, simple and figurative; and we took notice that the figurative was that which receded from the customary and natural rules, to follow some particular turns of expression authorised by the learned, which is what we understand here by the word FIGURE.

So necessary is the knowledge of these figures, that without it, it is almost impossible to understand the antient authors, or to write pure and elegant Latin.

We shall reduce them all to four, after the example of the learned Sanctius, who says that all the rest are chimeras. *Monstrosi partus grammaticorum. In Miner. sua, lib.* 4.

For by this word figure is meant, either a defect and omission of some part of a sentence; and this is generally called ELLIPSIS:

Or something superfluous and redundant, and this is called a PLEONASM:

Or a disproportion and disagreement in the parts, when the construction is framed rather according to the sense than the words, and this we shall call SYLLEPSIS. Though some modern grammarians give it the name of SYNTHESIS:

Or an inversion of the regular and natural order of words in a sentence, and this we call HYPERBATON.

To these figures some likewise join that of HELLENISM, or GREEK PHRASE, which is when we use such expressions in Latin, in imitation of the Greeks, as cannot be defended by the rules of Latin syntax.

And as for ANTIPTOSIS, or ENALLAGE, we shall prove at the latter end that it is as unnecessary as the rest which we have omitted, and that the whole may be reduced to these four figures.

Chapter I.

Of the first figure called Ellipsis.

THE first figure is called Ellipsis, that is, *defect* or *omission*, and this is of two sorts. For sometimes we ought to understand what is not at all mentioned in a sentence: and sometimes we understand a noun or a verb that has been already expressed, whether we take it in the same or in a different sense; this is what we call *Zeugma*.

Now the first sort of ellipsis is built particularly on what we find in antient authors, who expressing their thoughts more at large, and with the greatest simplicity, have thereby shewn us the natural government, and what we are to suppose in the more figurative and concise manner of writing, which was afterwards adopted. The most general rules that we ought to consider here, and which have been partly hinted at already in the preceding remarks, and in the Syntax, may be reduced to nine or ten heads, and these should be looked upon as fundamental maxims, in order to take the thread of the discourse, and to understand an author thoroughly.

I. *Verb understood.*

I. GENERAL MAXIM. Every sentence is composed of a noun and a verb, and therefore where the verb is not expressed, it must be understood.

Hence what the grammarians call apposition, as *Anna soror; Urbs Athenæ*, is properly an ellipsis of the substantive verb, for *Anna ens*, or (because this participle is obsolete) *quæ est soror: Urbs quæ est*, or *quæ dicitur Athenæ:* just as Cæsar says, *Carmonenses quæ est firmissima civitas*, lib. 2. B. C. Hence it is that the French hardly ever make an apposition by substantives only, because this language has an aversion to the figure ellipsis. But either they put one of the nouns in the genitive, *La ville de Rome, the city of Rome;* or they add a verb, *La ville qui est appelée Rome, the city which is called Rome;* or they add an adjective to one of the two substantives, *Rome ville célebre, Rome a famous city; Anne ma sœur, my sister Anne;* and not *Rome ville; sœur Anne.* For which reason they do not translate, *Ora pro nobis peccatoribus, Priez pour nous pecheurs, pray for us sinners;* but, *priez pour nous pauvres pécheurs, pray for us poor sinners*, or *priez pour nous qui sommes pécheurs, pray for us who are sinners.* And in like manner the rest.

Now the apposition is not only formed of one word, but likewise of many, *Donarem tripodas, præmia fortium*, Hor. that is, *qui sunt præmia fortium. Vicina coëgi ut quamvis avido parerent arva colono: gratum opus agricolis*, Virg.

But it is customary to refer to apposition, words that have more of the nature of an adjective; as *Homo servus; Victor exercitus; Nemo homo*, &c.

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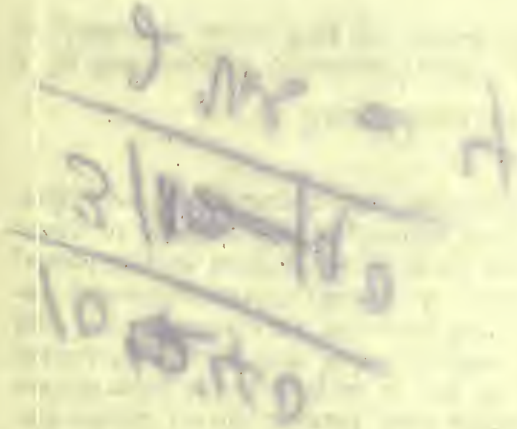

There are also a great many occasions on which the verb is understood, especially the substantive verb, *Sed vos qui tandem*, sup. *estis?* And some other verb likewise, as *in Pompeianum cogito*, Cic. sup. *ire*. *Dii meliora*, sup. *faciant*.

When one speaks proverbially, *Fortuna fortes*, Cic. sup. *adjuvat*. By a rhetorical figure, *Quos ego*, Virg. sup. *castigarem;* and on many other occasions which may be learnt by use, or may be seen in the 2d list hereto annexed.

II. *The Nominative understood before the Verb.*

II. GENERAL MAXIM. Every verb hath its nominative expressed or understood; but there are commonly three ways of suppressing the nominative.

1. In the first and second person, *Amavi te, quo die cognovi*, Cic. sup. *ego*. *Quid facis?* sup. *tu;* &c.

2. In verbs relating to the generality of mankind, *Aiunt, ferunt, prædicant*, sup. *homines*.

3. In verbs that are called impersonal. *Vivitur*, sup. *vita*. For since we say, *Vivere vitam*, it follows that we may also say *Vivitur vita*, because the accusative of the verb active may always be rendered by the nominative of the passive. In like manner when we say, *peccatur*, we are to understand *peccatum*, and Cicero has expressed it, *Quo in genere multa peccantur*. *Vigilatur*, sup. *nox*, as Ovid has it, *Noctes vigilantur amaræ*. *Festinatur, properatur*, sup. *res*, or *fuga;* as Virgil hath expressed it, *Festinate fugam;* and the rest in the same manner. The reason of this is because these verbs are called impersonal through a mistake, as we have already shewn, p. 122. and following, and that they may have their nominative and persons like the rest.

Hereto we may refer those verbs which Sanctius calleth *Verba naturæ*, that express a natural effect, as *Pluit, tonat, fulgurat, ningit, lucescit*, where we understand, *Deus, cœlum*, or *natura;* or the noun itself whence the verb is derived, as *pluvia, nix, lux*, &c. since we find that the vulgar languages oftentimes put this nominative, at least with an adjective, as in French, *il a plû une grosse pluie, it has rained a heavy shower:* And in Latin other nouns are joined, as *saxa pluunt*, Stat. *Tantum pluit ilice glandis*, Virg.

The infinitive oftentimes supplieth the place of the nominative, and ought to be understood as such in discourse, because it is considered as a verbal noun, according to what hath been already said, p. 113.

III. *The Accusative understood after the Verb.*

III. GENERAL MAXIM. Every verb active hath its accusative expressed or understood. But it is oftentimes omitted, and especially before the relative *qui, quæ, quod*, as *Faciliùs reperias*, (sup. *homines*) *qui Romam proficiscantur, quàm ego qui Athenas*, Cic. See likewise what hath been said on the 14th rule, and in the remarks on the Verbs, chap. 1.

But

But it is also observable that the infinitive, as a noun verbal, may be frequently understood for the case of its own verb, as we have made appear in different places. Thus when I say *currit*, we are to understand *cursum*, or τὸ *currere*, which is the same thing. *Pergit*, we must understand *pergere*, and the rest in the same manner; which would seem odd at first, if we did not find that the antients expressed themselves in this manner, *Pergis pergere*, Plaut. *Pergam ire domum*, Ter. And thus it is the Greeks say ἔφη φάναι, *dixit dicere*, and the like.

IV. *When the Infinitive is alone, the verb that governs it is understood.*

IV. GENERAL MAXIM. Whenever the infinitive is by itself in a sentence, we must understand a verb by which it is governed, as *cœpit*, *solebat*, or some other. *Ego illud sedulò negare factum*, Ter. sup. *cœpi*. *Facilè omnes perferre ac pati*, Id. sup. *solebat;* which is more usual with poets and historians, though we sometimes meet with it in Cicero, *Galba autem multas similitudines afferre, multâque pro æquitate dicere:* where we ought always to understand a verb, without pretending that the infinitive is there instead of the preter-imperfect, by a figure that has no sort of foundation.

Sometimes a participle is understood, as in Cæsar. *Divitiacus complexus obsecrare cœpit, ne quid gravius in fratrem statueret; scire se illa esse vera, nec quemquam ex eo plus quàm se doloris capere*, for *dicens se scire*, &c.

V. *When an Adjective is alone, some substantive or other is understood. Of the word* Negotium.

V. GENERAL MAXIM. Every adjective supposeth its substantive expressed or understood. Thus, because *juvenis, servus*, &c. are adjectives, they suppose *homo;* because *bubula, suilla*, &c. are also adjectives, they suppose *caro*. There are a great many of this sort, of which we shall presently give a list.

But when the adjective is in the neuter gender, the word NEGOTIUM is generally understood for its substantive, which word by the antients was taken for RES, the same as the ΤΟ' ΠΡΑΓΜΑ of the Greeks, or the VERBUM of the Hebrews.

Cicero himself has used it in this sense, when he says of C. Antony who did not pay him: *Teucris illa, lentum negotium*. Ad Attic. *It is an affair that goes on but very slowly*. And in another place; *Ad tanti belli opinionem, quod ego negotium*, &c. And in this sense Ulpian has used it, when he says, that there are more *things* than words in nature, *Ut plura sint negotia quàm vocabula*.

We even frequently find that Cicero takes *Res* and *Negotium*, for the same thing. *Ejus* NEGOTIUM *sic velim suscipias, ut si esset* RES *mea*. Which is proper to be observed in order to understand the force of several expressions, and of many elegant particles, which this author makes use of, as *Rerum autem omnium nec aptius est*

est quidquam ad opes tuendas, quàm diligi; nec alienius quàm timeri; Offic. 1. Where we see that *aptius* and *alienius*, being of the neuter gender, do suppose *negotium* for their substantive, which refers however to the word *res*, mentioned by him before, as to its synonymous term. Again, *Sed ego hoc utor argumento quam-obrem me ex animo, veréque diligi arbitrer.* For *quamobrem*, which is taken for an adverb, is composed of three words. And *res* here refers to *argumentum*, which he mentioned before, as if it were *ob quod argumentum*, or *ob quod negotium, on which account.*

So in his oration against Verres, where he says, *Fecerunt ut istum accusarem, à quo mea longissimè ratio, voluntâsque abhorrebat;* that is, *à quo negotio accusationis*, according to Asconius. And whence Terence says, *Utinam hoc sit modo defunctum*, we must understand *negotium*, according to Donatus.

And therefore when we say, *Triste lupus stabulis; Varium & mutabile semper femina*, we ought to understand this same *negotium*, without looking for another turn by the feminine, in order to say with the grammarians, that it is *Res tristis, Res mutabilis:* as if *Negotium* could not perform the same office as *Res.*

In like manner the names of arts and sciences are generally in the neuter in Cicero, because this substantive is understood. *Musicorum perstudiosus*, Cic. *Nisi in physicis plumbei sumus*, Cic. *Physica illa ipsa & mathematica quæ posuisti*, Cic. sup. *negotia.*

It ought likewise to be understood, when the relative is in the neuter gender, as *Non est quod gratias agas;* that is, *non est negotium*, or *nullum est negotium propter quod gratias agas*, or *agere debeas.*

Classe virîsque potens, per quæ fera bella feruntur, Ovid.

And in like manner, *Lunam & stellas, quæ tu fundâsti;* that is, *quæ negotia.*

Hereby we see that the grammarians had no great reason to call this a Syllepsis, or to say that the neuter gender was more noble than the other two, and therefore included them both. For herein they have committed two considerable mistakes: The first is their not understanding what is properly meant by the neuter, which is only a negative gender, and consequently cannot be more noble than the other two, nor include them both. The second is their mistaking the cause of this construction in the neuter, which is no other than the ellipsis of the word *negotia;* for which reason they imagined it could be used only in regard to inanimate things, whereas we meet with instances of it in others, as hath been shewn in the Syntax, rule 5. p. 11. and as we are further able to demonstrate by authorities, as when Tacitus says, *Parentes, liberos, fratres, vilia habere;* that is, *vilia negotia*, to slight them. And Lucretius:

Ductores Danaum delecti prima virorum.

And this figure of NEGOTIA understood, is so familiar in the Latin tongue, that Cicero makes use of it on many occasions, where he might have done otherwise, as when he says, *Annus salubris & pestilens contraria* (for *contrarii*) that is, *sunt contraria negotia,*

gotia, are contrary things. And in his book on Old Age; *Sæpe enim interfui querelis meorum æqualium, quæ C. Salinator, quæ Sp. Albinus, deplorare solebant;* he could not say, *querelis quæ*, without understanding *negotia;* since it is plain, that *quæ* refers to those complaints, as it appears likewise by Gaza's Greek translation: πολλάκις γάρ τοι περιέτυχον ΟΔΥΡΜΟΙΣ ΟΥΣ εἰώθασι κατοδύρεσθαι: and therefore that he might have put *quas*, if he had not understood this other noun, which is of the neuter gender. In regard to which we refer to what shall be said hereafter upon the Syllepsis.

And if it should be again objected, that in Hebrew the adjective feminine is oftentimes taken absolutely, as *Unam petii à Domino*, that is, *unam rem*, though we cannot understand a substantive feminine, because those words which signify *rem*, or *negotium*, are all masculine in that language:

I answer that there is never a passage in Scripture, where the adjective feminine occurs alone, but a substantive feminine is to be understood, though it is neither *res* nor *negotium*, which are masculine in this language; and therefore in the above-mentioned example we are to understand שאלה *scheela, petitionem*, as appears from what it expressed in another place, *Petitionem unam ego peto abs te*, 3. Reg. 2. 16.

Negotium is likewise understood in the following elegant phrases. *Quoad ejus facere poteris. Quoad ejus fieri poterit*, and the like; of which we have made mention above, Sect. 5. ch. 1. n. 5. upon the word *Quoad*. For the infinitive *facere*, or *fieri*, ought there to be considered as a noun, which governs *ejus* in the genitive, sup. *negotii*. Thus, *Quoad ejus facere poteris*, signifies, *quantum poteris ad facere* (for *ad effectum*) *ejus negotii*. And *quoad ejus fieri poterit*, signifies, *quantum ad ejus rei*, or *negotii potestas erit*. As much as possible, as far as there will be a possibility of doing it. And the rest in the same manner. This is what very few seem to have rightly comprehended.

VI. *Antecedent with the Relative understood.*

VI. GENERAL MAXIM. Every relative has a relation to the antecedent which it represents. Therefore it is an ellipsis, when the antecedent, which ought ever to be understood both before and after the relative, is mentioned only before; as *Est pater quem amo*, for *quem patrem amo:* And the ellipsis is double, when the antecedent happens to be neither before nor after, as *Sunt quos arma delectant*, and the like. But we have said enough of both in the rule of the relative, p. 4. and following.

VII. *What is to be understood when the Genitive comes after an Adjective, or after a Verb.*

VII. GENERAL MAXIM. Whenever there comes a genitive after a noun adjective, or after a verb, either it is a Greek phrase, depending on the preposition, or we must understand a general noun by which it is governed: And it is an unquestionable

able truth, that neither in Greek or Latin, is there any such thing as verb or adjective, which of itself is capable of governing the genitive. This we have shewn in each particular rule, and what hath been said upon the subject, may be reduced to five principal points.

1. When the adjective is said to be taken substantively, we must ever understand the substantive *negotium*, *tempus*, or some other particular noun, *Ultimum dimicationis*, Liv. sup. *tempus*. *Amara curarum*, Hor. sup. *negotia*. Which Lucretius, Tacitus, and Appuleius seem to have particularly affected.

2. When one of the nouns, called correlatives, is understood, *Sophia Septimi*, Cic. sup. *filia*. *Hectoris Andromache*. Virg. sup. *uxor*. *Palinurus Phædromi*, Plaut. sup. *servus*.

3. When *causâ*, or *ratione*, is understood, just as the Greeks understand ἕνεκα or χάριν. *Cùm ille se custodiæ diceret in castris remansisse*, sup. *causâ*.

4. When mentioning the names of places, we put the genitive after the preposition, *Ad Castoris*, Cic. *In Veneris*, Plaut. sup. *ædem*. In like manner, *Per Varronis*, sup. *fundum*. *Ex Apollodori*, Cic. sup. *chronicis*. *Ex feminini sexûs descendentes*, sup. *stirpe*, &c.

5. When the genitive is put after the verb, *Est Regis*, sup. *officium*. *Æstimare litis*, Cæsar ad Cicer. sup. *causâ*. *Abesse biduí*, Cic. sup. *itinere*. *Accusare furti*, sup. *crimine*. *Est Romæ*, sup. *in oppido*. And others of the same sort, which we have observed in the rules.

But when the genitive plural does not happen to be in the same gender, nor in the same case with its adjective, we ought to understand the noun repeated. *Corruptus vanis rerum*, Hor. that is, *Corruptus vanis rebus rerum*; so that this is the genitive of partition. Just as we read in Livy, *Neque earum rerum esse ullam rem*. Which shews the little reason there has been to call this an Antiphrasis.

VIII. *What we are to understand, when the Accusative is by itself.*

VIII. GENERAL MAXIM. Whenever there is an accusative in a sentence, it is governed either by a verb active, or by a preposition (except it agrees with the infinitive, as *me amare.*) Wherefore when we find neither of these, we must supply the deficiency, as *Me miserum*, sup. *sentio*.

But the preposition is much oftener understood, as *Eo spectatum ludos*, for *ad spectatum*. See the chapter on the Supines, p. 129. *Pridie Calendas*, for *ante Calendas*, and such like, of which we shall give a list hereafter.

IX. *What we are to understand, when the Ablative is by itself.*

IX. GENERAL MAXIM. The ablative is never in a sentence, but when it is governed by a preposition, though frequently this

this preposition is only understood. We have given instances hereof in all the particular rules, and we shall presently give a list of them for the greater convenience of the learner.

X. *Two other very remarkable Ellipses; one where we are to understand the Nominative of the Verb, and the other where we must supply the Verb by the Context.*

1. It often falls out that the nominative of the verb is not expressed, and then we must take it by the context; as *Cujus belli cùm ei summa esset data, eóque cum exercitu profectus esset*, &c. Corn. Nepos, for *eóque is cum exercitu profectus esset. Id cùm factum multi indignarentur magnæque esset invidiæ tyranno*, Idem, for *magnæque id factum esset invidiæ*, &c. *Ain' tu, te illius invenisse filiam? Inveni, & domi est*, Plaut. for *illa domi est. Dum equites prœliantur, Bocchus cum peditibus, quos filius ejus adduxerat, neque in priore pugnâ adfuerant, postremam Romanorum aciem invadunt*, Sallust. for *neque ii adfuerant*, or else *quique non adfuerant*. Cæsar and Livy abound in such expressions.

2. We are oftentimes obliged to supply a verb in one of the members of a period, not as it is in the other, but quite different, just as the context directs us, as in Virgil:

Disce puer virtutem ex me verúmque laborem,
Fortunam ex aliis. 12. Æn.

Where, as Servius observeth, with *fortunam* we must understand *opta, pete*, or *accipe*, and not *disce*, which goes before, because *fortuna non discitur*. Again,

Sacra manu victósque Deos, parvúmque nepotem
Ipse trahit.

Where *trahit* refers only to *nepotem*; and with *sacra* and *Deos* we must understand *portat*. In like manner, 1. Georg.

Ne tenues pluviæ, rapidíve potentia solis
Acrior, & Boreæ penetrabile frigus adurat.

For the word *adurat* refers extremely well to the sun, and to cold, as Servius takes notice; but as to *tenues pluviæ*, we must understand *noceant*, or some such thing, as Linacer and Ramus have observed. In like manner in Tully, *Fortunâ, quâ illi florentissimâ, nos duriore conflictati videmur*. Where *conflictati* agrees only with the second member, whereas in the first we must understand *usi*, says Scioppius. And in Phædrus, lib. 4. fab. 16. *Non veto dimitti, verùm cruciari fame*, where it is plain, that with the second member we must understand *jubeo, volo*, or the like, and not *veto*. Which is still the more worthy of notice, as it is more contrary to the delicacy of our (the French) language, which does not admit of our making use of a verb that refers to two words or members of a period, unless it can be said separately of either.

It is by this sort of Ellipsis that we must explain a great many passages in the Vulgate edition of the Scripture, as in St. James, *Glorietur autem frater humilis in exaltatione suâ, dives autem in humilitate suâ*, where, according to the most probable opinion, followed by

by Estius, we are to understand *confundatur* in the second member, and not *glorietur*, which is in the first. By this same figure Estius explaineth this passage of St. Paul, *Prohibentium nubere, abstinere à cibis*, where we must understand *præcipientium*. And this other, *Per fidem ambulamus, non per speciem*, where *stamus* must be understood, because the word *ambulare* is indeed applicable to those whom the divines call *viatores*, but not to the blessed, unless it be simply to express the happiness they will have in being every where with Christ. *Ambulabunt mecum in albis*, Apocal. 3. The same may be said of this other passage of the Psalmist, *Per diem sol non uret te, neque luna per noctem*: and of this other of Genesis, *Die noctúque æstu urebar*. For neither the moon nor the night have any heat or burning, to occasion a sensible inconveniency. Therefore we must understand some other word. In like manner *Lac vobis potum dedi, non escam*, γάλα ὑμᾶς ἐπότισα καὶ οὐ βρῶμα, as in Homer, οἶνον καὶ σῖτον ἔδοντες, *Vinum & frumentum edentes*, where it is evident that something must be understood, since St. Paul did not mean that we should drink what we eat, nor Homer that we should eat the wine we drink.

But we must likewise take notice, says Linacer, that it is sometimes almost impossible to determine which verb ought to be understood in order to complete the sense, as in Quintilian, *Si furem nocturnum occidere licet, quid latronem?*

XI. *Of other more remarkable Particles that are understood.*

We are oftentimes obliged to understand *magis* or *potiùs*; as *Tacita semper est bona mulier, quàm loquens*, that is, *magis bona*. *Oratio fuit precibus quàm jurgio similis*, Liv. that is, *magis similis* Thus the Greeks frequently understand μᾶλλον. And thence it is that we find in the Psalmist, *Bonum est confidere in Domino, quàm confidere in homine*. And in Terence, *Si quisquam est qui placere cupiat bonis, quàm plurimis*, that is, *bonis potiùs quàm plurimis*.

With *simul* we are often to understand *ac* or *atque*, as in Virgil, Ecl. 4.

At simul heroum laudes, & facta parentis
Jam legere, & quæ sit poteris cognoscere virtus.

And in Cic. *Itaque simul experrecti sumus, visa illa contemnimus.*

Si is understood when we say

——— *Tu quoque magnam*
Partem opere in tanto, sineret dolor, Icare haberes, Virg.
——— *Decies centena dedisses*
Huic parco paucis contento, quinque diebus
Nil erat in loculis, Hor.

Ut is not taken for *quamvis*, as some people imagine, but then we understand *esto* or *fac*, as in Ovid, *Protinus ut redeas, facta videbor anus*, that is, *esto ut statim redeas, tamen*, &c.

Neither is *ut* taken for *utinam*, as when Terence says, *Ut Syre te magnus perdat Jupiter*; for we are to understand *oro*, or *precor ut*, &c.

When

When we say, *cave cadas, faxis,* &c. we are to understand *ne,* as it is in Cicero, *Nonne caveam ne scelus faciam;* likewise with the *ne* we are to understand *ut,* according to Vossius and Scioppius, for otherwise this *ne* would not govern the subjunctive. See what hath been said above, in explaining *vereor ne,* p. 162.

What they call the potential or concessive mood may be likewise resolved by this figure, as *Frangas potiùs quàm corrigas,* that is, *fiet potiùs ut frangas,* &c. *Vicerit,* that is, *esto ut vicerit. Obsit, prosit, nihil curant,* for *an obsit,* &c. In like manner when we say, *Bono animo sis,* it means, *fac ut sis,* &c. *Ames, legas,* that is, *moneo te ut,* or *fac ut ames, legas,* &c.

After *non modò, non solùm, non tantùm,* (provided it does not hurt the sense) we are to understand NON; as, *Alexander non modò parcus, sed etiam liberalis,* that is, *non modò non parcus. Ita ut non modò civitas, sed ne vicini quidem proximi sentiant,* Cic. *Non modò illi invidetur ætati, verùm etiam favetur,* Id. Offic. 2. Hence it comes that the *non* is sometimes expressed. *Quia non modò vituperatio nulla, sed etiam summa laus senectutis est,* &c. Concerning which the reader may consult Muretus in his *variæ lectiones.*

The particle NEMPE is oftentimes necessary for resolving several absolute modes of speaking: as, *Sic video philosophis placuisse; Nil esse sapientis præstare nisi culpam,* Cic. that is, *nempe nihil esse,* &c. *Cætera verò, quid quisque me dixisse dicat, aut quomodo ille accipiat, aut quâ fide mecum vivant ii qui me assiduè colunt & observant, præstare non possum,* Id. that is, *nempe, quid quisque,* &c. *Hoc verò ex quo suspicio nata est, me quæsivisse aliquid in quo te offenderem, translatitium est,* Id. that is, *nempe me quæsivisse,* &c.

These are the most considerable things we had to observe in regard to the figure of Ellipsis, whereby every body is capable of judging of all the rest. For the most general rule that can be given upon this subject, is to take notice of the natural and most simple way of speaking, according to the idea we receive from vulgar languages, which oftentimes point out to us what we ought reasonably to understand.

Yet because on those occasions we may be at a loss for words, unless we happen to be very conversant in the language, I shall therefore subjoin three lists. The first shall be of nouns: and the second of verbs, where I do not intend to include all those that may be understood (for this would be too tedious a piece of work) but only the principal ones. The third is to be of prepositions, which generally form most of the governments and connexions of speech in all languages.

XII. FIRST LIST.

Of several Nouns understood in Latin authors.

ÆDES is understood, when we say, *Est domi* to the question *Ubi.* See the Syntax, rule 25, p. 50. and following.

ÆS is understood, when we say, *Ratio,* or *tabula accepti & expensi,* just as we have shewn that it is also understood, when we say, *Parvi pendo, Non sum solvendo,* &c.

AMBO, when we say, *Mars & Venus capti dolis,* Ovid. *Castor & Pollux alternis orientes & occidentes.* And the

the like. For this is a kind of Ellipsis according to Scioppius; unless we choose simply to say that then the two singulars are equivalent to a plural, and refer it to the figure of syllepsis, of which hereafter.

AMNIS, when we say, *confluens, profluens, torrens, fluvius.* See the Genders; vol. I. p. 6.

ANIMUS, when we say, *Rogo te ut boni consulas*, that is, *ut statuas hanc rem esse boni animi, proceeds from a good will;* though we generally translate it by the person that receives, *I beg you will take this in good part.*

ARS, or SCIENTIA, when we say, *Medicina, Musica, Dialectica, Rhetorica, Fabrica*, &c.

ARVUM, when we say, *novale. Culta novalia*, Virg. But when he says, *Tonsas novales*, we are to understand *terras*, so called *à novando*, says Varro, because they are renewed, or the seed is changed.

BONÆ, when we say, *Homo frugi:* for the antients used to say, *bonæ frugis;* afterwards they said, *bonæ frugi;* and at length *frugi*, by itself, as Sanctius observes.

CAMPUM, when we say, *per apertum ire.*

CARCER, as it was heretofore neuter, ought to be understood, in saying, *Pistrinum, Tullianum*, &c.

CAUSA, in saying, *Exercitum opprimendæ libertatis habet*, Sallust. *Successorum Minervæ indoluit*, Ovid. *Integer vitæ, sceleris purus*, Hor. See the Syntax, p. 22.

CARO, when we say, *bubula, vervecina, suilla, ferina*, &c.

CASTRA, when we say *stativa, hyberna.* See Heteroc. vol. 1. p. 161.

CENTENA, when we say, *Debet decies*, or *decies sestertiûm.* See the chapter on Sesterces, in the particular observations, book 8.

CLITELLAS, when we say, *Imponere alicui*, to impose upon him, to deceive him. For this is properly *treating him as an ass.*

CŒLUM, when we say, *serenum, purum*, &c.

CONSILIUM, when we say, *Arcanum, secretum, propositum. Perstat in proposito*, &c.

COPIA, when we say, *Eges medicinæ, abundas pecuniarum.*

CORONA, when we say, *Civicâ donatus; Muralem, Obsidionalem adeptus*, &c. As likewise when we say, *serta;* just as *sertum* refers to *coronamentum*, which we find in Cato and in Pliny.

CRIMINE, or ACTIONE, when we say, *Furti damnatus. Repetundarum postulatus.* See rule 28.

DATUM, when we say, *Non est te fallere cuiquam.*

DIES, when we say, *Illuxit*, or *meus est natalis*, &c.

DII, when we say, *Superi, Inferi, Manes*, &c.

DOMUS, when we say, *Regia, Basilica.*

DOMUM, when we say, *Uxorem duxit.*

EXTA, when we say, *cæsa et porrecta*, as in Cicero, *Ne quid inter cæsa & porrecta, ut aiunt, oneris nobis addatur, aut temporis.* That when I shall approach towards the expiration of my time, I may not be troubled with any new protraction of my office.

The metaphor is taken from hence, that when the entrails are cut and drawn out of the belly of the victim, which is what they called CÆSA, the priest, who offered the sacrifice, held and considered them some time before he presented them upon the Altar; which is what they called *Porricere.*

FACULTAS, or POTESTAS, when we say, *Cernere erat. Non est te fallere cuiquam*, &c.

FESTA, when we say, *Bacchanalia, Saturnalia, Agonalia.*

FINIS, when we say, *hactenus, quatenus.* For it means, *hac fine tenus.*

FRUMENTA, when we say, *sata;* as *fruges*, when we say, *satæ.*

FUNERA, when we say, *Justa persolvere.*

HOMO, in *adolescens, juvenis, amicus, familiaris;* and whenever the adjective which agreeth with man, is taken absolutely, as *miser sum, salvus sum;* also in *optimates, magnates, mortales, Germani, Galli*, &c.

IDEM, as *Equo ferè qui homini morbi*, Plin. for *ferè iidem qui.*

INGENIUM, or INSTITUTUM, or MOREM, when we say, *Antiquum oblines*, Plaut. *Nunc cognosco vestrum tam superbum*, Ter.

IS, for *talis*, or *tantus*, is very often understood, as *Homo improbus, sed cui paucos ingenio pares invenias*, for *is cui.*

ITER, when we say, *Quò pergis, quò tendis?* Virgil has even expressed it, *Tendit iter velis portúmque relinquit.*

JUDICES, when we say, *Mittere in consilium.* Whence, according to Asconius, it is taken for *perorare,* when the orator having finished, the judges met in order to gather the votes. *Testibus editis ita mittam in consilium ut,* &c. Cic.

JUDICIO, or JURE, when we say, *falso, merito, immerito,* which are all of them real nouns adjective.

LAPIS, when we say, *Molaris.*

LAUDEM, when we say, *Cur mihi detrahis?*

LIBER, when we say, *annalis, diurnus.* In like manner in the plural,

LIBRI, when we say, *pugillares.* As also when we say *pandectæ,* a Greek word, which Tiro, Cicero's freedman, gave for title to books that he wrote on miscellaneous questions. *Quos Græco titulo,* says Gellius, *πανδέκτας, libros inscripsit, tanquam omne rerum atque doctrinarum genus continentes.* And afterwards this very title was conferred on the body of the civil law collected by Justinian, which is otherwise called *Digesta, orum.* Several have doubted of what gender this word *Pandectæ* was, because, as Varro and Priscian have very well observed, the nouns in ης of the first declension of the Greeks, which in that language are masculine, being changed into *a* in Latin, become feminine, as ὁ χάρτης, *hæc charta.* Hence Budeus has said *Pandectas Pisanas* in the feminine. But Vossius believes that this rule of Priscian will hold good only as to nouns that have no relation to another more general word understood, as in this case *libri;* for which reason he says, *cometa* and *planeta* are masculine, because ἀστὴρ is understood. Ant. Aug. H. Stephen, Mekerchus, Andr. Schot, and several others, are of this opinion. And Cujas himself has acknowledged his error, since in his latter works he always put it in the masculine.

LIBRÆ, or LIBRARUM, (genitive singular or plural of *libra,* a pound) when we say, *Corona aurea fuit pondo viginti quinque,* Lin. and the like, that is, *pondo* or *pondere librarum* 25. For *pondo* is only an ablative like *mundo.* See the Genders, rule 8, and the Heretoclites, list 6.

LINEAS, when we say, *Ad incitas reductus,* reduced to extremity; for *incitæ* comes from *cieo* for *moveo,* because those who play at draughts, being driven to the last row, can stir no further. Hence it is that the men at draughts are called *inciti,* that is, *immobiles.* But where Lucilius said, *Ad incita,* we are to understand *loca.* Hence it is, says St. Isidorus, that they gave the name of *inciti* to those who had lost all hopes of ever extricating themselves from their misery.

LITERAS, where Cicero says, *Triduo abs te nullas acceperam.* And in this passage of Plautus, *Hodie in ludum occœpi ire litterarum; ternas jam scio, A. M. O.* Where there is no sort of foundation, say Scioppius and Vossius, for taking this word *ternas* for the three conjugations of verbs, as Alvarez has done, just as if a child could learn three conjugations, the first day he went to school.

LOCUS, when we say, *Hic senex de proximo: ab humili* (sup. *loco*) *ad summum* (sup. *locum.*) *In medium; convenerunt in unum,* &c. *Primo, secundo, tertio,* &c. sup. *loco.*

LOCA, in the plural, when we say, *Æstiva, hyberna, stativa, pomaria, rosaria, supera, infera,* &c.

LUDI, when we say, *Circenses, Megalesii, Sæculares, Funebres,* &c.

MALUM, when we say, *Caveo tibi, Timeo tibi; Metuo à te, de te, pro te,* &c. But when we say *cavere malo,* we are to understand *se à malo.*

MARE, when we say, *profundum, altum, tranquillum.*

MENSIS, when we say, *Januarius, Aprilis, October,* &c.

MILLE, or rather MILLIA, which supposeth also *negotia,* when we say *decem* or *centum sestertia,* or *denaria.* See the chapter on Sesterces in the next book.

MODIA, when we say, *Millia frumenti.*

MODO, in *perpetuo, certo,* &c.

MORTEM, when we say *obiit.* And it is still usual to say *occumbere mortem,* &c.

NAVIM, when we say, *solvit, conscendit, appulit.*

NEGOTIUM. We have already taken notice of this, as one of the most general rules. It may also be observed on this occasion, that this same noun is understood, when we say *tanto, quanto, aliquanto, hoc, eo, quo, multo, paulo, nimio.* For *multo doctior* signifies *multo negotio doctior;* or else *multâ re, multis partibus doctior.* In like manner, when we say, *Quî fieri potest? quî* is an ablative for

for *quo*, that is, *quo modo*, or *quo negotio*.

When *id*, *quid*, or *aliquid*, are put, *negotium* is understood, those nouns being of their nature adjectives. As we see in Terence, *Andriæ id erat illi nomen*. And in Plautus, *Quid est tibi nomen? Nisi occupo aliquid mihi consilium*.

Even when *quid* governs the genitive *negotii*, still it supposeth *negotium* repeated for its substantive, as *Videri egestas, quid negotii dat homini misero mali*, Plaut. This is as if it were, *Quid negotium mali negotii dat egestas homini misero*. Where *quid negotium negotii* is the same thing as *quæ res rei*, or *rerum*, as in the same author, *Summum Jovem detestor*, said Menechmus: *Qua de re aut cui rei rerum omnium?* answers the old man. And thus Scioppius explains it.

This noun is also understood, when we say *mille* or *millia*, sup. *negotia*; for *mille* being an adjective like the other numeral nouns, it must needs have its substantive, concerning which see the chapter on Sesterces in the next book.

NUMUS, or NUMERUS, when we say, *denarius, quinarius*, &c.

Also when we say, *quadrans, quincunx, sestertius*, &c.

NUNTIUM, when we say, *Obviàm illi misimus*.

NUX, when we say, *avellana, juglans, pinea, persica, castanea*, &c.

OFFICIUM, when we say, *Non est meum*, or *Regium est bene facere*. Also when we say, *Est regis*, &c.

OPERA, when we say, *Bucolica, Georgica, Rhetorica, prum*, &c.

OPUS, when we say, *Hoc non solùm laboris, verùm etiam ingenii fuit*.

ORATIO, when we say, *prosa*, which cometh from *prorsa* for *recta*, the contrary of which is *versa*. For *prorsus* heretofore signified *rectus*, from whence comes *prorsi limites*, in Festus; *Prorsa Dea*, that presided over women in labour.

OSTIUM, when we say, *postlcum*, a back door.

OVES, when we say, *bidentes*; hence it is generally feminine in this sense. But if we join it with *verres*, it will be masculine, as in Non. *bidenti verre*.

PARS, when we say, *Antica, postica, decima, quadragesima, primas, secundas*, &c. *Non posteriores feram*, Ter. *Ei secundas defert*, Quint. sup. *partes*. In like manner, *pro ratâ, pro virili*, sup. *parte*.

PASSUS, when we say, *Ire duo millia*, Mart. *Latitudo septingentorum millium*, Cæs.

PRÆDIUM, when we say, *suburbanum, Tusculanum*, &c.

PUER or PUELLA, when we say *infans*; for this word is an adjective: hence it is, that in Valerius Maximus we find *puerum infantem*, that could not speak.

RASTER, when we say, *bidens, tridens*, &c.

RATIO, when we say, *expensa, impensa, summa*; just as we understand *rationes*, when we say *conturbare*, to confound one's accounts, and to use some fraud, either towards the master or towards the creditors, to make them lose their turn, and to pay the last before the first.

REM FAMILIAREM, when we say, *decoquere*, to squander away his estate, to turn bankrupt; whence also we have *decoctor*, a bankrupt.

SERMO, in these familiar phrases, of Cicero's, *Brevi dicam. Complecti brevi. Brevi respondere. Circumscribi & definiri brevi*, sup. *sermone*. And when he says, *Brevibus agere, brevibus aliquid dicere*, sup. *sermonibus* or *verbis*, in short, in a few words.

SERVUS or MINISTER, when we say, *Est illi à pedibus*, or *circum pedes*, *à manu*, or *ad manum*, *à secretis*, *à libellis*, &c.

SESTERTIUM, (for *sestertiorum*) when we say *centum millia*. And both are understood when we reckon by the adverb, as *debet mihi decies*, and the like. See the chapter on Sesterces in the next book.

SIGNUM, when we say, *bellicum* or *classicum canere*.

SINGULI, when we say, *in naves, in annos, in horas*, &c.

SOLUM, when we say, *Terræ defigitur arbor*, Virg. sup. *in solo*. Hence in Sallust, *Arbores quæ humi arido atque arenoso nascuntur*, that is, *in solo humi arido*, &c.

TABELLÆ, when we say, *in eboreis, laureatis*, &c. For heretofore the tablets or table-books took their name either from the matter they were made of, or from the number of leaves. As *eboreæ, citreæ, duplices, triplices*, &c. *Laureatæ*, were those which the emperors used to send to the senate after obtaining a victory.

TABERNA, when we say, *medicina, sutrina, textrina, tonstrina, fabrica, salina, laniana*, &c. which are all adjectives. See *pistrinum* in the Heter. vol. 1. p. 137.

TABULIS, when we say *in duodecim*. For the twelve tables were the fundamental laws of the Roman republic.

TEMPUS, when we say *ex eo, ex quo, ex illo: Ex illo fluere res Danaûm*, Virg. *Tertio, quarto, extremo*, &c. *Optato, brevi, sero*, &c. *Tertium consul, postremum ad me venit*, &c. *Hoc noctis, id ætatis*, &c. *Antehac, posthac*, (*hac* is here taken for *hæc*.) *Antea, postea, præterea, post illa*, sup. *tempora*. Cicero hath even expressed it, *Post illa tempora quicunque remp. agitavere*, &c. *Non licebat nisi præfinito loqui*, sup. *tempore*. *Prope adest cùm alieno more vivendum est mihi*, Ter. sup. *tempus*. *Erit cùm fecisse nolles*, sup. *tempus*. And an infinite number of the like sort.

TERRA, when we say, *patria, continens*. Likewise when we say, *jacet humi*, instead of *in terrâ humi*. For the earth is divided *in aquam et humum*, according to Varro. In like manner, when we say, *Natus est Ægypti*, sup. *in terrâ*. See r. 25. p. 50.

VADA, when we say, *brevia*, shallows, flats.

VASA, when we say, *fictilia, vitrea, chrystallina*. Just as

VAS, when we say, *atramentarium, salinum*.

VERBA. *Docere paucis*, Virg. sup. *verbis*. *Responsum paucis reddere*, Id. *Pro re pauca loquar*, Id. *paucis te volo*, Ter. sup. *verbis alloqui*. As also, *Paucis est quod te volo*, for *Est negotium propter quod paucis te verbis alloqui volo*. *Dicere pauca*, sup. *verba*. *Respondere pauca*, Hor. &c.

VIA, when we say, *hac, illac, istac, quâ, eâ, rectâ*, &c. *Appia, Aurelia*, &c. As also *viam*, when we say, *ire, ingredi*. Virgil has even expressed it, *Itque reditque viam*, &c.

VINUM, when we say, *mustum, merum, Falernum, Massicum*, &c. which are nouns adjective.

VIR, UXOR, or FEMINA, when we say, *conjux, maritus*, or *marita*. And in the plural, *optimates, magnates, primates, majores*, &c. sup. *viri* or *feminæ*.

VIRGA, when we say, *rudem accipere*, that is, to be discharged from further business. For one of the ways of discharging was by the prætor's putting a rod or wand on the head of the person whom he discharged or released, and this rod was called *rudis*, from its being rough and unwrought. It had also the name of *festuca*, as likewise of *vindicta*, because by this method, *servi vindicabantur in libertatem*. Hence cometh *rude donatus*, discharged from all exercise or business, because when a gladiator came to be excused from fighting any more, they used to give him one of those rods.

URBS, when we say, *natus Romæ* for *in urbe Romæ*. See rule 25. p. 50.

UTILE or COMMODUM, when we say *consulo tibi; prospicio mihi*, &c.

It may likewise be observed on this occasion, that it is a kind of Ellipsis, at least according to Sanctius and Scioppius, when we do not follow the gender of the termination in particular nouns, but only the gender of the signification in regard to the common and general term. As,

In names of trees, *Delphica laurus, patula fagus, tarda morus*, &c. sup. *arbor*.

In the names of herbs, *Dictamnum pota sagittas pellit*, Plin. *Centunculus trita aceto*, sup. *herba*, Idem.

In the names of provinces, islands, towns, and others, concerning which see what has been said when treating of genders, rule 3, 4, 5, and 6.

But then with the Ellipsis, there is also a Syllepsis, as we shall shew hereafter, p. 189.

XIII.

XIII. SECOND LIST.

Of several Verbs understood.

ADSPICIO or VIDEO, when we say, *En quatuor ædes, Ecce hominem, En Priamum.* But if we put the nominative, *Ecce homo, en Priamus*, we are to understand *adest* or *venit*, or the like.

AMET or ADJUVET, when we say, *Mehercule, Mecastor, Medius fidius*, (heathen forms of swearing, which Christians ought not to make use of) that is, *Me Hercules, Me Deus Fidius amet* or *adjuvet.* And Cicero himself informs us, that *mehercule* was said for *Me Hercules.*

Thus *Edepol* is composed of three words, that is of *e* for *me*, *de* for *Deus*, and *pol* for *Pollux*, sup. *adjuvet.* But we likewise say *epol*, that is, *me Pollux*, sup. *adjuvet.* So that it is a mistake to write *ædepol* with an *æ*, as practised by those who pretend that it means, *quasi per ædem Pollucis*, which is not true.

CANERE, when we say, *scit fidibus.*

CŒPIT, when we say, *Ire prior Pallas*, and the like. See the Syntax, p. 34, and the Figurative Syntax, p. 170.

DICI, when we say, *Malè audit*, he has a bad character. For it signifies *malè audit de se*, or *in se*, or *sibi dici*; so that *malè* does not refer to *audit*, but to *dici*, which is understood. In like manner, when we say, *Audit bonus, audit doctus*, it implies, *audit dici esse bonus*, according to the Greek construction which we explained in the 5th rule, p. 14.

DICO, when we say, *Bona verba quæso*, sup. *dic. Nugas*, sup. *dicis. Sed hæc hactenus, de his hactenus*, sup. *dixerimus*, or *dictum sit. Quid multa?* sup. *dico verba.*

ESSE, or FUISSE, or FORE, when we say, *Factum illi volo. Ne dicas non prædictum. Promisi ultorem*, sup. *me fore*, &c.

ESTO, or FAC, DA, or PONE, when we say, *Hæc negotia, ut ego absim, confici possunt*, that is, *posito ut ego absim*, or *esto*, or *fac ut*, &c. *Bono sis animo*, or *in animo.*

FACIO, when we say, *Dii meliora*, sup. *faciant. Studes, an piscaris, an venaris, an omnia simul?* sup. *facis. Illâ nocte nihil præterquam vigilatum est in urbe*, that is, *nihil factum est præterquam*, &c.

IRE, when we say, *In Pompeianum cogito. Rhodum volo, inde Athenas*, &c.

LOQUI, when we say, *Scit Latinè, Græcè*, &c. See p. 34.

MONEO, or FAC UT, when we say *ames, legas; ametis, legatis; Istud ne dicas; Illud cogites tecum; Nihil rescribas.*

OBSECRO, IMPLORO, or NUNCUPO, when we say, *Proh Deûm atque hominum fidem.* See the Syntax, rule 35. p. 74.

ORO UT, or PRECOR UT, when we say, *Dii meliora ferant. Ut te perdat Jupiter. Quî illi Dei irati sint*, where *quî* signifies *ut*, or rather *quo*, sup. *modo.* See the remarks on the pronouns, ch. 1. n. 5. p. 93. and remarks on the Adverbs, n. 2. p. 145.

PARO, INVENIO, or the like, when we say, *Unde mihi lapidem? Martis signum, quo mihi pacis autori?* &c.

SUM, ES, EST, is frequently understood: *Quid mihi tecum?* sup. *est. Haud mora* (sup. *est*) *festinant jussi. Hei mihi, væ tibi*, sup. *est.* See r. 35. p. 74. *Quænam (malum) ista servitus voluntaria*, sup. *est.*

TIMEO, *cave, vide*, or the like when we say, *Ah te ne frigora lædant. At ut satis contemplata sis. Verùm ne quid illa titubet*, &c.

XIV. THIRD LIST.

Of Prepositions that are to be understood.

A, AB, AD, IN, ought to be understood with the names of large places or provinces, where they are not expressed, as *Ægypto remeans*, Tac. sup. *ab. Degit Carthagine*, sup. *in.* See the Syntax, rule 25. p. 48.

A, AB, are also understood with nouns signifying cause, instrument, trouble, &c. as, *Culpâ pallescere, Ense perforatus, Plectere capite*, &c. See the Syntax, rule 32, p. 70. With nouns of time, when they signify *after*, as *Rediit hoste superato*, after having overcome the enemy, which is what we call the ABLATIVE ABSOLUTE. See the 34th rule, p. 72.

With nouns signifying difference, or distance, as *Stulto intelligens quid interest; Abest virtute illius.* See the 30th rule, p. 66.

When we would signify only a part;

part; *animo otiosus*, for *ab animo*, in regard to the mind. *Multis rebus melior*, for *à multis rebus*. See the 32d rule, p. 69.

Ad, is understood in expressing measure or space. *Latus quinque pedes*. See the 26th rule, p. 53.

In expressing the end one aims at. *Quid frustrà laboramus*; for *ad quid*. *Eamus visum* or *visere*, for *ad visum*, or *ad visere*. See the remarks on the Supines, n. 3. p. 132.

Also when we say *Cætera lætus*, for *quoad cætera*, and the like. See the annotation to the 24th rule, p. 45.

Ante, with nouns signifying time, *Pridie Kalendas*, sup. *ante*. *Multos abhinc annos*, sup. *ante*. See the 26th rule, p. 53, and following.

Circa, when speaking of time, as *Tu homo id ætatis*, that is, *circa id ætatis*.

Cum, when speaking of instruments, *Sagittâ saucius*. See the 32d rule, p. 70.

When we say, *officio, honore, odio persequi*, and the like, &c. For it is the same signification as when Cicero saith, *Cum equis persecuti sunt*.

To express time, *cras, primâ luce*. Instead of which Terence hath, *Cras cum primo lucu*. But with time we may likewise understand *in*. See the 26th rule, p. 53.

De, e, ex, with nouns that express plenty, or want, or the subject, as *Nugis referti libri*. *Plenus vino*. *Equus ligno fabrefactus*. *Sacrificare tauro vel agno*, &c. See the 28th rule, p. 62.

With the names of place that express departure, *Exire Româ, Italiâ cedere*. See the 25th rule, p. 48.

With nouns signifying time, as *noctu* or *nocte*. *Horâ primâ, Tertiâ vigiliâ*. See the 26th rule, p. 53.

With nouns that denote the cause or manner, *Flere alicujus obitu; victitare lolio; quare* for *qua de re*, &c. See the 32d rule, p. 70.

In like manner, *laboro dolore*, for *è dolore*. *Amoris abundantiâ hoc feci*. *Virtute clarus*, &c.

Also, *Lege agere cum aliquo*. *Vocare aliquem nomine*, &c.

In, with nouns signifying place, whether in the ablative or the accusative, as *Domo me contineo*, Cic. *Sardiniam venit*, Cic. See the 25th rule, p. 48.

With nouns signifying time, whether in the ablative or the accusative. See the 26th rule, p. 53. and following.

With nouns that denote the subject or object, as *Opus est mihi libris*, for *in libris*. See the annotation to the 28th rule, p. 63.

With nouns that denote the cause, *Accusat me eo quod*, &c. for *in eo quod*.

With nouns that express the state or condition, *Sum magno timore*, for *in magno timore*. *Magnâ est apud omnes gloriâ*. *De pace nec nullâ, nec magnâ spe sumus*, &c.

With nouns that denote the means to attain the end, as *Libris me oblecto*. *Ludis delectari*, &c.

With nouns that denote order and arrangement, as *Ordine aliquid facere* or *collocare*.

With nouns that denote a particular thing. *Non armis præstantior quam togâ*.

Ob or Propter is oftentimes understood, when an infinitive supplieth the place of an accusative, that denotes the cause or end, as *Accipio dolorem mihi illum irasci*, that is, *ob irasci*. See the remarks on the Verbs, chap. 2. n. 10. p. 113, 114.

Quod is frequently governed by the same prepositions, when we say, *Quod ego te per hanc dexteram oro*, Cic. that is, *propter quod*. *Quod utinam minus vitæ cupidus fuissem*, for *quam-ob-rem*. See the remarks on the Adverbs, n. 3. p. 146.

Per is frequently understood with nouns signifying time or distance, *Vixit centum annos*. *Distat quinque milliaria*. See the 26th rule, p. 53.

Also with nouns signifying a part, *hirsutus brachia*, for *per brachia*, and the like, of which we have taken notice, in the annotation to the 24th rule, p. 45. and shall take further notice hereafter when we come to treat of the figure of Hellenism.

Præ in comparisons, *Doctior cæteris*, for *præ cæteris*, &c. See the 27th rule, p. 55. and following.

To express the cause, *Homini lacrymæ cadunt gaudio*, Ter. that is, *præ gaudio*.

Pro, with nouns signifying price, *Emi magno*, that is, *pro magno pretio*. *Aureus unus valet decem argenteis*, that is, *pro decem*. See the 29th rule, p. 66.

Sub, with the ablative called absolute, especially when it denotes some post, condition, dignity, or pre-eminence, as *Te consule, Ipso teste, Aristotele autore, sole ardente*, &c. See the 34th rule, p. 72.

CHAP.

CHAPTER II.

Of the second sort of Ellipsis, called ZEUGMA.

HITHERTO we have treated of the first sort of ellipsis, where we are obliged to understand some word which is not at all mentioned in the sentence. The second sort is, when the word has been already mentioned, and yet is again understood once or oftener. This is called

ZEUGMA, a Greek word that signifieth *connection* or *assemblage*, because under a single word are comprized several other nouns that depend thereon: and of this there are three sorts.

I. *A word understood as it was expressed before.*

The first is, when we repeat the noun or verb, in the same manner it has been already expressed. Donatus gives the following example hereof from the 3d book of the Æneid:

Trojugena interpres Divûm, qui numina Phœbi,
Qui tripodas, Clarii lauros, qui sydera sentis,
Et volucrum linguas, & præpetis omina pennæ.

For *sentis* is expressed but once, and ought to be understood five times.

It is however to be observed, that when we do not repeat the word that has been expressed, but understand a new one, it is not merely a Zeugma, but an Ellipsis, as already hath been observed, p. 168.

II. *A word understood otherwise than it was expressed before.*

The second sort of *Zeugma*, is when the word expressed cannot be repeated without receiving some alteration.

1. Either in gender, *Et genus, & virtus nisi cum re vilior algâ est*, Hor. *Utinam aut hic surdus, aut hæc muta facta sit*, Ter.

2. Or in case, *Quid ille fecerit quem neque pudet quicquam, nec metuit quemquam, nec legem se putat tenere ullam?* Ter. for *qui nec metuit*, &c.

3. Or in number, *Sociis & rege recepto*, Virg. *Hîc illius arma, hîc currus fuit*, Id. *Tutatur favor Euryalum lacrymæque decoræ*, Id.

4. Or in person, *Ille timore, ego risu corrui*, Cic. *Quamvis ille niger, quamvis tu candidus esses*, Virg.

III. *A word understood in the enumeration of parts.*

The third is, when after a word which includes the whole, a distribution of the parts is made without repeating the verb, as *Aquilæ volârunt, hæc ab oriente, illa ab occidente*, Cic. *Consules profecti, Valerius in Campaniam, Cornelius in Samnium*, Liv. *Bestiæ aliæ mares, aliæ feminæ*, Cic. Where we may observe how wrong it is to say, that on such occasions we are always obliged to use the genitive of partition, as *bestiarum aliæ*, &c.

IV. *Elegance to be observed in regard to the Zeugma.*

It is sometimes extremely elegant to understand the same word under a different meaning; as *Tu colis barbam, ille patrem. Nero sustulit matrem, Æneas patrem*, &c.

Chapter III.

Of the second figure, called Pleonasm.

A PLEONASM is when there happens to be a word more than is necessary, as *magis majores nugas agere.* Plaut. where *magis* is superfluous. *Se ab omnibus desertos potiùs, quàm abs te defensos esse malunt*, Cic. Where *potiùs* is superfluous, because of the force of the word *malo.*

In the same manner in Cicero, *Omnia quæcunque.* In Terence, *Nihil quicquam*, where *omnia* and *quicquam* are superfluous.

Likewise when a noun is joined to a pronoun, in the same period, *Sed urbana plebs, ea verò præceps erat multis de causis*, Sall. *Posthumius autem, de quo nominatim senatus decrevit ut statim in Ciliciam iret, Fusanoque succederet, is negat se iturum sine Catone*, Cic. ad Att. for *is* is altogether redundant in this passage, unless it be to render the sentence more elegant and perspicuous. For which reason those pronouns are often repeated in French.

Also when there are two particles in a period, that have the same force, as *Oportuit præscisse me ante*, Ter. *Nosmetipsos*, Cic. *Nullam esse alteram*, Plaut. *Quis alter, quis quisquam*, &c. or two negatives that make but one, as *neque nescio*, and others, of which we have taken notice already, p. 155.

In a word, whatever is inserted in a sentence without any dependence on the sense or government, is called a Pleonasm.

But it is to be observed that sometimes what we look upon as abundant, was inserted by the antients for the sake of elegance, strength, or perspicuity; and therefore is not really abundant.

We must likewise take notice that some grammarians happening not to understand sufficiently the real causes of government, give us as a Pleonasm what is indeed a most simple and natural expression; as when Linacer says that *Venit ad Messenam*, in Cicero, *Ab Româ abire*, in Sallust and the like, are pleonasms; whereas the construction depends entirely on the preposition, as we have shewn in the 25th rule and following, and when it is not expressed, it is an Ellipsis.

Thus *vivere vitam, gaudere gaudium, furere furorem, servire servitutem*, and the like, may indeed be called Pleonasms, in regard to the use of authors and to the sense, because the verb by itself signifies as much as when joined with those other words: though with respect to the construction, it is rather an Ellipsis, when they are not expressed, as we have already observed, chap. 2. n. 3. But when an adjective is added, as *longam vivere vitam, duram servire servitutem*, it is then no longer a Pleonasm even according to the sense, because the verbs *vivere* and *servire* do not by themselves imply this meaning.

In

In like manner the pronouns, *mihi*, *tibi*, *sibi*, are oftentimes taken for a Pleonasm, when they are only the real dative of relation; as *me*, *se*, *te*, the real accusative, necessary in construction, *Qui mihi, tùm fiunt senes*, Ter. *Mihi*, that is, *in respect to me*. *Me id facere studeo*, Plaut. *me facere* is only the real construction of the infinitive; and if it were simply *studeo facere*, it would be an Ellipsis, where we should be obliged to understand *me*; and in like manner the rest.

CHAPTER IV.

Of the third figure, called SYLLEPSIS.

SYLLEPSIS or conception, is when we conceive the sense different from the import of the words, and thus the construction is formed according to the meaning, and not to the words. This figure is of very great use for the right understanding of authors, and may be divided into two sorts according to Scioppius, one simple or absolute, and the other relative.

I. *The simple Syllepsis.*

The simple Syllepsis is when the words in a sentence differ either in gender, or number, or both.

1. In gender, as when Livy saith, *Samnitium duo millia cæsi*, and not *cæsa*, because he refers it to *homines*. There were two thousand Samnites slain. *Duo millia crucibus affixi*, Curt. *Duo millia electi qui mori juberentur*, Flor. and such like; where we may see that L. Valla had no foundation to find fault with these Scriptural phrases, *Duo millia signati*, &c.

And when Horace saith, *Daret ut catenis fatale monstrum, quæ generosiùs perire quærens*, &c. he put *quæ*, because by *monstrum* he meaneth Cleopatra. Thus it is we find *Duco importuna prodigia, quos egestas*, &c. Cic. *Potiùs quàm istam à me operam impetres, quod postulas*, Plaut. *Ubi est scelus qui me perdidit?* Ter. And in one of the hymns of advent,

> VERBUM *supernum prodiens,*
> *A patre olim exiens,*
> QUI *natus orbi subvenis;*
> *Cursu declivi temporis.*

Verbum qui, because *Verbum* is the same as *Filius Dei*; especially, after having mentioned the Father. Hence it is when Urban VIII. set about revising the hymns, he did not choose to alter this expression, but only corrected the second verse, where the measure was not observed, and put *E patris æterni sinu*. And I remember this gave occasion to a person to find fault with that Pope for leaving a solecism in this hymn; so dangerous is it to be only a smatterer in learning, and have but a slender knowledge of the real principles of the Latin tongue.

2. In number. There is also a disagreement in number, as *turba ruunt*, Virg. because the word *turba*, though a singular, includes a multitude. And in like manner, *Alterum in alterius*

mactatos

mactatos sanguine cernam, Virg. *Ut alter alterum nec opinato viderimus*, Cic. *Missi magnis de rebus uterque legati*, Hor.

Propterea quod, for *propter id quod*. In the same manner as Plautus said, *amor amara dat tibi satis quod ægrè sit*. And Cic. *Si tempus est ullum jure hominis necandi quæ multa sunt.* QUID *enim fuit in illis literis, præter querelam temporum,* QUÆ *non animum meum magis sollicitum haberent quàm tuum?* Cic. *Quæ* for *quod*, referring to *quid*. *Servitia repudiabat cujus initio ad eum magnæ copiæ concurrebant*, Sall. in Catil. that is *cujus servitii*, for *servitium* is taken there for slaves, as Cicero hath put it, *cœptum esse in Siciliâ moveri servitium.*

In like manner Terence says, *Aperite aliquis ostium*, which agrees very well with the French language, *ouvrez la porte quelqu'un*, that is, *ouvrez la porte* (speaking to them all) *& que quelqu'un de vous l'ouvre.* It is likewise by this figure that the same poet saith, according to Ramus and Scioppius, *absente nobis*, and Plautus, *præsente nobis.*

3. In gender and number, as *Pars in carcerem acti, pars bestiis objecti*, Sall. *Pars mersi tenuere ratem*, Virg. *Alterum in alterius mactatos sanguine cernam*, Virg. *Mars & Venus capti*, Ovid.

But that which is formed with the Preposition *cum*, seemeth somewhat bolder, and is tolerated rather in the writings of poets than of orators: *Ilia cum Niso de Numitore sati*, Ovid. *Syrus cum illo vestro susurrant.* Ter. *Divellimur inde Iphitus & Pelias mecum*, Virg. *Remo cum fratre Quirinus—jura dabunt*, Id. Yet Cicero has also made use of it, *Dicæarchum verò cum Aristoxeno æquali & condiscipulo suo, doctos sanè homines relinquamus.* And Q. Curtius, *Pharnabasus cum Appollonide & Athenagorâ vincti traduntur*, lib. 4. In like manner an excellent author has wrote thus in French, *laissant sa mere avec sa femme & ses enfans prisonniers.*

II. *The relative Syllepsis.*

The relative Syllepsis, is when we refer the relative to an antecedent that has not been expressed, but of which we form an idea by the meaning of the whole sentence. *Inter alia prodigia etiam carne pluit, quem imbrem aves feruntur rapuisse*, Liv. The reference is here made to *imber*, which has not been expressed, but is included in the word *pluit*, as if it were *carnis imber pluit.* In like manner, *Per literas me consolatus sum, quem librum ad te mittam*, Cic. Where *per literas* is taken for the composition or work which he promises to send. *Mithridaticum verò bellum, magnum atque difficile, & in multâ varietate terrâ marique versatum, totum ab hoc expressum est, qui libri non modò L. Lucullum fortissimum & clarissimum virum, verùm populi Romani nomen illustrant*, Cic. where *qui libri* refers to his work, which is included in these terms, *bellum expressum est.*

De Prætianâ hereditate, quæ quidem mihi magno dolori est (valdè enim illum amavi,) hoc velim cures, Cic. here *illum* refers to Pretius his friend, whom he has not mentioned, but who is included in these words, *Prætianâ hæreditate. Sed antea conjuravere pauci contra rempublic. in quibus Catilina fuit, de quâ quambrevissimè potero dicam*, Sall.

That

That is, *de qua conjuratione*, says Sanctius.

———*Et laudare fortunas meas,*
Qui gnatum haberem tali ingenio præditum, Ter.

That is, *meas hominis qui*, &c.

Nam Sextianus dum volo esse conviva,
Orationem in Attium petitorem
Plenam veneni & pestilentiæ legit, Catul. Carm. 45.

Where we must understand *ille*, that is *Sextius*, for the nominative of *legit*. For this nominative is included in the adjective *Sextianus*; and it is just as if it were, *Nam Sextii ipse dum volo esse conviva*, &c. *Deinde Philenorum aræ, quem locum habuere Carthaginenses*, Sall. where we must understand *locus* by apposition, as if it were *Aræ locus, quem locum*, &c. Likewise in Virgil,

Interea socios, inhumatáque corpora terræ
Mandemus, qui solus honos Acheronte sub imo est.

Where *honos* is the apposition of *mandare corpora terræ*. Again,

———*Hortamur fari quo sanguine cretus,*
Quídve ferat memoret, quæ sit fiducia capto, Æn. 2.

That is, *quæ hortatio sit fiducia capto*, in order to encourage him to speak. And in Cicero, *Atque in hoc genere illa quoque est infinita silva, quod oratori plerique duo genera ad dicendum dederunt*, 2. de Orat. where *quod* supposeth *negotium*. For the meaning is, *Quod negotium*, nempe *silvam* illam *infinitam, plerique dederunt oratori*, tanquam *duo genera ad dicendum*.

To this relative Syllepsis we must likewise refer these modes of speaking by short parentheses, which are so graceful in the Latin language, and include a relative that has no other antecedent but the very thing expressed before; as *quare quoniam hæc à me sic petis, ut (quæ tua potestas est) id neges me invito usurum*, Cic. ad Attic. *Tamen (quæ tua suavitas est; quique in me amor) nolles à me hoc tempore æstimationem accipere*, Id. ad Rufum: that is, τὸ *nolle accipere quæ tua suavitas est*, &c. Where we see that the relative, being between two nouns of different genders, agrees here with the latter, according to what was observed in the rule of the relative, p. 6.

To this figure also we must refer a great many obscure passages of the Vulgate, where the pronoun relatives do not refer to the nearest noun, but to some other more distant, or which is understood; as *Præcipiens* JESUS *duodecim apostolis suis, transiit inde ut doceret & prædicaret in civitatibus eorum*, Matt. 11. where *eorum* refers to *Judæorum*, and not to the apostles who are mentioned immediately before. *Cùm loquitur mendacium* (Diabolus) *ex propriis loquitur, quia mendax est, & pater ejus*, (sup. *mendacii*) Joan. 8. *Et erant Pharisæi & legis doctores*, &c. *& virtus Domini erat ad sanandum eos*, Luc. 5. that is, the great multitudes mentioned before, and not the Pharisees. You may likewise see S. Matt. c. 12. v. 9. S. Luke c. 4. v. 15. and the 98th psalm v. 8.

The relative adverb is sometimes resolved by the same figure, as in this passage of Job in the Vulgate, *Nudus egressus sum de utero matris meæ, & nudus revertar illuc*. Where *illuc* does not refer to the preceding word, which is *uterus*, but to another understood, which is the earth, or the dust.

CHAP.

Chapter V.

That the Syllepsis is frequently joined with another figure, and of some difficult passages which ought to be referred thereto.

WE are also to observe that the Syllepsis is frequently joined with other figures, as with the Zeugma, the Ellipsis, and the Hyperbaton; and this is what renders it more strange and difficult. Hereto we might refer some of the passages cited in the precedent chapter: but we must illustrate the matter further by more particular examples.

I. *Syllepsis with a Zeugma.*

It is joined with a Zeugma, when the adjective or relative does not refer to the gender of the nearest substantive, but to some other that precedeth; as *Amor tuus ac judicium de me, utrùm mihi plus dignitatis in perpetuum, an voluptatis quotidie sit allaturus, non facilè dixerim*, Plancus Ciceroni, where *allaturus* refers only to *amor tuus*, so that we must understand *allaturum* once more, along with *judicium*. In like manner, *Gens cui natura corpora animósque magis magna quàm firma dedit*, Liv. *Pedes ejus præcisos & caput & manus in cistam chlamyde opertos pro munere natalitio matri misit*, Valer. Max. *Ne fando quidem auditum est crocodilum aut ibim aut felem violatum ab Ægyptio*, Cic. 1. de natur. where he makes the construction in the masculine, though *feles*, which is the latter word, be of the feminine, as we have already shewn when treating of the Heteroclites, vol. 1. p. 142. col. 2. *Quin etiam vites à caulibus brassicísque si propè sati sint, ut à pestiferis & nocentibus refugere dicuntur, nec eos ullâ ex parte contingere*, 2. de natur. where he likewise makes the construction in the masculine, because of *caulis*, masc. though *brassica*, the latter, be feminine. *Cœlum ac terra ardere visum*, Jul. Obsequens. *Philippi vim atque arma toti Græciæ cavendam metuendámque esse*, Gell. as H. Stephen reads it, and as it is quoted by Saturnius and Sanctius. And in Virgil,

> *Me puer Ascanius, capitísque injuria cari,*
> *Quem regno Hesperiæ fraudo.*

Where he puts *quem*, though *caput*, the latter word, be of the neuter gender.

Thus in the 2. *de Natur. Deor.* by the same figure Cicero saith, *Ex æthere igitur innumerabiles* FLAMMÆ *siderum existunt, quorum est princeps sol*, &c. *Deinde reliqua* SIDERA *magnitudinibus immensis. Atque hi tanti* IGNES *támque multi, non modò nihil nocent terris, rebúsque terrestribus; sed ita prosunt, ut si* MOTA *loco sint, conflagrare terras necesse sit à tantis ardoribus.* Where *mota*, which we find in the best copies, refers to *sidera*, and not to *ignes*, which is the latter word. But if we read *motæ* in the feminine, according to Lambinus, we must needs refer it to *flammæ*, which is only in the beginning of the precedent period, and then this figure will be still more extraordinary.

And

And it may further be observed that this same figure is also practised in regard to the verb, when after two different nouns, it is not put in the plural so as to follow the noblest person, nor made to agree with the latter person, though it be put in the singular, as *Ego & populus Rom. bellum indico faciòque*, Liv. not *indicit* nor *indicimus*, &c.

II. *With an entire Ellipsis.*

And though these constructions seem very extraordinary, yet there are others still more surprizing, when this figure is joined with an entire Ellipsis, that is, when we must understand a word that has not been at all expressed, which happens particularly on two occasions.

1. When we make the construction and the reference in the worthiest gender, pursuant to what hath been explained, in the 4th rule, p. 9. though departing entirely from the gender of the noun expressed, as when Virgil saith, *Timidi Damæ, Talpæ oculis capti*, which he could not say without understanding *masculi*, with those epicenes of the feminine.

Thus Cicero saith, *Quòd si hæc apparent in bestiis volucribus, agrestibus, natantibus, suibus, cicuribus, feris, primùm ut se ipsi diligant*, &c. Where it is remarkable that he has put *ipsi* in the masculine, though there is nothing before it to which it can be referred but to *bestiæ*, since all the other nouns refer to it, either as adjectives, or as substantives of the common gender, put by apposition. And Virgil:

Hinc pecudes, armenta, viros, genus omne ferarum,
QUEMQUE *sibi tenues nascentem arcessere vitas.*

We might mention a great many other examples of the same sort: and it may likewise be observed, that when we take the common and general noun to refer to, rather than to the particular noun which has been expressed, this is also a Syllepsis joined with an Ellipsis: as *in suam Eunuchum*, sup. *fabulam. Centauro invehitur magnâ*, sup. *navi*, &c. Which is sufficient to shew that the Latin tongue hath its irregularities, or rather its figures in gender and construction, as well as the Greek; and that no expression is used in either without some grounds, or reason.

2. The second case where the Syllepsis is joined with an Ellipsis, is, says Scioppius, when understanding the attribute or subject of a preposition, we take the gender of the word expressed, for that of the other understood, to which it refers notwithstanding; as if holding a diamond in my hand, I were to say, *Hæc est gemma*, where *hæc* without doubt would refer to *adamas*, though masculine. And this construction occurs quite at length in Virgil, where he says:

——— *Facilis descensus Averni,*
Sed revocare gradum, superásque evadere ad auras,
Hoc opus, hic labor est.

Where *hic labor*, as well as *hoc opus*, refers to τὸ *revocare* and τὸ *evadere*. And Cicero has used it in the same manner, where he says, *Solum igitur quod se movet . . . . . hic fons, hoc principium est movendi,*

movendi, in Somn. Where *quod se movet*, (which is self-moved) is the subject to which *hic fons*, and *hoc principium* refers. Thus it is elegant to say, *Hic error est, non scelus*, that is, *hoc negotium est error, & non est scelus.* We say, *Hic est panis qui de cœlo descendit*, that is, *hæc res est panis qui*, &c. And in like manner addeth Scioppius, *Hic est sanguis meus; hoc est corpus meum*, for *hæc res est sanguis meus; hæc res est corpus meum*, &c.

But this relative Syllepsis occurreth also in regard to the attribute, when it is evidently understood, and yet without being referred to, as when we say, *Leo est animalium fortissimus; homo animalium divinissimus*, it seems that we ought necessarily to understand *animal: leo*, or *homo est animal*, &c. So that we conceive the neuter gender, which would require us to put *fortissimum, divinissimum*, &c. though we oftener use the masculine, that is, the gender of the substantive expressed, according to what has been observed in the rule of the Partitive, p. 59.

III. *With an Hyperbaton.*

The Syllepsis is joined with an Hyperbaton (of which we shall treat presently) when in a sense bordering on that above explained, there is likewise an inversion of the order of words. As in the passage of Tertullian, of which the Protestants have attempted to avail themselves, where he says, *Acceptum panem & distributum discipulis corpus suum illum fecit, hoc est corpus meum, dicendo, id est figura corporis mei: figura autem*, &c. where it is plain that *figura corporis mei*, is only the explication of the subject of the preposition, as Cardinal du Perron proveth admirably well in his book on the Eucharist. For it means, *hoc* or *hæc res, id est figura corporis mei*, this thing which is the legal figure of my body, *est corpus meum*, is my body. For it is certain that otherwise there would be no sense or meaning in what follows.

Chapter VI.

Of the fourth figure, called Hyperbaton.

An Hyperbaton is the mixture or inversion of the order of words, which order ought to be common to all languages, according to the natural idea we have of construction. But the Romans were so fond of figurative discourse, that they hardly ever used any other, and Horace is the most obscure of all in this way of writing.

The figure hath five species.

1. Anastrophe, which is the inversion of words, as *mecum* for *cum me. Quamobrem*, for *ob quam rem. Quâ de re*, for *de qua re. His accensa super*, Virg. *Ore pedes tetigítque crura*, Hor. and in like manner *Quàm potiùs* for *potiùs quám; quamprius* for *priusquam.*

Illum sæpe suis decedens fovit in ulnis,
Quàm priùs abjunctos sedula lavit equos, Prop.

Which is borrowed from the Attics, according to Scaliger, who say ἢ πρὶν, instead of πρὶν ἢ.

2. Tmesis, when a word is cut in two, as *Septem subjecta trioni.* Virg.

Virg. for *septentrioni*. *Garrulus hunc quando consumet cunque*, Hor. for *quandocunque*, &c. *Quo me cunque rapit tempestas:* and the like.

3. PARENTHESIS, when the sense is interrupted by parenthesis; as *Tityre dum redeo (brevis est via) pasce capellas*, Virg.

4. SYNCHISIS, when the whole order of natural construction is confounded, as

Saxa vocant Itali mediis quæ in fluctibus, aras, Virg.

That is, *Itali vocant aras saxa illa, quæ sunt in mediis fluctibus.*

———*Donec regina sacerdos*
Marte gravis geminam partu dabit Ilia prolem, Id.

That is, *Donec Ilia sacerdos regina, gravis Marte, dabit partu prolem geminam.*

Si mala condiderit, in quem quis carmina, jus est
Judiciúmque. Esto, si quis mala: sed bona si quis
Judice condiderit laudatur Cæsare, Hor.

That is, *Si quis bona carmina condiderit, laudatur judice Cæsare.*

Æstates peraget qui nigris prandia moris
Ille salubres finiet, &c.

That is, *Ille qui finiet prandia nigris moris, peraget æstates salubres.* He who will finish the meal called *prandium*, with mulberries, shall enjoy good health all the summer.

Et malè laxus——*In pede calceus hæret*, Id. for *malè hæret.*
Contra Lævinum Valeri genus, unde Superbus
Tarquinius regno pulsus fuit, unius assis
Non unquam pretio pluris licuisse, notante
Judice, quem nôsti, populo, &c. Id.

That is, *Lævinum qui est genus Valeri, & à quo Tarquinius Superbus pulsus fuit regno suo, aliquando licuisse non pluris pretio unius assis, judice populo notante, quem tu nôsti.*

Habet gladium; sed duos quibus altero te occisurum, aït, altero villicum, Plaut. in Cassin. that is, *quibus ait se occisurum, altero quidem te, altero verò villicum.*

To this same figure Linacer would have us refer these modes of speaking, where a construction is used in a sense that seems quite inverted, as in Virgil, *Ibant obscuri solâ sub nocte*, Æn. 6. for *soli sub obscurâ nocte. Sceleratam intorserit hastam*, Ibid. for *ipse sceleratus. Dare classibus austros*, Æn. 2. for *dare austris*, or *committere austris classes.* To expose them to the winds, which is generally called an HYPALLAGE. Nevertheless, to be ingenuous, these modes of speaking are not a figure of grammar. For either they subsist in a plain and natural construction, as the latter example, *dare classibus austros;* it being indifferent in regard to construction to say, *dare classibus austros*, or *austris classes*, to expose them to the wind, or to make them receive the wind: or else it is a trope, or a figure of rhetoric, as *solâ sub nocte*, where the night is called *sola*, just as death is called *pallida*, because it makes us pale.

But to this figure of Hyperbaton we may very well refer the following elegant and useful phrases of Cicero's, where the relative is always before the demonstrative, which serves for its antecedent, as, *Sed hoc non concedo, ut quibus rebus gloriemini in vobis,*

easdem

easdem in aliis reprehendatis, Cic. *Quarum enim tu rerum cogitatione nos levare ægritudine voluisti, earum etiam commemoratione lenimur*, Id. for *earum rerum quarum*, &c.

Hereto we must also refer these other phrases, where the relative being placed first, it is followed by an entire period which serves for its antecedent: as in Livy, *Quod bonum, faustum, felixque sit, Quirites, regem create.* And the like.

5. ANACOLUTHON, when there is hardly any connexion or construction in the sentence, as in Terence, *Nam omnes nos quibus est alicunde aliquis objectus labor, omne quod est interea tempus priusquam id rescitum est, lucro est.* And in Varro, *Me in Arcadiâ scio spectatum suem* for *spectâsse.* Likewise in Cicero, *Prætor interea, ne pulchrum se ac beatum putaret, atque aliquid suâ sponte loqueretur, ei quoque carmen compositum est.* Cic. pro Muræna. *Et enim si orationes, quas nos multitudinis judicio probari volebamus (popularis est enim illa facultas, & effectus eloquentiæ est audientium approbatio) sed si reperiantur nonnulli, qui nihil laudarent, nisi quod se imitari posse confiderent*, Cic. 2. Tusc. *Quæ qui in utramque partem excelso animo magnóque despiciunt, cúmque aliqua his ampla & honesta res objecta est, totos ad se convertit & rapit: tum quis non admiretur splendorem pulchritudinémque virtutis?* Off. 1. Where we see there is no sort of connexion in those periods. But this figure is oftentimes only a specious term to make us overlook several things in antient authors, which seem rather to have dropped from them inadvertently, than to be rationally accounted for.

CHAPTER VII.

Of HELLENISM, *or Greek Phrase.*

BESIDES the figures above mentioned, it is proper also to observe, that there are several phrases whose construction is borrowed from the Greeks, which way of speaking is included under the general term of Hellenism.

Linacer extends this figure to an infinite variety of expressions, merely because they are more common among the Greeks than among the Latins. But we shall be satisfied with referring to this figure whatever particularly belongs to the Greek tongue, having treated of the other things by principles which are applicable to both languages.

I. *Hellenism by* ATTRACTION.

Now in order rightly to understand the expressions borrowed from the Greek, and even to comprehend the Greek authors, we must always distinguish in the Greek phrase between attraction and government; that is to say, when one case is rather attracted by another preceding case, than governed by the verb to which it refers. This is what Budeus transiently has observed in several parts of his Commentaries, and what Sanctius has made a very considerable point of; *Græci*, says he, *è duobus casibus (si se mutuò respiciant) alterum tantùm regunt, alterum illi adjungunt, ita ut alter*

ab

ab altero trahatur, ut περὶ λόγον ὧν ἔλεξα, *de verbis quibus dixi*, for *quæ dixi.*

Thus we find in St. Paul, τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, ὃ ἔχετε ἀπὸ Θεοῦ, i. Cor. 6. 19. *Corpus vestrum templum est Spiritûs sancti, in vobis existentis, cujus* (for *quem*) *habetis à Deo.* And in Demosthenes, ἐκ τῶν ἐπιστολῶν τῶν ἐκείνου μαθήσεσθε ὧν εἰς Πελοπόννησον ἔπεμψε. *Ex epistolis ejus cognoscetis, quibus* (for *quas*) *in Peloponnesum misit.* And this the Latins have often imitated, as when we find, *Quum scribas & aliquid agas quorum consuevisti*, Lucceius Ciceroni, for *quæ consuevisti. Sed istum, quem quæris, ego sum*, Plaut. for *ego sum quem quæris. Occurrunt animæ, quales nec candidiores terra tulit*, for *qualibus*, which Lambinus seems not to have rightly understood.

It is by this same figure they say, *Non licet mihi esse securo; cupio esse clemens. Uxor invicti Jovis esse nescis*, Hor. *Sensit medios delapsus in hostes*, Virg. and the like. Which very few have comprehended; see what has been said already in regard to this matter in the 5th rule, p. 14.

By this also it is, that a case being betwixt two verbs, shall be sometimes attracted by the verb that it does not refer to, *Illum, ut vivat, optant*, Ter. *Hæc me, ut confidam, faciunt*, Cic. Where the accusative seems to be put for the nominative, *Optant ut ille vivat.* In like manner, *Metuo lenonem ne quid suo suat capiti*, for *metuo ne leno*, &c. in Phorm. *Atque istud quidquid est fac me ut sciam*, in Heaut. for *fac ut ego sciam.*

Hence it is that one gender is sometimes attracted by another, as

Saxum antiquum, ingens, campo qui fortè jacebat
Limes agro positus, Virg.

Whereto we must refer what hath been said concerning the relative betwixt two nouns of different gender, p. 6.

II. *Hellenism of the Preposition* KATA.

But the Latins have imitated the Greeks in no one article so much as in those phrases, where understanding their preposition κατὰ or περὶ they put what Budeus calls an accusative absolute, as in Theognis.

Οὐδεὶς ἀνθρώπων ἐστὶν ἅπαντα σοφός.
Mortalis sapiens omnia nemo datur.

that is κατὰ πάντα, *secundùm omnia.* And in Isocr. πειρῶ τὸ μὲν σῶμα εἶναι φιλόπονος, τὴν δὲ ψυχὴν φιλόσοφος. *Stude corpus quidem esse amans laboris, animum autem amans sapientiæ*, that is, *secundùm corpus, secundùm animum*, κατὰ σῶμα, as it is in the ancient epigram.

Ὃς κατὰ σῶμα καλὸς, κατὰ νοῦν δ' οὐ ἐστιν ἄμορφος,
Αἰσχρὸς δὴ πλεῖόν μοι δοκεῖ ἢ καλός.

Qui quod ad corpus pulcher est, he says, *quod ad mentem deformis, deformis magis mihi videtur quàm pulcher.*

Thus Aristophanes says γνώμην ἐμὴν, where Plato often useth κατὰ τὴν ἐμὴν, *juxta meam*, sup. *sententiam.* Thus they say τὴν πρώτην, *primò*; τὴν ἀρχὴν, *principio*; τὸ τέλος, *tandem.* And thus in imitation of them the Latins say, *Expleri mentem nequit. Fractus*

membra. Os humerosque deo similis. Pacem te poscimus. Doceo te artes, and other such phrases, which may be seen in the annotation to the 24th rule, p. 45. Thus it is that they say indifferently *primum* for *primò*, *tertium* for *tertiò*: that they say *tantum*, *quantum*, *nimium*, *principium*: in regard to which see the chapter on the Adverbs, p. 145.

III. *Hellenism of the Preposition* EK.

It is so usual likewise with the Greeks to understand this preposition, which with them governs the genitive, or some other word of the same government, that for this very reason grammarians imagined there were a great many verbs which governed a genitive. Whereas, according to what hath been above observed, the whole government is included in the preposition understood. And hence the Latins have taken, *Abstine irarum, desine lachrymarum, regnavit populorum*, and others; concerning which see the 9th and 10th rules.

They said likewise, *Imperti me divitiarum, arripuit illum pedis, gustavit mellis, audivit musicæ*, and an infinite number of others. Hence it is that Vitruvius hath even joined the Latin preposition *ex* in this government, *Descriptio ex duodecim signorum cœlestium*, &c. which deserves more to be remarked than imitated.

IV. *Other more Particular Expressions, which depend on the figure of Hellenism.*

It is likewise to the figure of Hellenism that we are to refer these phrases, where the nominative is put for the vocative, as hath been observed already, p. 83. *Da meus ocellus, da anime mi*, Plaut. which is an imitation of the Attics, or even of the Æolians, whom the Latins have always endeavoured to follow.

Thus it is in imitation of the Greeks that Ovid says,

Seu genus Adrasti, seu furtis aptus Ulysses,
Seu pius Æneas eripuisse ferunt.

Because they may indifferently put either the nominative or the accusative before the infinitive, as we have made appear in the New Method of learning the Greek tongue; whereas the Latin construction admits only of the accusative on this occasion.

It is likewise by this figure that an infinitive is put after a noun, understanding some particle by which it is governed, and which answers to their ὥστε, as in Persius,

———*Et pectore lævo*
Excutias guttas, lætari prætrepidum cor:

for *usque ad lætari*. And in Virgil,

Pestis acerba boum pecoríque aspergere virus,

that is, *acerba usque ad aspergere*.

Hence it is that the Latins on this occasion have sometimes put an *ut*, as Horace, lib. 1. od. 11.

———*Neu Babylonios*
Tentaris numeros, ut melius quicquid erit pati.

That is, ὥστε φέρειν, *ut melius patiaris*, according as Sursin and Vossius explain it. And the same expression occurreth likewise in

in Ulpian, l. 62. as Scipio Gentilis observeth, *In lege faciendâ, Julianus ait:* UT, *si duo rei promittendi fuerint, vel si duo stipulandi, siquidem socii sint, in eâ re* DIVIDI *inter eos* DEBERE *obligationem*, where according to this author, whom Vossius hath followed, *ut* ought to refer to *dividi debere*, as if it were *ut dividi debeat*, &c.

CHAPTER VII.

Of Antiptosis and Enallage.

I. *Whether we ought to join Antiptosis and Enallage to the foregoing figures, and what the grammarians understand by these two words.*

BESIDE the above given figures of construction, there are who pretend that we ought at least to admit of Antiptosis and Enallage.

They give the name of Enallage to every change which they fancy in speech, and for which, as they think, there is no foundation or reason, as of one mood for another, one tense for another, one gender for another, &c. And in particular they distinguish by the name of Antiptosis the change of one case for another, which may happen, says Despauter, as many ways as there are particular cases, because according to him, there are none but what may be interchanged for another, by virtue of this beautiful figure.

But who does not see that if those changes were so arbitrary and unaccountable, the rules of grammar would be of no sort of use, or at least we should have no right to censure a person for any transgression whatsoever against them? Hence this figure is indeed the most idle thing that can be imagined, says Sanctius, *Antiptosi grammaticorum nihil imperitius, quod figmentum si esset verum, frustrà quæreretur, quem casum verba regerent*, lib. 4.

And only to touch lightly on the principal examples which Despauter hath given of this figure, it is an easy matter to shew they have other foundations than he imagined, and that the rules of grammar present nothing to us but what is supported by reason; though in such a multitude, we are ever to make a judicious choice, and to pick out only what is most pure and elegant, that is, what is most received and established by the use of good authors. For though we may sometimes make use of particular turns of expression without being guilty of error, yet it is true what Quintilian says, that ALIUD EST GRAMMATICE, ALIUD LATINE LOQUI.

II. *Examples of the Antiptosis taken particularly from Despauter.*

Thus when Despauter saith that in this example from Livy, *Quando duo consules ejus anni, alter morbo, alter ferro periisset*, &c. the nominative is there for the genitive, *duo consules* for *duorum consulum;* it is evident that this is only an Ellipsis or rather a

Zeugma, where the verb which is expressed but once, ought to be understood three times, *duo consules periissent, alter morbo periisset, & alter ferro periisset.*

When he says that *fortiora horum* is a genitive for an ablative, *horum* for *his*, this is only a partition, by virtue of which the genitive may be put after the comparative or even after the positive, as we have observed, p. 59.

When he says that *Saltui & velocitati certare*, in Sisen. according to Nonius, is a dative instead of an ablative; I say, either it is an ablative, because formerly the dative was every where like the ablative, pursuant to what hath been already demonstrated: or even that the construction by the dative may be defended, this being only the case of *relation*, which may be put every where, as hath been observed, p. 25. The same may be said of the other examples which he produces, *Vino modo cupidæ estis*, Plaut. *Moderari orationi*, Cic. *Alienis rebus curas*, Plaut. where it is only a simple government of the dative. See the 12th rule, p. 25.

When he says that *ferax oleo* in Virgil is for *olei*; this may be an ablative of the manner, abounding *in olive trees*. Just as Ovid says,

Terra ferax Cerere, multôque feracior uvis.

But we may farther observe that most editions, as those of Holland, Robert Stephen, Ascensius, Erithreus, Farnaby, and others, have *ferax oleæ*; though Pierius owns he found *oleo* in some manuscripts.

When he says that in the example from Pomponius, quoted by Nonius, ch. 9, *Quot lætitias insperatas modò mihi irrepsere in sinum*, it is an accusative for a nominative! I say, either that the passage is corrupted, having shewn elsewhere, that this author hath frequently made use of bad editions, in the examples he produces; or that in the above passage Pomponius hath taken *irrepsere* for a verb active, which hath its nominative understood, and which really governeth *lætitias*; for it is very common, as we have seen already in the list of the verbs absolute and active, p. 99. and we shall further demonstrate in the following list by various examples of verbs of different governments; that those which are called neuters, do govern the accusative as real verbs active. Were it not for this, I should have no scruple to say that *lætitias irrepsere* for *lætitiæ*, is a downright solecism, and that neither an Antiptosis, nor Nonius, nor Despauter, can justify this mode of expression. And it is evident that Nonius did not understand this example when he quoted it, since he refers to the same figure, *Urbem quam statuo vestra est*, which is quite a different expression, and a construction authorized by the use of poets, as we have already shewn in the annotation to the second rule, p. 5.

When he says that in Nevius, *Quot res hunc vis privari pulchras, quas uti solet*, this *quas* is an accusative for an ablative: it is only the natural government, and the accusative to which the action of the verb passeth. For *utor* governeth also sometimes the accusative, though it be more usual with the ablative. But *privari res pulchras*, is an Hellenism, which supposeth κατὰ, just as *lætor hanc rem*, and the like, of which we have made mention already, p. 203. and in the 24th rule, p. 44.

When

When he says that in Virgil——*Hæret pede pes, densúsque viro vir*, Æn. 10. it is an ablative for a dative: it is only a real dative; but this is because the dative heretofore was always like the ablative; as we have made appear in the 2d chapter of the remarks on the Nouns, n. 2. p. 83. and elsewhere.

And in regard to what Despauter addeth further, that in the same poet,

Fortè ratis celsi conjuncta crepidine saxi
Expositis stabat scalis, & ponte parato:

crepidine is likewise an ablative for the dative *crepidini*: I say, that the construction of the ablative in this passage with the verb *conjungo*, is as natural as that of the dative, let Servius say what he will, who insists on the same Antiptosis. This we might demonstrate by an infinite number of passages even out of Cicero, *Declarat enim summam benevolentiam conjunctam pari prudentiâ*, lib. 5. ep. 13. *Ea summa miseria est summo dolore conjuncta*, contra Verr. *Fannii ætate conjunctus Antipater*, 1. de Leg. And the reason hereof is, this word being compounded of the preposition *cum*, it preserveth its government also; so that it is just as if we were to say *cum summo dolore conjuncta; cum ætate conjunctus*, &c. This is so true, that sometimes they repeated the preposition, *Varro cum Sicinio ætate conjunctus*, lib. de claris Orat. This much may be also sufficient to prove that the ancients as well as modern grammarians, have oftentimes committed blunders, for want of having rightly comprehended the real causes of construction and government.

III. *Other examples taken from those who wrote upon Despauter.*

Behourt and others who wrote upon Despauter, have even given a further extent to the use of this figure. For they say that

Uxor invicti Jovis esse nescis, Hor.

is a nominative for an accusative, *uxor* for *uxorem*. Whereas it is only an Hellenism, as hath been shewn in the preceding chapter.

They say that in Virgil,

Projice tela manu, sanguis meus,

is a nominative for a vocative. Whereas it is only an Hellenism, as we have above demonstrated.

They say that in Pliny, *Canum degeneres*, is a genitive for the nominative *canes*. Whereas it is only a partition; for every noun in the quality of a partitive may govern the genitive, as we have shewn in the 27th rule, p. 55.

They say that *abstineo irarum* is a genitive for an ablative; whereas it is only a Greek phrase, as may be seen in the preceding chapter.

They say *Quod mihi lateat*, in Cic. is for *me lateat*, a dative instead of an accusative; which is without any manner of reason, since the verb *latet* can govern only a dative in the Latin construction, and is never used otherwise in Cicero, as hath been shewn in the 15th rule, p. 31.

They say that in Plautus, *Curatio hanc rem*, is an accusative for a genitive, *hujus rei*. But we have demonstrated that this phrase

 was

was very common in Plautus's time, and that it is only a natural construction, because as the noun verbal generally denotes the action of the verb, it may likewise preserve the government thereof, since it is only by virtue of this action that the verb governeth an accusative.

IV. *Examples of the Enallage.*

But these authors go further. For whereas Despauter speaks only of the Antiptosis, or interchanging of cases, as appears in the edition of Robert Stephen, which I have made use of; they have added four verses to this rule, to mark the same change in gender, person, tense, mood, and number.

1. In gender, they say that this happeneth both to nouns and verbs. To nouns, as

Tamen vel virtus tua me, vel vicinitas,
Quod ego in propinquâ parte amicitiæ puto,
Facit———Ter.

Where *quod*, say they, is for *quæ*. Whereas *quod* supposeth *negotium* for its substantive, *which thing*. And is a mode of speaking, that ought to be referred to the figure of Syllepsis, which hath been explained already, p. 185.

To verbs, as *bellantur* for *bellant*.

———*Et pictis bellantur Amazones armis*, Virg.

But you may see other examples above quoted, in the list of verbs deponent, p. 101. Which is owing entirely to this, that heretofore there were more verbs common than at present.

1. In person, as in Terence *in Phorm. act.* 1. *sc.* 2.

Get. *Si quis me quæret rufus.* Dav. *Præsto est, desine.*

Where *præsto est*, say they, is for *præsto sum*, because Davus speaks of himself. But if there be any figure in this, it is rather of rhetoric than of grammar, because he answers to what the other had said of him in the third person, *Si quis me quæret rufus.* And it is the same figure, as when in the 4th scene Geta says of himself in the second person,

Nullus es Geta, nisi jam aliquod tibi consilium celere repperis, &c.

Which is only a turn of expression where one person is introduced for another; a thing common to all languages.

3. In tense, *vicimus* for *vincemus*; as *Huic si esse in orbe tutò liceat, vicimus*, Cic. Attic. But again if this be a figure, it belongs to rhetoric, and not to grammar; as it is very common in narratives to make use of the present in recounting past transactions. For the anticipating or combining of tenses is very common in rhetoric; but this does not relate to grammar, which one way or other finds its government.

4. In mood, as *valebis* for *vale*, Cic. But we have made appear above, p. 109, that the imperative was only a real future; and therefore we ought not to be surprised if they were frequently put one for the other.

Romani festinare, parare, &c. for *festinabant, parabant*, say they. But this is only an ellipsis of a verb understood, as *cœperunt*, or some other which governs this infinitive, according to what we have shewn, p. 170.

5. In

5. In number. But here it can only be a figure of rhetoric, as when they give for instance, *dedimus operam*, Cic. for *dedi*, which is very common; or they must be things referrible to the precedent figures; as *Nominandi istorum tibi erit magis quàm edendi copia*, Cic. Where they will have it that *edendi* is the singular for the plural *edendorum;* whereas it is but an Ellipsis of τὸ *edere* understood, as we have shewn in the chapter of Gerunds, p. 125. *Si tempus est ullum jure hominis necandi, quæ multa sunt*, Cic. This is only a Syllepsis, of which we have made mention above, p. 186. and the like may be said of the rest. Whence we conclude that all that can be said of the figures of grammar, may be reduced to the four above laid down, or to Hellenism.

Therefore I am of opinion that upon a careful perusal of what hath been said in the Syntax, and in these remarks, very few difficulties will arise in regard to government that may not easily be solved, and that hardly any pasage will occur in ancient authors, but what may be accounted for. But as the chief foundation of all languages depends on practice, I have endeavoured to collect here a multitude of verbs of different governments, which perhaps will be the more useful, as some of them are not to be found even in the most copious dictionaries. They are comprised in the following list, which is only an abridgment of a more extensive work, wherein we intended to include every remark that could be made on the elegance of this language, for the service of those who endeavour to write pure Latin; and perhaps some day or other we may publish a separate work on this subject for the use of learners, if ever we find that they have derived any benefit from this abridgment.

LIST OF VERBS

OF

DIFFERENT GOVERNMENTS.

A.

ABALIENARE aliquid, *or* aliquid alicujus, *Cic. to alienate.* Aliquem ab altero, se ab alio, alium à se, voluntatem alicujus ab aliquo, *id.*

ABDERE se litteris & in litteras: se in tenebris, *id. to hide or bury one's self.*

ABDICARE, *simply, or* magistratum, *or* se magistratu, *id. to abdicate, or to resign.*

ABDICARE aliquem, *Tac. to renounce him.*

ABDUCERE à consuetudine, *Cic. to break off, or wean from a custom.* Ab omni reip. curâ, *id. to retire, to resign.* Vi & per vim, *id. to carry off by main force.* In aliquem locum, *id.* Ex acie, *id.* A fide, *id.* Ad nequitiam, *Ter.*

Me convivam abducebat sibi, *Cic.*

Equitatum ad se abducere, *id. to draw the cavalry to himself.*

ABERRARE proposito, & à proposito, *id. to wander from his subject.*

Nihil equidem levor, sed tamen aberro, *id. but at least I divert myself.*

Aberratio à dolore, *id. any diversion that gives an allay to grief.*

Aberrat ad alia oratio, *id. digresses.*

Aberrant inter se orationes, *Liv. do not agree.*

Artificem ne in melius quidem sinas aberrare, *Plin. do not suffer him to depart from his model, even though he were to mend it.*

ABESSE urbe, domo, & ab urbe, ab domo, *Cic. to be absent.* Alicui abesse, *id. to be wanting towards him, to forsake him.* In altercationibus abesse, *id. not to be there.*

ABHORRET facinus ab illo, *id. he is far from committing such a wicked action.*

Parum abhorrens famam, *Liv. not at all afraid of defamation.*

Illud abhorret à fide, *Cic. that is altogether incredible.*

Ab ducendâ uxore abhorret, *id. he has an aversion to matrimony.*

ABJICERE se alicui ad pedes, & ad pedes alicujus, *Cic. to throw himself at his feet.*

Abjicere se & prosternere, *id.* Consilium ædificandi abjicere, *id. to lay aside all thoughts of building.*

Abjicere ad terram, *id.* in herbam, *id.* humi, *Plin. to throw upon the ground.*

Cogitationes in rem humilem abjicere, *Cic. to apply his thoughts to it.*

Abjicere animum, *id. to despond.*

ABIRE magistratu, *id. to finish his office.*

Ab emptione, *id. to depart from his bargain.* Ad vulgi opinionem, *id. to be led away by vulgar opinion.*

Abire, à, ab, de, è, ex, loco, *id. to be gone, to go out, to retire.*

Non hoc sic tibi abibit, *Ter. you shall not escape thus.*

Abi in malam crucem, *Ter. go and hang yourself.*

ABJUDICARE sibi libertatem, *Cic. to shew himself unworthy of liberty.* Se vitâ, *Plaut. to part with life.*

ABNUERE aliquid alicui, *Cic.* Alicui de re aliquâ, *Sal. to refuse him something.*

ABROGARE legem *or* legi, *Liv.* the former more usual, *to demand the repeal of a law.*

ABSTINERE sese dedecore, animum à scelere, *Cic. to abstain.* Ignem ab æde, *Liv. not to set fire to it.* Ægrum à cibo, *Cels.*

Abstinere jus belli ab aliquo, *Liv. not to treat him with the full severity of the rights of war.*

Abstinere maledictis & à maledictis, *Cic.*

Abstinere irarum, *Hor.* Placidis bonis, *Ovid.*

Abstine isti hanc tu manum, *Plaut.*

ABSTRUDERE in fundo, in silvam, *Cic. to hide.*

ABUTI studiis, *id. to make a wrong use of his studies.* Operam abutitur, *Ter. he loseth his labour.*

ACCEDERE alicui proximè, *Cic. Virg.* Deo ad similitudinem, *Cic. to resemble.* Ad aliquem, *Cic. to draw near*

abhorret. Huic tam pacata profectioni abhorrens mos. Liv. 2. 14. Observe however that though in this passage the participle is used with a dative, we cannot thence infer that the other parts of the verb would admit it.

near him. Alicui ad aurem, *id.*

Quos accedam? *Sall. sup.* ad. *to whom shall I apply?* Quas vento accesserit oras, *Virg. sup.* in. *to what coast the winds will drive him.*

Accedit quod, *Cic. there is this besides;* or simply, *besides, moreover.*

ACCIDERE. Omnia enim secundissima nobis, adversissima illis accidisse, *id. to have happened.* Where we see that this verb is taken either for good or bad fortune.

ACCIPERE ab aliquo, *Ter.* De aliquo, *Cic.* Ex aliquo, *Plaut. to receive* or *to learn from a person.*

Accipere in contumeliam, *Ter. to take in bad part.*

Acceptum plebi, *Cæs.* Apud plebem, *Plaut.* In plebem, *Tac. agreeable to the people.*

Acceptum, *or* in acceptum referre, *Cic. to be obliged;* properly, *it is to place to your account.*

ACQUIESCERE lecto, *Catul. to rest upon the bed.* Alicui rei, *Sen. to set one's heart upon a thing, to fix upon it.*

In tuo vultu acquiesco, *Cic. your presence gives me comfort.*

ADÆQUARE cum virtute fortunam, *id. to be no less successful than brave.* Aliquem sibi, *id. to render him equal to one's self.*

Judices adæquârunt, *id. the judges were divided.*

ADDICERE morti, *id.* In servitutem, *Liv. to condemn to.*

Addicere liberum, *Cic. to declare one free.*

Ni aves addixissent, *id. If the augural birds had not approved it by their signs.* The contrary is ABDICERE.

ADESSE omnibus pugnis, *id. to be present at every battle.* Ad exercitum, *Plaut.* Ad portam, *Cic.* In causâ, in aliquo loco, ad tempus, *id.*

Adesse alicui, *id. to favour him, to assist him with one's credit, or presence.*

ADHÆRERE castris, *Appul.* In re aliquâ, *Ovid.* Ad rem aliquam, *Plaut.* In rem aliquam, *Cic. to stick to, to adhere, or keep close to.*

ADHIBERE severitatem in aliquo, *or* in aliquem, *id. to use severity.* Reverentiam adversùs, *or* erga aliquem, *id.*

Adhibere vinum ægrotis, *id. to give them wine.*

ADIGERE jusjurandum, *or* aliquem jurejurando, *or* aliquem ad jusjurandum, *Liv.* Per jusjurandum, *Cæs. to oblige by oath.*

ADIRE aliquem, ad aliquem, in jus, *Cic. to go to see, to go,* &c. Illa pericula adeuntur præliis, *id. they run those risks in battle.*

ADJUNGERE aliquem alteri & ad amicitiam alterius, *id. to make him his friend.* In societatem adjungere, *Liv.*

ADMISCERE aliquid in aliud, *Plin.* Alicui, *or* cum aliquo, *Cic. to mingle with.*

Admisceri ad aliquod concilium, *id. to be admitted to it.*

ADMONERE, *See* Monere.

ADOLESCIT ætas, ratio, cupiditas, *id. Virg. grows, waxes strong.*

Adolescere ad aliquam ætatem, *Plin.* Annos ter senos, *Ovid.* In partum, *Colum.*

Adolescunt ignibus aræ, *Virg. are covered with the fire of the sacrifices.*

Flammis adolere penates, *id.*

ADOPTARE sibi filium, *Cic.* Aliquem pro filio, *Plaut. to adopt him.* Aliquem in divitias, *Plin. to make him his heir.* Aliquem ab aliquo, *Cic.* Se alicui ordini, *Plin.*

ADSCRIBERE civitati, in civitatem, *or* in civitate, *Cic. to make him free of the city.*

ADVERSARI alicui, *id.* Aliquem, *Liv.* Contra & adversùs aliquem, *Plaut. to resist, to contradict.*

Ambitionem scriptoris adversari, *Tac.*

Adversari quominus aliquid fiat, *Cic. to hinder.*

ADVERTERE, *simply, Ter.* Animum, *Liv.* Animo, *Plin. to give attention.*

Advertere urbi agmen, *Virg. to make it draw near, to make it take the road towards the city.*

Scythias adverteret oras, *Ovid, was arrived.*

Advertere in aliquem, *Tacit. to punish him.*

ADULARE. Pinnatâ caudâ nostrum adulat sanguinem, *Cic. Ex. veteri poetâ.*

Si Dionysium non adulares, *Val. Max. from thence cometh* ADULOR, *passive.* Cavendum est ne assentatoribus patefaciamus aures ne adulari nos sinamus, *Cic.* Tribunus militum adulatus erat, *Val. Max.*

ADULARI *deponent.* Adulari aliquem, *Cic.* Alicui, *Qu. to flatter a person.* The former is preferable even according to Quintilian.

ÆMULARI alicui, *Cic. to bear envy to a person.* Aliquem, *id. to endeavour to surpass him.*

Æmulari instituta alicujus, *id. to equal, to surpass.*

Æmulari cum aliquo, *Liv. to rival a person.*

Invicem æmulari, *Quint. to rival one another.*

ÆSTIMARE aliquem, *Plaut.* De aliquo, *Cic. to esteem him.*

Æstimare magni, *or* magno, *id.*

Æstimare litem capitis, *id. to judge*

a person deserving of death, or of banishment.

Aggredi aliquem dictis, *Virg.* aliquem de re aliquâ, *Plaut. to speak to him about something.* Aliquid, *Cic. to begin.* Ad injuriam faciendam, *id.*

Agere rem, *or* de re, *id.* aliquem, *or* partes alicujus, *id.* Cum populo, *id.* Lege *or* ex lege, *id. to treat, to act, to do.*

Agere se pro equite, *Suet. to act as a knight.* Agere gratias de re, in re, pro re, in res singulas, *Cic. to thank.*

Agitare animo, *Liv.* Cum animo, *Sall.* Mente, *Sall.* In mente, *Cic.* Secum, *Ter. to revolve a thing in one's mind.*

Allatrare magnitudinem alicujus, *Liv. to exclaim against.*

Allatrant maria oram maritimam, *Plin. to beat against.*

Allatrare alicui has not the authority of pure writers. It is true that the following passage is quoted from the book *de Viris illust.* attributed to Pliny: *In Capitolium intempestâ nocte eunti, canes allatraverant.* But besides that one might perhaps read *nocte eunte*, Vossius also observeth that the author of this book was not Pliny, but Sextus Aurelius Victor, who lived about two hundred years later, when the language was greatly corrupted.

Allegare alicui, *or* ad aliquem, *Cic. to send towards a person.* Hominem alicui rei, *Plaut. to send him to treat about something.*

Allegare senem, *Ter. to depute an old man.*

Ambulare pedibus, *Cic. to walk.* Foro transverso, *id. to walk across the market.* In jus, *id.* In littore, *id.*

Ambulat hoc caput per omnes leges, *Plin. to occur every where.*

Ambulare maria, *Cic.*

Ambulantur stadia bina, *Plin.*

From the last two examples it appeareth that this verb may be active, and that Quintilian, lib. 1. c. 5. had no reason to say that *ambulare viam* was a solecism, since at the most it is only a pleonasm, and every verb, as we have demonstrated in the Syntax, rule 14. p. 29. and in the Remarks, p. 98. may govern the accusative of a noun derived from itself, or of nearly the same signification.

Angere sese animi, *Plaut.* aliquem incommodis, *id.* Angit animum quotidiana cura, *Ter.*

Angi animo, *Cic.* Re aliquâ, *or* de re, *id. to be vexed.*

Anhelare scelus, *id. to think of nothing but villainy.*

Amnis anhelat vapore, *Plin. throws out vapours.*

Verba inflata et anhelata, *Cic. pronounced with great exertion of voice, and that put us out of breath.*

Animadverto aliquid, *Ter. I look at it and consider it.* In aliquem, *Cic. I punish.*

Annuere cœptis, *Virg. to favour.* Victoriam, *Virg. to promise.* Aliquos, *Cic. to shew.*

Anquirere aliquid, *id. to inform.* Capitis, *or* de capite, *Liv.*

Antecedere alteri, *or* alterum ætate, *Cic. to surpass him in years.*

Antecello tibi hac re, *id.* Illum hac re, *id.* aliis in re aliquâ, *id.* Qui cæteris omnibus rebus his antecelluntur, *Ad Heren.*

Anteire alicui, *Plaut.* Aliquem, *Sall.*

Antestare alicui, *or* aliquem, *Gell. to excel or surpass a person in something.*

Antevenire alicui, *Plaut. to go to meet him.* Aliquem, *id. to prevent him.* Omnibus rebus, *id. to surpass him in every thing.* Nobilitatem, *Sall. to surpass the nobility.*

Antevertere alicui, *Ter. to outstrip, to be beforehand with, to prevent.*

Fannius id ipsum antevertit, *Cic. Fannius was beforehand with me in that.*

Appellare aliquem sapientem, *id. to call him wise.* Suo nomine, *id. to call him by his name.*

Appellare tribunos, *id.* Ad tribunos, *id. to appeal to the tribunes.*

Appellari pecuniâ, *Quint.* de pecuniâ, *Cic. to be dunned.*

Cæsar appellatus ab Æduis, *Cæs.* that is, *the Ædui being come to beg his assistance.* And this verb is very remarkable in this signification.

Appellere ad aliquem, *Cic. to bring to land.* Aliquem alicui loco, *id.*

Animum ad philosophiam, *id. Ter. to apply.*

Appellere classe in Italiam, *Virg.* appellere classem, *Cic.* ad villam nostram navis appellitur, *id. is brought to land.*

We say therefore *navis*, or *classis appellitur*, just as we say *navem*, or *classem appellere*, but not *navis* or *classis appulit*, says Schotus. Yet *navis appulit* occurs in Suetonius' Life of Galba; which should not be imitated without great caution.

Appropinquare portas, *or* ad portas, *Hirt.* Britanniæ, *Cæs. to approach.*

Ardere,

ARDERE, or FLAGRARE ODIO, are said actively for the hatred we bear to others, and passively for the hatred others bear to us. Examples hereof are very common.

Ardebat Sirius Indos, *Virg. for* Adurebat. Ardebat Alexim, *Virg. was passionately fond of him.*

Ardeo te videre, *Plin. Jun. I am impatient to see you.*

Ardere in arma, *Virg.* Avaritiâ, *Cic.* Amore, *id.*

ARRIDERE alicui, *Cic. to smile at him, and to please him.*

Arrident ædes, *Plaut. do please me, do suit me.* Flavius id arrisit, *Gell. seemed to approve of that.*

Arrideri, *Passive, the contrary of* Derideri, *Cic.*

ASPERGERE labem alicui, *or* dignitati alicujus, *id. to blacken him, to speak ill of him.*

Maculis vitam aspergere, *id.*

ASPIRARE in curiam, *id.* ad aliquem, *id. to endeavour to reach to, or to obtain.*

Aspirat primo fortuna labori, *Virg. favoureth.*

Vento aspirat eunti, *Virg. Æn. 5.*

Et modicis fenestellis Aquilonibus aspirentur, *Colum. for* inspirentur.

ASSENTIRE *or* IRI alicui, *simply, or else* alicui aliquid, *or* de re aliquâ, *or* in re aliquâ, *to grant something to a person.* Instances hereof occur frequently.

But this verb ought not to be confounded with CONSENTIO, which signifieth *rather the agreement of the will,* whereas ASSENTIO is *to submit or to agree to another's judgment.*

ASSERVARE in carcerem, *Liv.* Domi suæ, *Cic. to keep.*

ASSUEFACERE and ASSUESCERE, ad aliquid, *or* in aliquo, *are not Latin, says Schotus.* I own they occur but seldom; yet the latter is in Quintilian.

But Schotus was still more mistaken, when he fancied that this verb could be joined with the ablative only, *Assuescere aliquâ re.* Whereas its proper construction is to put a dative, as Robert Stephen observeth. For which reason Muretus and the best writers of *variæ lectiones,* have restored the dative wherever the ablative was put before, as in the 2. *Catil.* Assuefactus frigori & fami & siti & vigiliis perferendis, *inured to.*

There are even some passages where this government cannot be at all doubted of, *Caritas soli, cui longo tempore assuescito, Liv.* So that if there be sometimes an ablative used on this occasion, it cannot be any other than the ablative of the manner.

ASSERERE aliquid, *Cic. to affirm it.* Aliquem manu, *Liv. to set him at liberty.* In libertatem, *Id.* Asserere se, *Ovid, to assert or recover his liberty.* Aliquem cœlo, *Ovid, to canonize.* A mortalitate, *Plin. Jun.* Sibi aliquid, *Plin.* Se studiis, *Plin.*

ASTARE in conspectu, *Cic. to present himself.* In tumulum, *id. to be near.*

Astitit mihi contrà, *Plaut. he opposed me strongly.*

ASSURGERE ex morbo, *Liv. to recover from sickness.* Alicui, *Cic. to rise up to one, to do him reverence.* In arborem, *Plin. to grow up to a tree.*

Assurgi, *Passive, Cic. to be done reverence to.*

ATTENDERE aliquem, *id. to listen to him.* Primum versum legis, *id. to consider it.* Animum, *or* animum ad aliquid, *id. to apply one's self.* Alicui rei, *id. to take notice of it.*

ATTINERE aliquem, *Tac. to retain one.* Ad aliquid, *or* ad aliquem, *Cic. to concern him, to belong to him.* Nunc jam cultros attinet, *Plaut. he has them already.*

Attineri studiis, *Tac. to be fond of study.*

AUSCULTARE alicui, *Plaut. Cic. to obey him.* Aliquem, *Plaut. to listen to him.*

B.

BELLARE alicui, *Stat.* Cum aliquo, *Cic. to fight against him.*

Take notice that all verbs of fighting, quarrelling, resisting, contesting, and the like, are more elegantly joined with the preposition *cum* and its ablative, than with the dative.

C.

CADERE altè, *or* ab alto, *Cic.* In plano, *Ovid.* In terram, *Lucr.* In unius potestatem, *Cic. to fall.*

Cadere formulâ, *Quint. to be cast in law, to lose the suit.*

Non cadit in virum bonum mentiri, *Cic. an honest man is incapable of telling a lie.*

Nihil est quod in ejusmodi mulierem non cadere videatur, *id. there is nothing but what suits her very well.*

Honesta et jucunda ceciderunt mihi à te, *id. happened to me on your part.*

CÆLARE argentum argento, & in argento, *Cic. to chase or emboss.*

Cælare flumina et bestias in vasis, *Ovid.*

Ovid. Opus cælatum novem musis, *Hor. where the whole force of human art and industry hath been exerted.*

Calere. Thure calent aræ, *Virg.* Aures nostræ calent illius criminibus, *Cic. our ears ring with.*

Cùm caletur maximé. *Plaut.* sup. *Calor.* For then it is passive, whence we may infer that it has also its active. For which reason Sanctius maintaineth that we may say, Calere rem aliquam, *or* re aliquâ, *to have a passion for a thing.* And it is in this sense, according to him, that we say, Illius sensum pulchrè calleo, *Ter. I know him well.* Calere jura, *Cic. to know.*

I am not ignorant that all the dictionaries make a distinction between these two verbs, *caleo* and *calleo*, and that Cicero seems to derive the latter from *callum.* But one would think that *callum* rather comes from *caleo*, since a callosity proceeds from action often repeated, which first engenders heat, and afterwards the hardness of skin. And indeed, *callere ad suum quæstum*, in Plautus, seems rather to imply a particular attention and warmth of the mind, than an inveterate habit or custom.

Canere aliquem, *Cic.* Super aliquo, *id. to sing the praises of a person.* Sibi intus canere, *id. to care for no body but himself, to praise himself.*

Carere commodis, *id. not to have the conveniencies.*

Præterquam tui carendum quod erat, *Ter.*

In quod amo, careo, *Plaut.*

Caruit te febris, *Plaut. the fever did not seize you.*

Cavere aliquid, *Cic. Hor. to avoid, to take care of.* Alicui, *Cic. to watch over his preservation.* Ab aliquo, *id. to guard against him.* Malo, *for* à malo, *Petron.* De verbis alicujus, *Plaut.* Cavere obsidibus de pecuniâ, *Cæs. to give security by hostages.* Sibi obsidibus ab aliquo, *id. to take security by hostages.*

Quod nihil de iis Augustus testamento cavisset, *Suet.*

We say Cavere aliquo, *or* per aliquem, *Cic. to take bail or security of a person.*

Cætera quæ quidem provideri poterunt, cavebuntur, *id.*

Cedere locum, *Stat.* Loco, *Cic. Cæs. to quit.* Ad locum, *Liv. to go thither.* E vitâ, *Cic. to die.* Exitio, *Ovid, to turn out to one's destruction.* In proverbium, *to become a proverb.* Intra finem juris, *Liv. to abide within the limits of his right.*

Cedere alicui, *Virg. to comply with a person.*

Cessit mihi, *id. it has happened to me.*

Honori non cedere, *Virg. to deserve no less honour than is done us.*

Hæreditas alicui cedit, *Virg. remains to him.*

Pro pulmentario cedit, *Colum. is taken for nourishment.*

Cedit dies, *Ulp. when the day of payment begins to draw near.*

Celare. See the Syntax, rule 24, p. 43.

Certare laudibus alicujus, *Virg. to oppose his greatness.* Cum aliquo, *Cic. to fight.* Bello de re aliquâ, *Liv.* Secum, *Cic. to endeavour to surpass him.*

Certat vincere, *Virg. he strives to overcome.*

Certare aliquid, *Hor. to strive to do a thing.*

Si res certabitur, *Hor. if the thing comes to be disputed.*

The latter examples shew that this is really an active verb, and therefore Regius had no reason to find fault with Ovid for saying

Certatam lite Deorum Ambraciam.

Circundare oppidum castris, *Cæs.* Oppido mœnia, *to surround* or *invest.*

Cogitare animo, *id.* In animo, *Ter.* Cum animo, *Plaut.* Secum, *Ter. to think.*

Aliquid, *or* de re aliquâ, *Cic.*

Coire in unum, *Virg. to assemble together.* Societatem cum aliquo, *Cic. to make an alliance.*

Societas coitur, *id.*

Immitia placidis coeunt, *Hor. are mixed with.*

Milites coeunt inter se, *Cæs. to join battle, to rally.*

Colloqui alicui & aliquem, *Plaut.* Cum aliquo, *Cic. to speak.*

Inter se colloqui. *Cic. Cæs. to converse with one another.*

Committere se alicui, *Cic.* Se in fidem alicujus, *Ter. to put one's self under his protection.* Aliquem cum alio, *Mart.* Inter se omnes, *Suet. to set them all together by the ears.* Lacum mari, *Plin. to join it.*

Commodare aurum, *Cic. to lend gold.* Alicui, *simply, or* se alicui, *id. to assist him.* In rebus alicui, *id.* De loco alicui, *id.*

Complere armato milite, *Virg.* Completus mercatorum carcer, *Cic.*

Com-

COMPONERE aliquid alicui, *or* cum aliquo, *Virg. to compare, to confront, to join together.*

Componere se ad exemplum, *Quint. to conform to example.*

CONCEDERE, *Plaut. to die.* Petitioni alicujus, *Cic. to condescend, to grant.* De jure suo, *id.* Injurias reipub. *id.*

Concedere in aliquem locum, &c. *See* Cedere.

CONCILIARE aliquem, *Cic.* Ad alterum, *Plaut.* Homines inter se, *Cic.* Animos aliquorum ad benevolentiam erga alios, *id.* Conjunctionem cum aliquo, *id.* Pacem ab aliquo, *Plaut. for* cum aliquo.

CONCLUDERE se in cellam, *Ter.* In caveâ, *Plaut. to shut one's self up.* Res multas in unum, *Ter. to put them together.*

CONCURRERE cum aliquo, *Sil.* Alicui, *Virg. to fight.* See *Bellare* here above.

CONDEMNARE crimine, criminis, *or* de crimine, *Cic. to condemn for.* Omnes de consilii sententiâ, *id. with the opinion of the whole council.*

Condemnare alicui, *Ulp.*

CONDERE in sepulchro, *Cic.* Humo *et* in humo, *Ovid. to bury.* In furnum, *Plaut. to put into the oven.* Mœnia, *Virg. to build.*

CONDICERE cœnam alicui. *Suet.* Ad cœnam aliquem, *Plaut. to invite to supper.*

Condicere alicui, *simply, Cic. to promise to sup with him.*

CONDUCERE virgines in unum locum, *id. to bring them together.* Aliquem, *Plaut. to hire him to do something.* De censoribus, *Cic. to take a lease of the censors.*

Conducit hoc tuæ laudi, *id. is conducive to.* In rem, *Plaut.* Ad rem aliquam, *Cic.*

CONFERRE tributa, *id. to pay.* Novissima primis, *id. to compare.* Se in *or* ad urbem, *id. to go to town.* Omne studium ad rem aliquam, *id. to apply one's self entirely to it.* Crimen in aliquem, *id. to throw the blame upon him.* Seria cum aliquo, *Ovid. to confer.* Capita, *Cic. to have a private meeting, to speak tête-à-tête.*

Pestem hominibus conferunt, *Colum. do give them the plague.*

Neminem cum illo conferendum pietate puto, *Cic.* Conferunt ad temperandos calores, *Colum. contribute to.* Hæc oratori futuro conferunt, *Quint. are of service.*

CONFIDERE virtuti, *Cæs. to confide in his strength.* Animo et spe, *id.* In aliquo, *Hirt.* Aliquâ re. Multum natura loci confidebant, *Cæs.*

Confiteri crimen, *Cæs. to confess.* De maleficio, *id. to acknowledge it.* Ut de me confitear, *id. to speak ingeniously of what regards me.*

CONFLICTARE & RI. Conflictati tempestatibus & sentinæ vitiis, *Cæs. incommoded to the highest degree, &c.*

Qui cum ingeniis conflictatur ejusmodi, *Ter. who haunts, who converses.*

Rempublicam conflictare, *Tac. to afflict.*

CONGERERE titulos alicui, *Sen. to load him with titles.* Crimen in aliquem, *Cic.*

CONGREDI alicui, *Cæs.* Aliquem, *Plaut. to draw near him.* Cum hoste & contra hostem, *Cic. to attack him.*

CONGRUERE. Congruunt literæ literis aliorum, *id. do agree.*

Congruunt inter se, *Ter. agree together.* Congruit sermo tibi cum illâ, *Plaut.*

CONJUNGERE. Conjuncta virtuti fortuna, *Cic. joined.*

Conjuncta & sociata cum alterâ, *id.*

Conjuncta mihi cura de rep. cum illo, *id.*

Conjungi hospitio & amicitiâ, *id. to be joined by the ties of hospitality and friendship.*

CONQUERI rem aliquam, *or* de re aliquâ, *id.* Ob rem aliquam, *Suet. to complain.* Cum aliquo, *Cic.* Pro aliquo, *id.*

CONQUIESCERE à re aliquâ, *id. to leave off, to be respited.* In re aliquâ, *id. to take a delight in it.*

Hieme bella conquiescunt, *id. do cease.* Nisi perfectâ re, de me non conquiêsti, *id.*

CONSCENDERE navem, *id.* in navem, *Lent. Cic. to embark.*

CONSENTIRE sibi *or* secum, *id. to be consistent with one's self.* Alicui, *or* cum aliquo, *id. to agree with him.* Aliquid *or* de aliquo, *or* ad aliquid, *id. to agree about something.* In aliquem, *Ulp. to agree to take him for an arbitrator.*

In eum omnes illud consentiunt elogium, *Cic. they agree with one voice to bestow this encomium on him.*

Astrum nostrum consentit incredibili modo, *Hor.*

CONSEQUI aliquem itinere, *vel* in itinere, *Cic. to overtake him.*

Aliquid consequi, *id. to obtain it, to gain his end.*

CONSERERE manum *or* manu cum hoste,

hoste, *id. the former more usual, to fight hand to hand, to come to handy strokes.* Diem nocti, *Ovid. to join night with day upon an affair.* Artes belli inter se, *Liv.* Baccho aliquem locum, *Virg. to plant vines.*

CONSIDERE aliquo loco, *vel* in aliquo loco, *Cic. to stop there.*

CONSTARE per ipsum, *id. to depend only upon himself.* Sibi, *Cic. Hor. to be consistent with himself.* Ex multis, *Cic. to be compounded of.*

Agri constant campis & vineis, *Plin. consist of fields and vineyards.*

Constat gratis tibi navis, *Cic. costs you nothing.* Auri ratio, *id. the sum is entire.*

Non constat ei color neque vultus, *Liv. his colour and countenance changes.*

Mente vix constat, *Cic. he is hardly in his senses.*

Hoc constat, *or* constat inter omnes, *id. it is beyond all doubt.*

Constat hac de re, *Quint. Plin.*

Constat hoc mihi tecum, *Ad Heren.*

CONSUESCERE alicui, *Ter.* Cum aliquo, *Plaut. to frequent his company.*

Consuescere pronuntiare, *Cic. to accustom one's self to.* Adeò in teneris consuescere multum est, *Virg.* Plaustro & aratro juvencum consuescere, *Colum.* Omnia pericula à pueritiâ consueta habeo, *Sall.*

CONSULERE boni, *Quint. Plaut. to take in good part.* Alicui, *Cic. to do him service.* Aliquem, *id. to ask counsel.* Consuli quidem te à Cæsare scribis, sed ego tibi ab illo consuli mallem, *id. but to signify, I give you counsel or advice, we say rather,* Autor tibi sum.

Consulo te hanc rem, *or* de hac re, *id.*

Consulo in te, *Ter. I am contriving something for you, or against you.*

Consulere in commune, *Ter. to consult the public good.*

CONTENDERE alicui, *Hor.* Cum aliquo, *Cic.* Contra aliquem, *id. to dispute, to maintain a thing against another.*

Contendere aliquid ab aliquo, *id.*

Contendere animum, *Ovid.* Animo, *Cic. to bend one's mind.* Cursum, *Virg. Plaut. to run swiftly.* In aliquem locum, *Cic. to make all expedition to a place.*

Contendere rem cum aliâ re, *id.* Alicui rei, *Hor. to compare it.*

CONTINGERE se inter se, *or* inter sese, *Plaut. Colum. to touch one another, to be allied.*

Atque in magnis ingeniis id plerumque contigit, *Cic. hath often happened.*

Contigit mihi, *id. it has happened to me.*

Contingit mihi, *id. it relates to me, it belongs to me.*

Contingere funem, *Virg. to touch.*

CONVENIRE cum aliquo, *Cic. to agree very well with a person.* Sibi, *id. to preserve always an evenness of temper.* Ad aliquem, *id. to go to meet one.* Aliquem, *Plaut. to talk with him.* In jus, *Plaut. to sue him.*

Convenit inter utrumque, *Cic. they are both agreed.* Mihi cum illo, *id. I am of his opinion.* Ad eum hæc contumelia, *id. concerns him.*

Aliam ætatem aliud factum, *Plaut. becomes better.*

Hæc fratri mecum non conveniunt, *Ter. does not agree with me in this.*

De hoc parum convenit, *Quint. they are not well agreed about this.*

Hoc maledictum in illam ætatem non convenit, *Cic. does not suit or become.*

CUPERE alicui, *Cic. Cæs.* Alicujus causâ, *Cic. to favour him.*

Aliquem, *Ter. Cic. to seek and desire his company.*

Cupit te videre, *Plaut.* Te conventum, *id.*

D.

DAMNARE sceleris, *or* nomine sceleris aliquem, *Cic.* De vi, de majestate, *id. to condemn.* Ad pœnam in opus, in metallum, *Plin. Jun.*

DARE literas alicui, *Cic. to give or to put them into his hands.*

Litteras ad aliquem, *id. to send or direct letters to him.* Se fugæ & in fugam, *id. to run away.* Se ad lenitatem, *id. to be extremely mild.* Gemitum & se gemitui, *Cic. Virg. to moan.* Operam, *et* operam alicui rei, in rem aliquam, ad rem aliquam faciendam, *Cic. to be employed about a thing.* Mandata alicui, *id.* Aliquid in mandatis, *Plaut. to give in charge.* Se in viam, *Cic.* In manum & in manu, *Ter. Cic.*

Dederat comas diffundere ventis, *Virg. loose was her hair, and wantoned in the wind.* Dare manum alicui, *Plaut. to shake hands.*

Dare manus, *Cic. to give up, to yield.* Cibo dare, *Plin. to give to eat.* Dare vitio, *Cic. to blame.*

Da Tityre nobis, *Virg. tell us.*

Dare oblivioni, *Liv. to forget.* The contrary is MANDARE MEMORIÆ, *Cic. to transmit to posterity, to commit to memory, to retain, to learn by heart.* But OBLIVIONI MANDARE, which several moderns make use of, is not Latin, for it cannot be found in any good writer.

DEBERE

DEBERE amorem et omnia in aliquem, *id.* tibi debemus, *id. we are indebted to you.*

Tibi video hoc non posse deberi, *id.*

DECEDERE alicui, *to give way to him, Plaut. to shun one's company, Cæs.*

Decedere, *Cic. (sup.* è vitâ) *to die.*

De suo jure, *or* jure suo, *id. to relinquish his right.*

De summâ nihil decedet, *Ter. the sum shall be untouched.*

DECERNERE aliquid, *or* de re aliquâ, *Cic. to ordain, to decree.* Armis, *id. to fight.* Pugnam, *Liv.* Pugnâ, *Val. Max.* Suo capite, *Cic. to expose one's self to danger.*

DECERE, see the Syntax, rule 15.

DECIDERE *(from* cado) à spe, *or* de spe, *Liv.* Spe, *Ter. to fall from.* In laqueos, *Ovid, to fall into.*

DECIDERE *(from* cædo) caput, *Vellei. to behead.* Quæstionem, *Papin. to decide.* Damnum, *Ulp. to determine.* Cum aliquo, *Cic. to transact.* De aliquo negotio, *id.* Prælio cum aliquo, *id. to decide a dispute by the sword.*

Pro se, *id.* Pro libertate, *Sen. to compound for its liberty.*

Decidere jugera singula ternis medimnis, *Cic. to tax them at three minæ.*

Decisa negotia, *Hor. finished, put an end to.*

DECLINARE loco, à loco, *or* de loco, *Cic. to turn from.* Se extra viam, *Plaut.* Ictum, *Liv. to avoid the blow.* Agmen aliquo, *Liv. to remove his camp.* Nomina & verba, *Quint. to decline and conjugate.*

DEDERE se hostibus, *Cæs.* In ditionem & arbitrium hostium, *Plaut. to surrender himself.* Aliquem in pistrinum, *Ter. to condemn him to hard labour.*

Ad scribendum se dedere, *Cic. to apply himself entirely.* Dedità operâ, *id. on purpose.*

DEFERRE studium suum et laborem ad aliquem, *id. to offer one's service to him.* Opes ad aliquod negotium deferre alicui, *id.* Deferre aliquid in beneficii loco, *id. to present a thing to a person in order to oblige him.* In beneficiis delatus, *id. one that has a pension from the state.*

Deferre aliquem, *id. to inform against him.*

DEFENDERE aliquem contra iniquos, *id.* Aliquem ab injuriâ, *id.* Injuriam alicujus, *id. to avenge the wrong done to him.* Injuriam alicui, *Plaut. to take care that no harm is done him.*

Defendere & obsistere injuriæ, *Cic.*

Defendere ac propulsare injuriam, *id.*

Defendere civem à periculo, *id.* Myrtos à frigore, *Virg. to preserve them.* Æstatem capellis, *Hor.* Solstitium pecori, *Virg. to shelter them from the heat.*

DEFICERE ab aliquo, *Cic. Liv. to desert his party.* Animo *vel* animis, *Cic.* Animum, *Varr. to lose courage.*

Dies & latera & vox me deficiunt, *Cic. begin to fail me.*

Deficiunt mihi tela, *Cæs. do fail me.*

Animus si te non deficit æquus, *Hor. has not left you.*

Si memoria deficitur, *Col. if it comes to fail you.*

Deficio à te ad hunc, *Suet. I leave you to go to him.*

Mulier abundat audaciâ; consilio et ratione deficitur, *Cic.*

Deficiórque prudens artis, ab arte meâ, *Ovid.*

DEFIGERE oculos in rem aliquam, *Cic.* Mentem in aliquo, *id. to fix one's mind on a thing.*

Defigere furta alicujus in oculis populi, *id. to expose them.*

DEFINIRE aliquid alicui, *id. to shew him,* or *to lay down to him.* Imperium terminis, *id. to limit.* Magnitudinem alicujus rei, *id. to define,* or *mention precisely.*

Certus & definitus locus, *id. a particular and determined place.*

DEFLECTERE iter, *Lucan.* Ex itinere, *Plin. Cic. to turn out of one's road.*

Declinare proposito & deflectere sententiam, *id.*

Amnes in alium cursum deflectere, *id. to turn or divert their bed.*

DEGENERARE à gravitate paternâ, *id. to degenerate.*

A familiâ superbissimâ, *Liv. to degenerate, to be unlike.*

In feritatem, *Plin.*

Hoc animos degenerat, *Colum. enervates, weakens.*

DELINQUERE aliquid & in aliquâ re, *Cic.* In aliquam, *Ovid. to fail, to do wrong.*

DEPELLERE loco. *Cæs.* De loco, *Cic. to drive away.*

Suspicionem à se, *id. to remove.*

DEPERIRE aliquem, *or* aliquem amore, *Plaut.* Amore alicujus, *Liv. to be passionately in love with.*

Naves deperierunt, *Cæs. are lost.*

DEPLORARE vitam, *Cic. to deplore, or bewail.*

De suis miseriis, *id. to lament.*

DEPONERE in gremio, *Plin. Cic.* Stratis, *Ovid.* Sub ramis, *Virg.* In terram, *Colum.* In silvas, *Cæs. to put in, upon, or under something.*

Deponere

Deponere ædificationem, *Cic. to lay aside the design of building.*

Ægrum, *id. to despair of a sick person.*

Aliquid, *Virg. to pledge or pawn, to stake.*

Deponere aliquid in alicujus fide, *Cic.* In fidem, *Liv.* Apud fidem, *Trajan. Plin. to entrust him with.*

Deprecari aliquid ab altero, *Cic. to ask him for a thing.* Aliquem pro re aliquâ, *id.* Alicui ne vapulet, *Plaut. to intercede for him.*

Calamitatem abs se, *Cic. to avert and keep off by prayer.*

Derogare fidem alicui, *or* de fide alicujus, *id.*

Sibi derogare, *id. to derogate from himself.*

Desinere artem, *id. to quit a profession.*

Desistere à sententiâ, *or* de sententiâ, *id. to cease, to desist.*

Desperare salutem, saluti, *or* de salute, *id. to despair of.* Ab aliquo, *id. to have no further expectation from him.* Sibi, *Cæs.* De se, *Plaut. Cic. to abandon one's self to despair.*

Non despero ista esse vera, *Cic.* Sive restituimur, sive desperamur, *in the passive, id.*

Despondere filiam alicui, *id. to promise in marriage.* Sibi domum alicujus, *id. to promise it to one's self, to be sure of it.*

Despondere animis, *Liv. to think one's self secure of.* Animum, *id. to fall into despair.*

Detrahere alicui, *Ovid.* De aliquo, *Cic. to backbite.* Aliquid alteri, *id. to lessen or abate.* Laudem, *or* de laudibus, *id. to diminish his reputation.* In judicium, *id. to sue one at law.*

Deturbari spe, de spe, *vel* ex spe, *Cic. to fall from his hopes.*

Differre famam aliquam alicui, *Plaut. to spread a report.* Rumorem, *Ter.* Aliquid rumoribus, *Tac.*

Differre aliquem, *to put him off, and make him wait,* Mart. *to teaze and vex him,* Ter. Rationem sperat invenisse se quî differat te, *Ter.*

Differri doloribus, *Tac. to feel violent pains.* Amore, cupiditate, lætitiâ, &c. *Plaut. to be transported with.*

Differre vestitu ab aliquo, *Cic.* In candore, *Plin.* Differt ab hoc, *Cic.* Huic, *Hor.*

Differunt inter se, *Cic.*

Ad aliquod tempus aliquid differre, *id.* In annum, *Hor. to defer, to put off.*

Dimicare de re, *Cic.* Pro re, *Plin. to fight, to dispute about or for a thing.*

Dimicant inter se, *Plin.*

Dimicandum omni ratione, ut, &c. *Cic. we must use all our endeavours to obtain it.*

Disceptare aliquid justè, *Cic. to judge, to decide, to dispute.* Damni, *Callistr.* Eodem foro, *Plaut. to come and plead in the same court.*

Disceptant inter se de negotiis, *Sall.*

Discrepare rei alicui, *Hor.* A re aliquâ, *Cic.* the latter more usual, *to vary, to disagree.* Sibi, *id. not to be always one's self.* In re aliquâ, *id. in something.*

Discrepant inter se, *id.*

Discrucior animi, *Plaut.* animo & animum, *from Diomedes, who gives no authority for it.*

Disputare aliquid & de aliquo, *Plaut. Cic.* Circa aliquid, *Quint. to treat about something.* Multa disputat quamobrem is qui torqueatur, beatus esse non possit, *Cic.*

Dissentire de veritate ab aliquo, *id.* In re aliquâ ab altero, *id.* Cum aliquo de re aliquâ, *id.* Alicui opinioni, *Quint. Colum. to disagree about.*

Ne orationi vita dissentiat, *Sen.*

Dissentiunt inter se, *Cic.*

Dissidere capitali odio ab aliquo, *id. to hate him mortally.* Dissidere à seipso, secúmque discordare, *id.*

Inter se dissident & discordant, *id.*

Si toga dissidet impar, *Hor. if it be of different length, or uneven.*

Dividere nummos viris, *Cic.* In viros, *Plaut. to distribute, to divide.* Factum cum aliquo, *Plaut.*

Dividere sententiam, *Cic. to ask to divide the judge's opinion, in order to follow one part, without being obliged to follow the other.*

Docere de re aliquâ, *Cic. to give advice of it.* Rem aliquam aliquem, *Ter. to teach it him.*

Dolere ab animo, ex animo, *Plaut.* Successu alicujus, *Ovid.* Dolore alicujus, *Virg. to be deeply afflicted.*

Dolet mihi cor. *Plaut.* Hoc cordi meo, *id.* Caput à sole, *id.*

Doleo me, *Plaut.* Vicem alterius, *Cic.* Casum aliorum, *Cic.* Propter aliquem, *Quint.* De aliquo, *Ovid.*

Donare aliquem re, *vel* rem alicui, *Cic. to make him a present of a thing.*

Dubitare de fide alicujus, *Ad Herenn. to doubt of his fidelity.*

Hæc dum dubitas, *Ter. while you are considering.*

Dominari alicui, *Cic.* in aliquem, *Ovid.* In re aliquâ, *Sall. Cic.* Inter aliquos, *Cæs. to domineer.*

Omne

Omne pecus indomitum curari ac dominari potest, *Nigid. may be tamed.*

O domus antiqua, heu quàm dispari dominare domino, *Cic.* 1. *Off. ex veteri poëtâ.*

DUCERE agmen, *id. to lead.* Sibi alapam gravem, *Phæd. to give one's self a box on the ear,* Ilia, *Hor. to be broken winded, to be out of breath.* Æra, *Hor. to cast in brass.* Aliquem ex ære, *Plin.* Rationem salutis, *Cic. to have a regard.* Versum, *Ovid. to write verses.* Uxorem, *Cic. to marry.* Usuras, *id. to continue the payment of usury.*

Ducere laudi, *Ter. to esteem it an honour.* In gloriâ, *Plin.* In hostium numero, *Cic.* Infra se, *id. to esteem beneath one.* Pro nihilo, *id.*

Duci despicatui, *id. to be despised.*

E.

EFFERRE pedem domo vel portâ, *Cic. to go abroad.* Pedem aliquo, *id. to go some where.* De nave in terram, *id. to unload.*

Efferre laudibus, *id. to extol greatly.*

Efferre fruges, *id. to bear fruit.*

Efferri funere & cum funere, *id.* Pedibus, *Plin. to be interred.*

Efferri studia in re aliquâ, *Cic. to have a strong passion for.*

Efferri in amorem, *Plin. to be beloved.*

EGERE consilii *et* consilio, *Cic. to have need.*

Egere multa, *active, Censorinus apud Gellium.* Hence Plautus useth *egetur* in the passive. And hereby Sanctius sheweth that one may elegantly say, *Turpem egere egestatem.*

Nihil indigere, *Varr. See* INDIGEO.

EGREDI ab aliquo, *Ter. to go out of a person's house.* Ex provinciâ, *Cic.* Extra fines & terminos, *id.* Urbe, *id.* Officio, *id.* A proposito, *id.*

Elabi de, è, ex manibus, *id. to slip away.* Inter tela et gladios, *Liv. to escape.* Pugnam aut vincula, *Tac.*

Paulatim elapsus Bacchidi, *Ter. weaning himself of her by degrees.*

ELABORARE in literis, *Cic.* In aliquid, *Quint.* Aliquid, *Plin.* Orationem eâmque instruere, *Cic.* Ad judicium alterius, *id. to endeavour to please him, and to merit his approbation.*

EMERGERE ex malis, *Cic. Ter.* Incommodâ valetudine, *Cic.* Extra terram, *Plin.* Super terram, *Colum. to rise out of.*

Se vel sese emergere, *Colum.*

Unde emergi non potest, *Ter.*

EMINERE inter omnes, *Cic.* In novo populo, *Liv. to appear on high, to be conspicuous.*

Eminebat ex ore crudelitas, *Cic.* In voce sceleris atrocitas, *Curt.*

Moles aquam eminebat, *Curt. appeared above the water.*

EMUNGERE aliquem argento, *Ter. to cheat one of his money.* Alicui oculos, *Plaut. to pluck out his eyes.*

ENUNTIARE consilia amicorum adversariis, *Cic.* Apud homines quod tacitum erat, *id. to divulge.*

ERIPERE à morte aliquem, *id. to save him from dying.* Morti aliquem, *Virg.* Mortem alicui, *Sen.* Ex periculo aliquem, *Cic.*

ERUBESCERE in re aliquâ, *id.* Ora alicujus, *id. to blush to be in his presence.* Preces, *Claud.* Loqui, *Cic.* Fortunæ, 2. *Curt. to be ashamed of his condition of life.*

Epistola non erubescit, *Cic. does not blush.*

Genis erubuit, *Ovid.*

Malis alterius erubescere, *Ovid, to blush at another's misfortunes.*

ERUMPERE ex tenebris, *Cic.* In aliquam regionem, *id.* In hoc tempus, *id.* In actum, *id.* In effectum, *Quint.* Portis, *Virg.* Per castra, *Plin.*

Loco aliquo, *Cæs.* Subito clamore, *Virg.*

Erumpunt sese radii, *Virg.* Sese portis foras, *Cæs.* Stomachum in aliquem, *Cic.* Gaudium, *Ter.*

Vereor ne isthæc fortitudo in nervum erumpat denique, *Ter. lest you bend the bow so as to endanger the string.*

EVADERE manus alicujus, *Virg.* E manibus, *Liv.* Pugnâ, *Virg. to make his escape.* Omnem viam, *Virg.* Ante oculos, *Virg. to come before one.* Ad summi fastigia tecti, *Virg. to climb.*

In aliquod magnum malum, *Ter. to become very destructive.*

EXARDERE & -ESCERE irâ, indignatione, *Liv.* In iras, *Mart. to be inflamed.*

Dolor exarsit imis ossibus, *Virg.*

Exarsit in id quod nunquam viderat, *Cic.* Exarsere ignes animo, *Virg.*

EXCELLERE super alios, *Liv.* Longè aliis, *Cic.* Inter alios, *id.*

Præter ceteros, *id. to excel, to surpass.*

EXCUSARE se alicui & apud aliquem, *id. to excuse himself.* Valetudinem alicui, *to allege his indisposition as an excuse.*

——Ille

——Ille Philippo

Excusare laborem & mercenaria vincla, *Hor.*

Excusare se de re aliquâ, *Cæs.*

Exigere aliquem è civitate, *Cic. to drive him out.* Honoribus, *Plin. to deprive him of honours.* Aliquid acerbiùs, *Cic. to demand it with menaces.* Columnas ad perpendiculum, *id. to try with the plummet whether they be straight.* Ævum in sylvis, *Virg.* vitam cum aliquo, *id. to pass his life.* Ensem per medium juvenem, *Virg. to run him through the body.*

Sues pastum, *Varr. to drive.*

Exigere de re aliquâ, *Plin. Jun. to dispute about a thing, to discuss it.*

Eximere è vinclis, *Cic.* Vinclis, *Plaut.* Metu, *id. to deliver.* In libertatem, *Liv. to set at liberty.* Aliquid de dolio, *Cic. to draw out.*

Eximere diem, *id. to waste the time.*

Eximi noxæ, *Liv. to be discharged or forgiven.*

Exorare, expetere et exposcere aliquid Deos *et* à Diis, *Cic. & alii, to ask.* See the 24th rule, p. 43.

Expectare alicujus adventum in aliquem locum *&* in aliquo loco, *Cæs. to wait for a person's arrival at a place.*

Expellere, expedire, ejicere, exterminare, extrudere, exturbare, urbe, *vel* ex urbe, *Cic. to drive out, to put out.*

Explere aliquem, *Cic. Ter.* Animum alicujus, *Liv.* Animum alicui, *Ter. to content, to satisfy him.*

Explicare rem aliquam, *vel* de re aliquâ, *Cic. to explain something.*

Expostulare cum altero injuriam, *id.* De injuriâ, *Ter. to expostulate.*

Exprimere vocem alicujus, *Cæs. to make him speak.* Risum alicui, *Plin. Jun.* Pecuniam ab aliquo, *Cic.*

Exprimere effigiem, *id. to draw to the life.* Verbum verbo, de verbo, è verbo, exprimere, *id. to translate word for word.*

Exprimere ad verbum de Græcis, *id.* Vim Græcorum poëtarum, *id.*

Exprobrare vitia adversariis *vel* in adversarios, *id. to reproach.*

Exuere jugum *&* se jugo, *Liv. to shake off the yoke.* Vestem alicui, *Sen. to strip him.* Hominem ex homine, *Cic. to divest one's self of all humanity.*

Exulare Romæ, *id. to live in exile at Rome.* Domo, *Ter. to be banished from home.*

A patriâ, *Plaut.*

Per externas profugus pater exulat oras, *Ovid.*

Respubl. discessu alicujus exulat, *Cic.* Exulatum abiit res patris, *Plaut.*

F.

Facere ab aliquo, *Cic.* Cum aliquo, *id. to be on his side.* Bona alicui *et* in aliquem, *Plaut. to do good.*

Consilio alicujus, *or* de consilio, *Plin. Cic. with his advice.*

Cùm pro populo fieret, *id. as they were offering sacrifice for the people.*

Flocci non facere, *id.* Floccum facere, *Plaut. not to value a rush.*

Facis ex tuâ dignitate, *Cic. you act up to your dignity.*

Hoc facit ad difficultatem urinæ, *Plin. is a remedy against the strangury.* Non facere ad Corensem pulverem, *Quintil.*

But *facere alicui rei*, signifying *to serve for that use*, or *to be profitable*, is not good Latin. Some however have attempted to defend it by this passage of Pliny, book 23. chap. 1. *Mustum capitis doloribus facit.* Which is repugnant not only to the rules of physic, but to the purity of the Latin tongue. Therefore the manuscript copies, and all the best editions, have *Capitis dolores facit*, causeth headachs, and not, is good against headachs.

Facite hoc meum consilium, legiones novas non improbare, *Cic. suppose that.* Non faciam ut enumerem miserias omnes in quas incidi, *id.*

Facere is likewise put with the accusative an infinite number of ways, as

Nos magnum fecissemus, *id. we should have struck a great blow.*

Facere gratiam alicui, *Liv. to shew him favour.* Facere posam, *Plaut.*

Facere stipendium, *Liv. to serve a campaign, or to follow the army.*

Facere nomina, *Cic. to borrow money.*

Facere rebellionem, *Cæs. to raise a rebellion.* And the like.

Fastidire aliquem, *Cic. Virg. Hor.*

Alicujus, *Plaut. to despise him.*

A me fastidit amari, *Ovid.*

Fateri scelus *et* de scelere, *Cic. Hor. to confess, to acknowledge.*

Foenerari aliquid alicui, *Cic. to lend out at usury.*

Foenerare (*and not* foenerari) ab aliquo, *Appul. & Jurisconsult. to borrow at interest.*

Hæc sapit, hæc omnes fœnerat una Deos, *Mart.*

Fidere nocti, *Virg.* terrâ, *id.*

Molirî

Moliri jam tecta videt, jam fidere terrâ, *Æn.* 8.

FORMIDARE alicui, *Plaut. to be afraid lest some harm befal him.* Ab aliquo, *or* aliquem, *Cicero, to fear and to dread him.*

FRAUDARE aliquem pecuniâ, *Cic. to cheat him.* Militum stipendium, *Cæs. to keep back their pay.* Genium suum, *Plaut. to pinch his belly.*

FUGERE conspectum alicujus, *Cic.* E conspectu, *Ter.* Oppido, *Cæs.* De civitate, *Quintil. to run away.* De illo fugit me ad te scribere, *Cic. I forgot.*

FUNGI officio, *Cic. Ter.* Officium, *Ter. to discharge his office.* Vice, *Hor.* Vicem alterius, *Liv. Suet. to perform the office of another.* Fungi munere, *to exercise an employment, Cic. Cæs. Hor. and sometimes to make a present, Cic.*

G.

GAUDERE gaudio, *Plaut.* Gaudium, *Ter. to rejoice.* De aliquo, propter aliquem, *Cic.*

Furit homines gavisos suum dolorem, *id.* Mihi gaudeo, *id.*

GIGNI capite *vel* in caput, *Plin.*

GLACIARE. Positas ut glaciet nives Jupiter, *Hor. to congeal.*

Humor glaciatur in gemmas, *Plin.*

GLORIARI aliquid, de re aliquâ, in re aliquâ, ob rem aliquam, *Cic. to boast.*

GRATULARI adventu, *or* de adventu, *id. to congratulate him upon his arrival.*

Gratulari victoriam alicui, *id. to congratulate him upon his victory.*

Gratulor tibi in hoc, *or* de hac re, *or* pro hac re, *id.*

GRAVARE & RI, *Ovid, to burden, or weigh down.*

Gravari dominos, *Lucan. to bear no subjection.*

Cætera tanquam supervacua gravari solet, *Quint. he is loth to see them.*

Ne gravere exædificare id opus quod instituisti, *Cic.*

Gravatus somno, *Ovid.*

Pluviâ cùm fortè gravantur, *Virg.*

H.

HABERE rem certam, *vel* pro certo, *Cic. to know for certain.* Aliquid certi, *id.*

Habere quædam dubia, *id.* In dubiis, *Quint.* Pro dubio, *Liv. to doubt.*

Habere aliquem despicatui, *vel* despicatum, *Ter. to despise.*

Habere aliquem præcipuo honore, *Cæs.* In honore, *Cic.* Honores alicui, *id.* De aliquo, *Ter. to praise, to honour.*

Habere aliquem loco patris, *Brutus.* In loco patris, *Cic.* Pro patre, *Liv. to esteem him as a father.*

Pro stercore habere, *Plaut. to look upon as dirt.*

Habere aliquid odio, *Plaut.* In odium, *Cic. to hate it.*

Habere in numero & in numerum sapientum, *id.*

Habere orationem apud aliquem, *Quint.* Ad aliquem, *Cic.* Cum aliquo, *Cæs. to speak to,* or *before a person.*

Habere in potestate & in potestatem, *Cæs. to have in one's power.*

Bellè habere & bellè se habere, *Cic.*

Habere usum alicujus rei, *Cic. Cæs.* Ex re aliquâ, *Cic.* In re aliquâ, *Cæs. to have experience, to be practised.*

Habet se erga ædem, *Plaut. she dwells.*

HABITARE in plateâ, *Ter.* Vallibus imis, *Virg.* sylvas, *id.*

HÆRERE. Hæret peccatum illi & in illo, *Cic. sticks to him, falls upon him.*

Obtutu hæret defixus in uno, *Virg. continues fixed.*

In multis nominibus hærebitis, *Cic.*

Si hic terminus hæret, *Virg. if this remains fixed and settled.*

HORRERE divinum numen, *Cic. to fear and to respect.* Omnium conspectum, *id. to dread.*

Frigoribus hyemis intolerabiliter horrent, *Colum. to shiver.*

Horruerunt comæ, *Ovid, his hair stood an end.*

Horrebant densis aspera crura pilis, *Ovid.*

I.

JACTARE se in re aliquâ, & de re aliquâ, *Cic.* Ob rem aliquam, *to boast.*

Jactare rem aliquam, *Virg.*

ILLABI. Illabitur urbi, *Virg. to slip into the town.*

Animis illabere nostris, *Virg.*

Pernicies illapsa civium animos, *Cic.*

Medios illapsus in hostes, *or* delapsus, *Virg.*

Ad eos cum suavitate illabitur, *Cic.*

ILLUDERE alicui, aliquem, in aliquem, in aliquo, *Virg. Ter. Cic. to mock, to deride.*

Vestes auro illusæ, *Virg. embroidered.*

IMMINERE in occasionem opprimendi ducis, *Liv. to seek the occasion.*

Imminent duo reges toti Asiæ, *Cic.*

Homo ad cædem imminens, *id.*

Imminenti avaritiâ esse, *id. to be extremely avaricious.*

Gestus imminens, *id.*

IMPENDERE. Impendebat mons altissimus, *Cæs. hung over, commanded.*

Contentio impendet inter illos, *Cic.*

Impendet nobis malum, *id.* Nos mala, *Ter. threaten us.*

IMPERTIRE & RI. Impertire alicui salutem, *Cic.* Aliquem salute, *Ter. to salute.*

Fortunas aliis impertiri, *Cic. to impart.*

Alteri de re aliquâ impertire, *id.*

Collegæ meo laus impertitur, *id.*

IMPLERE veteris Bacchi, *Virg.* Mero pateram, *id.* De re aliquâ, *Mart. to fill.*

IMPLICARE ossibus ignem, *Virg. to throw into.*

Implicari morbo *et* in morbum, *Liv. to be taken ill.*

Vim suam cum naturis hominum implicant Dii, *Cic.* Implicat ad speculum caput, *Plaut. to trim or dress.*

IMPONERE arces montibus, *Virg. to build.* In collum, in manum, in navim, *Plaut. to put upon,* or *in.*

Summam manum alicui operi, *Virg.* In aliquâ re, *Quint.*

Imponere alicui, *Cic. to impose upon him, to deceive him.* See CLITELLAS in the first list of Ellipses, p. 177.

Imponere vim alicui, *id. to constrain him.* Vulnera, *id. to wound him.* Nomen alicui, *id. to name him.* Regem regioni, *id. to appoint.* Partes alicui, *id. to give a charge.* Improbam personam alicui, *id. to make him pass for a villain.* Leges alicui, *id. to enjoin him.* Exercitum Brundusii, *id. to garrison.* Ita Stephan.

Imponere onus alicui, *id.* In aliquem, *Plaut.*

Frumentum imponere, *Cic. to tax at a certain quantity of corn.*

Imponere servitutem fundo, *id. to subject to certain duties.*

Hujus amicitia me in hanc perditam causam imposuit, *id. has thrown me into this unfortunate party.*

IMPRIMERE aliquid animo, *Plin. Jun.* In animo & in animum, *Cic.*

INCESSERE hostes jaculis et saxis aut pilis, *Liv. to assault or set upon.* Incessere aliquem dolis, *Plaut.* Incessit eum cupido, *Liv. Curt.* Illi, *Sall. Liv. Curt. Val. Max.* In te religio nova, *Ter. Virg.* Morbus in castra, *Liv. has crept into.*

INCIDERE (*taken from* cædere) saxis, *Plin. Jun. to cut, engrave.* In æs, *Liv.* In ære, *Cic. Plin. in Panegyr.* Ludum incidere, *Hor. to break off play.*

INCLINARE omnem culpam in aliquem, *Liv. to throw the whole blame upon him.*

Hos ut sequar inclinat animus, *Liv. my mind inclines to.*

Inclinat acies *vel* inclinatur, *Liv. the army gives way.*

Se fortuna inclinaverat ut, *Cæs. fortune has taken such a turn that.*

INCLUDERE in carcerem *et* in carcere, *Cic.* Orationi suæ, *id. to shut up, to include.*

Vocem includit dolor, *id.*

Smaragdi auro inciuduntur, *Luc.*

INCUBARE ova *et* ovis, *Colum. to brood upon.*

Quòd si una natura omnes incubaret, *Plin.*

INCUMBERE gladio, *Ad Heren.* Lecto, aratro, toro, *Virg. Ovid.* In gladium, *Cic. to lean upon.* In aliquem, *id. to fall upon him.*

In *or* ad aliquid, *Cic. Cæs.* Alicui rei, *Sil. Plin. to apply one's self to something.*

Venti incubuere mari, *Virg.* In mare, *Quint.* Incumbit in ejus perniciem, *Cic. to endeavour to ruin him.*

Verbo incumbit illam rem, *Sall.*

Incumbit illi spes successionis, *Suet. he is considered as next heir.*

INCURSARE aliquem pugnis, calcibus, &c. *Plaut. to assault with blows, &c.*

Incursare in aliquem, *Liv. to run upon him.*

Lana cui nullus color incursaverit, *Plin. that has not been dyed.*

INDICARE conjurationem, *Cic.* de conjuratione, *Sall. to discover or give information of a conspiracy.*

Indicare in vulgus, *Cic. to divulge.* Se alicui, *id. to discover one's self to a person.*

Postulabat ut sibi fundus indicaretur, *id. that they would tell him the price.*

INDUCERE animum ad aliquid, *or* aliquid in animum, *Ter. to apply one's self to something.*

Inducere aliquid, *Cic. to introduce,* and likewise *to rase or strike out.* Aliquem, *id. to deceive him, to cajole, or draw him in.*

Inducere animum, *simply, or* animum ut, *or* ne, *or* ut ne, *Ter. to persuade himself.*

Inducere scuta pellibus, *Cæs. to cover with skins.* Inducere colorem picturæ, *Plin. to varnish.*

INDUERE

INDUERE se veste, *Ter.* Sibi vestem, *Plaut. to dress himself.*

Cùm in nubem se induerint anhelitus terræ, *Cic. will be converted into clouds.*

Induere se in laqueos, *id. to entangle himself.* Induit se in florem, *Virg. blossoms.*

INDULGERE alicui, *Cæs.* In aliquem, *Liv. to treat him gently.*

Nimis me indulgeo, *Ter.* Indulgent patientiam flagello, *Mart.*

Qui malis moribus nomen oratoris indulgent, *Quint. who grant the name of orator to a person of a bad life.*

Jus trium liberorum mihi princeps indulsit, *Plin. Jun. has granted me.*

Quando animus eorum laxari, indulgerique potuisset, *Gell.*

INFERRE litem capitis in aliquem, *Cic.* Periculum capitis alicui, *id. to draw up an indictment against him.*

In periculum capitis se inferre, *id. to bring himself into danger of his life.*

Inferre rationibus, *id. to charge to account.*

INFUNDERE in naribus & per nares, *Colum.* In nares, *Cic.* Cribro, *Sen. to pour.*

Infundere venenum alicui, *Cic.*

Ceris opus infundite, *Phæd. do your work in wax.*

INGERERE convicia alicui, *Hor.* In aliquem, *Plaut. to load a person with abusive language.*

Pugnos in ventrem ingerere, *Ter.*

INGREDI orationem & in orationem, *to begin to speak.*

Vestigiis patris ingredi, *Cic. to follow his father's footsteps.*

INGURGITARE se cibis, *id. to cram one's self with victuals.* Se in flagitia, *id. to plunge into debauchery.*

INHIARE hæreditatem, *Plaut. to gape after.* Uberibus, *Suet. the dative is most usual.*

INIRE gratiam ab aliquo & cum aliquo, *Cic. to curry favour.*

INSANIRE amore, *Plin.* Amoribus, *Hor.*

Hilarem insaniam, *Plaut. Sen.*

INSCENDERE currum, *Plaut.* In arborem, *id.* Supra pilam, *Cato, to mount, to climb up.*

INSERVIRE suis commodis, *Cic. to study his own interest.* Honoribus, *id. to study to obtain.*

Matronæ est, unum inservire amantem, *Plaut.* Nihil est à me inservitum temporis causâ, *Cic.*

INSILIRE defessos, *Suet. to leap in, or upon.* In equum, *Liv.* In scapham, *Plaut.*

INSISTERE viis, *Cic.* Viam, iter, *Virg. to proceed and hold on.* Hastæ, *Plin. Jun. to lean upon.* Ignibus, *Cic. to stop, or stand still.* In rem aliquam, *Plaut. Cæs.* In re aliquâ, *Quint.*

Alicui rei, *Plin. Tibull. to apply himself.*

Insistebat in manu dextrâ Cereris simulachrum victoriæ, *Cic. there was in the right hand.*

INSTITIO. Stellarum cursus, progressus, institiones, *id. their course, and their resting.*

INSPUTARE aliquem, & alicui, *Plaut. to spit upon.*

INSTARE aliquem, *Plaut. to urge, to press him.* Currum *for* in currum, *Virg. to run upon.* Operi, *Virg. to make haste with.*

INSTERNERE. Pelle leonis insternor, *Virg. to cover one's self.*

Tabulásque super instravit, *Virg.*

Terræ insterni, *Stat.*

Tori instrati super pelle leonis, *Silius.*

INSULTARE, *simply, Virg.* Solo, *Virg. to rebound.* Alicui & in aliquem, *Virg. Cic. to insult, to deride.* Multos, *Sall. apud Serv.*

Insultare fores calceis, *Ter. to bounce at the door with his heels.*

INTENDERE arcum, *Plin. to bend,* or *stretch.*

Animum studiis, *Hor. to apply one's self.*

Animum in *or* ad rem aliquam, *Liv.*

Intendere alicui rei, *or* curam alicui rei, *Plin. to employ his care about it.*

Intendi animo in rem aliquam, *Liv.*

Pergin' sceleste intendere? *Plaut.*

Repudio consilium quod primum intenderam, *Ter. I alter my resolution.*

INTERCLUDERE aditus ad aliquem, *Cic. to stop up the passage.* Commeatum inimicis, *Plaut.* Inimicos commeatibus, *Plaut. & Cæs.*

INTERDICERE histrionibus scenam, *Suet.* Feminis usum purpuræ, *Liv. to prohibit, to hinder.*

Omni Galliâ Romanis interdixit, *Cæs. forbade them to set foot in France.*

Malè rem gerentibus bonis paternis interdici solet, *Cic.*

Interdico tibi domo meâ, *Liv.*

We may therefore say, *interdico tibi hanc rem* (which is more rare), or *tibi hac re* (which is usual), but we do not meet with *interdico tibi hac re,* says Vossius. Yet we may use it, since we

we find in the passive, interdicor aquâ & igni, *as well as* ignis & aqua mihi interdicuntur, *Cic. Suet. I am forbid, I am deprived.*

Cui nemo interdicere possit, *Cic. whom none could withstand.*

Interdicere vestigiis, *Plin.*

Interdico ne hoc facias, *Ter. sup.* tibi.

Prætor interdixit de vi hominibus armatis, *Cic. decreed that those who had forcibly ejected their antagonists out of their share of the estate, should be obliged to make a reparation.*

INTERESSE conviviis & in convivio, *id.* In cædem, *id. to be present.*

Inter belluam & hominem hoc maximè interest, quod, *id. the greatest difference betwixt man and beast is that, &c.*

Nihil interest hoc & illa, nisi divisim legas, *Senec.* Hoc morari victoriam, quòd interesset amnis, *Liv.*

Hoc pater ac dominus interest, *Ter. this is the difference between a father and a master.*

Stulto intelligens quid interest? *Ter.*

Quoniam μεμεσᾶν interest τοῦ φθονεῖν, *Cic.*

Seri radices illitas fimo interest, *Colum.*

Interest regis, *Liv. it behoves.*

Interest omnium rectè agere, *Cic.*

Magni mea interesse putavi, *id.*

Ad nostram laudem non multum interesse video, *id.*

INTERJACERE. Planicies Capuam Tipharámque interjacet, *Liv. lies between.*

Spatium quod sulcis interjacet, *Colum.*

Interjacet hæc inter eam, *Plin.*

INTUERI aliquem & in aliquem, *Cic. to look at.*

INVADERE aliquem & in aliquem, urbem & in urbem, *Cic. Virg. to invade, to seize.*

In pecunias alienissimorum hominum invadere, *Cic.*

Invasit cupiditas plerísque & plerósque, *Varro, Sall.* Furor invaserat improbis, *Cic. ad Tiron.*

Lassitudine invaserunt huic in genua flemina, *Plaut. he was troubled with the falling down of blood to the ankles, by reason of overmuch walking.*

INVEHERE per mare, *Plin. to transport.*

Invehi ex alto in portum, *Cic.*

Portum, urbem, *Plin. to be imported,* in aliquem, *to inveigh or speak bitterly against.*

INVIDERE laudes alicui, *Liv. Hor. Cic.* Laudibus alicujus, *Cic. to envy a person's praise.*

Invidere alicui, *Ter.* Aliquem, *Ovid, to bear him envy.* Alicujus, *Plaut.* In hac re tibi invideo, *Cic.*

Invideat Hermogenes quod ego canto, *Hor.*

The accusative only, without the dative of relation, after this verb, is more rare. Yet Cicero, in the third book of his Tusculan questions, observeth, that as we say *videre florem,* so *invidere florem* would be better than *flori,* if the custom was not against it. Hence Quin. lib. 9. c. 3. enumerates among the incorrect phrases of his time, HUIC REI INVIDERE, *pro quo,* adds he, *omnes veteres, & Cicero ipse* HANC REM. Whereby we see that the custom has varied.

But the accusative with the dative is common enough.

Ut nobis optimam naturam invidisse videantur qui, &c. *Cic.*

Jampridem nobis cœli te regia, Cæsar, invidet, *Virg.*

INVITARE hospitio & in hospitium, *Liv. Cic.* Ad legendum, *Cic.* Domum, *Liv.* Tecto ac domo, *Cic. to invite, to desire to come.*

INVOCARE subsidium, *id. to ask for succours.* In auxilium aliquem, *Quint.*

IRE viam, *Virg. to go.* Itineribus alicujus, *Cic. to keep the same road.* Subsidio, *Cæs.* In subsidium, *Cic.*

Accersitum, *Ter. to go to fetch.*

Si porrò ire pergant, *Liv. if they have a mind to go further.*

Eamus visere, *Ter.*

JUBERE. See the annotation to the 12th rule.

JUNGERE prudentiam cum eloquentiâ, *Cic.* Dextram dextræ, *Virg.* Leones ad currum, *Virg. to put to.*

Rhedam equis, *Cic.* Res inter se, *id.*

JURARE alicui, *Plin. Jun.* per sidera, *Virg.*

In leges, *Cic.* In verba aliqua, *Cæs.*

Maria aspera, *Virg.* Pulcherrimum jusjurandum, *Cic.*

Qui denegat & juravit morbum, *id.*

Bellum ingens juratur, *Stat.*

Jurandásque tuum per nomen ponimus aras, *Hor.*

The latter examples shew plainly that this verb may govern the accusative of itself, and that Vossius had very little ground to affirm that it never did govern this case but by virtue of the preposition *per.* For besides its being hard to say that *jurare jusjurandum,* or *morbum,* is *jurare per jusjurandum,*

randum, or *per morbum*; it is moreover evident that since we say *jurandas aras* in a passive sense, we might likewise say *jurare aras* in a real active sense. And adding *per tuum nomen*, he plainly intimates that the force of the verb and the preposition are two different things, which ought therefore to be distinguished. So that when we say *per sidera juro*, we are to understand *juramentum per sidera*, just as *jurandas aras per tuum nomen*, &c.

L.

LABORARE invidiâ *vel* ex invidiâ, *Cic. to be envied and hated.* Ex pedibus, *id.*

De verbo, non de re, *id. to trouble himself about terms.* A veritate, *Liv. to be examined for not telling the truth.*

Laborare arma, *Stat. to work*, or *make.* Ad rem aliquam, *Cic.*

Ambitiosè circa aliquid, *Quint. to take great care.*

Ad quid laboramus res Romanas, *Cic.* Laboratur vehementer, *id. they are in great pain*, or *concern.*

LATERE alicui, *id.* Aliquem, *Virg.* See the Syntax, rule 15. p. 31.

LEGARE ad aliquem, *Cic. to send an ambassador to.* Alicui, *id. to bequeath.* Ab aliquo, *id.*

Sibi aliquem legare, *id. to make him his deputy.*

LEVARE metum alicui, *vel* aliquem metu, *id. to ease him of*, or *to remove his fear.*

LIBERARE aliquem metu, *Ter.* Aliquem culpæ, *Liv. to acquit.* Fidem suam, *Cic. to fulfil his word.* Aliquem à creditoribus, *Sen. to set him free.*

LOQUI alicui, *Ter.* De aliquo, *Cic.* Apud aliquem, *id.* Cum aliquo, *id. to speak.*

LUDERE pilâ, *id.* Ludum, *Ter.* Aleâ & aleam, *Suet.* In numerum, *Virg.*

LUERE æs alienum, *Curt. to pay his debts.* Pœnas, *Cic. to be punished.* Se, *Ulp. to pay a ransom.*

Oblatum stuprum voluntariâ morte luit Lucretia, *Cic. expiated.*

M.

MALEDICERE alicui, *Cic.* & *alii.* Aliquem, *Tertul. Petron.*

MANARE. Mella manant ex ilice, *Hor. flow.*

Manat picem hæc arbor, *Plin.*

Manat cruore culter, *Liv.*

MANERE ad urbem, ad exercitum, *Liv.*

In urbe, in exercitu, *Cic. to stay or abide there.* Aliquem, *Plaut. Hor. Virg. to wait for him.*

In proposito, *Cic.* Statu suo, *id.*

Sententia manet, *vel* in sententiâ maneo, *Cic.* Manere promissis, *Virg. to keep his word.*

Manent ingenia sevibus, *Cic.*

Ad te pœna manet, *Tibul.*

Maneat ergo istud, *Cic. let this stand good.*

Maneat ea cura nepotes, *Virg. let our posterity take care for that.*

MEDERI alicui rei, *Cic. to remedy.*

Quas minùs mederi possis, *Ter.*

Contra serpentium ictus medentur, *Plin.*

Hæc mederi voluerunt, *Cic.*

MEDICARE capillos, *Ovid.* Semina, *Virg. to give an artificial preparation or tincture to a thing.* Alicui, *Ter.* Cuspidis ictum, *Virg. to dress a wound.*

MEDITARI rem aliquam, *aut* de re aliquâ, *Cic. to meditate* or *think on a thing.*

MEMINI me videre & vidisse, *id.*

Rem aliquam & rei alicujus, *id.*

De alicujus periculo, *id. to recollect.* Ciceronis & Ciceronem. *See the Annotation to the 17th rule.*

MEMOROR, which Valla denies to be ever found with the genitive in classic authors, occurreth in Cicero, *Sui oblitus, alii memoretur*, for *alius*, in 4 *Catil.* which shews the little foundation this author had to censure the following passage of the Vulgate, *Memorari testamenti sui sancti.*

MERERE & RI bene vel malè de aliquo, *Cic. to deserve well or ill of a person.* Apud aliquem, *Liv. to serve or to bear arms under him.* Sub aliquo, *id.*

Stipendium in aliquo bello, *Cic.* Equo, pedibus, *Liv. to serve on foot, or on horseback.* Alicui, *Stat. Lucan, to serve to the profit of any one.*

Mereri laudem, *Cæs.* Offensam, *Quint.*

Scio hanc meritam esse ut memor esses sui, *Ter. she deserved a place in your memory.*

Sæpe quod vellem meritam scio, *Ter. that she often did whatever I would have her.*

MERGERE aliquem Æquore, *or* sub Æquore, *Virg.* Undâ *vel* in undis, *Ovid, to put under water, to sink.*

METUERE alicui, *Plaut.* Pro aliquibus, *Cels.* Propter aliquos, *Plaut.* Aliquem, *Cic.* Ab aliquo, *id.* De vitâ, *id. to fear.* Metuo ut & metuo ne. *See* p. 159.

MINISTRARE vires alicui, *id. to furnish,*

nish, to afford. Furor arma ministrat, *Virg.*

Mirari aliquem, *Cic.* De aliquo, *id.* In aliquo, *id.* Justitiæne priùs mirer, bellíne laborum, *Virg. to be surprised.* Mirari se, *Mart. to value* or *esteem himself.*

Miscere vinum aquâ & aquam vino, *Plin. to mix.*

Miscere in aciem, *Liv.* Mistos in sanguine dentes, *Virg.*

Miscere ad, *Colum.* Cum, *Cic. Colum.*

Miscere sacra profanis, *Hor.*

Miserere & ri, *or* Miserescere. Laborum misereri, *Virg. to have compassion, or pity.* Mei miseret nemo, *Plin. nobody pities me.* Miseret me tui, *Ter.* Atque inopis nunc te miserescat mei, *Ter.*

Sanctius pretends that these verbs govern also the dative. And it must be allowed that examples hereof are to be found in authors of the latter ages, as in Boethius.

Dilige jure bonos & miseresce malis.

But there is no authority for this from writers of pure Latinity, if we believe Vossius. Hence in Seneca, lib. 1. contr. 4. where some read, *Ego misereor tibi puella,* the best editions have *tui.* And in regard to that passage which Linacer quotes from the 2d Tusc. it is to be observed that those are verses translated from Socrates, and they are to be pointed thus,

Perge aude nate, illacryma patris pestibus:
Miserere, gentes nostras flebunt miserias.

For we find likewise in another place that Cicero has joined the dative with *illacrymo. Quid dicam de Socrate? Cujus morti illacrymari soleo, Platonem legens,* 3, de Nat. And Livy also, *Meo infelici errori unus illacrymâsti,* lib. 10.

Moderari animo, orationi, *Cic.*

Cantus numerósque, *id. to regulate.*

Moerere mortem filii, *id.* Incommodo suo, *to grieve.*

Monere aliquem rem, *Cic. Ter.* Alicui rem, *Plaut.* Terentiam de testamento, *Cic.* Aliquem alicujus rei, *Sall.* See the 24th rule, p. 43.

Morari in re confessâ, *Plin.* Circa aliquid, *Hor.* Apud aliquem, *Cæs.* Cum aliquo, *Pompon.* In urbe, *Ovid.* Sub dio, *Hor. to stay, to dwell.*

Iter alicujus morari, *Cic. to delay him.* Quid moror? *Virg. What do I stay for?*

Purpuram nihil moror, *Plaut. I do not value.*

Movere se loco *vel* ex loco, *Cæs.* De convivio, *Cic.* Ab urbe, *Liv. to be gone, to move.*

Movere aliquem senatu, *vel* è senatu, *Cic. to depose him, to degrade him.* A se moram, *Plaut. to make no delay.* Risum & jocum movere alicui, *Hor. to make him laugh.*

Ego isthæc moveo aut curo? *Ter. Is it I that am the cause of this bustle?*

Mutare rem aliâ re, *Hor.* Bellum pro pace, *Sall.* Aliquid cum aliquo, *Ter. to change with him.*

Mutare locum, *Cic. to change place.* Mutari civitate, *id. to be removed from one town to another.*

Mutuari auxilia ad rem aliquam, *Cæs.* In sumptum, *Cic. to ask, to borrow.*

A viris virtus nomen est mutuata, *id. has borrowed its name.*

N.

Narrare aliquid, *or* de re aliquâ, *Cic. to tell,* or *to relate.*

Natare aquas, *Virg.* Unda natatur piscibus, *Ovid.* Pars multa natat, *Hor. the generality of mankind are inconstant and wavering.* Natabant pavimenta vino, *Cic. swam with wine.*

Niti sub pondere, *Virg.* In adversum, *Ovid.* Ad sidera, *Virg. to tend towards.* Gradibus, *Virg. to mount.* Hastâ, *Virg. to lean upon.* Humi, *Virg. to walk upon the ground.* Contra honorem alicujus, *Cic. to oppose.* Pro aliquo, *Liv.* De æquitate, *id. to defend and maintain.*

Cujus in vitâ nitebatur salus civitatis, *id. was supported, depended.*

Alternos longâ nitentem cuspide gressus, *Virg.*

Tantum quantum quisque potest nitatur, *Cic. let him do what he can.*

Nocere alicui, *id.* Aliquem, *Plaut. Sen. to hurt.* Qui Deorum quemquam nocuerit, *Liv.*

Nubere alicui *or* cum aliquo, *Cic.* the former more usual. The second occurs in *the 3d epistle of the 15th book.* Quocum nupta regis Armeniorum soror. *And against Verres.* Virorum quisbuscum illæ nuptæ erant.

Now *nubere,* as we have observed p. 30, signifieth properly *velare,* to cover or to veil. *Mulier nubit,* says Caper in his orthography, *quia pallio obnubit caput suum & genas.* Hence *nubere alicui,* is to hide and to reserve herself for him. And *nubere cum aliquo,* is *tegere & operire se uno cubiculo cum illo,* according to Donatus, on Terence's Hecyra. So that the accusative is always understood.

This verb is never used but of the woman, for which reason we use only *nupta sum* in the participle. It is true Plautus said, *Novum nuptum*, but it was only through theatrical buffoonery, when a man appeared upon the stage in woman's apparel.

But it is observable that in Pliny *nubere* is applicable also to trees and vines, when they are joined together.

O.

OBAMBULARE muris, *Liv. to walk round the walls.* Ante portas, *Liv.*

OBEQUITARE stationibus hostium, *Liv.* Agmen, *Curt. to ride round about.*

OBJICERE feris, *Cic. to expose to wild beasts.* Ad omnes casus, *id.* Se in impetus hominum, *id.* Aliquid criminis, *Plin.* Loco criminis, *id. & Cic.*

OBLIVISCI aliquem, *Virg.* Suæ dignitatis, *Cic. to forget.*

Artificium obliviscatur licebit, *id.*

OBREPERE ad magistratum, *id. to steal by degrees, to creep in privately.* Adolescentiæ senectus obrepit, *id. succeeds immediately.* Nullæ imagines obrepunt in animos dormientium extrinsecus, *id.*

Statim te obrepet fames, *id.*

OBRUERE telis, *id. to oppress with darts.* Terrâ, *Cato.* In terrâ, *Ovid, to bury.* Se vino, *Cic. to get drunk.*

Nox terram obruit umbris, *Luc. covers it.*

OBSTREPERE portis, *Liv. to make a noise.* Litteris alicui, *Cic. to importune him by letters.* Hinc illi geminas vox avium obstrepit aures, *Virg.* Clamore obstrepi, *Cic. to be stunned with noise.*

OBTRECTARE laudibus & laudes alicujus, *Liv. to backbite.*

Obtrectare legi, *Cic. to oppose it.*

OBVERSARI oculis, *Liv.* Ante oculos, *Cic.* In somnis, *Liv. to present itself before us.*

OBVERTERE signa in hostem, *Liv. to turn against the enemy.* Terga alicui, *Virg. to run away.*

OBUMBRARE. Oleaster obumbrat vestibulum, *Virg. overshadows.*

Sibi ipsa non obumbrat, *Plin.*

OCCUMBERE morti, *Virg.* Morte, *Cic.* Mortem, *Liv. Suet. to die.*

Ferro occumbere, *Ovid, to be killed.*

OCCUPARE aliquem, *Cic. Curt. to be beforehand with him, to surprise him.* Se in aliquo negotio, *Cic. Ter.* Ad aliquod negotium, *Plaut. to busy or employ one's self.* Occupare pecuniam alicui, *vel* apud aliquem, *Cic. to put money out at use.*

Quorum magnæ res agnntur in vestris vectigalibus occupatæ, *id.*

OFFENDERE aliquem, *id.* Apud aliquem, *id.* Aliquo, *id. to offend a person, to be upon bad terms with him.*

At credo si Cæsarem laudatis, in me offenditis, *Cic. but very likely if you commend Cæsar, you offend me.* Offendere in arrogantiam, *Cicer. to give into pride or arrogance.*

Sin quid offenderit, sibi totum, tibi nihil offenderit, *id. but if he takes any wrong step, it will be all to himself.*

Cecidisse ex equo & latus offendisse, *id. that he fell from his horse and hurt his side.* Si in me aliquid offendistis, *id. if you have found any fault with me; if in aught I have offended you.*

Cùm offendisset populum Atheniensium propè jam desipientem senectute, *id. having found.*

Offendere in scopulis, *Ovid.* Ad stipitem, *Colum. to run, or hit against.*

Naves in redeundo offenderunt, *Cæs. were unfortunate, fell into the enemy's hands.*

Offendere alicujus existimationem, *Cic. to hurt his reputation.* Alicui animum, *id. to shock, or to vex him.*

OLERE. Olet unguenta, *Ter. he smells of perfume.* Olet huic aurum meum, *Plaut. he hath got some inkling of my gold.*

Olent illa supercilia malitiam, *Cicer.*

Olentia sulphure, *Ovid, that smells of sulphur.*

Redolentque thymo, *Virg.*

OPPONERE periculis, *Cic. to expose to danger.* Ad omne periculum, *id.*

Opponere pignori, *Plaut. Ter. to pawn, or to pledge.*

Opponere manum fronti, *or* ante oculos, *Ovid, to put before.*

OPPUGNARE aliquem clandestinis consiliis, *Cic. to endeavour to ruin him by underhand doings.* Oppugnare consilia alicujus, *Plaut.*

P.

PALLERE argenti amore, *Hor. to grow pale.* Pindarici fontis haustus non expalluit, *Hor. he was not afraid of.*

PALPARE & RI. Palpare aliquem, munere, *Juv. to caress, to flatter,*

Cui male si palpêre, recalcitrat, *Hor.*

Pectora palpanda manu, *Ovid.*

PARCERE labori, *Ter. to spare,* Aliquid alicui, *Ter. to forgive him.* Parcite oves nimiùm procedere, *Virg. do not suffer them to go too far.*

Precantes ut à cædibus, & incendio parceretur, *Liv. that they would abstain from.*

Participare servum consiliis, *Plaut. to impart your secrets to him.*

Suas laudes cum aliquo, *Liv.*

Rem aliquam, *Cic. to partake,* or *have his share.*

Pascere pratum & in prato, *Ovid, to feed.*

Animum picturâ pascit inani, *Virg.*

Hic pascor bibliothecâ Fausti, *Cic. id.* Delector.

Pasci, *deponent.* Apes pascuntur arbuta, *Virg.* Armenta pascuntur per herbas, *Virg. and Ovid.*

Pellere tectis, *Ovid.* A foribus, *Plin.* E foro, *Cic.* Ex aliquâ regione. *Plin.* Domo, regno, civitate, agro, sedibus, &c. *Cic. to drive from.*

Pendere promissis, *id. to depend on promises.* Animi et animis, *id. to be in doubt.* Pendet animus, *vel* animus tibi pendet, *Ter. you are in suspense.* Cui spes omnis ex fortunâ pendet, *Cic.* De te pendentis, te respicientis amici, *Hor.* Pendent opera interrupta, *Virg. remain imperfect.* Casu pendemus ab uno, *Lucan. we depend on.* Ad sua vota pendentes, *Sen.* In sententiis civium fortunam nostram pendere, *Cic.*

Dumosâ pendere de rupe, *Cic. to be at the top of a rock.*

Hi summo in fluctu pendent, *Virg. are tossed to the top of the waves.*

Illisâque prora pependit, *Virg. stuck there.*

Scopuli pendentes, *Virg. hanging as it were in the middle of the air, and leaning over us.* Nubila pendentia, *Virg.*

Pendere pœnas temeritatis, *Cic.* Pœnas pro scelere, *Lucr. to pay.*

Pater is nihili pendit, *Ter. gives himself no sort of trouble.* Magni pendi, *Lucr. to be greatly esteemed.*

Penetrare in cœlum, *Cic. to enter into heaven.* Atlantem, *Plin. to pass beyond.* Sub terras, *Cic.* Se in fugam, *Plaut. to run away.* Pedem intra ædes, *Plaut. to enter.* Ad Romanos, *Plin. to go towards.*

Pensare una laude crimina, *Plin. to recompense.*

Laudem cum crimine, *Claud.*

Pensari eâdem trutinâ, *Hor. to be weighed in the same balance.*

Percunctari aliquem, *Quint. Hor.*

Ab aliquo, *Cic.* Aliquid, aliquem, *Plaut.*

Aliquid ex alio, *id. & Cic.* Aliquem de re aliquâ, *id. to inform one's self, to inquire, to ask.*

Pergo præterita, *id. to wave or pass over in silence.*

Perge facere, *Ter. to go on.*

Permittere se in fidem *vel* fidei alicujus, *Cæs. to put one's self under his protection.* Equum in hostem, *Liv. to put on, to ride full speed against.* Vela ventis, *Quint. to set sail.*

Persequi vestigia alicujus, *Cic.* Aliquem vestigiis ipsius, *id. to follow his footsteps.* Artem aliquam, *id.*

Personare æquora conchâ, *Virg. to make the sea resound.*

Est mihi purgatam crebrò qui personet aurem, *Hor.* Personabat domus cantu tibiarum. *Cic. echoed.* Ululatus personant totâ urbe, *Liv. nothing else is heard.*

Pertædere thalami, *Virg.* Ignaviam suam, *Cæs.* Morum perversitatem, *Suet.*

Pervadere. Pervasit murmur totam concionem, *Liv. was spread every where.* Incendium per agros, *Cic.* Pars belli in Italiam, *id.* Consul ad castra, *Liv.*

Petere ab aliquo, *Cic. to ask.* Aliquem, *Virg. to supplicate.* Auxilium sibi ab aliquo, per aliquem, *Cic.* Pœnas ab aliquo, *id. to have him punished.* Veniam errati & errato, *id.* Aliquem gladio, lapide, &c. *to strive to hit him.* Locum, *id. to go to a place,* and *make to it.*

Pignerare & ri. Ex aure matris detractum unionem pigneravit ad itineris impensas, *Suet. to pawn.*

Mars ipse ex acie fortissimum quemque pignerari solet, *Cic. is used to take them as a pledge.*

Plaudere aliquem, *Stat. to applaud him.* Sibi, *Hor. to applaud himself.* Pedem supplaudere, *Cic. to stamp on the ground, to knock with the foot.*

Propter vicinum malum nec victoria quidem plauditur, *Cic. Attico.*

Pollere moderatione & constantiâ, *Cic. to be famed for moderation and constancy.* Pollet ejus autoritas, *Sall. is very strong, has a great weight.*

Ponere coronam in caput *vel* in capite, *Gell.* Curam in re aliquâ, *Cic.* Dies multos in rem aliquam, *id.* Fidem pignori, *Plaut. to pawn his word.* Custodias portis, *Hirt.* Insidias alicui *vel* contra aliquem, *Cic. to lay ambush.* Officium apud aliquem, *id. to oblige a person.* Sibi aliquid in spe optimâ, *id.* Spem in armis, *id.*

Ponere in beneficii loco, *id. to look upon it as a great favour.*

Ponere

Ponere de manibus, *id. to quit.*

Ponúntque ferocia Pœni——Corda volente Deo, *Virg.*

POSCERE munus ab aliquo, *Cic.* Aliquem causam differendi, *id.* Filiam alicujus sibi uxorem, *Plaut. to ask.*

Poscere majoribus poculis, *Cic. to require that one should pledge him in larger glasses.*

POSTULARE aliquem de ambitu, *id. to accuse one*, or *to sue at law.* Servos in quæstionem, *id. to insist that the plaintiff be obliged to expose his slaves to the torture, in order to come at the truth.*

Postulabatur injuriam, *Suet. he was accused of.*

POTIRI præsentibus, *Cic.* Gaudia, *Ter.* Voluptatum, *Cic. to enjoy.*

Potiri hostium, *to have the enemy in his power:* and sometimes (as in Plautus) *to fall into the hands of the enemy.* The reason hereof is, that the ancients, to avoid a bad omen, frequently made use of a favourable expression to denote a bad thing; whence cometh *sacer* for execrable, and *benedicere* in the Scripture for *to curse*, and the like. Hence it is that they have an infinite number of phrases and turns to signify death, without hardly ever naming it.

PRÆBERE strenuum hominem, *Ter. to shew himself brave.* Se æquum, *Cic. to shew himself just or impartial.*

PRÆCAVERE ab insidiis, *Liv.* Peccata, *Cic. to avoid.*

PRÆCEDERE, ut vestræ fortunæ meis præcedunt, *Plaut.* Vinum aliud aliud amœnitate præcedit, *Colum.*

Præcedere in re aliquâ, *Plin.*

PRÆCURRERE aliquem & alicui, *Cic. to run or make speed before, to outrun.*

PRÆIRE verbis, *Plaut.* Verba, *Liv. to speak before.* De scripto, *Plin. to dictate.*

Præeunt discipulis præceptores, *Qu. to teach them.* But *præire alicui*, to signify *excelling*, is not used. *See præstare.*

PRÆSTARE, PRÆCELLERE, PRÆCEDERE, PRÆVERTERE, alicui, *vel* aliquem (*but* præire alicui *only*, says Vossius), *to surpass, to excel.*

Homo ceteris animantibus præstat, *Cic.* Virtus præstat ceteris rebus, *id.*

Quantum Galli virtute alios præstarent, *Liv.* Præstat tamen ingenio alius alium, *Quint.*

Vel magnum præstet Achillem, *Virg. even if he were more valiant than Achilles*, or *were he another Achilles.* Præstare alicui scientiâ, ætate, &c. *Cic.*

Inter suos æquales longè præstare, *id. to excel, to be foremost.*

Præstare benevolentiam alicui, *id. to shew him affection.*

Sapientis non est præstare nisi culpam, *id. a wise man ought to answer for* (or *be sure of*) *nothing but his own faults.* Sed motos præstat componere fluctus, *Virg. it is better.*

Præstare rempublicam, *Cic. to support the republic.* Se & ministros sociis reipub. *id. to answer for himself and his officers to the allies of the republic.* Factum alicujus, *id. to approve of it.*

Aliquem ante ædes, *Plaut. to bring him out.* Hoc finibus his præstabis, *Cic.*

Se incolumem præstare, *id. to preserve his health.*

Principem præstare, *Suet. to act the part of a prince.*

Præsto hæc, *Cæcil. I give this, I bring this.*

Præstare vitium, *Cic. to take it upon himself.*

PRÆSTOLARI aliquem, *Ter.* alicui, *Cic. to wait for a person.*

PRÆVERTERE aliquem præ repub. *Plaut. to prefer, to set before.* Aliquid alicui rei, *Cic. Plaut. to prefer it*, or *to say it before.*

Huic rei prævertendum existimavit, *Cæs. that it must be prevented.*

Illuc prævertamur, *Hor. let us see this first.*

PROCEDERE in virtute, ad virtutem, ad virtutis aditum, *Cic. to advance in virtue.*

Ætate processit, *id. he is advanced in age.*

Omnia ut spero prosperè procedent, *id. all will go very well.*

PROCUMBERE genibus, *Ovid.* Ad genua, *Div.* Ante pedes alicujus, *Ovid, to prostrate one's self at his feet.* Ad arborem, *Mart. to lean against.*

Procumbit humi bos, *Virg. falls down.*

Procumbere in armos, *Mart.* In caput, *Ovid, to fall upon.*

PRODERE memoriæ, *Cic.* Memoriâ, *Cæs.* Monumentis, *Cic. to commit to posterity.*

Prodere memoriam alicujus festi, *id.*

Prodit memoria, *Colum. we find in writing.*

PROHIBERE vim hostium ab oppidis, *Cæs. to repel, to keep away, to stay.* Aditum alicui *vel* aliquem aditu, *Cic. to debar or hinder him from coming.*

Dolorem

Dolorem dentium, *Plin. to give ease, to keep under.* Aliquem ab injuriâ, *Sall. to defend him.*

Uxorem prohibent mihi, *Plaut. they keep her away from me.*

PROPERARE in campum, *Cic.* Ad exitum, *Brutus.*

Properare proficisci, *Cæs. to make haste to be gone.*

Pecuniam indigno hæredi properare, *Hor. to hoard in a hurry.*

Hoc opus hoc studium parvi properemus & ampli, *Hor.*

Lanæ properabantur, *Hor.*

PROPUGNARE commoda patriæ, *Cic. to defend them against the enemy.* Pro salute alicujus, *id. to fight for.*

Propugnat nugis armatus, *Hor.* that is, *Pro nugis.*

PROSPICERE sibi, saluti suæ, &c. *Ter. Cic. to take care of.* In posterum, *Cic.* Futura, *id. to foresee.* Senectutem, *Sen. to be near.*

Ni parum prospiciunt oculi, *Ter. if my eyes do not deceive me.*

Nec oculis prospicio satis, *Plaut.*

Villa quæ prospicit Tuscum mare, *Phæd. that has a prospect over the sea.*

PROVIDERE in posterum, *Cic.* Alicui contra aliquem, *id. to protect him.* Rei frumentariæ, *vel* rem frumentariam, *vel* de re frumentariâ, *Cæs. to make provision, to look after.*

Hæc si non astu providentur, me aut herum pessumdabunt, *Ter. if they are not looked after,* or *prevented.*

Provisum est rationibus multis ne, &c. *Cic.* A diis immortalibus, &c. *id.*

PUGNARE pugnam, *Plaut.* Prælia, *Hor. to fight battles.* Cum hoste, *Cic.* Contra pedites, *Plin.*

Adversùs latrones, *Plin. to fight against.*

Illud video pugnare te ut, &c. *Cic. I plainly see that you pretend.*

Pugnare de re aliquâ, *Cic. Ter.* Pro aliquo. *Cic.*

In aliquo loco, *id.*

Pugnata pugna cum rege, *Liv.*

Pugnata bella sub Ilio, *Hor.*

Quod à vobis hoc pugnari video, *Cic.*

PURGARE se apud aliquem *vel* alicui de re aliquâ, *Ter. to clear* or *to justify himself.*

Purgare crimen, *Cic.*

Mores tuos mihi purgatos voluisti, *id.*

PUTARE nihil, *Ter.* Pro nihilo, *Cic.* Aliquid minimi, *id. to make no account of.*

Rem ipsam putemus, *Ter. let us consider the affair itself.*

Putare rationem cum aliquo, *Cic. to adjust,* or *cast up accounts.*

Putatur prudens, *id. he is esteemed prudent.*

Q.

QUADRARE acervum, *Hor. to make square.*

Omnia in istam quadrare aptè videntur, *Cic.* speaking of Clodia, *do suit her very well.*

Visum est mihi hoc ad multa quadrare, *id. may serve for many purposes.*

Quare quoniam tibi ita quadrat, *id. since you judge fit.*

QUÆRERE aliquid ab aliquo, *Cic. Cæs.* De aliquo, *Liv. Cic.* Ex aliquo, *id. to ask or inquire of him.* In aliquem, *Cic. to make inquisition,* or *to inform against him.*

Quærere omnes ad unum exemplum, *id. to want to reduce them all to one model.*

Quærere rem tormentis & per tormenta, *id. to put to the rack.*

Quærere rem mercaturis faciendis, *id. to endeavour to make a fortune by commerce.*

QUERI. Multa de meâ sententiâ questus est Cæsari, *id. he complained.*

Acceperam Milonem meum queri per litteras injuriam meam, *id.*

Is mihi queritur quod, *id.*

Quereris super hoc quod, *Hor.*

Apud populum questus est, *Plin. Jun.*

QUIESCERE totâ nocte, *Cic.* Viginti dies, *id.* Somnum humanum, *Appul. to sleep, to repose.*

Quibus quidem quamfacilè poterat quiesci, si, &c. *Ter. how easy it would have been to have done without them.*

Nunquam per M. Antonium quietus fui, *Cic.*

Quiescat rem adduci ad integrum, *id. let him suffer.*

R.

RECIPERE alicui, *id. to promise.* Aliquem, *id. to receive him.* Urbem, *id. to take* or *to recover it.* In se omnia, *id. to take upon him.* Se ad *or* in locum, *id. to betake himself to.* Se ex loco, *id. to return.* Se ad aliquem, *Cæs. to retire to.* Se ad frugem, *Cic. to grow better.* Se proximo castello, *Hirtius, to shut himself up, to retire to.*

Recipere tectis, *Cic. to entertain,* or *harbour.* In navem, *id. on board.*

Recipitur in cibum hæc herba, *Plin. is good to eat.*

RECORDARI alicujus rei, aliquam rem, de re aliquâ, *Cic.* Cum animo suo

suo vitam alicujus, *id. to call to mind, to remember.*

REDDERE colori aliquid, *vel* colorem alicui rei, *Plin.*

Vitam pro republ. *Cic. to die in the service of the republic.* Spiritum alicui, *Liv. to expose his life for another's service.*

REFERRE alicui, *Ovid, to relate, to tell.* Ad aliquem, *Cic. to ask his opinion, to refer to him.* Omnia ad aliquem finem, *id.*

Aliquem ore referre, *Cic. to resemble him.*

In acceptum referre, *Cic. to acknowledge the receipt of.*

Referre mandata ad aliquem, *Cæs.* Alicui, *Virg.*

In *vel* inter reos referre, *Cic.*

Referre alicui salutem, *id.*

Acceptam salutem alicujus benevolentiæ referre, *id. to think you owe your life to his goodness.*

Referre ensem vaginæ, *Sil. to put it up in the scabbard.* Aliquid in commentarium, *Cic. to write* or *set down.*

Se in gregem suum, *id.*

Retulit ad me pedem, *Plaut. is come back to me.*

Me referunt pedes in Tusculanum, *Cic. I return on foot to Tusculanum.*

Referunt hæc ad rem, *Plaut. This relates to the matter.*

Par pari referre, *Cic. to return like for like.*

Hæc ego illorum defensioni retuli, *id. This I said to obviate what they might allege in their defence.*

Referre cum aliquo, *id. to confer with a person.*

RENUNTIARE alicui *vel* ad aliquem, *id. to advertise,* or *acquaint.*

Renuntiare aliquid, *id.* De re aliquâ, *Plaut. to speak of an affair.*

Renuntiare consulem, *Cic. to proclaim the consul.*

Renuntiare alicui amicitiam, *Suet.* Hospitium, *Cic. to renounce his friendship and alliance.* Repudium, *Ter.*

Renuntiare vitæ, *Suet.* Societati, *Paul. Jurisc.* Matrimonio, *Licin. Jurisc.* Muneri, officio, *Quint. to renounce.*

Prætor renuntiatus est, *Cic. was declared prætor.*

REPONERE in numero & in numerum, *id. to place among the number.* Omnia suo loco, *id. to put in their proper place.*

REPOSCERE aliquid alterum & ab altero, *id. to ask again, to claim.*

Ad pœnas aliquem reposcere, *Virg. to insist on his being brought to justice.*

REPUGNARE alicui rei, *Cic.* Contra veritatem, *id.* Circa aliqua, *Quint. to oppose, to resist.*

REQUIESCERE lecto, *Tibull.* Humo, *Ovid.* In sellâ, *Cic. to rest, to repose.* In miseriis. *id.* A malis, *id. to have some respite.*

Et mutata suos requiescunt flumina cursus, *Virg. do stop.*

RESCRIBERE litteris, *Cic.* Ad litteras, *Brutus ad Cic. to answer.* Argentum alicui, *Ter. to pay money by bill.* Legionem ad equum, *Cæs. to make horse of foot.*

RESIDERE humo, *Ovid, to sit upon the ground.*

Si quid residet amoris in te mei, *Cic. if you have any love for me still left.*

Culpa residet in te, *Brutus ad Cic.* Penès te, *Alphen.*

Pecunia publica apud eum resedit, *Martian.*

Residet spes reliquis, *Cic. the rest have hopes still.*

Quum tumor animi resedisset, *id. being abated.*

Venter guttúrque resident esuriales ferias, *Plaut. cap. act.* 1. that is, *Sedendo agunt,* says Sanctius.

Residentur mortui, *Cic.* 2. *de Leg. when the corpse is watched or attended.*

RESPICERE aliquem & ad aliquem, *Ter. to look,* or *to respect.*

Summa imperii ad nos respicit, *Cæs. belongs to us, regards us.*

RESPONDERE alicui, *Cic. Virg.* Ad aliquem, *Pliny, to answer,* or *to correspond.*

Contrà elata mari respondet Gnosia tellus, *Virg. presents itself, shews itself.*

RESTITUERE sanitatem alicui & aliquem sanitati, *Plin. to heal, to restore to health.*

In possessionem restituere, *Cic.*

Retinere memoriam alicujus rei, & memoriâ retinere aliquid, *id. to remember.*

Pudore & liberalitate retinere pueros, *Ter. to restrain* or *govern.*

RIDERE aliquem, *Cic. Ter. to laugh at one.*

De re aliquâ, *Cic.*

Ridere risum, *id.*

Domus ridet argento, *Hor. shines.*

RORARE. Rorat, *simply, Colum. to fall down like dew, to bedew.*

Si roraverit quantulumcunque imbrem, *Pliny, if it drops never so little rain.*

Rorare

Rorare aliquem cruore, *Sil. to besprinkle him with blood.*

Lacrimis oculi rorentur obortis, *Ovid.*

Roratæ rosæ, *Ovid, bedewed.*

Ruere ad interitum voluntarium, *Cic.* In ferrum pro libertate, *Virg. to rush upon.*

Ruere illa non possunt, *Cic. cannot fall to the ground.*

Vide ne quid imprudens ruas, *Ter.*

Spumas salis ære ruebant, *Virg.*

Cæteros ruerem, agerem, prosternerem, *Ter.*

S.

Saltare laudes alicujus, *Plin. Jun. to dance singing his praises.*

Pastorem saltaret ut Cyclopa rogabat, *Hor. that he would act the part of Polyphemus in dancing.*

Nemo ferè saltat sobrius, *Cic.*

Sapere. Palatus ei sapit, *id. he has a smack of.*

Mare sapit, *it has the taste of sea-water.*

Si recta saperet, *Cic. if he were wise.*

Ego meam rem sapio, *Plaut. I know my own affairs.*

Satisfacere alicui de visceribus, *Cic. to pay him with his own money.* Alicui de re aliquâ, *Cæs. concerning something.* Alicui in pecuniâ, *Cæl. ad Cic.*

Donicum pecuniam satisfecerit, *Cato de RR. till he has paid his money.*

Satisfactum est promisso nostro, *Cic.*

Saturare. Hæ res me vitæ saturant, *Plaut. give me a surfeit of life.*

Pabulo se saturare. *Varro.*

Scatere molestiarum, *Gell.* Ferarum, *Lucr. to be full of, to overflow.*

Pontus scatens belluis, *Hor.*

Sedere in equo, *Cic.* Equo, *Liv. Mart. to ride.* Post equitem, *Hor. to ride behind.* Supra leonem, *Plin.* Ad latus alicujus, *Cic.*

Dum apud hostes sedimus, *Plaut. so long as we were near.*

Si sedet hoc animo, *Virg. if it be your pleasure.*

Memor illius escæ, quæ tibi sederit, *Hor. which agreed with you best.*

Vestis sedet, *Quint. sits well.*

Omnes consurrexisse, & senem illum sessum recepisse, *Cic. rose up, and made room for the old man.*

Sequi vestigiis aliquem, *Liv. to follow his tract.* Sententiam alicujus, *Cic. to be of his opinion.*

Serpere humi, *Hor.* Per humum, *Plin. to creep along the ground.*

Serpit draco subter supráque revolvens sese, *Cic.*

Servire tempori, valetudini, rei familiari, &c. *id.* Servitutem, *id. Plaut. Liv.*

Æternum servire, *Hor.* Apud aliquem, *Plaut. Servius.*

Liber servibo tibi, *Plaut.* Martis servibo commodis, *Ter.* Ut communi utilitati serviatur, *Cic.*

Non bene crede mihi servo servitur amico, *Mart.*

Sitire sanguinem, *Cic. to thirst after blood.*

Sitiunt agri, *id.* Sitientes loci, *Plin. dry places.*

Quo plus sunt potæ plus sitiuntur aquæ, *Ovid.*

Solvere crimine, *Stat. to absolve, to discharge.* Fidem, *to break his word, Ter. to fulfil his vow, Ovid.* Argumentum, *Quint. to solve.* Pecuniam, *Cic. to pay.* Vitam alicui *vel* aliquem vitâ, *Plaut. to put him to death.* Obsidionem urbis, & urbem obsidione, *Liv. to raise a siege.* Fœdera, *Virg. to break.*

Solvere *simply, or* solvere navem, *or* solvere è portu, *Cic. Cæs. to weigh anchor, to put to sea.*

Solvere ab Alexandriâ, *Cic. to set sail from Alexandria.*

Solvere ab aliquo, *id. to take money from a person in order to pay his debts.*

Nec solvitur in somnos, *Virg. cannot sleep.*

Solvendo non esse, *Cic. to have not wherewithal to pay.*

Soluturus ne sit eos pro bonis, *id. whether he will pay them away as good money.*

Spectare orientem, *Plin.* Ad orientem, *Cæs.* In meridiem, *Cato, to look towards.*

Spectare animum alicujus ex suo, *Tertul. to judge of another person from one's self.*

Spectare aliquem ex censu, *Cic. to respect him according to his income.*

In unum exitum spectantibus, *id. tending to the same end.*

Stare ad curiam, *id. not to stir from the court.* In æquo alicui, *sup.* loco, *Sen. to be upon a level with him.* Autore certo, *Liv. to abide by a particular author.* Ab aliquo, *Cic.* Cum aliquo, *id. and Liv. to be of his side or party.* Contra aliquem, *Cic. Virg. to be against him.* Pro judicio erroris sui, *Phæd. to maintain obstinately.* Animis *Cic. to take courage.* Fide, *Liv.* In fide,

fide, *Cic. to stand to his word.* Multorum sanguine ac vulneribus, *Liv. to cost the blood of many.*

Quorum statuæ in rostris steterunt, *Cic. were fastened to.*

Cùm in senatu pulcherrimè staremus, *id. being in a very good posture, when our affairs went very well.*

Stant lumina flammâ, *Virg. are full of fire.*

Ubi jus sparso croco steterit, *Hor. will begin to grow thick.*

Qui si steterit idem, *Cic. if he continues resolute.*

Modò stet nobis illud, *id. provided we continue resolute.*

Omnis in Ascanio cari stat cura parentis, *Virg. is fixed on him.*

Per me stat, *Quint. Plin. it depends on me.*

Standum est epistolis Domitiani, *Plin. we must abide by.*

Quid agitur? Statur. *Plaut.*

STATUERE exemplum in hominem & in homine, *Cic. to inflict an exemplary punishment.* Capite aliquem in terram, *Ter. to fling headlong against the ground.*

Statuere in aliquem, *Cæs. to give sentence against him.* Apud animos *vel* in animum, *Liv. to determine within himself.* Statuam alicui, *Cic. to enact a statue to him.*

Statutum est, *it is decreed.*

STRUERE calamitatem alicui, *id. to contrive some mischief against him.* Odium in aliquem, *id. to endeavour to render him odious.* Mendacium, *Liv. to forge a lye.*

STUDERE alicui, *Cic. to favour,* or *to bear good will and affection to one.* Laudi & dignitati, *id. to aspire to.* Aliquid, *id. Ter. Hor. to have a strong desire for a thing.* In aliquâ re, *Gell. to study or apply the mind to it.* In aliquid, *Quint. to aim only at that.*

Non tui studet, *Cic. he does not trouble his head about you.*

Studet rem ad arma deduci, *Cæs. he endeavours to push things to extremity.*

STUPERE in aliquo, *Val. Max.* Re aliquâ, *Hor.* Ad rem aliquam, *Ovid, to be surprised* or *amazed at a thing.* Rem aliquam, *Virg. to look on with amazement.*

Hæc cùm loqueris nos Varrones stupemus, tu videlicet tecum ipse rides, *Cic.*

SUADERE legem, *id. to persuade the people to accept of a law.*

Pacem & de pace, *Cic. Quint.*

SUBIRE tectis & ad tecta, *Virg.*

In cœlum, *Plin.* Limina, *Virg. to go, to draw near.* Onus, *Liv. to undergo, to sustain.*

Mihi cunctarum subeunt fastidia, *Ovid. they displease me.*

Humeris subire aliquem, *Virg. to carry on the shoulders.*

Subire animos, *Liv.*

SUBJICERE aliquid oculis, *Plin. Jun. Liv.* Sub oculos, *id. & Quint. to put before one's eyes.* Sensibus, *Cic.*

Subjicere testamenta, *id. to forge.*

SUCCEDERE Penatibus, Muro, *Virg. to come within.* Murum, *Sallust, to draw near.* Sub primam aciem, *Cæs. to move towards the van-guard.* Alicui, *Cic. to succeed him.* Oneri, *Virg. to take it upon his back.* In locum, *Cic.*

SUCCENSERE alicui, *id.* Injuriam alicui, *Gell.*

Si id succenseat nunc, *Ter. if he is vexed at this.*

SUDARE sine causâ, *Cic.* Pro communibus commodis, *id. to work.*

Sanguine multo sudare, *Liv. to sweat blood.*

Et duræ quercus sudabunt roscida mella, *Virg.*

Et vigilandæ noctes & in sudatâ veste durandum, *Quint.*

Sudatâque ligno ——— Thura ferat, *Cic.*

SUFFICERE omnibus, *Lucan. Cic. to be sufficient for all.*

Nec obniti contrà nec tendere tantum sufficimus, *Virg. we are not able.*

Ad quas nec mens, nec corpus, nec dies ipsa sufficiat, *Quint.*

Ipse Danais animos virésque sufficit, *Virg. furnishes them.* Aliam sufficere prolem, *id. to substitute.* Ardentésque oculos suffecti sanguine & igni, *id. whose eyes were red and inflamed.*

SUPERESSE alicui, *Plaut. to survive.* Suet. *to defend as a patron his client in law.* Labori, *Virg. to overcome and surmount the trouble.* Superest mihi, *Cic. it remains for me.* Populi supersunt auxilio, *Virg. there are more than we want for our assistance.* Tu planè superes nec ades, *Gell. you are one too many, you are not wanted.* Modò vita supersit, *Virg. if I do but live.*

SUSPENDERE arbori, in arbore, & de arbore, *Cic. to hang upon a tree.* In furcas, *Ulp.*

Suspendit pictâ vultum mentémque tabellâ, *Hor.*

T.

TACERE aliquid, *Ter. Cic. Plaut.* De re aliquâ, *Quint. to keep it secret.*

¶ Potest

Potest taceri hoc, *Ter.*

Dicenda, tacenda locutus, *Hor.*

TEMPERARE iras, *Virg. to moderate.*

Cædibus, *Liv. to refrain from.*

A lacrymis, *Virg.* Alicui, *Cic.*

Ætati juvenum temperare, *Plaut. to govern them.*

Sibi temperare, *Cic. to command himself.*

TENDERE ad littora, *Liv.* In Latium, *Virg. to go towards.*

Tendit iter velis, *Virg. begins to make sail.*

Rete tenditur accipitri, *Ter.*

Manibus tendit divellere nodos, *Virg. endeavours.*

Tendere adversùs autoritatem senatûs, *Liv. to resist* or *withstand.*

Tendere alicui metum aut spem, *Cic. to shew* or *hold out to him.*

Hîc sævus tendebat Achilles, *sup.* pelles, *or* tentoria, *Virg. pitched his tent.*

TIMERE aliquem, *Ovid, to fear him.* Alicui, *Ter. to fear lest some misfortune happen to him.* Ab aliquo, *Cic. to be afraid of him, to mistrust him.* De republicâ, *id. to be afraid for the republic.* De vitâ, *Cælius Ciceroni, I am afraid of my life.*

Timeo ut, & timeo ne, See p. 159.

TRADERE in custodiam, *Cic.* Custodiæ, *Colum. to deliver up,* or *send to prison.* Se totum alicui, *Cic. to give one's self up entirely to him.*

TRANSFIGERE gladio aliquem per pectus, *Liv.* Cum armis corpus alicujus, *Liv. to run through, to stab.*

V.

VACARE morbo *vel* à morbo, *Cels. to be free from illness.* Sibi, *Mart. to work for himself.* Philosophiæ, *Cic. to study philosophy.* In aliquod opus, *Ovid.*

Vacare culpâ, *Cic.* à culpâ, *Senec. to be free from fault.* Ab omni administratione, *Cic. to be exempt from.* Animo, *id. to be at leisure, to have nothing to do.*

Vacat locus, *Cæs. the place is empty.*

Vacat mihi, *Quint. I am at leisure.*

Vacat annales audire, *Virg.*

Tantum huic studii relinquendum, quantum vacat à publicis officiis, *Cic.*

Eorum animus ponendi pecuniam nunquam vacavit, *Val. l. 4. c. 3. sup.* vacationem, *ut vult Sanctius, lib. 3. never gave their minds to the amassing of money.*

VAGARI passim toto foro, *Cic.* In agris, *id. to wander about.*

Vagatur errore animus, *id.*

VALERE. Valet oculis, *Gell.* Valent ejus oculi, *Plaut. his eye-sight is good.*

Autoritate valet, *Cic.* Valet ejus autoritas, *id.*

Valet tanti, valet nimis, *among the civilians.* Denos æris valebant, *Varro.*

Quid igitur? Valetur, *Plaut. we are very well.*

VAPULARE. See the Preterites, vol. 1. p. 305. and the Syntax, vol. 2. p. 68.

VEHERE amne, *Ovid.* Per maria, *Plin. to convey by water, by sea.*

Vehi curru, *Cic.* In curru, *Ovid.* Equo, *Ovid.* In equo, *Cic. to travel,* or *ride in a coach,* or *on horseback.*

VELLE aliquem, *Plaut. to want to speak to him.* Alicui, *Cic. to wish him well.* Alicujus causâ, *id.* Rem volo defensam, *id. I will have it defended.* Quid sibi vult istud? *Cic. What's the meaning of this?*

VENIRE alicui auxilio, *Liv.* Subsidio, *Cic.* Suppetias, *Hirt. to come to the assistance of.*

Venire alicui adversùm, *Plaut. to go to meet him.* In certamen cum aliquo, *Cic. to fight him.* In consilium alicujus, *id. to come to give him counsel.* Sub jactum telorum, *Liv. to come within shot of.*

Inimicus alicui venire, *Cic. to be his enemy.*

Ad inimicitias res venit, *id.*

Venire viam, *id. to go his own way.*

Ad me ventum est, *id.*

Mihi venit in dubium fides tua, *id. I begin to doubt of.*

De sorte venio in dubium, *Ter. I am in danger of losing the principal.*

Venit mihi in mentem Platonis, *Cic. I call Plato to mind.*

In mentem venit de speculo, *Plaut.*

Venit in mentem P. Romani dignitas, *Cic.*

VERTERE aliquid in laudem, *Tac. to turn to praise.* Stultitiæ aliquid alicui, *Plaut. to impute it to his folly.* In rem suam, *Ulp. to turn to his profit.* In privatum, *Liv. to his private use.* Ad se partem alicujus rei, *Cic. to appropriate to himself.*

Vertere Platonem, *Cic. to translate Plato.* Græca in Latinum, *Quint.* Dè Græcis, *Cic.* Ex Græcis, *Ter.*

Tribus in rebus ferè vertitur omnis virtus, *Cic. consists in, is included.*

Intra

Intra fines hos vertuntur omnia, *Cæl. ad Cic.*

In priorem partem sunt versæ & mutata omnia, *id. are changed.*

Jam verterat fortuna, *Liv. was now changed.*

Quæ te genitor sententia vertit? *Virg. has made you change opinion.*

VIGILARE ad multam noctem, & de multâ nocte, *Cic. to sit up very late.*

Noctes vigilare ad ipsum mane, *Hor.*

Vigilare studiis, *Proper.* In scelus, *Stat.*

Noctes vigilantur amaræ, *Ovid.*

VINDICARE se ab aliquo, *Sen.* De aliquo, *Cic. to be revenged of a person.*

Te valdè vindicavi, *Cic. Attico. I have got my full revenge of you.* Ita Man.

Peccatum in altero vindicare, *Cic. to punish.*

In aliquem scelera alterius vindicare, *id.*

Vindicare à labore, *id. to exempt.*

Graiis bis vindicat armis, *Virg.*

Vindicare in libertatem, *Cic. to set at liberty, to restore.* Libertatem, *Cæs. to defend the liberty.* Se ad suos, *Cic. to return safe and sound to them.* Se existimationi hominum, *id. to maintain his reputation.*

* Some write the following examples with an *e*, VENDICARE. But we shall make it appear in the ninth book, of Letters and Orthography, that we ought always to write VINDICARE.

Aliquid pro suo vindicare, *Cic. to claim.*

Sibi assumere & vindicare, *id.*

Dicere suum & vindicare, *id.*

ULULARE, Ululant canes, *Virg. to howl.*

Ædes ululant plangoribus femineis, *Virg. do ring with.*

Tristia ululârunt Galli, *Lucan.*

Centum ululata per urbes, *Lucan.*

UTOR. See the Syntax, rule 33. p. 70.

BOOK VIII.

PARTICULAR OBSERVATIONS.

On the Roman Names. On their Figures or Arithmetical Characters. On their manner of counting the Sesterces. And on the division of Time.

Useful for the understanding of Authors.

CHAPTER I.

Of the Names of the Antient Romans. Taken from VAL. MAXIMUS, SIGONIUS, LIPSIUS, and other authors.

THE Greeks had only one name, but the Romans had sometimes three or four, which they called PRÆNOMEN, NOMEN, COGNOMEN, and sometimes also AGNOMEN.

The *prænomen* is that which agreeth to each individual; the *nomen* that which denotes the family from which he is descended; and the *cognomen*, that which agreeth to a particular branch of this family.

I. *Of the Proper Name*, PRÆNOMEN.

The *prænomen* was therefore, as the very word expresseth, what was prefixed to the general name, and amounts to the same thing as our *proper name*, by which we distinguish brothers of the same family, as when we call them, *Peter*, *John*, *James*, &c.

The *prænomen* was not introduced till a long time after the *nomen*. Hence it was customary among the Romans to give the family name to children, of the male sex, the ninth day after their nativity; and of the female the eighth, according to Festus and Plutarch. And those days were called *dies lustrici*, because it was a ceremony whereby they were acknowledged as legitimate, and of such or such a family, whose name was given them. Whereas they did not receive the *prænomen*, till they took the *toga virilis*, that is, about the age of seventeen, as appeareth by the epitome of the 10th book attributed to Valerius Maximus. *Pueris*, says he, *non priusquam togam virilem sumerent, puellis non antequam nuberent, prænomina imponi moris fuisse Q. Scævola autor est.* This is farther confirmed by Tully's epistles, where the children are called *Ciceronès pueri*, till that age, after which they are stiled *Marcus filius*, *Quintus filius*.

And though Cicero in the last epistle of the 6th book to Atticus calleth his nephew, *Quintum Ciceronem puerum*; yet it is very probable

bable that Cicero wresteth the sense of the word *puer*, to distinguish him from his father, who was also called *Quintus*; or perhaps because he had but very lately taken the *toga virilis*. And in regard to what Sigonius mentions from Plutarch and Festus, who, according to him, are of a different opinion from Valerius Maximus, we are to take notice that those authors do not speak of the *prænomen*, but of the *nomen*, which, as hath been above mentioned, was given to children the 8th or 9th day after their nativity. And there is no manner of doubt but this is what led Sigonius into a mistake.

In conferring this *prænomen*, they took care generally to give that of the father to the eldest son, and that of the grandfather and the ancestors of the family to the second, and to all the rest.

Varro observeth that there were thirty of those *prænomina*, in his time, or thereabouts, whereof the most usual may be reduced to eighteen, some of which were marked by a single letter, others by two, and others by three, as we shall here exhibit them, together with their etymology.

1. With a single letter we find eleven.

A. stands for AULUS, so called from the verb *alo*, as being born *Diis alentibus*.

C. stands for CAIUS, so called *à gaudio parentum*.

D. stands for DECIMUS, that is, the tenth born.

K. stands for KÆSO, taken from *cædo*, because they were obliged to open his mother's womb to bring him into the world.

L. stands for LUCIUS, from *lux*, *lucis*, because the first who bore this name, was born at break of day.

M. stands for MARCUS, as much as to say, born in the month of March.

But M' with an acute accent on the top, or M' with a comma, signifieth MANIUS, that is, *born in the morning*, or rather *quite good*, because *manis* heretofore, as we have already observed, p. 150. signified *good*.

N. stands for NUMERIUS, which cometh from *numerus*, number.

P. makes PUBLIUS either from the word *pubes*, or from *populus*, as much as to say *popular and agreeable to the people*.

Q. stands for QUINTUS, that is, the fifth child of his family.

T. stands for TITUS from the word *tueri*, as if the *defender* or preserver of his country.

2. With two letters we find four.

AP. stands for APPIUS, which cometh from the Sabine word *Attius*. For *Attius Clausus* was the first, who having been expelled his country, came to Rome and changed his name into that of *Appius Claudius*.

CN. stands for CNEUS, as much as to say *nævus*, from some mark on his body.

SP. stands for SPURIUS, which denotes something ignominious in birth. For this word in the Latin tongue signifies also *spurious* or illegitimate. *Spurii, quasi extra puritatem, & immundi*, says St. Isidore.

TI. stands for TIBERIUS, that is, born near the Tiber.

3. With three letters, we find three.

MAM. that is, MAMERCUS, which in the Tuscan language signified *Mars*, according to Festus.

SER. that is, SERVIUS, from the word *servus*, a slave, because the person who first took this name, was not free born.

SEX. that is, SEXTUS, as much as to say *the sixth born*.

These are the eighteen proper names most usual among the Romans. To which we might likewise add some that are very well known in antient history, as *Ancus*, *Aruns*, *Hostilius*, *Tullus*, and some others.

II. *Of the general Name*, NOMEN GENTIS.

The *nomen* or name was what agreed to the whole race or family with all its branches, and answered to the Greek patronymics, according to Priscian, lib. 2. For as the descendants of Æacus were called *Æacides*, so the descendants of Iulus son of Æneas, had the name of *Julii*; those of the Antonian family, *Antonii*, and the rest in the like manner. Hence we may observe that all those general names which they called *Gentilitia*, are properly adjectives, and that they all terminate in *ius*, except two or three, namely, *Peducæus*, *Poppæus*, and perhaps *Norbanus*; though Lipsius questions whether the latter be one of those names.

III. *Of the particular surname*, COGNOMEN *and* AGNOMEN.

The particular surname called *cognomen*, was properly the name by which the different branches of the same stock or house, *in eadem gente*, were distinguished; as when Livy says that the house of the Potitians was divided into twelve families. For *gens & familia* were like the whole and its parts. Those of the same stock or house were called *Gentiles*; and those of the same branch or family, *Agnati*. As we see in France that the royal house hath been frequently divided into different branches, as those of Valois, Bourbon, Orleans, Montpensier, &c. Thus when we say that the family of the Cæsars were of the race of Julius; Julius is the general name of the race, or *nomen gentis*; and *Cæsar* that of the family, *cognomen familiæ*. But if you add *Caius* for his proper name, this will give us the *prænomen*. Therefore all three will be *C. Julius Cæsar*.

There are some who hereto add the *agnomen*, which signifieth as it were an increase of the surname, and was conferred on some particular occasion, as when one of the Scipios was entitled *Africanus*, and the other *Asiaticus*, because of their great exploits in those parts of the world. And no doubt but a man might in this manner have sometimes a particular surname, and as it were a fourth name. Hence the author *ad Herennium* makes mention of this *agnomen*, when he says, *Nomen autem cùm dicimus, cognomen quoque & agnomen intelligatur oportet*.

Yet it is certain that the word *cognomen* comprehendeth likewise this sort of nouns, witness Sallust, when he says of Scipio himself, *Masinissa in amicitiam receptus à P. Scipione, cui postea Africano cognomen fuit ex virtute*: and Cicero writing to *Pomponius*, who was surnamed *Atticus*, for having performed his studies at Athens, says,

says, *Téque non cognomen Athenis solùm deportâsse, sed humanitatem & prudentiam intelligo.*

And indeed if we examine closely into the thing, we shall find that there are no surnames, I mean of those which are called *cognomina*, and distinguish families, but what are thus derived from some particular occasions; since even the proper names *(prænomina)* are originally owing to such occasions, as we have above demonstrated in pointing out their etymology.

IV. OBSERVATIONS on the Names of Slaves, Freedmen, Women, and Adoptive Children.

And first of Slaves and Freedmen.

Slaves formerly had no other name than that of their master, as *Lucipor*, *Marcipor*, for *Lucii puer*, *Marci puer*. Yet in process of time they had a name given them, which was generally that of their country, as *Syrus*, *Davus*, *Geta*, &c. Just as in France the lackeys are sometimes called *Champagne*, *Basque*, *Picard*, &c.

When they were enfranchised, they took the *prænomen* and the *nomen* of their masters, but not the *cognomen*, instead of which they retained their own *prænomen*. Thus Cicero's learned freedman was called *M. Tullius Tyro*, and others in the same manner. The like was observed in regard to allies and foreigners, who assumed the name of the person, by whose interest they had obtained the freedom of the city of Rome.

2. *Of Women.*

Varro takes notice that the women had heretofore their proper and particular name, as *Caia*, *Cæcilia*, *Lucia*, *Volumnia*. And Festus says that Cæcilia and Tarratia were both called *Caiæ*. We likewise meet with *Titia*, *Marca*, &c. in Sigonius and others. And those names, as Quintilian observeth, were marked by inverted letters, thus, Ɔ, T, W, &c. In process of time they were discontinued: if there was only one, it was customary to give her the name of her race or stock; or sometimes it was softened by a diminutive, as *Tullia* or *Tulliola*. But if there were many, they were called after the order of their birth, *Prima*, *Secunda*, *Tertia*, *Quarta*, *Quinta*, &c. or these were formed into diminutives, *Secundilla*, *Quartilla*, *Quintilla*, &c.

But as several are mistaken in affirming that the women had no *prænomen*; so they are also in an error in pretending that they had no *cognomen*. For it is certain that Sylla's daughter, who was married to Milo, had the surname of Cornelia; and Cælius writing to Cicero, speaks of Paula, who had the surname of Valeria.

3. *Of Adoptive Children.*

It was customary for those who were adopted, to take the names and surnames of those who adopted them. And in order to mark their birth and descent, they only added at the end the name of the house or stock from which they were descended, or the surname of their own particular branch; with this difference however, that

that if they made use of this surname, they wrote it simply; whereas if they used the name, they formed it into an adjective; *Si cognomen, integrum servabant; si nomen, mutatum & inflexum*, says Lipsius.

For example, *M. Junius Brutus* having been adopted by *Q. Servilius Cæpio Agalo;* he took all his names, and preserved only the name of his own branch, calling himself *Q. Servilius Cæpio Agalo Brutus.* On the contrary, Octavius having been adopted by his grand uncle, *Julius Cæsar*, he preserved the name of his house, changing it into an adjective, and was called *C. Julius Cæsar Octavianus;* which did not hinder them from preserving also any surname they might have acquired, as *Atticus*, who having been adopted by *Q. Cæcilius*, had the surname of *Q. Cæcilius Pomponianus Atticus;* or from acquiring any new one by their merit, as Octavius, who had afterwards the surname of Augustus given him.

To this rule of adoption we must refer what Suetonius saith, that Tiberius having been adopted by M. Gallius, a senator, he took possession of his estate, but would not go by his name, because he had followed the party that opposed Augustus; and what Tacitus says, that Crispus Sallustius adopting his sister's nephew, made him take his name. And such like expressions.

V. Other observations on changing the order of those Names.

Though the usual custom of the Romans was that above observed, of putting the *prænomen*, *nomen*, and *cognomen*, one after the other; yet we must take notice that this order hath not been always carefully adhered to, as Valerius Maximus testifieth: *Animadverto enim*, says he, lib. 10. *in consulum fastis perplexum usum prænominum & cognominum fuisse.* Concerning which there are several changes to be observed.

1. The *cognomen* before the *nomen.*

Manutius sheweth that they sometimes put the surname of the particular branch before the general name of the stock, *cognomen ante nomen gentis*, as in Cicero we find *Gallo Fabio, Balbi Cornelii, Papum Æmilium;* and in Livy, *Paullus Æmilius Cos.* and the like, though *Gallus, Balbus, Papus* and *Paullus*, were *cognomina non prænomina.*

2. The *cognomen* become *nomen.*

Sometimes the *cognomen* became a *nomen.* *Quin etiam cognomina in nomen versa sunt*, says Valerius Maximus.

3. The *prænomen* become *nomen.*

Sometimes the *prænomen* became a *nomen*, says Priscian, as *Tullus Servilius, M. Tullius.*

4. The *prænomen* put in the second place.

And sometimes the *prænomen* used to be put only in the second place, as Sigonius observeth. Thus we find in Livy, *Attius Tullus, Manlius Cnæus, Octavius Metius.* In Cicero, *Malaginensis M. Scipio.* In Suetonius, *ad Pompeium.*

5. The

5. The *prænomen* or proper name put last under the Emperors.

But those changes were still more considerable under the emperors. For whereas during the time of the republic, the *prænomen* was the proper name which distinguished brothers and individuals from one another, as *M. Tullius Cicero*, and *Q. Tullius Cicero*, brothers; on the contrary in the monarchical state of Rome, the proper name which distinguished individuals, was generally the last, whence it came that the brothers, commonly speaking, had nothing in particular but that; as *Flavius Vespasianus*, and *Flavius Sabinus*, brothers, in Suetonius.

This new custom appeareth plainly in the case of the Senecas. For Seneca the father, the rhetorician, was called *M. Annæus Seneca*; and he had three children, *M. Annæus Novatus*, *L. Annæus Seneca*, the philosopher; and *L. Annæus Mela*, father of Lucan the poet. Yet the latter of each of those names was so far the proper and particular appellation, by which they were distinguished from one another, that the other two are common to them all; and that Seneca the rhetorician, father of those celebrated sons, sometimes gives both to himself and them only the latter of those three names, as appeareth by the title of his first book of Controversies, *Seneca, Novato, Senecæ, Milæ filiis salutem.* And his eldest son *Novatus*, having been adopted by *Junius Gallio*, he is called by Eusebius in his Chronicle, *Julius Gallio frater Senecæ*; though his brother, Seneca the philosopher, generally calls him by the last of those three, which was his proper name, as in the title of his book on a Happy Life, and in his epistles; likewise St. Luke in the Acts of the Apostles, c. 18. calls him by no other name than *Gallio.* Whence it is clear that in those days it was the last name that distinguished the brothers from each other, as might be demonstrated by several other examples.

Hence also it comes that only this last name was generally given to the principal persons of the empire in the first ages of the Church, as sufficiently distinguishing them from every body else. This is the reason that though St. Jerome in the preface to his commentaries on the epistle of St. Paul to the Galatians, speaking of Victorinus, that famous professor of eloquence at Rome, observes that he was called *C. Marius Victorinus*; yet *Victorinus* was in such a manner his proper name, that this very St. Jerome in his treatise of Ecclesiastic Writers, chap. 101. and St. Austin in his Confessions, book 8. chap. 2. call him only *Victorinus.*

It appeareth likewise that St. Paulinus, Bishop of Nola, was called *Pontius Meropius Paulinus*; and yet St. Austin and other authors generally give him the latter of those three names only, as that by which his person was particularly distinguished. Thus Rufinus is called only by this name in the writings of S. Jerom, S. Austin, and S. Paulinus, though his name was *Tyrannius Rufinus*: nor has S. Prosper any other appellation in the antient writers of the Church, though his name was *Tyro Prosper.* Nor is Volusian, governor of Rome, mentioned by any other name in the 1st and 2d epistle of S. Austin, though we find by an antient inscription

inscription that he was called *Caius Cæionius Rufius Volusianus;* nor Boetius by any other than this name, though he was called *Anicius Boetius;* this name of *Anicius*, which is here put first, being nevertheless the name of the noble family from which he was descended.

6. *Exception to this rule of taking the last name under the Emperors.*

Contrary to this general rule of the Roman names under the emperors, it is to be observed however (as Father Sirmond hath observed in his notes on St. Sidonius) that we call *Palladius* the person who wrote on agriculture, though his name being *Palladius Rutilius Taurus Æmilianus*, we should call him *Æmilianus*, as he is stiled by St. Isidorus. In like manner we give the name of *Macrobius* to the person whom Avienus and Boetius call *Theodosius*, because his real name was *Macrobius Ambrosius Aurelius Theodosius:* and we give the name of *Cassiodorus* to that great man who was called *Cassiodorus Senator*, the word *Senator*, which was his real name, having been taken by many rather as the name of his dignity than of his person.

But though a few such particular cases may occur, they must be considered, notwithstanding, either as exceptions to the general rule, or as errors that have crept into the title of the works of those authors, through the negligence of those who, choosing only to put one of their names, did not reflect that the custom of the antients was changed, and that the last name was become the proper name of individuals.

7. *Other names changed as well as the latter.*

It is also observable, as Father Sirmondus sheweth extremely well in the same place, that whereas the antients always retained the name of their family together with their proper name, this custom was so far altered in the latter ages, that not only the proper name, but likewise all the others were changed in regard almost to every individual, not attending so much to the general name of the family, as to those which had been particular to the illustrious men of that same family, or to their relations and friends. Thus the son of the orator Symmachus was called *Q. Flavius Memmius Symmachus*, having taken the name of *Flavius* from his uncle by the father's side, and of *Memmius* from his uncle by the mother's side. Thus St. Fulgentius was called *Fabius Claudius Gordianus Fulgentius*, having taken the name of *Claudius* from his father, and that of *Gordianus* from his grandfather, which is oftentimes the cause of our not being able to trace the antiquity of families.

CHAPTER II.

Of Figures, or Arithmetical Characters, among the Romans.

I. *In what manner the Romans marked their Numbers.*

THE Romans marked their numbers by letters, which they ranged thus:

1	I	One.
5	V	Five.
10	X	Ten.
50	L	Fifty.
100	C	One hundred.
500	Iɔ	Five hundred.
1000	cIɔ	One thousand.
5000	Iɔɔ	Five thousand.
10000	ccIɔɔ	Ten thousand.
50000	Iɔɔɔ	Fifty thousand.
100000	cccIɔɔɔ	One hundred thousand.

These are the figures of the Roman numbers, with their signification and value: for, as Pliny observeth, the antients had no number above a hundred thousand; but to reckon higher, they put this number twice or thrice. Whence comes the manner of computing by, *bis*, *ter*, *quater*, *quinquies*, *decies centena millia*, and others, of which we shall have occasion to speak in the chapter on Sesterces.

II. *Proper observations in order to understand these Figures thoroughly.*

In order properly to understand these figures, we must consider:

1. That there are only five different figures, which are the first five, and that all the rest are compounded of I and C; so that the C is always turned towards the I, whether it comes before or after, as may be seen above.

2. That as often as there is a figure of less value before a higher, it signifies that we are to deduct so much from the latter, as IV. four: XL. forty: XC. ninety, &c. Whereby we see that there is no number but what may be expressed by the first five figures.

3. That in all those numbers, the figures go on increasing by a fivefold and afterwards a double proportion, so that the second is five times the value of the first, and the third twice the value of the second; the fourth five times the value of the third; the fifth twice the value of the fourth, and the rest in the same manner.

4. That the figures always begin to be multiplied on the right side, so that all the ɔ which are put on that side are reckoned by

five, as those on the other side are reckoned by ten; and thus we may easily find out all sorts of numbers how great soever: as when an author in the 16th century, giving a list of the number of citizens in the Roman empire, puts contrary to the custom of the antients, ccccccccIɔɔɔɔɔɔɔ. Iɔɔɔɔɔɔɔ. cccIɔɔɔ. ccIɔɔ. taking the first c after the I for one thousand, or the first c on the right hand for five hundred, and proceeding through the whole with a tenfold progression, in each figure on either side, I see immediately that the whole comes to one billion, five hundred millions, a hundred and ten thousand citizens; which we should express thus by Arabic cyphers, 1500,110,000. But as we have already observed, the antients did not pass cccIɔɔɔ. one hundred thousand in those figures.

III. *What this manner of reckoning has been owing to, and whence these Figures have been taken.*

Now if I may be permitted to reflect a little on this manner of counting, it is easy to judge that it is owing to this, that mankind having begun at first to count with their fingers, they told as far as five with one hand, then adding the other hand, they made ten, which is double; and hence it is that their progression in these numbers is always from one to five, and then from five to ten.

To this same cause the very formation of these figures is owing. For what is more natural than to say, that I is the same as if an unit was shewn by raising one finger only; and that the V is as if depressing the middle fingers no more was shewn than the little finger and the thumb, to include the whole hand; and adding the other to this, they formed as it were two V, one of which was inverted under the other, that is an X, which is equivalent to ten.

Manutius shews further that all the other figures are derived from the first, because as the V is only two I joined at the bottom, so the L is only two I, one upright and the other couchant; and adding thereto a third on the top, they expressed by this figure a hundred, instead of which the transcribers, for greater currency in writing, have borrowed the C. And if we join a fourth I to shut up the square thus □, this makes five hundred, instead of which they afterwards took the ɔ, and at length the D. Doubling this square [I] they formed their thousand, instead of which the transcribers, either for the sake of ornament, or for greater conveniency, began likewise to round this figure, and with a dash of the pen to frame it thus ∞, afterwards thus ω, for which reason we frequently meet with the couchant cypher ∞, or a Greek ω to mark a thousand. But afterwards they marked it thus CIɔ, and after that CD, and at length because this has a great relation to the Gothic l' ⌒, they took a simple M to denote a thousand, as likewise C for a hundred, and D for five hundred. And hence it comes that there are but just seven letters which serve for this sort of numbers, namely, C. D. I. L. M. V. X. except we have a mind to add also the Q. which some have taken for five hundred, according to Vossius.

IV. *Whether*

IV. *Whether there are other methods to mark the Roman Cypher than the preceding.*

We must also take notice of the opinion of some, that when there is a —— bar over the cyphers, this gives them the value of a thousand, as $\bar{V}$, $\bar{X}$ five thousand, ten thousand. But Priscian's manner of computing, namely, that to express a thousand, the X must be put between the C's, thus CXↃ, and to express ten thousand we should put the M there, thus CMↃ, is absolutely false and contrary to antiquity; and it is owing to this only, that not knowing the real foundation of this manner of computing, which I have here explained, they thought to adjust it to our's, which proceeds by a tenfold progression. And though we sometimes find the L between the C's, thus CLↃ, or the like, this is only a mistake of the transcribers, who perceiving that on those occasions the I is generally bigger than the C's, they took it for an L. So that even then the L ought to be reckoned only as an I, and to mark no more than one thousand.

CHAPTER III.

Of the Roman Sesterces.

AS I have some notion of publishing a separate essay on the antient coins, with their respective value reduced to the standard of the present currency in France, I shall therefore speak here of sesterces, only in regard to grammar.

The sesterce was a little silver coin in value the fourth part of a Roman denarius, or two *asses* and a half, which *as* was also called *libra*, because at first it was of copper, and weighed a pound. Hence the word *as* (*quasi æs*, says Varro) came from the matter; and the word *libra*, from the weight that was given it. And when they added the ablative *pondo*, it was to determine the word *pound* or weight, which of itself was also by measure.

Hence it is that heretofore they marked the sesterce thus L. L. S. the two L's making two pounds, and the S signifying *semi*, two pounds and a half. Whereas the transcribers have since given us an H with the S, thus H. S. And this sesterce, pursuant to the valuation which we have elsewhere observed, was equivalent to a sou and two deniers, French money, or something more.

In order to count the sesterces, the Romans proceed three ways.

From one to a thousand they reckon them simply by the order of the numbers, without understanding any thing; *Sestertii decem, viginti, centum, mille*, &c.

From a thousand to a million they reckon three ways, either by the numeral nouns, which they make agree with *sestertii*, as *mille sestertii*; or by putting the neuter *sestertia* with *millia* expressed or understood, as *decem sestertia*, or *decem millia sestertia*; or in short by putting *sestertiûm* in the genitive plural formed by syncope for *sestertiorum*, as *octo millia sestertiûm, centena millia sestertiûm*. Which they likewise mark sometimes by putting a bar over the capital letters, thus $\overline{\text{C. M. S.}}$ which

which bar sheweth that the number is taken for a thousand; so that the C which makes a hundred, stands here for a hundred thousand, though they frequently put this bar, where it is impossible to judge of the sum but by the sense.

From a million upwards they reckon by adverbs, as *decies, vicies, centies, sestertiûm*, &c. where we must always understand *centena millia, sestertii* or *sestertiûm*, or else *millia* only, when *centena* has been already expressed, as when Juvenal saith:

——— *Et ritu decies centena dabuntur*
Antiquo: that is, *decies centena millia.*

But if the adverb alone is expressed, then we are to understand all these three words *centena millia sestertiûm.* Thus *bis millies*, for example, is the same as *bis millies centena millia sestertiûm.*

We are to observe however that *sestertius* and *numus* frequently signify the same thing: thus *mille numûm, mille sestertiûm*, or *mille numûm sestertiûm*, may be indifferently said one for the other.

II. *Reason of these expressions, and that* mille *strictly speaking is always an Adjective.*

Various are the opinions concerning the reason for this construction and these expressions: for not to mention those of Varro, Nonius, and some antients, who without any probability imagined that these genitives, *nummûm* and *sestertiûm* (formed by syncope, instead of *numorum* and *sestertiorum*) were accusatives; *mille* is generally taken as a noun substantive that governeth the genitive *nummûm* or *sestertiûm.*

Scioppius on the contrary pretends that *mille* is always an adjective, in the same manner as other numeral nouns; and therefore that we must suppose another noun on which the government of this genitive depends. And therefore he endeavours to show in his fourteenth letter, that then we must understand *res* or *negotium*, just as when Juvenal says:

Quantum quisque suâ nummorum possidet arcâ:

Where *quantum* being an adjective ought necessarily to suppose *negotium.* So that if we were to say, *res* or *negotium mille nummorum est in arcâ*, the construction would be quite simple and intire: but if we say *Mille nummorum est in arcâ*, it is figurative, and then we must understand *res*, which governs *mille nummorum* (which are the adjective and substantive) in the genitive. Now *res mille nummorum*, is the same thing as *mille nummi*, just as Phædrus saith, *res cibi* for *cibus.* Which we have shewn elsewhere more at large.

Perhaps we might make use of this principle to solve some difficult passages, which coincide with this same construction, as when Terence saith, *Omnium quantum est qui vivunt ornatissimè*, the most vain fellow in the whole world. For it meaneth, *Quantum est negotium omnium hominum qui vivunt*, for *quanti sunt homines qui vivunt.* Just as the Greeks say χρῆμα θαυμαστὸν γυναικὸς for θαυμαστὸς γυνὴ, an admirable woman. And as Paul the learned Civilian said, *Si juraverit se filio meo decem operarum daturum, liber esto.* And in another place, *Cùm decem operarum jussus est dare*, for

decem

decem operas. And it is certain that he might likewise have said, *Cùm decem talentûm jussus est dare*, where there cannot be the least doubt but he must have understood *rem*, since Terence hath even expressed it, *Si cognatus talentûm rem reliquisset decem*, &c. Where it is also obvious, that *rem decem talentûm* and *decem talenta*, are the same thing, and therefore that *decem* is the adjective of *talentum*, let it be in whatever case it will. Therefore if I say, *Reliquit mihi decem talentûm* (omitting *rem*, as this Civilian has done) there is no manner of doubt but they are both in the genitive, and but that this word *res*, is understood upon the occasion.

For which reason when we say *mille hominum, mille nummûm*, it is the same construction as *decem operarum, decem talentûm*; and we may further affirm that it is a construction of the adjective and substantive in the genitive governed by *res* or *negotium*, which is understood. At least this is the opinion of Scioppius.

This seems even to be the principle, by which we ought to account for these expressions framed in the plural, as when St. Jerom saith, *Si Origenes sex millia scripsisset libros.* And Livy, *Philippei nummi quatuor millia viginti quatuor.* And Cicero, *Tritici medimnos duo millia.* For if this principle of Scioppius be just, we must resolve these phrases, and say, *Scripsit libros ad sex millia negotia illorum librorum; tritici medimnos ad sex millia negotia illorum medimnorum.* And in like manner the rest. Which will not peradventure appear so extraordinary, when we once conceive, that the word *res* or *negotium* with the genitive of a noun, always supposeth this very noun in the nominative, *res cibi* for *cibus. Millia negotia medimnorum*, for *mille medimni*, &c. For that *millia* in the plural is an adjective, is beyond all doubt, notwithstanding what Linacer, L. Valla, and Scaliger, pretend; since we find in Pliny, *Millia tempestatum præsagia*: in Tully, *Decem millia talenta Gabinio esse promissa*, and the like.

Such is the principle laid down by Scioppius, and in the main it seems to be undeniable. This however does not hinder but in practice, which is the master of speech, *magister & dictator loquendi*, as Scaliger expresseth himself, one may say that *mille* is frequently taken as a substantive, being then rather for χιλιὰς than χίλιοι, according to A. Gellius, as when we say *unum mille, duo millia*, &c. one thousand, two thousand, &c. And thus we are furnished with an easy method of resolving those expressions. For it is not to be imagined that the custom of language should be so confined to general rules, but it may sometimes make a substantive of an adjective, and sometimes an adjective of a substantive; nor that the human mind will take a perplexed and dark winding in order to apprehend things, when it can find a shorter and clearer method. Hence there are a great many nouns taken substantively, though in the main they are adjectives, as *vivens, mortalis, patria, Judæa, molaris*, &c. which, strictly speaking, do refer to *homo, terra, dens*; and the same may be said of the rest.

And therefore when we say *mille denariûm est in arcâ, mille equitum est in exercitu*, I see nothing that can hinder us from looking upon *mille* as a substantive; or at least as a noun taken substantively,

tively, which shall govern the genitive *denariûm*, *equitum*, &c. And thus it is that Lucilius says,

Tu milli nummûm potes uno quærere centum :

With a thousand sesterces you can gain a hundred thousand.

Therefore when we say, *Sex millia scripsit libros, tritici medimnos recipit duo millia*, we may take it, either as an apposition, *libros sex millia ;* or resolve it by *ad libros, ad sex millia :* which does not hinder but in the main we may also resolve it by *negotium*, according to Scioppius's principle: just as, strictly speaking, *mortalis* ought to be resolved by *homo*, *Judæa* by *terra*, and the rest in the like manner.

Be that as it may, we must observe that when a verb or an adjective is joined to this word *mille*, it is generally made to agree in the singular, whether we are to understand *negotium*, as Scioppius pretends, or whether we take it, not for χίλιοι, but for χιλιὰς, a thousand, as A. Gellius will have it. *Qui L. Antonio mille nummûm ferret expensum*, Cic. *Quo in fundo mille hominum facilè versabatur*, Cic. *Ad Romuli initium plus mille & centum annorum est*, Varro. *Ibi occiditur mille hominum*, and not *occiduntur*, says Quadrigar, in A. Gellius, lib. 1. c. 16.*

III. *Other remarkable expressions in regard to the same subject.*

When we meet with *Sestertiûm decies numeratum esse*, Cic. act. 4. in Verr. it is a Syllepsis of number, or *numeratum* which refers to *negotium*, understood, instead of *numerata*, which it should have been; as indeed it is in some editions, because we are to suppose *centena millia*. In like manner, *An accepto centies sestertiûm fecerit*, Velleius, lib. 2. de Curione, for *acceptis centies centenis millibus sestertiûm*, and the like.

Now as the antients said, *decies sestertiûm*, or *decies centena millia sestertiûm ;* so they said likewise *decies æris*, or *decies centena millia æris : decies æris numeratum esse*, &c. where the word *æs* is generally taken for the *asses*, which at first were of brass, as already hath been observed.

* And this is so much the more to be observed, as in French it is quite the reverse, the construction being always in the plural with this numeral noun as well as with the rest, since we say for instance, *Les cent* or *les mille soldats venus d'Italie furent tués en ce combat*, *the hundred*, or *thousand soldiers who came from Italy, were killed in this battle.* Again, *il y en a eu mille tués*, or rather *mille de tués* and not *tué*, nor *de tué*, *there were a thousand killed.* Where it appears likewise that the above noun hath this in particular, that it does not take an *s* at the latter end, except it be to mark the miles on the highway; for every where else we write in French *un mille*, *dix mille*, *trente mille*, &c. *one thousand*, *ten thousand*, *thirty thousand*, &c. though we say, *deux cens*, *two hundred*, *quatre-vingts*, *fourscore*, and the like with an *s*. But when we say, *mille de tués*, it is a partition, as if it were *mille occisorum* or *ex numero occisorum*.

Chapter IV.

Of the Division of Time according to the Antients.

THE antients had a particular manner of reckoning and expressing time, which is necessary to be known for the right understanding of authors.

I. *Of Days.*

We shall begin with a day, as the part of time most known and most natural.

The antients divided a day into natural and artificial. The natural day they called that which is measured by the space of time the sun takes in making his circuit round the earth, which includes the entire duration of day and night. Artificial day they called that space of time which the sun stays above the horizon.

The natural day is also called the civil, inasmuch as it is differently computed by different nations, some beginning it one way, and others another.

Thus the Babylonians began their day with the sun-rise.

The Jews and the Athenians began it with sun-set, and in this they are imitated by the modern Italians, who reckon their first hour from the setting of the sun.

The Egyptians began it at midnight, as we do.

The Umbrians at noon.

The day which commences at the setting or rising of the sun, is not altogether equal. For from the winter solstice to the summer solstice, that which begins from sun-set, has a little more than 24 hours: and quite the contrary from the summer solstice to the winter solstice. But the natural day which begins at midnight, or at noon, is always equal.

On the contrary the artificial day is unequal in all parts of the earth, except under the equinoctial line. And this inequality is greater or lesser according to different climates. Now from thence ariseth the difference of hours, of which we are going to speak.

II. *Of Hours.*

There are two sorts of hours, one called equal, and the other unequal.

Equal hours are those which are always in the same state, such as those which we make use of, each of which constitutes the four-and-twentieth part of the natural day.

Unequal hours are those which are longer in summer, and shorter in winter for the day; or the reverse for the night; being only the twelfth part of the day or of the night.

Therefore dividing the artificial day into twelve equal parts, we shall find that the sixth hour will be at noon, and the third will be half the time, which precedes from sun-rise till noon; as the ninth hour is half the time which follows from noon till sun-set; and the rest in the same manner.

This

This is what gave occasion to the naming of the canonical hours of prime, tierce, sexte, none, and vespers, in honour of the sacred mysteries that were accomplished in those hours, in which the Church hath therefore been used to say those prayers.

III. *Of the Watches of the Night.*

The twelve hours of the night were divided into four watches, and each watch contained three hours. Hence we frequently find in Cicero and other writers, *Prima vigilia, secunda vigilia,* &c.

IV. *Of Weeks.*

Weeks were composed of seven days, as the Scripture sheweth. And almost all the oriental nations have made use of this method to compute their days. Whereas the western world did not adopt it till the Christian religion was established, the Romans generally reckoning their days by nines, and the Greeks by decads or tens.

But the Pagans called their days by the names of the seven planets; thus the first was *dies Solis,* the second *dies Lunæ,* the third *dies Martis,* the fourth *dies Mercurii,* the fifth *dies Jovis,* the sixth *dies Veneris,* the seventh *dies Saturni:* and these names are still in use, except that instead of *dies Saturni,* we say *dies Sabbati,* that is, the day of rest; and instead of *dies Solis,* we call the first day of the week *dies Domini,* in memory of the resurrection of the Son of God: the other days, from the custom of the Church, are called *Feriæ* according to their order; thus Monday, *Feria secunda,* Tuesday, *Feria tertia,* and so on.

V. *Of Months.*

Months are composed of weeks, as weeks of days. But months properly speaking are no more than the space which the moon takes either in her course through the Zodiac, and is what astrologers call the periodical month, or in returning from one conjunction with the sun to the next conjunction following, and is what they call the synodical month.

Yet this name hath been also given to the time which the sun takes in its course through the twelfth part of the Zodiac, whereby two sorts of months are distinguished; lunar and solar.

The lunar synodical month, the only one considered by the antients, is little more than twenty-nine days and a half.

The solar month is generally computed at thirty days, ten hours and a half.

But the month is further divided into astronomical and civil. Astronomical is properly the solar month; and the civil is that which has been adapted to the custom and fancy of particular nations, some making use of lunar, and others of solar months.

The Jews, the Greeks, and the Romans, heretofore made use of lunar months; but to avoid the different fractions of numbers, they made them alternately of nine and twenty and thirty days, calling the former *cavi,* and the latter *pleni.*

The Egyptians preferred the solar months, each of which they made of thirty days only, adding to the end of the year the five days that

that arose from the rest of the hours, and neglecting the six hours or thereabouts that arose from the half-hours, which was the reason that every fourth year their seasons fell back a day.

We may be said likewise to make use of those months, though we render them unequal, reserving moreover the six hours to make a day thereof every fourth year, as hereafter shall be explained.

VI. *The antient manner of reckoning the Days of the Month.*

The Romans made use of three terms to denote the several days of the month; these were the calends, the nones, and the ides, which they marked thus, *Cal.* or *Kal. Non. Id.*

The calends they call the first day of every month, from the verb καλέω, *voco*, because as the antients computed their months by the revolution of the moon, there was a priest employed to observe the new moon, and upon his first perceiving it, to give notice thereof to the person who presided over the sacrifices; then the people were called to the Capitol, and information was given them how many days were to be reckoned till the nones, and upon the day of the nones all those employed in husbandry were obliged to be in town, that they might receive the direction for the festivals and other ceremonies to be observed that month. Hence some are of opinion that the nones were called *nonæ*, quasi *novæ*, as much as to say new observations; though it is more likely the reason of this denomination, was because from that time to the ides there were always nine days.

The word ides, according to Varro, was owing to this, that in the Etruscan language, *iduare* signified *dividere*, because they divided the month into two almost equal parts.

After the first day, which went by the name of calends, the six following in the month of March, July, and October, and the four in the other months, belonged to the nones: and after the nones there were eight days belonging to the ides; and the remainder after the ides was reckoned by the calends of the next month. These particulars may be easily retained by these two Latin verses.

Sex Maius, nonas, October, Julius et Mars;
Quatuor at reliqui: dabit idus quilibet octo.

So that in the months above mentioned, each of which had six days for the nones after the calends, the day of the nones was properly the seventh; and of course the ides were the fifteenth. But in the other months that had only four days betwixt the calends and the nones, the nones were the fifth, and of course the ides the thirteenth. And the proper day of the calends, nones, and ides, was always put in the ablative, *calendis, nonis, idibus, Januarii, Februarii*, &c. But the other days were reckoned by the following term, expressing the number of days till then, and including both terms, whether nones, ides, or calends, as *quarto nonas*, sup. *ante: sexto idus: quinto calend.* &c.

Now they never said *primo nonas*; but *nonis*, &c. nor *secundo nonas*, because *secundus* cometh from *sequor*, and the business here is

to mark the preceding day. For which reason they made use of *pridie*; just as to signify the following day they made use of *postridie*, as *pridie nonas*, or *nonarum*. *Postridie calendas* or *calendarum*, where we are to understand the preposition *ante* or *post*, when there is an accusative; whereas the genitive *nonarum*, or the like, is governed like the ablative *die*.

VII. *Of the Year.*

A year is properly the time which the sun takes in performing its revolution through the twelve signs of the Zodiack. It is divided into astronomical and civil.

The astronomical or tropic year, is that which includes the exact time the sun is in returning to the same point of the Zodiack from which he set out: this the astronomers have not yet been able exactly to determine, though by the nicest observations it is found to consist of 365 days, 5 hours, and 49 minutes.

The civil year is that which hath been adapted to the custom and fancy of different nations.

The year appears to have been of three sorts among the Romans. That of Romulus, who made the year only of ten months, beginning it in the month of March, for which reason the last month was called *December*.

That of Numa, who corrected this gross error of Romulus, adding two months to the year, January and February, and composing it of 355 days only, which are twelve lunar months.

That of Julius Cæsar, who finding this calculation also erroneous, added ten days and something more, whereby he made the year to consist of 365 days and six hours exactly, reserving the six hours to the end of four years in order to form an entire day, which they inserted before the sixth of the calends of March, and therefore that year they reckoned twice the sixth of the calends, saying the second time *bis sexto calendas*, whence came the word *bissextus*, and then the year had 366 days, and was called bissextile. This manner of computing has continued down to our times, and because of its author is still called the Julian year. Now the ten days which Cæsar gave the year above what it had before, were thus distributed: to January, August, and December, each two: to April, June, September and November, each one.

But as in these latter times this calculation hath been likewise found imperfect, and the equinoxes had insensibly retrograded, instead of remaining where Julius Cæsar had fixed them, thence it clearly appeared that the year did not contain exactly 365 days and six hours, but that it wanted eleven minutes: this in 131 years made the equinoxes fall back almost a day, because an hour containing sixty of those minutes, a day must contain 1440 of them, which being divided by 11. give $130.\frac{10}{11}$, so that the equinoxes were fallen back to the tenth of March. For which reason, in the year 1582, Pope Gregory XIII, in order to correct this error, left out ten days of that year, by which means he restored those equinoxes to the 21st of March, and to the 22d or 23d of September; and that the like inconveniency might be avoided

avoided for the future, he ordained that as 131 multiplied by three make 393, that is near 400 years, the computation should be regulated by hundreds, in order to make a round number; and therefore that in 400 years, the first three terminating three centuries should be common without reckoning the bissextile. And this is properly what is called the Gregorian account.

So that in this calculation, there is never a hundredth year a bissextile, except those that can be measured by four. Thus 1700. 1800. 1900. 2100. 2200. are not bissextile. But the years 1600. 2000. 2400. &c. are bissextile.

VIII. Of the Spaces of Time composed of several Years.

And first of Olympiads and Lustres.

I shall but just touch on these matters, because to treat of them fully, requires too copious a dissertation, and properly belongs to another subject.

The Greeks reckoned by Olympiads, each of which contained the space of four entire years. And those Olympiads took their name from the Olympic games, which were celebrated in the neighbourhood of *Pisa*, heretofore called *Olympia*, in Peloponnesus, whence they had the name of Olympic. Those years were likewise denominated *Iphiti*, from Iphitus, who instituted, or at least revived the solemnity of those games.

The Romans reckoned by lustres, that is, by a space of four or five years: for the word *lustrum*, according to Varro, cometh from *luo* to pay; because at the beginning of every fifth year, the people used to pay the tax imposed upon them by the censors, whose offices had been established at first for that space of time, though afterwards they became annual.

2. *Of the Indiction and the Golden Number.*

The INDICTION is a revolution of 15 years, which according to Hotoman was established by the emperor Constantine, who published an edict ordaining that the subjects of the Roman empire should no longer reckon by Olympiads but by Indictions. Their name perhaps was borrowed from some tax that was paid to the emperors every fifteenth year; for *indictio* signifieth a tribute or tax.

The GOLDEN NUMBER is a revolution of 19 years, which was invented by Meto the Athenian, in order to reconcile the lunar to the solar year; at the expiration of which term of 19 years it was found that the moons returned to the same days, and that the moon recommenced her course with the sun, within an hour and some minutes. And this was called the golden number, either for its excellence and great utility, or because, according to some, the inhabitants of Alexandria sent it to the Romans in a silver calendar, on which those numbers from I to 19 were in gold letters. This number was likewise called THE GREAT LUNAR CYCLE, or *decennovennalis*, and ἐννεαδεκαέτηρις of 19 years, or *Metonicus*, from the name of its author; and has been of great use in the ecclesiastic calendar, to shew the epacts and the new moons,

since the council of Nice had ordained that the feast of Easter should be celebrated the first Sunday after the full moon in March.

3. *Of the Solar Cycle, and the Dominical Letters.*

The SOLAR CYCLE, or the dominical letters, is a revolution of 28 years, at the end of which the same dominical letters revert again in the same order.

To understand this properly we are to observe, that as the year is composed of months and weeks, every day of the month is marked out in the calendar by its cypher, or by one of the following seven letters, A, B, C, D, E, F, G, the first beginning the first day of the year, and the others continuing in a constant round to the end.

Hence those letters would invariably distinguish each feria or day of the week, as they are invariable in regard to the days of the month, if the year had exactly but a certain number of weeks; so that as A always signifies the 1st of January, B the 2d, C the 3d, in like manner A would always stand for Sunday; B, for Monday, &c. But by reason the year has at least 365 days, which make 52 weeks, and a day over, it happens to end with the same day of the week as it began; and therefore the next year begins not with the same, but with the following day. That is, as the next year 1651 begins with a Sunday, it will finish also with a Sunday, consequently the following year 1652 will begin with a Monday. And thence it comes of course that the letter A, which always answers to the first of January, having stood for Sunday one year (which is being the DOMINICAL LETTER), it will stand only for Monday the next year, in which of course the G will be the dominical letter or characteristic of Sunday: and so for the rest.

Hereby it appears that if the year had only 365 days, this circle of dominical letters would terminate in seven years, by retrogression, G, F, E, D, C, B, A. But because from four to four years there is a bissextile, which has one day extraordinary, two things ensue from thence.

The first, that this bissextile year hath two dominical letters, whereof one serves from the 1st of January to the 25th of February, and the other from thence to the end of the year. The reason of which is extremely clear, for reckoning the sixth of the calends twice, it follows, that the letter F, which answers to that day, is also reckoned twice, and therefore it fills two days of the week, the consequence of which is, that the letter which had hitherto fallen on the Sunday, falls now on the Monday, and the precedent by retrogression takes its place in order to be the characteristic of Sunday.

The second thing that follows from thence is, that as there are thus two dominical letters every fourth year, the circle of these letters does not terminate in seven years, as it otherwise would; but in four times seven years, which make twenty-eight. And this is exactly what they call the solar cycle, which before the reformation of the calendar, began with a bissextile year, the dominical letters of which were G, F.

§ 4. *The*

4. *The Julian Period, the Sabbatic Years, a Jubilee, an Age.*

The JULIAN PERIOD is formed of those three cycles or revolutions multiplied into one another, that is of 15 for the indiction, of 19 for the golden number, and of 28 for the dominical letters; which make 7980 years. The use of this period is very common among chronologers, and of vast advantage for marking the time with certainty; because in all that great number of years, it is impossible to find one that has all the same cycles as another: for instance 1. the cycle of the sun, 2. the cycle of the moon, and 3. the cycle of indiction. This period was invented by Joseph Scaliger, and is called Julian, from its being adapted to the Julian year, and composed of three cycles which are proper to that year.

The Jews reckoned their years by weeks, of which the seventh was called SABBATIC, during which they were not allowed to till the land, and their slaves were to be set at liberty. They had likewise their years of JUBILEE or remission, which was every 50th, or according to some every 49th year; so that every jubilee year was likewise sabbatic, but more solemn than the rest; and the years of both terms, that is, of the preceding and following jubilee, were likewise included in the number 50. And then each estate, and whatever had been alienated, was to revert to its former master.

The word AGE, which is frequently used, includes the space of one hundred entire years, according to Festus. Servius observeth, that *sæculum*, which we render *age*, was also taken sometimes for the space of thirty years, sometimes for a hundred and ten years, and sometimes for a thousand.

5. *Of Epochas, and the word ÆRÆ.*

We may likewise take notice of the different EPOCHAS, which are certain principles, as it were, and fixed points, that chronologers make use of for the computation of years; these they likewise call ÆRÆ, from a corrupt word taken in the feminine for the neuter *æra*, a name they gave to the little nails of brass, with which they distinguished the accounts and number of years.

The most remarkable of all is that of the birth of Christ, as settled by Dionysius Exiguus, which commences in the month of January of the 4714th year of the Julian period, and is that which we make use of.

That of the Olympiads begins 776 years before the birth of our Saviour.

That of the foundation of Rome of the year 752 before Christ, according to the most probable opinion.

And several others, which may be seen in those who treat more diffusely of these matters.

BOOK IX.

OF LETTERS,

And the Orthography and Pronunciation of the Antients.

Wherein is shewn the antient manner of pronouncing the Latin tongue, and occasion is taken to point out also the right manner of pronouncing the Greek.

Extracted from the best treatises both of antient and modern writers on this subject.

THE Reader may consult what hath been said in regard to Letters in the GENERAL AND RATIONAL GRAMMAR. * But here we follow a different order in favour of beginners. For whereas, one would imagine, that we ought to set out with a treatise of letters, as the least constituent part of words, and consequently of speech; and afterwards proceed to quantity and pronunciation, before we entered upon the analogy of the parts of speech, and the syntax or construction which includes their arrangement; we have reserved the two former parts for the present treatise, after having previously discoursed of the other two; not only for this reason, that there can be nothing more serviceable to those who begin to learn a language, than to introduce them immediately into the practical part, but likewise because there are several things in those two latter parts which suppose some progress, and knowledge of the former.

And indeed if the point be only to know how to assemble the letters, children ought to be well acquainted with this, when they enter upon the study of languages, and therefore they have no occasion here for any instructions about it; which made Quintilian say that this is beneath the office of a grammarian. But if we would examine this point with any degree of accuracy, and develop the several difficulties that entangle the subject, we shall find the truth of the following remark of an antient writer;

Fronte exile negotium
Et dignum pueris putes,
Aggressis labor arduus. Terentian. Maurus.

But I hope this labour will not be unprofitable, since it may contribute, as Quintilian saith, *not only to sharpen the wits of young people, but likewise to try the abilities of those who are more advanced.* And I persuade myself that it will help to demonstrate the

* A translation of this work was lately published by F. Wingrave, Successor to J. Nourse in the Strand.

nature

nature and mutual relation of letters; which is indeed the groundwork of pronunciation and orthography; the reason of the quantity of syllables and dialects; the surest way of arguing from the analogy and etymology of words; and frequently serves as a clue to find our way through the most corrupt passages of the antients, while it shews us the manner of restoring them to their genuine sense and purity.

CHAPTER I.

Of the Number, Order, and Division of Letters.

THEY generally reckon three-and-twenty letters in the Latin alphabet. But, on the one hand, K being hardly any longer of use, and the I and U being not only vowels, but also consonants, and thus forming two new letters, as consonants, which the most skilful printers distinguish even from I and U vowel, by writing J consonant with a tail, and the V consonant with a sharp point, even in the middle of words; it would be better to reckon twenty-four letters in the alphabet, giving the Hebrew names *Jod* and *Vau* to the J and V consonant.

Thus of these twenty-four letters there are six vowels, that is, which have a distinct sound by themselves, and can by themselves form a syllable; and eighteen consonants, that is, which have need of a vowel to form an articulate sound and compose a syllable.

The six vowels are A, E, I, O, U, and Y.

Of the eighteen consonants, X and Z, as pronounced by the antients, are properly no more than abbreviations; X being only a *c* and an *s*; and Z a *d* and an *s*, as we shall demonstrate presently. For which reason they are called *double letters*.

Of the sixteen remaining there are four called liquids or gliding letters, L, R, M, N; though, properly speaking, none but L and R deserve that name, the other two, especially M, being hardly gliding.

There are ten which may be called mutes, and divided into three classes, according to the relation they have to one another, and as they may more easily be changed one for the other, thus,

$$\text{Mutes,} \begin{cases} \text{B, P, F, V.} \\ \text{C, Q, G, J.} \\ \text{D, T.} \end{cases}$$

Of the two remaining S makes a class by itself, only that we may join it to X and Z, as it constitutes the principal part of the double letters. And those three may be called *hissing letters*, though it is a fault in some to give them too hissing a sound.

In regard to H, it is only an aspiration, though it ought not to be struck out of the order of letters, as hereafter we shall more particularly observe.

This is, in my opinion, the clearest and most useful division of letters. As to the distinction of consonants into semi-vowels and mutes,

mutes, whosoever will take pains to examine into the matter, must find that this half sound which he gives to the semi-vowels, L, M, N, R, S, X, does not proceed from their nature, but only from the vowel which he prefixes to them in telling over the alphabet, *el*, *em*, *er*, *es*, *ex*; for if it had been customary to prefix the vowel to all the others which they call mutes, and say *eb*, *ec*, *ed*, &c. they would have an half sound as well as the precedent. And it is easy to shew that it was merely through caprice, and without any solid reason, that the Latins prefixed the vowel to some letters rather than others.

1. Because the Hebrews and Greeks, of whom the Romans borrowed their alphabet, have always begun with a consonant in naming those letters in general.

2. Because *x* being composed of *c* and *s*, it is evident that according to reason it ought rather to be pronounced after the manner of the Greeks *csi*, than *ecs*, as it is generally sounded, which is difficult and disagreeable, not only to young people, but to grown-up persons.

3. The F has so great an affinity with the Greek φ, that, the φ being a mute, there is no reason to think but F was a mute likewise, and yet they put a vowel before *ef*.

Upon the whole there is room to believe that this distinction ought not to be minded, though we retain the name of mutes in opposition to that of liquids, and not of semi-vowels. Therefore letters may be divided into

Vowels	open, shut,	A, E, I. O, U, Y.	6
Consonants,	Liquids,	L, R. M, N.	4
	Mutes,	B, P, F, V. C, Q, G, J. D, T.	10
	Hissing,	S X, Z.	3
	Aspiration,	H.	1
			24

Chapter II.

Of Vowels in general, as long or short.

THERE is no one article in which the moderns have varied more from the pronunciation of the antients than in this. For the distinction of the vowels, long or short, on which depends the whole quantity of syllables, save only those which are long by position, is now no more observed, except on the penultima of words of more than two syllables.

Thus

Thus in pronouncing *amábam* and *circumdăbam*, it is plain that *ma* is long in the first word, and *da* short in the second. But in pronouncing *dabam* and *stabam*, it is impossible to tell whether the first syllable of either be short or long. In sounding *legimus* in the present, and *legimus* in the preterite, we give no mark that the *e* in the first syllable of the present is short, and in the preterite is long. Reciting *mensa* in the nominative, and *mensa* in the ablative, one cannot judge whether the last be short in one, and long in the other.

Now the antients, in uttering those vowels, distinguished exactly the long and short ones, wheresoever they occurred. Hence St. Austin takes notice, that when we find this passage in writing, *Non est absconditum à te os meum*, it is impossible to tell at first whether the *o* of this word *os* be long or short; but if it be pronounced short, it comes from *os, ossis;* and if it be pronounced long, it comes from *ōs, oris.* And this without doubt added greatly to the beauty of versification. For which reason the same Father says likewise, that in this verse of Virgil,

Arma virumque cano, Trojæ qui primus ab oris,

if we were to put *primis*, the last of which is long, instead of *primus*, where it is short, the ear would be offended, and cease to find the same harmony. And yet there is no ear, however, so delicate, that, without knowing the rules of Latin quantity, and hearing this verse recited with *primus ab oris*, or *primis ab oris*, would be able to distinguish any thing that gave offence more in one than the other.

The antients also observed this distinction of long or short vowels in their writing, in which they frequently doubled the vowel, to denote a long syllable; which Quintilian acknowledged to have been practised till the time of Attius.

Sometimes they inserted an *h* between these two vowels, in order to strengthen the pronunciation, as *Ahala* for *Ala* or *Aala;* and, after dropping the first *A*, they likewise made *Hala;* for this is still the same noun, though some learned men have been dubious about it.

And it is for this same reason that we find in the antients *mehe* for *mee* or *me* long, *mehecum* for *mecum*, and the like; just as we say *vehemens* for *veemens; prehendo* for *preendo;* and *mihi* for the antient *mi* or *mii*.

But afterwards, for the sake of brevity, they were satisfied with drawing only a small stroke over the vowel, to shew it was long, thus Ā, Ē, Ō, Ū. Though for the vowel I they never used this mark, as we shall shew hereafter. And hence it is that we still meet with *totiens* for *toties*, *quotiens*, *vicensimus*, *formonsus*, *aquonsus*, and such like; which is owing entirely, as Lipsius observes, to the ignorance of transcribers, who took this small stroke for a tittle, that stood for an *n* or an *m*, as is still practised, not knowing that among the antients it served only as a mark of quantity.

Chapter III.

Of Vowels in particular. And particularly of those that are called open.

THE three first vowels, A, E, I, are called open, because in pronouncing them the mouth ought to be opened wider than in pronouncing the rest.

I. *Of* A.

Nothing more remains to be said of the A, after what hath been mentioned in the preceding chapter, except that this vowel hath a relation and affinity with a great many others, as we shall see in the sequel. We may further observe that it is the most open of them all, as the most simple, and the easiest to pronounce; for which reason it is with this that children begin their alphabet. So that if we do but rightly consider the natural order of those vowels, we shall find, that from this, which is the most open, they diminish gradually down to the U, which is the most shut, and which of all the vowels has the greatest need of the motion of the lips to pronounce it.

II. *Of* E.

There is scarce a letter that admits of more different sounds in all languages than this; particularly in French. We may take notice of three of those sounds which sometimes occur in a single word, as *fermeté*, *netteté*, *breveté*, &c. The first is an *e* which I call open, because it is pronounced with the mouth open. The second is generally called *obscure* and *mute*, because it has a weaker sound than the rest; or *feminine*, because it serves to form the feminine rhymes in French metre. And the third, opposite to this, is called *e* clear, or masculine; as also *e shut*: it is frequently marked with a small accent over it to distinguish it from the rest.

Besides this the French language hath another, which is pronounced like an *a*, and therefore ought rather to be called an *a*, since the figure is quite accidental in regard to letters: and perhaps it would be better to write it with an *a*, were it not for pointing out the derivation of words in the original languages. As *Empereur* for *Ampereur*, because it comes from *Imperator*; *en* for *an*, because it comes from *in*; *pendre* for *pandre*, because it comes from *pendere*; *grandement*, *fortement*, *difficilement*, &c. *ment* for *mant*, because they come from the Italian.

But as for the other open *e*, which some make use of, as in *bête*, *fête*, *tête*, or with an S, *beste*, *feste*, *teste*, we ought to look upon it as the same with the first *e* in *breveté*, *fermeté*, &c. from which it hardly differs, except in some length of quantity or accent. This seems to be well illustrated by the comparison of these two words, *fer*, and *ferre*, where this *e*, which becomes longer in the first syllable of the second word, is nevertheless the same as that

that of the first word. And therefore we may reduce all the French E's to three, or at most to four, if we likewise include that which is sounded as an A; and these four different sounds may be observed in a single word, as *Déterrement*.

But the latter, which is called the long and open *e*, and appears particularly in these words, *bête*, *fête*, *tête*, &c. properly corresponds with the Greek *eta*, whose sound it perfectly represents, since the aforesaid *eta* was introduced on purpose to distinguish the long E, saying βῆτα, as if it were *béèta*. Which made Eustathius say that βῆ βῆ, *béè béè*, expresseth perfectly well the bleating of the sheep; wherein he is supported by the authority of the antient poet Cratinus. So that it is really amazing, there should be people who still pronounce it like an *i*, contrary to the general analogy of the language, since Simonides, who invented the two long vowels η and ω, did it with no other intent than to make them correspond to the two short ones ε and ο; contrary to the unanimous opinion of all the antients, and the testimony of the ablest writers of the latter ages; and contrary, in short, to the standing practice of the best scholars both in France and other nations; which might be further evinced by a great number of authorities and arguments, drawn from the comparison of all languages, if it had not been already sufficiently demonstrated by those who before us have handled the subject.

On the contrary, the *é* shut expresseth the Greek ἐψιλόν, like the last in *fermeté*. And the other, which is between both, gives a particular grace to the French language, the like of which is not to be found in any other; for it forms the feminine rhymes in verse, as when they say *ferme*, *terme*, &c.

But it is very remarkable that this E, which constitutes almost one half of the French rhymes, hardly ever occurs twice successively in the same word, except in a few compounds, as *devenir*, *revenir*, *remener*, *entretenir*, *contrepeser*, &c. and even here it is not at the end of the words. For which reason in verbs that have an E feminine in the penultima of the infinitive, as *peser*, *mener*, it is changed into an open *e* in those tenses which finish with this E feminine: so that they say, *cela se pèse*, *il me mène*, as if it were *paise*, *maine*, &c. And in the first persons which end with this same E feminine, it is changed into an E masculine in interrogations, because of the pronoun *je* which follows and is joined to it, and which hath also an *e* feminine. Thus we say, *j'aime*, *je joüe*, *je prie*. But in interrogating we say, *joüé-je? aimé-je? prié-je?* And if, to facilitate the pronunciation on those and other occasions, people would only accustom themselves to put some little mark on the *e* feminine, as it is customary to put under the ç in particular words, it would be distinguished from the *e* masculine, which has its mark over it, and the plain letter *e* might remain for what we call the *e mute* and *obscure*. And thus we might effectuate, almost without any trouble, such a distinction in orthography and pronunciation, as may be deemed perhaps of all others the most necessary in the French language, since we see daily that not only foreigners, but even those who are versed in the language, are mistaken and puzzled in the distinction of those two *e*'s.

The Latins had also their different sounds of this letter. They had their E long and open, which answered to the Greek *Eta*, and for that reason was frequently doubled, as we see in medals and antient inscriptions, *feelix*, *seedes*, &c.

The second was like the E short and shut of the French, and answered to the Greek ἐψιλόν. And these two differences of the E are plainly marked in the writings of the antients. *E vocalis*, says Capella, *duarum Græcarum vim possidet. Nam cùm corripitur E, Græcum est, ut ab hoste; Cùm producitur,* ETA *est, ut ab hac die.*

But beside this, there was a middle sound between the E and the I. Whence Varro observeth, that they used to say *veam* for *viam:* and Festus, that they said *me* for *mi* or *mihi:* and Quintilian, that they put an E for an I in *Menerva*, *Leber*, *Magester*, and that Livy wrote *sebe* and *quase:* and Donatus, that by reason of the affinity of these two letters, the antients made no scruple to say *heri* and *here*, *mane* and *mani*, *vespere* and *vesperi*, &c. Hence we still find in antient inscriptions, *navebus*, *exemet*, *ornavet*, *cepet*, *Deana*, *mereto*, *soledas*, and the like. And, as we have elsewhere observed, from thence also ariseth the change of those two vowels in so many nouns, either in the nominative, as *impubes* and *impubis*, *pulix* and *pulex*, *cinis* and *ciner*, &c. or in the accusative, as *pelvem* or *pelvim;* or in the ablative, as *nave* or *navi*, and the like nouns of the third declension; and in the second *Dii* for *Dei*. Concerning which see what has been said in the first volume, when treating of the Declensions.

The fourth E of the French, which is put for A, was also found among the Latins; whence Quintilian witnesseth that Cato wrote indifferently *dicam* or *dicem*, *faciam* or *faciem*. And hence, without doubt, it comes that the A of the present tense is so frequently changed into E, either in the preterite, as *facio*, *feci; ago*, *egi; jacio*, *jeci*, &c. or in compounds, as *arceo*, *coërceo; damno*, *condemno; spargo*, *aspergo*, &c. To this also it is owing that they said *balare* for *belare (to bleat)* which is still to be found in Varro, 1. de R. R. cap. 2. *Incestus* for *incastus; talentum* for τάλαντον; *damnum* for *demnum*, from *diminuo*, according to Varro. From this same cause it proceeds that we meet with so many words written with E or A in antient authors and in the old glossaries, as *æquiperare* for *æquiparare*. *Condamnare* for *condemnare*, V. Gloss. *Defetigari* for *defatigari*, Varr. *Effligi* for *affligi*, Charis. *Expars* for *expers*, ἄμοιρος, V. Gloss. *Expertæ* for *expartæ* or *effœtæ*, Varr. *Imbarbis* for *imberbis*, V. Gloss. *Inars*, ἄτεχνος, for *iners*, id. *Reperare* for *reparare*, whence comes *recuperare*, and the like.

But it is further observable that the E had likewise some affinity with the O, as we shall shew hereafter; and even with the U. Whence cometh *diu* for *die*, *lucu* for *luce*, *allux* for *allex*, the great toe, *dejero* for *dejuro*, *Neptunus* for *Nuptunus*, *à nubendo terram, id est operiendo*, according to Cicero, *Brundusium* for βρεντήσιον, *ulcus* for ἕλκος. And hence it comes that the verbs in EO make UI, *moneo*, *monui; doceo*, *docui*, &c.

III. *Of*

III. *Of* I.

The I, as we have already observed, was the only vowel over which they did not draw a stroke to mark its being long; which is further proved by the authority of Scaurus. But in order to shew the quantity thereof, they lengthened it in the nature of a capital letter among the rest PISO, VIVUS, ÆDILIS, and the like. Wherefore among all the letters it was called *long* by Synecdoche.

Hence it is that in the *Aulularia* of Plautus, when Staphilus wants to hang himself, he says that he wanted to make a long letter of himself.

ex me unam faciam litteram
Longam, meum quando laqueo collum obstrinxero.

This is the explication that Lipsius gives of it, which seems far more rational than that of Lambinus, who understands it of all sorts of capital letters; not considering that the Romans had no small ones, and that among the capitals, this alone surpassed the rest.

But if we should be asked whether the I was not also doubled like the other vowels, to signify the long quantity, Lipsius answereth, that absolutely speaking, it was not. And this is the opinion of the most learned critics, though we meet with some examples to the contrary, perhaps by corruption, as DIVII AUGUSTI, is an inscription in the reign of Augustus.

As therefore the I by its length alone was equivalent to *ii* in quantity, so it has happened frequently to be put for two real *ii*, that is, which ought to be expressed in discourse, as DE MANIBIS, for *manibiis*. DIS MANIBUS, for *Diis Manibus*. And to this are owing those contractions which are looked upon as established in the writings of poets, *Dî* for *Dei*, *otî* for *otii*, *urbem Patavî*, for *Patavii*, Virg. and the like.

But the antients marked likewise the quantity of this letter by the diphthong *ei*, as Victorinus observeth; so that it was the same thing to put DIVI, or DIVEI, and the like, the long I and *ei* having the same, or at least a very similar sound. This is so far true, that Priscian thought it was the only way to mark the long I; though what has been above mentioned, sufficiently sheweth there was another.

And this pronunciation of *ei* was become so common among them, that they even gave it to the short words. This shews that it was not perhaps so much a mark of quantity, as of a fuller and more agreeable sound, which sufficiently appears from some verses out of Lucilius, which I shall presently produce, and which made this its medium betwixt the two vowels, of which we have taken notice above. Hence it is, that in old copies we still find *omneis*, not only for *omnes* in the plural, but moreover for *omnis* in the singular, and others in the same manner.

And indeed there is no manner of writing, says Victorinus, about which there have been such disputes among the antients, as this. Lucilius and Varro endeavoured to distinguish it, by laying down as a rule to put *i* only in the singular, and *ei* in the plural:

so

so as to say *hujus pueri, amici,* &c. and in the plural, *hi puerei, amicei,* &c. And likewise in the dative *illi* with *i* only, but in the nominative plural *illei* with *ei.* This is proved from the following verses out of Lucilius:

Jam puerei *venere,* E *postremum facito atque* I.
Ut plures puerei *fiant,* &c.
Hoc illi *factum* uni, *tenue hoc facies* I.
Hoc illei *fecere, addes,* E, UT PINGUIUS FIAT.

With the rest which may be seen in Joseph Scaliger, who extracted them partly from Quintilian, and partly from Victorinus, where it is observable, as I have mentioned, that this writing with *ei,* formerly made a fuller sound; since he says, *ut pinguius fiat.*

Quintilian nevertheless finds fault with this manner of writing, as well because he says it is superfluous, as also because it is only apt to confound those who begin to learn to read. Whence we may conclude that the pronunciation had changed, and that there was no longer any difference betwixt *ei* and *i.* This made Lipsius say, that it is idle now to dispute, whether we ought to write *omneis* or *omnis, puereis* or *pueris;* since according to Quintilian there was not the least difference between those two sounds in the Latin language. Concerning which see what we shall further say in the 5th chap. n. 3. treating of this diphthong.

Chapter IV.

Of the three last Vowels, which are called shut.

THE three last vowels are O, U, Y. They are called shut, because in pronouncing them the mouth is not opened so wide as in pronouncing the others.

I. *Of* O.

The O by its two sounds, long and short, perfectly represented the Greek *omega* and *omicron,* the pronunciation of which was very different, says Caninius after Terentianus. For the ω was pronounced in the hollow of the mouth with a full and thick sound, as including two *oo;* and the *omicron* was pronounced on the edge of the lips with a clearer and more slender sound.

The French have these two ways of pronouncing, expressing the long O by the addition of an S, *coste, hoste,* which are different from *cotte, hotte, motte;* or by the diphthong *au, haute, faute,* &c.

The affinity between this vowel *o* and the French diphthong *au,* is not without example among the Greeks, who say ἄυλαξ or ὦλαξ, *sulcus;* τρᾶυμα or τρῶμα, according to the Dorics, whence it is that the Latins have also *caudex* or *codex, caurus,* or *corus,* &c. And hence it is perhaps that as this diphthong *au* partook greatly of the A, so the O had also some affinity with A. For the Æolians said στότος for στατὸς, *exercitus;* ὄνω for ἄνω, *supra.* Which the Latins have likewise imitated, borrowing *domo* from δαμῶ, and saying *Fabius* for *Fovius,* according to Festus; *Farreus* for *forreus,* &c. And in French the A and O are oftentimes joined in the same word, *laon, faon, paon,* which are pronounced with a long *A, lân, fân,*

fân, *pân*; though Ramus takes notice that in his time some marked the long O with these two letters AO, which they did perhaps in imitation of the Greeks, who change ᾱο or ᾱω, as well as ᾱα, into ω long in their contractions.

The O hath likewise an affinity with the E; hence it is that of λέγω, *dico*, the Greeks have made λέλογα, *dixi*, and the like; that the Æolians said τρομέω for τρέμω, *tremo*, that the Latins of σπένδω, *libo*, made *spondeo*; of *pendeo*, *pondus*; of *tego*, *toga*; and they say *adversum* or *advorsum*; *vertex* or *vortex*; *accipiter* for *accipitor*, or *acceptor*, ἱέραξ, according to Festus, a bird of prey; *hemo* for *homo*; *ambe* for *ambes*, for *ambo* and *ambos*, in Ennius: *exporrectus* for *experrectus*, &c. Hence also it is that there are so many adverbs in E and in O, *vere* and *vero*, *tute* and *tuto*, *nimie* and *nimio*, *cotidie* and *cotidio*, *rare* and *raro*, in Charisius, and such like. And it is by this very analogy, that the nouns in US make, some the genitive in ERIS, as *vulnus*, *vulneris*, and others ORIS, as *pecus*, *pecoris*; *stercus*, *sterceris*, and *stercoris*, &c. And that the verbs have a reduplication in E and O, as *momordi* for *memordi*, *spopondi* for *spepondi*, &c.

But the O had still a much greater affinity with the U. Hence it is that the antients, says Longus, were apt to confound those two letters; and though according to him, they wrote *consol* with an O, yet they pronounced *consul* with an U. And Cassiodorus informs us that they wrote *præstu* for *præsto*; *poblicum* for *publicum*; *colpam* for *culpam*, &c. Pliny in Priscian tells us the same thing, and thence it is that we say *huc*, *illuc*, for *hoc*, *illoc*, which Virgil himself hath made use of.

Hoc tunc ignipotens cælo descendit ab alto, Æn. 8.

Which is likewise proved by Servius on this passage. And Quintilian observeth that they said, *Hecoba*, *notrix*, with an *o* for an *u*; that of *Odysseus*, the Æolians made *Udysseus*, whence the Latins had borrowed *Ulysseus*. And in short his tutors had wrote *Servom* with an *o*, whereas in his time they wrote it with two *uu*, though neither of those writings did perfectly express the sound which struck the ear.

II. *Of* U.

From what has been said it plainly appeareth that the U had a very full sound, which bordered very much on the O. And Terentianus expressly declared that the U filled the sound of the diphthong ΟΥ. In vain does Lipsius, as well as Vossius, pretend that this pronunciation was only for the U long, and that the short one was pronounced like an ὑψιλὸν, that is like a French *u*. For Priscian teacheth the contrary, and doubtless his authority is preferable to their's on this occasion. And in regard to the argument which they draw from a passage of Varro's, which says that they pronounced *luit* in the present, differently from *luit* in the preterite; we shall shew hereafter, in the treatise of accents, that this difference was only in the quantity, and not in the sound.

And if any body should still doubt of this truth, we might further produce the authority of antient marbles and inscriptions, which being written according to the simple pronunciation, have frequently *ou* for *u*, not only in long words, as *loumen*, *nountios*,

but likewise in the short, as *fouom*, *fouo*, &c. And *fouit* for *fuit* is in Gellius, lib. 1. c. 12. according as we find it in the edition of H. Stephen, esteemed by all the learned. And it is without foundation that Vossius attempts to correct it.

Besides, we find that Ausonius, speaking of the sound of this vowel, does not make this distinction, but says absolutely,

Cecropiis ignota notis, ferale sonans U.

Where mentioning that there is no such sound among the Greeks, he plainly gives to understand that it could not have the sound of ὑψιλόν; as on the other hand he has sufficiently pointed out the natural sound of this letter by the word *ferale*, whereby he meant the note of the cuckoo, or of the night owl, to which a parasite in Plautus alludeth, where he says,

——— TU, TU, *illic inquam, vin' adferri noctuam,*
Quæ TU, TU *usque dicat tibi? nam nos jam nos usque defessi sumus.*

Which perfectly represents the sound of the U like *ou*, according to the note of that wild and well known bird.

And if any body should object that Cicero in his book *de Oratore* takes notice that heretofore they wrote *Phruges* and *Purrhus* without Greek letters, and therefore that the *u* on those occasions had the sound of ὑψιλόν: I answer that on the contrary, writing *Purrhus*, they pronounced according to the value of the letters *Pourrhous;* as we see an infinite number of words, which passing from one language to another, assume the sound as well as figure of the language they pass to. And this answer is agreeable to Quintilian, when he says, *Fortasse etiam quemadmodum scribebant, ita & loquebantur.* Though we may likewise say that perhaps sometimes they erroneously pronounced the *u* like an *upsilon*, and put it in the stead of ὑψιλόν. But then this was no longer a Latin *u*, but a real Greek Y in power, though not in figure, which is merely accidental to all sorts of letters.

And thus we are to understand the verses of Terentianus, which Vossius endeavoureth to wrest to another meaning, where he says of the three common vowels among the Greeks, namely, α, ι, υ;

Tertiam Romana lingua quam vocant Y non habet,
Hujus in locum, videtur U Latina subdita:
Quæ vicem nobis rependit interim vacantis Y,
Quando communem reddit Latino & Græco sonum.

For since he formally declares that this third vowel Y does not belong to the Latin tongue, he plainly sheweth that the Latin U was not sounded like the Greek Y, because otherwise he would have had no reason to say that the Romans were without this letter. And adding that the U was sometimes put instead of this Greek Y, *when*, says he, *it made a sound that was common both to Greeks and Latins*, he lets us know that this U was put there improperly and instead of the Greek Y, which was owing merely to the ambition of the Romans, who made use of Latin characters, that they might seem to borrow nothing of the Greeks. Thus it is that Cassiodorus observes they wrote *Suria* for *Syria;* and Donatus that they put *sura* for *syra*.

Longus mentions the same thing, adding nevertheless that it is better to use the Y in those Greek words. Which shews that they

Nos sumus Romani qui fuimus ante Rudini Ennius. So that Vossius may still hold his ground.

had still retained the sound thereof, even when they made use of the U. For if the U, as a Latin letter, might have been sounded as the Greek Y, that is, like the French U, which is much softer than that of the Latin OU, Quintilian would not have said that in the word *Zephyris*, for instance, *there were two letters*, (the Z and the Y, which he calls *jucundissimas litteras) which the Romans had not, but were obliged to borrow of the Greeks whenever they wanted to make use of Greek words, because if they had attempted to write them with Latin letters, this would have produced a rough and barbarous sound*, lib. 12. c. 10.

If after all this there can be any doubt that the real pronunciation of the Latin U was that of the French diphthong *ou*, we need only to observe the manner in which it is pronounced by the modern Italians. And should it be imagined that this U might sometimes have the sound of the Greek Y in Latin; then the Greeks in all probability must have been very much in the wrong, when in making use of Latin words they had recourse to υ to express the force of the Latin U, when they needed only to have wrote their ὑψιλόν.

To this genuine sound of the Latin U it is owing, as already hath been mentioned, that it was so frequently changed into O, as *volt* for *vult*, &c. because the U being pronounced like the French *ou*, it greatly partook of the nature of O. And for this same reason these two letters are so often changed for one another in analogy. For from *robur* cometh *roboris*, from *dominum* in the singular cometh *dominos* in the plural, and the like.

But it is to be observed, that we still retain something of this antient pronunciation of the U in those words where it is followed by an M or an N. *Dominum*, *dederunt*, &c. This is owing to the natural property of those two consonants, which produce a very particular sound, and are always pronounced broader and fuller, let them be joined with whatever vowel they will: it being the same thing, according to Quintilian, to say *servom*, as *servum*, or *servoum*. Though we have lost this pronunciation in some words when the *n* is followed by a *c*, as *nunc*, *tunc*, *hunc*, *cunctis*, and *defunctis* in the Church service.

But if it should be asked whether the U had entirely the same sound as the diphthong υ, we may answer it had not, but something very like it; because the diphthongs, as the word implies, were productive of a double sound composed of two vowels, as we see in the French diphthongs, *ciel*, *beau*, *mien*, &c. though of one syllable. This was not the case of the U, which had but one though a full sound. And this is the opinion of Ramus, for otherwise, he says, *it would have passed for a diphthong*. Hence we see that Joseph Scaliger had no right to find fault with Ausonius for saying in this verse,

Cecropiis ignota notis ferale sonans U,

that the sound of this U, which is *ou*, was unknown to the Greeks, because the sound of the diphthong *ou* was not altogether the same.

But besides this natural pronunciation of the U, there was another, according to Quintilian, that had a middle sound, as it were, between I and U, which was the reason of its being variously written: and thence it is that we still meet with *optimus* or *optumus*, *maximus* or *maxumus*, *monimentum* or *monumentum*, &c. And the antient inscriptions abound with these variations, *stupendium* for *stipendium*, *aurufex* for *aurifex*; and in like manner we say, *capulum ensis*, the hilt, from *capio*; *clipeus* for *clupeus*; *exul* for *exil*, from *exilium*; *facul* for *facile*; *lubet* for *libet*; *manibiæ* for *manubiæ*; *olitare* for *volutare*, Varr. and the like.

III. *Of* Y.

There is hardly any thing further to be said in regard to this sixth vowel, after what has been observed upon this head, when speaking of the U; we are only to take notice that it was always used in Greek nouns, and pronounced very near in the same manner as the French U, which has a middle sound between the Latin *i* and *u*.

The French particularly make use of this letter Y in all words ending in *y*, as *epy*, *fourny*, *garny*, &c. though they have lost its sound, for they always pronounce it as an *i*. And this pronunciation they have even introduced into the Latin tongue, where there is in some measure a necessity for tolerating it because of its being established by custom; but it is by no means to be admitted into the Greek language, where the ὑψιλὸν ought to be pronounced like a French U: which is demonstrated by all the antient and modern grammarians, and may be further corroborated by an invincible argument, borrowed from those words which are formed by the imitation of sound, to signify the cries of animals. For it is beyond doubt that when we say ὑλακτίζειν, *ululare*, μυκάζειν, *mugire*, γρύζειν, *grunnire*, the original intent was not to convey the sound of an I, but of an U, as the vowel that borders nearest on the cry of those animals.

Therefore it may be observed here in general, that use being the mistress of living languages, and the Latin being now adopted by the Church, and in every body's mouth, it would be imprudent to change the pronunciation of it in things universally received. But in regard to the Greek tongue, as it is confined to a small number of literati, it seems to be wronging their abilities to say, either that they are ignorant of the genuine pronunciation of the antients, of which so many learned men have wrote express treatises, or that knowing it, they make a difficulty to conform thereto; since it is now received by the most learned of every nation: and were it not for this (as hath been observed by Sir John Cheke, the king's professor in England, who wrote a learned dissertation on this subject above a hundred years ago), we should be deprived of the whole beauty of the analogy of this language, whether in regard to the numerousness of periods, and the cadence of verse, or to the surprising relation which the words have to each other in the declensions, conjugations, augments, dialects, and interchanging

changing of letters: which shews a most beautiful proportion in the whole, and greatly facilitates the principles to those who have a mind to learn the Greek tongue.

CHAPTER V.

Of Diphthongs.

WE join the diphthongs to the vowels as the whole to its parts. Lipsius calls them BIVOCALES, double vowels, because they are compounded of two vowels: and it may be observed that there are eight in Latin, Æ, *ætas*, AI, *Maïa*, AU, *audio*, EI, *eïa*, EU, *eurus*, OE, *pœna*, OI, *Troïa*, UI, *harpuïa*. For in this word there is a Greek diphthong, says Servius, though some write it also with a Y only, *harpya*.

These diphthongs used to be pronounced with a double sound, as their name implieth: but the two vowels were not distinguished alike, one being sometimes weaker, and the other stronger.

I. *Of the Diphthongs* Æ *and* AI.

Therefore in *æ* and *ai*, the first vowel had its full and complete sound, because the A of itself is stronger than the other vowels, and never loseth the advantage it has over them in pronouncing, as Plutarch witnesseth in his treatise of banquets: on the contrary the latter had a much weaker sound, as may be experienced in *Aiax*. Hence it was that oftentimes they did not distinguish whether it was an E or an I, and for this reason they wrote heretofore with an AI, what afterwards they came to write with an Æ, *musai* for *musæ*; *Kaisar* for *Kæsar*, whence the Germans and Flemings have still preserved the word *Keyser*, to signify *Cæsar*; *Juliai* for *Juliæ*, and the like; as appears by the authority of Quintilian, Longus, Scaurus, and other grammarians. Hence it is that in some words the A hath remained by itself, as AQUA *ab æquando*, says St. Isidorus, so that in the Greek the diphthong *ai* ought always to be more open than the η, and we should lean more upon the A than upon the I. Though we must confess that after the corruption of the language, the Æ was also pronounced like a simple E, for which reason, instead of Æ they frequently put only the E, as *eger* for *æger*, *etas* for *ætas*, *es alienum* for *æs*. And on the contrary the Æ has been sometimes put for a simple E, as *ævocatus* for *evocatus*, and the like, with which the old glossaries abound. And hence it is that Beda in his Orthography ranks *æquor* among the words that are written with a simple E. Which he does likewise in regard to *comœdia*. Whereby it appears that the corruption which hath been introduced into the pronunciation of the diphthongs, was contested even in his time, that is, so early as the seventh century.

II. *Of the Diphthongs* AU *and* EU.

The pronunciation still observed in AU and EU, borders nearer upon that of the antients. For the AU had a great affinity

with the O, for which reason they wrote *caurus* and *corus*; *cauda* and *coda*, *lautus* and *lotus*, *plaustrum* and *plostrum*, with a great many others which may be seen in Festus and in Priscian, lib. 1. This the Latins had borrowed from the Dorians, who said ὦλαξ for αὖλαξ, *sulcus*; τρῶμα for τραῦμα, *vulnus*; where we likewise perceive that the pronunciation of the ω was much fuller than that of the *omicron*, since it bordered upon the *au*, only that they sounded the A somewhat stronger in order to form a diphthong, whence it is that we find *Aorelius* for *Aurelius*, in Veter. Epigram.

The EU was pronounced almost in the same manner as we now pronounce *Eudoxia*, *Eucharistia*, *Euripus*, not joining the two letters all together, but dividing them as little and as nicely as possible, and leaning more upon the U than the E. These two diphthongs had a relation to each other; for from *Eurus* comes *aura*, and they have this in particular, that both in Greek, Latin, and French, they have nearly retained the same pronunciation. So that it is quite without reason or foundation that some attempt to pronounce αυ in Greek like *af*, and ευ like *ef*, as if ὑψιλὸν was an *f*, and not an *u*; or a diphthong could be formed of a vowel and a consonant, instead of two vowels; or in short the *u* ought to have any other effect on both those occasions than the diphthong ου, which is pronounced *ou* and not *of*, as one would think it ought to be pronounced if those other two sounds were to be admitted.

From this error nevertheless it comes that the French pronounce *un af-tomate*, *un e-vangile*, and not *au-tomate*, nor *eu-angile*, as they say *eu-nuque*, *eu-charistie*. And though it be ill founded, yet it seems to have been introduced a long time ago, since Beda in his poetry takes notice that they said *a-vrum* for *au-rum*, *e-vangelium* for *eu-angelium*. But as to the verses which are quoted out of Tertullian,

Tradit evangelium Paulus sine crimine mundum,

it is not his, no more than the others which are attributed to him, according to what Mons. Rigault hath observed in his notes on this author. And it is contrary to the practice of the antients, who always make *eu* long, as in *Eu-ander*, *Eu-ans*, and such like.

Namque ab Euandro castris ingressus Hetruscis, Virg.
Nec non Euantem Phrigium, Paridisque Mimanta, Id.

Which they would never have done, says Vossius, had the U been separated from the *epsilon*, which is naturally short.

But it is observable that Terentius declares that these two diphthongs *au* and *eu* were pronounced somewhat shorter than the others.

AU & EU *quas sic habemus cum Græcis communiter,*
Corripi plerumque possunt temporum salvo modo. And lower down;
Ἔυπολιν, πευκὴν & εὔνευν, *aut poetam* Ἐυριπιδὴν,
Syllabas primas necesse est ore raptim promere;
Tempus at duplum manebit, nihil obest correptio.

III. *Of the Diphthong* EI.

In the diphthong EI, the E was very weak, so that scarce any other sound was heard but that of the I; hence it is that this E was

was often lost, and there remained only a long I, as in *eo*, *is*, *it*, for *eis*, *eit*, &c. because, as we have already observed, the long I had almost the same sound as this diphthong, as Cicero sufficiently testifieth, when he makes an allusion and comparison betwixt *bini* and *βίνει*, and as we likewise see in the old monumental inscriptions, where they wrote indifferently *dico* or *deico*, *heic* or *hic*, *omneis* or *omnis*, &c. Which was owing to a delicacy of the language particularly used by well-bred people; whereas the vulgar or illiterate persons rather sounded the E entire. For which reason Varro observes that the peasants said *vellam* for *villam*, which came from *vehillam* or *veillam*. And in Cicero, Crassus reproves Sulpicius, because by leaning too much on the E in this diphthong, *he did not pronounce like an orator, but like a ploughman.* And hence also it is that heretofore some pronounced *leber*, and others *liber*, because it came from *leiber*; and in like manner *Alexandrea* or *Alexandria*, as coming from *Alexandreia*; and the like.

IV. *Of the Diphthongs* OE *and* OI.

Terence and Victorinus inform us that these two Latin diphthongs had a very great affinity with the Greek diphthong OI. And Ramus in the third book of his schools, expresseth the sound of the latter by these French words *moi*, *toi*, *soi*. This has occasioned the changes we sometimes observe in the antient copies, as *Adelphoe* for *Adelphoi*, in Terence; and in another place *Oinonem* for *Oenonem*, with the like: and shews us the reason why in rendering words from Greek into Latin, they are always changed one for the other, *ποινὴ*, *pœna*, &c. where we see that as of AI they made Æ, so of OI they made OE, only by changing I into E.

Now as among the Latins the O bore a great relation to the U, it happeneth that OE hath been oftentimes changed into U, as when of *pœna* they made *punire*, that is *pounire*, after their manner of pronouncing the U. And therefore we find in antient inscriptions, *oisum* or *œsum* for *usum*. *Coiravit* or *cœravit* for *curavit*. They said likewise *moerus* for *murus*—*aggeribus moerorum*, Æn. 8. according to Servius, whence also cometh *pomœrium* quasi post *moerum* sive *murum*; we find also *moenus* for *moerus* (changing *n* into *r*) and in the plural *mœnia* for *munia*, from *munio*. In like manner *mœnera* for *munera*, &c. Thus it is that the Flemings write *goet*, and pronounce it *goot*, to signify *good*: and thus we still say *Puni* for *Pœni*; *bellum Punicum* for *Pœnicum*; the Carthaginians having been called *Pœni*, *quasi Phœni*, says Servius, because they came from Phœnicia, where we may likewise take notice of the change of PH into P. For the Jews and other eastern nations, according to St. Jerom, had no P; whence it comes that he always translates *Philistiim* to signify the people of *Palestine*, though now of one and the same letter, which is the פ, they make either a P or a PH, putting it with or without a *daguesh*.

But we are to take notice that this change of the diphthong OI into U, was received only in those words where the O was sounded stronger than the I: whereas in most other places, it partook a

great

great deal more of the sound of the I, as Lipsius sheweth. Which makes us doubt whether Ramus hath sufficiently explained the sound of this diphthong, when he says it was the same as in the French words *moi, toi, soi;* and whether it would not be better represented by these verses out of Virgil, Æn. 11.

Proinde tona eloquio solitum tibi; meque timoris——Argue.

Where *proinde* being only a dissyllable, perfectly expressed the sound of this diphthong, says Vossius. Hence, as in these words where the O was strongest, it has prevailed, and been afterwards changed into U; in like manner where I was strongest, it has often remained by itself. For from λοίζω or λείζω comes *libare;* from *loiber* or *leiber* cometh *liber;* and thereby we see that it is no wonder that the Athenians did not all understand in the same manner this oracle pronounced at Delphi:

Ἥξει Δωριακὸς πόλεμος καὶ λοιμὸς ἅμ' αὐτῷ.

and that some took λιμὸς for λοιμὸς, *a famine* instead of *the plague.* Not that these two words had entirely the same sound, says Vossius, but because in reality there was very little difference.

Chapter VI.

Of the nature of I *and* V *consonants. Whether there are any Triphthongs, or other Diphthongs among the Latins, than those above explained.*

IN order to explain entirely what relates to the Latin diphthongs, it is necessary for us here to take notice of the I and V consonants.

I. *Whether the* I *and* V *were Consonants among the antients.*

Scioppius pretends that the I and V were never any thing else but vowels among the Latins, and his principal argument is that in verse we often see them unite into a diphthong, as *fuisset,* of two syllables in Lucilius; *pituita,* of three in Horace; *suadet, suasit, suetus,* and others, of two in Virgil:

Suadet enim vesana fames——&c.

where the *u* in *sua* is pronounced in the same manner as in *qua.* So that according to him the Latins pronounced *vinum, vale,* just as the Germans pronounce *win, wal,* &c.

Hence he believes that in *navita,* the first syllable was pronounced in the same manner as in *nauta,* because it is only the same word; and the first in *favitor* (which we find in Plautus) in the same manner as in *fautor,* the I being lost in those words, merely because it was scarce distinguished in the pronunciation.

This may be supported by the authority of Tully, when he shews that there was no great difference between *cauneas* and *cave ne eas.* For the E of *cave,* being hardly distinguished, no more than in *face, dice,* and the like imperatives, where it is now entirely disused; they seem to have said *cau-n'eas,* for *cave ne eas.*

II. *Whether*

II. *Whether there are any Triphthongs.*

Now according to this opinion of Scioppius, we must also admit not only of more diphthongs than are commonly allowed, but of course of triphthongs, as UÆ in *aquæ*, VEA in *alvearia*, *laquearia*, &c.

Seu lento fuerint alvearia vimine texta, Virg.

And we find even by Cornutus, that they were admitted by some of the antients; for otherwise they would not have given themselves the trouble to refute this opinion. Besides that Charisius expressly declares in the beginning of his first book, that syllables may be long either by a single vowel, as A, or by two, as UA, or by three, as UÆ.

On the contrary Quintilian says, that there are never three vowels in a single syllable, but one of them is changed into a consonant. And Terentianus maintains the same thing.

Syllabam nec invenimus ex tribus vocalibus.

Vossius likewise rejects these triphthongs, insisting that the Romans had at all times the J and V consonants, and founding his opinion on this, that the oriental languages have their *vau* and their *jod*, which answers to these two letters, as we likewise find that they have been adopted by the French and by other vulgar languages.

We read also in Cassiodorus, that according to Cornutus, Varro had taken notice of the V consonant, which he called *va* or *vau*, because of its rough sound. Priscian declares the same thing, and confirms it not only from Varro, but likewise from Didymus. And it does not seem at all probable, that the Latins, after following the Æolians in every thing, should not likewise have borrowed their *digamma*, that is the V consonant which supplied its place every where; pursuant to the same Priscian.

This is further corroborated by the figure invented by the emperor Claudius for this V, which is only an inverted Ⅎ. Which doubtless he would never have done, had it not been received in the pronunciation. Whence one might infer that the use of this V consonant was greater than that of the I, for otherwise he would have no reason to order a new character for one more than for the other: though they are both marked as consonants in the antients, as in Quintilian, Charisius, Diomedes, Terentianus, Priscian, and others.

St. Austin, in his book of the Principles of Logic, observes also as a thing *beyond all sort of doubt*, that in these words *venter*, *vafer*, *vinum*, and the like, where V is a consonant, *the sound is strong and full.* For which reason, says he, we drop it in some words, as *amasti*, *abiit*, for *amavisti*, *abivit*, &c. in order not to offend the ear. And hence it is, he addeth, that we derive the etymology of the word from *vis*, because *sonus verbi*, *quasi validus*, *congruit rei quæ significatur*. Which is consonant to the opinion of Plato in his Cratylus, and to that of the Stoics, who believed there

were

were no words, but what could be some way accounted for by the sound of the letters: though Cicero laughs at this opinion, which St. Austin likewise seems to disapprove.

But besides these reasons and authorities, Scioppius's opinion is liable still to three or four difficulties, which it will not be easy to solve.

The first is, that it destroys the position in verse, where one would think that *ad*, for example, in *adjuvat* could not be long, if the I after the D were not a consonant. And it signifies nothing to say with this author, that the *ad* is long by the apposition of the diphthong *iu*, which being hard to pronounce, sustains this first syllable. For if this length of *ad* proceeded only from the difficulty of pronouncing the second syllable, how comes it that this syllable itself was not long, since according to him it lasted longer in pronouncing? And how came it to give to the first syllable a length of time and quantity by sustaining it, when it was neither long, nor sustained itself? But if the length of one syllable might be owing to the fullness of the next, how comes it that the first in *Adauctus*, is not rather long, since the second is so full and so hard to pronounce, as to be long both by nature and position?

The second objection that may be made against him, and which depends on the first, is, that if the j was a vowel in *ab Jove*, *adjuvat*, and the like, it would be a diphthong with the next vowel, and therefore would lengthen that syllable, whereas it is short. To which it signifies nothing to answer, that all diphthongs are not long by nature, because the first in *queror*, and the second in *aqua*, *sanguis*, and the like, are not such. For it may be said, I think, that those syllables are not real diphthongs; the nature of the diphthongs, as we have already shewn, being to have a double sound, whereas that of the U was always to become a liquid after these two consonants, Q and G; as in *aqua*, *sanguis*, &c. and even frequently after S, as in *suavis*, *suetus*, *suadet*, and the like, whose genuine pronunciation is to be only of two syllables. And then the U was lost, and slipped away in such a manner, that it had no power or force to lengthen the syllable, unless the following vowel was already long by nature, as in *quæro*, *suadet*, &c.

The third objection is that if this I and this V had been always vowels, they would have occasioned an elision of the letter *m* or of the vowel in the preceding word, which they do not. As *tollere vento. Incute vim ventis. Interpres divûm Jove missus ab ipso. Audentes fortuna juvat*, Virg. And not *toller' ïento, fortun' iuïat*, &c.

The fourth objection is, that even the U and I vowels are frequently changed into consonants, as in *gen-va labant. Ten-vis ubi argilla. Ar-jetat in portas. Par-jetibusque premunt arctis*, according to Probus and Terentianus. Which is much more probable than the opinion of Macrobius, according to whom those verses would begin with a foot of four short syllables.

But whatever may be the result of this question, which hath its difficulties on both sides; what we are most to observe is, that in all probability the Latins did not pronounce this I, though a consonant,

sonant, so strong as we do. As may be still seen by the Italians, who always pronounce their I like a vowel, unless they put a G before it, to which they even give something of the D; for though they write *Giacomo*, they pronounce it almost like *Dgiacomo*; but except on this occasion, always *ïacomo* or *ïacopo*. And in the Latin words where they do not put the *g*, because they cannot alter the orthography, as *jacio*, *judico*, *adjuvo*, they pronounce this *j* in such a manner, that we only perceive the sound of the *i* vowel, though they call it *i* consonant. And among the Hebrews the *vau* and the *jod* have a much greater affinity with the sound of our *i* and *u* vowels, than of our consonants.

It is for this reason very likely, that the poets join one of these vowels to others in verse oftener than we imagine. For, not to mention *suavis*, *suetus*, *suadet*, and others, which have this sound of themselves, and not by poetic licence; we find *alveo* of two syllables only, *alvearia* of four, *fuisset* of two in Lucretius, and a great many more, whether this is to be called a diphthong or a triphthong, or a Syneresis, that is, when two syllables are contracted into one; examples of which may be seen in the next book, in the Section of Latin Poetry, chap. 3, n. 5.

III. *Whether the* I *may sometimes pass for a Double Consonant.*

From the foregoing discourse it is easy to see that the Grammarians had very little foundation to say that the I was sometimes a double consonant, since it appears rather to have been only a semi-consonant. And little does it import to allege that it makes the syllable which precedes it long by position, as the first in *major*; since it is certain that if the I was a double letter, it might be resolved into two simple ones, which is not so much as imagined. And therefore the reason why the first is long, in *major*, *pejus*, and the like, is not that the *j* is a double consonant in those words, but on the contrary it is because being there a vowel, it makes a diphthong with the first, *mai-or*, *pei-us*, &c.

And indeed it evidently appears that this *i* cannot form a long position of itself, since in *bĭjugus*, *trĭjugus*, *quadrĭjugus*, the *i* is short in the antepenultima before this consonant.

Interea bĭjugis infert se Leucagus albis, Æn. 10.

Which happens not only to the compounds of *jugum*, as some have fancied, but likewise to the other words.

Aure rĕjectantem mistos cum sanguine dentes, Æn. 5.

as Pierius would have us read it; whereas others put *ejectantem*, which Macrobius, Farnaby, and Vossius, seem to favour: though this makes nothing at all for the I consonant, the first syllable being long in this word, only because we are to read it with a diphthong *ei-ectantem*, and perhaps they even put two *ii*, as Priscian witnesseth that the antients wrote with a diphthong *eiius*, *peiius*, *Pompeiius*, examples whereof are still extant in antient inscriptions; and as we learn from Longus, that Cicero wrote *aiio*, *Maiiam*, and the like with *ii*.

For

For this very reason the first is long in *Caiius*, and *Caii*, and the like.

Quod peto da Caii, non peto consilium, Mart.

and Lucretius has made it the same in *reii*, *eii*, as likewise Plautus.

Chapter VI.

Of Liquids.

THEY generally reckon four liquids, or gliding letters; that is, which run glib and smooth in pronouncing; namely, L, R, M, N; though, as we have already taken notice, the two last are not very gliding.

The L and R have so great a relation to each other, that those who want to pronounce an R, and are not able to effect it, because of its great asperity, do naturally fall into the L.

Hence ariseth the mutual change betwixt these two letters. For not only the Attics say κρίβανος for κλίβανος, *clibanus*; and the like; but the Latins have also taken *cantherus* from κανθήλιος, *lilium* from λείριον, *vermis* from ἕλμινς, or Fέλμινς, *a worm*, &c. And by the same analogy of *niger* they have made *nigellus*, of *umbra*, *umbella*, and such like diminutives. They used also to say *conflacuit* for *confracuit*, Varr. *Parilia* for *Palilia*, Festus; just as we say *Alvernia* for *Arvernia*, Auvergne.

But the R was put also for D, as Priscian observeth, *Arvocatos* for *advocatos*; *arverna* for *adverna*. And in like manner *meridies* for *medidies*, taken from *media dies*, &c. And the R was likewise changed into S, as we shall shew hereafter.

The M hath a very obscure sound, and is pronounced on the edge of the lips, whence it was called *mugientem litteram*. It was often dropped in prose, as it is still in verse. *Restitutu'iri*, in the civil law, instead of *restitutum iri*. *Salte* for *saltem*, Vet. Gloss.

On the contrary the N was called *tinniens*, because it had a clearer and neater sound, the tongue reaching the palate of the mouth, as Nigidius and Terentianus observe. Which sheweth that it was pronounced in *Manlius* the same as in *an*, in *menses* the same as in *en*, &c. Though sometimes it lost great part of its force in particular words, and helped to form a simple sound between it and *g*, as we shall more particularly take notice in the 9th chap. num. 7.

Scaliger in his book de emend. temp. observes, that the Chaldeans frequently changed *nun* into *lamed*; *Nabonassar*, *Nabolassar*; *Nabonidus*, *Labonidus*.

It was also customary with the Greeks to change the *n* into *l*, saying for instance, λέπυς for νέπυς, from whence we have *lepus*: πλεύμων for πνεύμων, from whence we have *pulmo*: Μάλλιος for *Manlius*, &c. But sometimes they dropped the *n* entirely, as Ὀρτήσιος, for *Hortensius*: which made Lambinus imagine, that the real name of this Roman orator was *Hortesius*, contrary to the authority of antient copies and inscriptions. Besides, we find by

* a mul-

So arcesso
That meridies does not come from merus and dies but from medius dies is evident from the quantity of the antepenult meridies quasi mediidies as tibicen from tibia, cano.

a multitude of other examples, that it was usual with the Greeks to drop the *n*, when it happened not to be final, as Γαλλία Ναρβωνησία, Λουγδουνησία, Ἱσπανία Ταρακωνησία in geographers and historians, for *Gallia Narbonensis*, *Lugdunensis*, *Hispania Taraconensis*, Ὀυάλης for *Valens*, &c. Κλήμης, Κρήσκης, Πούδης, for *Clemens*, *Crescens*, *Pudens*, in the New Testament and elsewhere.

This letter is also sometimes lost in Latin, as when of *abscindo* is formed *abscidi* in the preterite. We likewise meet with *abscidit* for ἀποτέμνει, in the present, V. Gloss. Hence they used to write *coss.* to signify *consules*, as Quintilian observeth by cutting off the *n*. But very often this omission of the *n* can be attributed to no other cause but the ignorance of transcribers and sculptors, when we find in the antients, for example, *Clemeti* for *Clementi*, *cojux* for *conjux*, *meses* for *menses*, &c. Because as the small strokes that are put over the vowels to mark the long ones ā, ē, ō, have been sometimes taken by the ignorant for tittles that made *n* and *m*, as we have already observed; so on other occasions, where they afterwards really signified those same letters, they were omitted by those who believed that they were only marks of quantity. And that is what deceived Lambinus in the word *Hortēsius*, as we have seen but just now.

Quintilian says that the *m* was frequently at the end of words in Latin, but never in Greek, and that the Greeks changed it then into *n*, because the *n* had a more agreeable sound, though it was rare in Latin to see words ending with this letter.

Hereby we see that it is an error to pretend that in Greek the *n* ought to be pronounced like an *m* before β, π, or μ; since at the end of words it would be a barbarism, according to Ramus, to say τὸν βίον, as if it were *tom bion*, τὴν μερίδα, as if *tem merida*, and the like.

But N had also an affinity with R, as *dirus* and δεινὸς, *furia* from φονία. And from thence comes *Æneus* for *æreus*. *Cancer* for *carcer*, of which they formed *cancelli*. *Carmen* for *canimen*, from *cano*. *Germen* for *genimen*, from *geno* for *gigno*, according to Joseph Scaliger upon Varro, and the like. And it was likewise put for S. whence we have *cessores* for *censores* in Varro, as the same Scaliger observeth. *Sanguis* for *sanguen*, &c.

CHAPTER VIII.

Of the Mute Consonants, and first of those of the first order, P, B, F, V.

WE give the name of mutes to those consonants, which have a more obscure and less distinct sound than the rest. There are six of them in our division, which we disposed according to the relation they bear to each other.

I. *Of*

I. *Of* B *and* P.

B and P are so near a-kin, that, according to Quintilian, reason required a *b* in the word *obtinuit*, but the ear could distinguish only a *p*, *optinuit*. Hence we find by antient inscriptions, and by the old glossaries, that these two letters were often confounded, *apsens* for *absens*, *optimus* for *obtimus*, *pleps* for *plebs*, *poplicus* for *publicus*, and such like. Hence we have still remaining *suppono* for *subpono*, *oppono* for *obpono*, &c. And several nations frequently pronounce one of these letters for the other, as the Germans, who say, *ponum vinum* for *bonum*, and the like.

The Greeks also used frequently to change these two letters, one for the other; and Plutarch takes notice that it was customary for the inhabitants of Delphi to say, βατεῖν for πατεῖν, βικρὸν for πικρὸν, &c. And hence it comes that whenever an S followeth, we change the *b* into *p*. *Scribo*, *scripsi*, just as the Greeks say, λείβω, λείψω, &c. for the B, according to Priscian, is never suffered to precede the S in any syllable. But this is not so general as this author imagined, since we still meet with *absis* and *absinthium*, for the Greek words ἄψις and ἀψίνθιον.

It is by this same analogy that the Latins have taken *pasco* from βόσκω, *papæ* from βαβαὶ, *buxus* from πύξος, *pedo* from βδέω, *puteus* from βύθος, and the like; as the Greeks have borrowed πύργος, *turris*, from the Phœnician word *Borg*, whence the French word *bourg* seems also to be derived.

These two letters have likewise this in common, that they have crept into several words without any necessity, as *absporto* for *asporto*, see Gloss. *Obstendit* for *ostendit*, see Gloss. *Obstentui* for *ostentui*, ibid. and thence it is that from *urere* they say *comburere*: and hence also, according to Nonius, they say *celebre* for *celere*, &c. And the same in regard to the P. *Dampnum* for *damnum*, see Gloss. *Scampnum* for *scamnum*, Id. *Sumpsi* for *sumsi*, &c. See the Preterites, vol. 1. rule 51. p. 257.

II. *Of the* F *and the* V *consonant.*

The F was pronounced almost like φ, but not with so strong an aspiration; as Terentianus observes.

F littera à Græcâ Φ *recedit lenis & hebes sonus.*

Hence Tully rallies a Greek, who instead of *Fundanius*, said *Φundanius*, that is a *p* with an aspiration, *P-hundanius*. Nevertheless, upon the decline of the language, these two letters used to be put for one another, as may be seen by the old glossaries, *falanx* for *phalanx*, and in like manner, *filosophia*, *faleræ*, &c.

The V, that is the V consonant, had a fuller sound, but less rough than we now give it, by which we make it border very near upon the F. It had more of the German W, *winum*, *wine*; concerning which see what hath been already said, c. 6. And hence the Greeks frequently changed it into ου, *Varus*, Οὔαρος, &c.

III. *Re-*

III. *Relation between the* V *and the* Digamma.

This V supplied the place of the Æolic Digamma, which was so called because it had the figure of two Γ*ammas*, one upon another, thus, F. But we are particularly to observe that the *digamma* was not pronounced so strong as we now pronounce the V consonant, for which reason it produced no position in verse, as we shall shew hereafter. Hence Joseph Scaliger, in his notes on Eusebius, hath extremely well observed this difference between the *digamma* and the V consonant, that after the *digamma* is dropped, the word still subsists, as Fελένη, ἐλένη, ὦ Fον, ὦον: whereas the V is necessary to form the word, as *vulgus*, *volo*, *vado*, which would be destroyed, were we to say only *ulgus*, *olo*, *ado*, &c.

IV. *Other Relation between* V *and* B.

This V consonant had likewise a great relation to B, for which reason in words derived from the Greek, one is often taken for the other, as βίω, *vivo*; βία, *vis*; βούλω, *volo*; βαίνω, *venio*; βαδίζω, *vado*; βόσκω, *vescor*; βοὴ, *vox*; βυρὸς, *vorax*; βεβαίω, *voveo*. For we have already taken notice that *e* was frequently changed into *o*, and *ai* into *e*.

Hence it comes that the Greeks sometimes rendered by a β the Latin words that begin with a V, βαλῆρε for *valere*, because, as they no longer used the *digamma*, they had nothing that came nearer to it; especially since the B began already to degenerate from its natural sound, which is that of β. This is a further proof, says Lipsius, that this V was not sounded in the present manner, because otherwise the Greeks would as naturally have attempted to express it by φ as by β. Therefore the passage we quoted from St. Austin, chap. 6. n. 2. who calls it *crassum & quasi validum sonum*, ought not, in all probability, to be understood of the roughness, but rather of the fullness of the V, which sounded almost the same as the French diphthong *ou*, and was very near a-kin to the German W. But this does not prove by any means that the Greek B should be pronounced like a V consonant, which we have made appear in the New Method of learning the Greek tongue.

Now what has been here observed in regard to the affinity between the B and the V, greatly favours the pronunciation of the Spaniards and Gascons. And though this error may seem very gross, yet it is more antient than people imagine. For not only Adamantius hath taken particular notice of it in Cassiodorus, but there are examples of it in old inscriptions, as BASE for VASE, CIBICA for CIVICA, &c. Just as we likewise meet with instances of V for B, VENEFICIUM for BENEFICIUM, SIBE for SIVE; and in the Florentine Pandects, AVEO for ABEO, VOBEM for BOVEM, VESTIAS for BESTIAS, and the like; which is very necessary to observe.

It is likewise in consequence of the affinity and relation betwixt these two letters that of *abfero* is formed *aufero*, whence we have

 abstuli,

abstuli, ablatum. And to this also it is owing that we have *arbilla* for *arvilla*, taken from *arvina.* Likewise *albena* for *alvena*, *advena*, whence cometh *aubain* in French, a foreigner according to Cujas: and also *aubene*, as much as to say *advene: bona caduca sive adventitia*, the *droit d'aubene*, or escheatage, being relative to the estates of foreigners deceased without lawful heirs, and which therefore devolve to the king.

V. *Relation of* B *to* F, *and to* Φ.

But beside this relation of B to V consonant, it had also another to F, and to Φ. For they used to say *bruges* for *fruges*, as Cicero takes notice; of βρέμω they made *fremo*, of βασκάνος *fascinum*, of βένθος, *fundum*, &c. And on the contrary they used to say *sifilare* for *sibilare*, whence also comes the French word *siffler*; they said *af vobis* for *ab vobis*; and thence we have still remaining, *suffero* for *subfero*, *sufficit* for *subficit*, *suffusio* for *subfusio*, and others. Whereas the Macedonians, as Plutarch informs us, said Βίλιππον for Φίλιππον, and such like; and according to Festus we say *album* for ἄλφον, a kind of white itch; from ἄμφω cometh *ambo*; and the rest in the like manner.

VI. *Other relations of* B *or* P *to* M, *and of* P *to* F *or* PH.

As the letter M hath a very obscure sound, and is almost as labial as B and P, hence it is often changed into one of these two letters; as *globus*, a globe; *glomus*, a bottom, or clew of thread: *submitto*, *summitto*, μέλλειν, Æol. βέλλειν, παθοῦσα, Æol. μαθοῦσα, *vermis* from ἕρπω, *somnus* from ὕπνος, *polluo* from μιλύνω, μικκύλος, Æol. πικκύλος, whence the Italians have taken *picolo*, little.

Again, as P hath a relation to B, and B to F, so P hath also a relation to F, as *fido* from πειθῶ *persuadeo*, *figo* from πεῖγω. And it has likewise a relation to PH, either because originally this PH is no more than an aspiration added to the sound of P, or because in process of time this PH was pronounced like an F, which, as we have just now observed, has an affinity with P. Thus *trophæum* comes from τρόπαιον, *romphæa* from ῥομφαῖα, *verto* from ῥέπω. In like manner, *caput* from κεφαλὴ, *carpo* from κάρφω, *sapiens* from σοφὸς, &c.

Chapter IX.

Of the second class of Mutes, C, Q, G, J.

THERE is an affinity or relation between C and Q, as likewise between G and J consonant. Besides, there is an affinity between C and G; but we must see in what manner.

I. *Re-*

I. *Relation between* C *and* Q.

So great is the relation between C and Q, that several grammarians have attempted to discard the Q as a superfluous letter, pretending that the C and the U are sufficient to express the same sound as Q. And we see that the Greeks have not this letter, which was taken from the *Kophe* or *Koppa* of the Syrians, and in French it has no other force than that of the single K, or that of a C before A, O, U.

Quintilian asserts, that the letter K hath nearly the same properties and effect as Q. And Ramus declares, that in the university of Paris the letter Q had always the same sound in Latin as it has now in French, till the foundation of the royal professorships, under Francis I. So that they said *qalis*, *qantus*, *qis*, as we see some people pronounce it still. And he observes, that at first every body opposed the other pronunciation, introduced by the king's professors, as an innovation by no means to be admitted; though afterwards it made its way.

Nevertheless the letter Q still retains the same sound as K or C before O and U, as we see in *quum*, which is the same thing as *cum*, pursuant to what hath been mentioned in the remarks on the pronouns, chap. 1. num. 4. And in *quo:* hence Cicero, as Quintilian informs us, rallying a cook who was intriguing for some high preferment, made use of these words, *Ego quoque tibi jure favebo*, because they could not tell by the sound whether it was the particle *quoque*, or the vocative of *coquus*, a cook.

But in conjunction with the three first vowels, A, E, I, it has a thicker and fuller sound, which is so particular, that it cannot be expressed by any Greek letters, *Duras & illa syllabas facit*, says Quintilian, *quæ ad conjungendas demum subjectas sibi vocales est utilis, aliàs supervacua, ut* EQUOS *ac* EQUUM *scribimus, cùm ipsæ etiam hæ vocales duæ efficiant sonum, qualis apud Græcos nullus est, ideóque scribi illorum litteris non potest.* Though this sound proceeds as much from the U as from the Q, because after a G the U has the same effect in *lingua*, *sanguis*, and others; and heretofore it had the same after S, *suavis*, *suadet*, &c. which has still continued in verse, as we have already observed.

This shews nevertheless the unreasonableness of some in rejecting the Q, as of Varro according to Censorinus, and of Licinius Calvus according to Victorinus, who never would make use of it; for it is always of service, since its office is to unite the two following vowels into one syllable, where the C denotes they are divided. This makes the difference between the nominative *qui* and the dative *cui*, between the infinitive *sequi*, taken from the verb *sequor*, and the preterite of *seco*, *secui*, and a great many others. This is further confirmed by Priscian, and by Terentianus Maurus, whom some have placed late in the fifth century, though he must have flourished in the middle of the fourth, since St. Austin quotes him as a dead author in books of his that were written before 390.

And so real is this difference between C and Q, that we find the antient poets have put a C where we always write a Q, when they wanted

wanted to divide the words into more syllables than they naturally form. Thus Lucretius useth *cuïret*, a trissyllable, for *quiret*.

——— *Confringere ut arcta*
Naturæ primus portarum claustra cuïret.

And thus also he made *acua* a trissyllable, for *aqua*. And in the same manner Plautus wanted to put *relicuüs*, in his Cistell. act. 2. sc. 1.

Quod dedi datum non vellem, quod relicuüm non dabo.

Because if we do not read it thus, the verse, which is trochaic, will not have its full measure.

II. *Whether Q ought to pass for a double letter.*

As we have observed that Q supplied the place of C and U, there are grammarians who insist on its being a double letter, and among the rest Capella, Diomedes, and Longus; an opinion which Vossius has also favoured. The ground they go upon is, that the antients wrote QI, QÆ, QID, &c. without a *u*, examples of which are still to be seen in antient inscriptions, whence it follows, say they, that the U was included in Q, and consequently that this is a double letter.

Nevertheless it is beyond all doubt that Q cannot be a double letter, for otherwise the first in *aqua*, *equus*, and the like, would be long, whereas it is short in verse.

To their arguments I shall give two answers; the first that it was the custom of the antients frequently to take a single letter for the characters which formed the name of the letter: putting, for instance, a K only for *Ka* or *Ca*, they wrote *Krus* for *Karus*, and yet this did not make the K a double letter. So that they might put likewise a *q* only for *qu*, and *qis* for *quis*, &c.

And thence it appears, to mention it only by the way, that when in Greek writings we meet with ο for υ, this ο stands for the name of the letter, as Quintilian observes; for its name was οῦ, according to Victorinus, just as they said μῦ, νῦ, οῦ; the name of no letter whatever being formed by a simple character. Hence the ε itself was called EI, as we find in Eustathius and Plutarch; so that sometimes, when they wrote only E, they pronounced EI, the single letter standing for the name of the letter itself. And therefore we meet in Athenæus with ΔΙΟΝΥΣΟ for Διονύσυ, and in the two Farnesian columns, which were removed from the via Appia, TO TPITO for τῦ τρίτυ, HEPOΔO for Ηρῴδου, and the like.

The second answer I make to their objection is, that when the antients wrote *qis*, perhaps they pronounced it as if it was a K, and the writing changed with the pronunciation. *Fortasse etiam sicut scribebant, ita & loquebantur*, says Quintilian. And this answer seems the more exact, as in Gruterus's inscriptions we meet not only with *q*, but also with *c* only, for *qu*; *Cintus* for *Quintus*, *sicis* for *siquis*. As on the contrary we meet with Q only for C. *Qurtius* for *Curtius*, *sæqulum* for *sæculum*, *mequm* for *mecum*: and with *qu* for C, as *liquebit* for *licebit* or *liqebit*; which is proper to be observed in order to correct a multitude of corrupt passages.

III.

III. *Of the* U *which always accompanies the* Q.

But in the present manner of writing the Q is always accompanied of course by a U, which has given occasion to grammarians to start a thousand idle questions: as whether it be a vowel or consonant, whether it forms position with Q for the preceding syllable, or whether it makes a diphthong with the following vowel, &c.

To cut short, I say that this U which always accompanies the Q is not a consonant, and therefore does not form position; and that it is a vowel, but a liquid vowel, which glides away so nimbly in pronouncing it, *as to be hardly perceptible*, according to Beda; and therefore it does not form a diphthong with the following vowel, because it loseth its whole force as a letter in verse, *amittit vim literæ in metro*, says Priscian, which made Donatus believe, *that, strictly speaking, it is neither vowel nor consonant.*

Hereby we see that Alvarez, as well as Vossius, had very little foundation to call it a *liquid consonant*, because, if this was the case, it would at least render the first common in *aqua, aquilex, aquilo; eques, equidem*, and the like, which it certainly does not. But a stronger argument that this *u* is only a liquid vowel, is that being used also after G, as in *anguis*, it has been omitted in several words where it formerly took place, as *redigo, extingo*, for *rediguo, extinguo*, &c. And the French use it thus not only after Q and G, as *question, anguille*, &c. but likewise after C, as *cueillir*, &c.

IV. *Relation between* C *and* G.

G is only a diminution of C, according to Quintilian; and therefore there is a very great affinity between them, since of κυβερνήτης we make *gubernator*, of κλέος *gloria*, of *egi actum*, of *nec otium, negotium*, &c. And Quintilian observes, that in *Gaius, Gneius*, they did not distinguish whether it was a C or a G. Hence it is that of *centum* they formed *quadringenta, quingenta, septingenta*, &c. Of *porricere* (which is still used in regard to sacrifices) they made *porrigere*, and the like.

It is supposed that the letter G was not invented till after the first Punic war, because we always find a C instead of G on the column called ROSTRATA, which was raised at that time in honour of Duilius the consul, and is still to be seen in the capitol at Rome, as MACISTRATOS, LECIONES, PUCNANDO, COPIAS CARTACINIENSIS. Which is impossible to account for, unless we take the C in the same sound as K. And it is observable that Suidas, speaking of the crescent which the senators wore upon their shoes, calls it τὸ Ῥωμαικὸν κάππα, plainly shewing thereby, that the C and K passed for the same thing; since indeed there was no difference between them in the sound. For whereas at present we greatly soften the C before E and I, pronouncing *Cicero* nearly as if it was *Sisero*, they on the contrary pronounced it in this and in all other words, the same as in *caput* and in *corpus*.

I say the same of G, which always retained the same sound. For whereas we have greatly softened it before *e* and *i*, pronouncing it in *regis* and *rege*, as in the French word *regent* and *regir*; they on the contrary pronounced it every where as in *rego*.

Hence St. Austin saith, *Cùm dico* LEGE, *in his duabus syllabis, aliud Græcus, aliud Latinus intelligit*; giving us to understand, that the Latins pronounced the *g* as strong in *lege*, as the Greeks in λέγε, and that these two words had in his time but one and the same sound.

V. *Relation between* G *and* J *consonant.*

The soft pronunciation which we give to G, is likewise the cause of its having a great relation to the sound with which we pronounce J consonant, when followed by an E or an I. For we sound *regi* like *rejicio*, and *rege* like *pejero*, and so for the rest. But this soft pronunciation of the G is lost, when it happens to be followed by an *a*, *o*, or *u*, as *regat*, *rego*, *regum*, whereas we always preserve it with the J consonant, as *jacio*, *major* and *majus*, &c.

And if we should be asked whether this J consonant had really this same pronunciation among the antients, we refer to what has been above mentioned, chap. 6. p. 262.

VI. *Whether the antients pronounced* Gn *in the manner the French do at present.*

Another question may arise, whether the Romans pronounced the *G* before *n*, in the same manner as the Italians do at present, and as the French pronounce it in these words, *Agnez*, *magnifique*, *Espagnol*, &c.

In all probability they did not, but pronounced the *G* in *agnus*, as in *agger*, for this other pronunciation being so particular, and differing so greatly from the usual sound of the G, the antients would not have failed to take notice of it.

It is moreover observable that the G is sounded so very little in these words *Agnez* and the like, that it serves only to denote the liquid N, as the same G in Italian is a sign of the liquid L, *figliola*, *daughter*. Hence it is that the Spaniards do not use the *g* at all on those occasions, but are satisfied with putting a small tittle over the *n*, to signify its being a liquid, and that it receives this pronunciation, writing *senor*, and pronouncing *segnor*. And for this reason also Ramus, in his French grammar, useth a particular mark for this liquid *n* in French, without putting a *g*, but only a small comma under the *n*.

VII. *That there is still a middle sound between* G *and* N, *which is neither intirely one nor the other, and has given the Greeks occasion to change N into* Γ *before* γ, κ, χ, *or* ξ.

Another difficulty may here arise, to know whether the N is changed into Γ on certain occasions among the Greeks, as in

ἄγγελος,

The t retained by the French in the word voit is the terminal letter not a substitute for the d of videt.

ἄγγελος, ἄγχισα, ἄγκυρα, &c. and whether the Γ be then pronounced as an N. For it seems, says H. Stephen, to be a mistake of the transcribers, who lengthened the ν a little too much in the ligatures of the small letters, and made a γ of it. Hence in MSS. in capitals, such as those he made use of in compiling his Thesaurus, we find those words intire with an N, ΑΝΓΕΛΟΣ, and the like. Besides, Joseph Scaliger, in his notes on Eusebius, quotes, from an antient inscription, ΑΝΚΥΡΑ for ἄγκυρα. And indeed, addeth H. Stephen, it seems ridiculous to say that this N should be changed into Γ, for no other end but that the Γ should at the same time be pronounced like an N.

But in answer to this, we do not say it is pronounced like a Greek N, but as a vulgar *n*; or, to speak more properly, with a middle sound between the N and the G, according to Victorinus, contemporary with Donatus, St. Jerome's master, who acknowledges this change of letters, and this pronunciation among the Greeks. Which made Scaliger say, that if we sometimes meet with an N, this must be rather deemed an error of the transcribers, who imagined they should express this sound better by this letter, whereas, according to Vossius, it seems rather to require a new character.

And the Latins had something like it in their language, which Nigidius, as Gellius observeth, used to call a *false N*, as in *anguis*, *ancora*, *increpat*, *ingenuus*, and others: *In his enim non verum N, sed adulterinum ponitur*, these are his words, *Nam si ea littera esset, lingua palatum tangeret.* For which reason Varro, according to Priscian, lib. 1. takes notice that Attius and the antients used to put two *gg* on this occasion, like the Greeks, writing *aggulus*, *aggens*, *aggerunt*, and the like.

CHAPTER X.

Of the third class of Mutes, which are D *and* T.

THE letter D is only a diminution of T, as G is of C, even according to Quintilian. This seems to favour those who in Greek do pronounce the τ like a δ after a ν, saying πάντα as if it were πάνδα; λέοντος as if it were λέονδος: a softening that perhaps may be admitted, though it is not a fault to pronounce it otherwise. But even in Latin it is very certain that there is a great relation between those two letters, in consequence of which they are often changed one for the other, as *at* for *ad*; which made Quintilian laugh at those who scrupled to write them indifferently; *set* for *sed*, *haut* for *haud*, and others in the writings of the antients: *Quit* for *quid*, *adque* for *atque*, &c. in inscriptions and elsewhere.

The French write *voit* with a *t*, though it comes from *videt* with a *d*. And whenever the *d* is at the end of a word, and the

next begins with a vowel or an *h* without being aspirated, they pronounce it like a *t*, and say, for example, *grant esprit*, *grant homme*, though they write *grand esprit*, *grand homme*. Which shews that in French we ought always to lean harder upon the final consonants when the next word begins with a vowel, than in any other place.

In every other respect the French have almost intirely preserved the sound of those two letters, except in the T, which is in great measure softened, when joined with an *i*, before another vowel, where it is sounded almost like the *s* of the antients, *pronuntio*, as if it were *pronunsio*. Whereas they pronounced it in *litium*, *vitium*, &c. all the same as in *litis*, *vitis*; of which nobody can entertain the least doubt, because this soft sound is taken notice of by none of the antients, and moreover because it is a constant maxim, that no consonant hath two different sounds, either among the Latins or among the Greeks, this privilege, as Lipsius observes, being reserved for the vowels.

True it is that we have a fragment of one Papirius a grammarian, which mentions that the *ti* before another vowel was pronounced like *tzi*, *justitia* like *justitzia*. But besides that this pronunciation does not intirely establish our's, this very author excepts, among others, those words in which an *i* comes immediately after *ti*, as *otii*, &c. Which shews that this pronunciation was introduced only by degrees, and in proportion as the Latin was corrupted by the mixture of foreign languages. Hence also it is, that in the old glossaries we find *eciam* for *etiam*: and in Festus, *Murtia Dea* or *Murcia* (the goddess of sloth) according to the observations of Scaliger.

Chapter XI.

Of the Hissing Letters.

UNDER the name of hissing letters we include the S, and the double letters which are resolved by S.

I. *Of the letter S.*

S is called a hissing letter, because of its sound. It has been variously received among the antients, some having intirely rejected it, while others affected to introduce it every where. Pindar calls it κίϛδηλον, *adulterinam*, and has avoided it in almost all his poems. Quintilian says *it is harsh, and makes a disagreeable sound in the connexion of words*. For which reason it was often intirely rejected, *dignu'*, *omnibu'*, and the like in Plautus, Terence, and elsewhere. In some Latin authors it was also changed into T, in imitation of the Attics, as *mertare*, *pultare*, *aggretus*, for *mersare*, *pulsare*, *aggressus*, &c.

Others, on the contrary, affected to introduce it every where, *Casmœnæ* for *Camœnæ*, *dusmosæ* for *dumosæ*, &c. And Quintilian takes

takes notice that in Cicero's time, and afterwards, they frequently doubled it in the middle of words, *caussa*, *divissiones*, &c.

Be that as it may, there is no doubt of its being harsh if it be too hissing, or too often repeated; which obliged the French to soften it in such a manner, that when it happens to be in the middle of two vowels, they pronounce it like an Z, saying *mizere*, and not *missere*. And this soft sound they have introduced into Latin words, pronouncing *miseria*, like the French word *misere*, though the Romans always sounded their S in the same manner as in *seria*, and the like.

This letter had an affinity with R, which is the reason of there being so many nouns in ER and IS, as *vomer* and *vomis*, *ciner* and *cinis*, *volucer* and *volucris*, *saluber* and *salubris*, *pulver* and *pulvis*, and many others, where we must also suppose the change of E into I, of which we have taken notice above. Others are in OS and in OR; *labos* and *labor*, *honos* and *honor*, &c.

The Attics were also used to put the σ for ρ, ἄρσην for ἄῤῥην, *masculus*; θαρσαλέος for θαῤῥαλέος, *audax*, &c. Thus from τύρσις comes *turris*; from ἔσω (of which they made ἔσομαι) *ero*; from πράσον, *porrum*; from κέλης, *celer*, and the like. And so from *Fusius*, *Furius*; *Valesius*, *Valerius*, &c.

But S had likewise a relation to D, as appears even by the Z, which includes both these letters, as we shall demonstrate in the following numbers; by the increase of several Greek and Latin nouns, *clamis*, *clamydis*, for *clamis*, *ys*; *lapis*, *lapidis*, &c. (whereto we may refer *litis*, *ditis*, *militis*, and the like, because of the above-mentioned affinity between D and T) by the compounding particles, *assumo* for *adsumo*; by the Greek and Latin verbs, ἄδω, *cano*, ἄσω; *ludo*, *lusi*, &c. and, in fine, by divers particular words, as from *edit* comes *est*, *he eats*, by Syncope, for *esit*.

II. *Of the Double Letters.*

The double letters always include the S, and therefore in great measure partake of its hissing.

The Greeks have three, Z, Ξ, Ψ; but the Latins have only two, X and Z; which is the case of most of the vulgar languages.

The X is equivalent to *cs*, as *dux* for *ducs*, for which reason it makes *ducis* in the genitive; and likewise to *gs*, as *rex* for *regs*, (notwithstanding what Vossius says) for which reason it makes *regis* in the genitive. For since G and C have so great an affinity, as we have already observed, and since they are so frequently changed one for the other, as *negligo* for *nec lego*, there is a very strong probability that the same double letter is also capable of expressing them both.

This X was sometimes put with a C, as VICXIT, JUNCXIT, and sometimes with an S, as CAPPADOXS, CONJUXS, &c. S. Isidore takes notice that it did not obtain before the reign of Augustus, and Victorinus informs us that Nigidius would never make use of it.

The Z had a softer sound than X, for which reason Quintilian calls it *mollissimum & suavissimum*. Yet this is not the same sound

as

as we give it at present, which is only a moiety of the S. Beside this it had something of the D, but with a very soft pronunciation; *Mezentius*, as if *Medsentius*; *Zethus*, as if *Dsethus*, &c.

Hence it is that the Dorians changed this letter into SD, whether in the beginning of a word, as σδυγὸς for ζυγὸς, or in the middle, as συρίσδω for συρίζω. Not that the ζ was equivalent to σδ, as Vossius remarks in the first book of his grammar; but by reason of a kind of transposition or Metathesis; both Flaccus and Longus observing, that as the X began with a C, in like manner the Z ought to begin with D; so that all the double letters end with S. Yet Erasmus and Ramus pretend the contrary, and Sextus Empiricus endeavours to prove against the torrent of grammarians, that ζ was as much equivalent to σδ as to δσ.

Be that as it may, the Æolians also changed the δ into ζ, as ζαβάλλειν for διαβάλλειν, *calumniari*; from whence they took ζάβολος for *diabolos*, which we meet with in S. Cyprian and S. Hilary; and which Erasmus renders *delatorem* or *calumniatorem*, and Budeus *adversarium*, and is the usual word by which S. Paulinus distinguishes the evil spirit.

The Latins likewise have frequently changed this ζ into D, and sometimes into S, taking *odor*, from ὄζειν, and from μᾶζα, *massa*; from πατρίζω, *patrisso*, &c.

The Z had also the like affinity with G. Hence it is, as Scaliger observeth, that when the modern Greeks would express the month called *Giumadi*, they write ζιουμάδι, and to express a Persian or a foreigner by the word *Agiami*, they write Ἀζάμι. This was even customary among the antients, as Capella observeth, Z, says this author, *à Græcis venit, licèt etiam ipsi primo G Græcâ utebantur; nam* ΓΕΤΥΜ *dicebant, nunc* ZETUM *dicimus*. The Latins also of ζεῦγος have made *jugum*, of μεῖζον, *majus*, and the like, where the *j* consonant had nearly the same sound as *g*. The Italians, to express the J consonant, prefix a G, and pronounce it like *dg*; they write *Giacomo*, but pronounce *Dgiacomo* for *Jacomo*, *James*. And it is observable likewise in French, that they who cannot pronounce the G, or the J consonant before *e* and *i*, (because these letters require to be sounded with a kind of hissing) pronounce exactly a Z, as when they say, *le zibet*, *du zinzembre*, *des zettons*, *ze ne sçai*, *zirai là*, instead of *gibet*, *du gingembre*, *des jettons*, &c.

By all these relations we find it is no wonder that the Z, which in Greek ought to characterise the fourth conjugation, because it is the fourth consonant of their alphabet, is also changed into two σ in the present; that is, that the verbs of this conjugation terminate in ζω or σσω. We find likewise why some take now and then a δ, and others now and then a γ, for the characteristic of their second aorist. This is intirely owing to the affinity betwixt the ζ and those other two letters; which may be observed in a single word; for what the Latins call *viridarium*, the Italians call *verzieri*, and the French *un verger*.

CHAPTER XII.

Of the aspiration H.

GRammarians are in doubt whether H ought to be ranked among the letters or not, because they say it is only an aspiration.

We acknowledge that H is only an aspiration, but we add that it is a real letter nevertheless, because every character instituted by mankind, to apprize us of some change in the pronunciation, ought to be deemed a real letter, especially where it has a place in the alphabet among the rest, as we see that H has. And indeed it is very ridiculous to imagine that H is not a real letter, because of its being only an aspiration, since we see that the oriental languages have three or four letters which they call gutturals, to express only the different aspirations.

The H supplies in Latin the rough breathings and the aspirate consonants of the Greeks; and thus it has two general uses; the 1. before vowels in the beginning of syllables, as in *honor, hœdus, prehendo;* the 2. after consonants, as in *thronus, Rhodus, philosophus, charitas.*

I. *Of* H *before Vowels.*

With regard to the former use the French have greatly changed the pronunciation of this letter in Latin words, and preserved it only in some French words. For in Latin they hardly pronounce it at all, as in *honor, homo, humor;* and in French it is entirely lost in these very words, *honneur, homme, humeur;* and in most words borrowed from the Latin or the Greek, pronouncing them as if there were no H, but merely *onneur, umeur, omme,* &c.

Now it is beyond all doubt that this was not the Roman way of pronouncing, but that they sounded the H with as strong an aspiration as it is sounded in words purely French, such as *la hardiesse, la halebarde, la hauteur,* &c. And perhaps they gave it even a stronger aspiration.

This appears by two clear and irrefragable authorities. The 1. of St. Austin, who, complaining to the Supreme Being that mankind were more diligent observers of the rules of grammar than of his divine laws, mentions that they were so exact in this pronunciation; *Ut qui illa sonorum vetera placita teneat, aut doceat,* says he, *si contra disciplinam Grammaticam, sine aspiratione primæ syllabæ, Ominem dixerit, magis displiceat hominibus, quàm si contra tua præcepta hominem oderit, cùm sit homo.* Conf. 1. c. 18.

The second authority is of Catullus, who rallies a person for introducing the letter *h* into every word. For the raillery is not because he pronounced the *h* in a different manner from others, but because, as the *h* had something of a harsh sound, he offended the ear by putting it where it ought not to be.

Chom-

Chommoda *dicebat, si quando* commoda *vellet*
Dicere, & hinsidias *Arrius, insidias :*
Et tum mirificè sperabat se esse locutum,
Cùm quantum poterat dixerat hinsidias.
Credo, sic mater, sic liber avunculus ejus,
Sic maternus avus dixerat atque avia.
Hoc misso in Syriam, requierant omnibus aures,
Audibant eadem hæc leniter & leviter.
Nec sibi post illa metuebant talia verba :
Cùm subitò affertur nuntius horribilis,
Ionios fluctus postquam illuc Arrius isset,
Jam non Ionios *esse, sed* Hionios. Carm. 85.

Here a person may ask in what manner this H ought to be pronounced, when it is before words beginning with an *i* aspirated in Greek, as *Hieronymus, Hierusalem*, &c. One would think that, since I is never a consonant in the Greek language, and that even the Latins, as already hath been observed, gave it a softer sound than we, this I ought always to pass for a vowel, though with the aspiration, and that we ought to say *Hieronymum, Hierusalem*, &c. just as Arrius said *Hionios*, when he wanted to aspirate the I of *Ionios ;* and since even the modern Jews pronounce their *Jod* in this manner.

Yet the practice is various upon this head, some pronouncing it as a vowel, while others give it the whole force of a J consonant, as if it were *Geronimus*, just as the French always say *Gerôme, Gerusalem*, &c. wherein we must conform to the custom of vulgar languages.

II. *Of* H *after Consonants.*

In regard to H after consonants, Cicero *de Oratore* observes that the antients did not make use of it, and that they only put it after vowels, which made him inclined to say *pulcros, triumpos, Cartaginem*, &c. But that at length having reserved the speculation of these things to himself, he had fallen in with the custom of the people in regard to the practical part and to pronunciation; however that they still continued to say *Orcinos, Matones, Otones, Cæpiones, sepulcra, coronas, lacrymas*, without H, because this gave no offence to the ear.

Quintilian moreover affirms that the antients used frequently to drop it before vowels, saying *ædos, ircos*, &c. whereas in his time they were fallen into the opposite excess, saying, *chorona, præchones*, and the like. But we must consider the language, as it was in its purity.

Therefore as this H after consonants was introduced into the Latin tongue merely to supply the Greek aspirates, it seems as if it ought to be put only after the four consonants, C, P, T, R; though this happens (at least in regard to the three last) only in Greek or foreign words.

III. *Of*

III. *Of the pronunciation of* CH.

CH is pronounced differently in Latin and in French. For in Latin it is always pronounced like a K, making no difference with the C, except before the vowels E and I, or the diphthong, *æ*, *œ*, before which the C is pronounced like an antient S, as already hath been observed; whereas the CH always preserves its sound of K; *Achilles* and *Achates* being pronounced in the same manner.

But in French the genuine sound of CH before all vowels, is that which obtains in *char*, *cher*, *chiche*, *chose*, *chu*, *chou*. For which reason, though we have retained this *h* with the other consonants in words derived from the Greek, which begin with an aspirate, yet one would imagine it ought to be omitted with the C, as in *caractère*, *colère*, *Baccus*, and such other words, to prevent the mistakes of the unlearned, who being unacquainted with the derivation of those words, might pronounce *cha* instead of *ca*, *cho* instead of *co*, and *chus* instead of *cus*. And this is the opinion of Mons. de Vaugelas in his remarks on the French tongue, to which we refer the reader.

And indeed there is the greatest probability that both the Greeks and Romans were strangers to this pronunciation, since it is so particular to the French tongue, that the Italians, in order to express it, write *sci*, as *sciolere*, *sciaractere*, &c. Though it is very certain that the Greek X and the *Ch* of the Latins were pronounced differently from the Greek κάππα and the Latin K or C before any vowel whatever, that is, by giving it a strong aspiration: for otherwise Catullus could not have censured a man for saying *chommoda* instead of *commoda*, as we have seen in the epigram above quoted.

IV. *Of the pronunciation of* PH.

The same may be said in regard to *Ph*: for we pronounce it like F, saying *philosophie*, as if it were *filosophie*. Whereas the antients pronounced it almost like a P with an aspiration, *p-hilosop-hia*, or rather *fhilosofhia*, since it partook, as it still does partake, of the nature of *f* in its aspiration, and yet had not the same sound as it, as appears by the above quoted testimony of Cicero, who otherwise would not have laughed at a Greek for giving the sound of Φ to F, pronouncing *Fundanius* at if it were *Φundanius*, that is *Fhundanius*.

V. *Of* TH *and* RH.

In regard to *Th* in *theatrum*, *thesaurus*, and *Rh* in *Rhodus* and the like, the H is hardly perceived in the modern pronunciation of the Latin, though there is no doubt but it was distinguished by the antients, and in the Greek these aspirations are to be observed.

VI. *From*

VI. *From whence the Latins borrowed this aspiration* H.

The Latins borrowed their H from the Greek Ητα, as the Greeks had borrowed it of the Phœnicians, and these of the Syrians, who formerly said *Heta* instead of *Heth*. Which evidently shews that we ought to pronounce *Eta* in Greek, and not *Ita*.

But at first this H was used only as an aspiration; for which reason they wrote ΗΕΡΟΔΟ for ἑρῴδου, ΗΟΔΟΙ for ὁδῷ, ΗΕΚΑΤΟΝ for ἑκατὸν, *centum*; whence it comes that the H formerly signified a hundred, as the first letter of that word, pursuant to the observation of Longus, Scaurus, and Priscian.

They likewise used to put the H with the weak consonants, instead of the aspirates, which were not invented till some time after by Palamedes; so that they wrote ΤΗΕΟΣ for ΘΕΟΣ and the like.

VII. *Of some relations between the* H *and the Æolic digamma, which at length was changed into* V *consonant, and into* β.

But it is further observable, according to S. Isidorus, whom Cheke and Vossius have followed, that from the H arose the mark of breathings; for splitting it in two, at first they made F for the rough breathing, and ꟻ for the smooth, which were afterwards rounded, in order to give to the former the following mark ʻ, and to the latter that of a comma. This is further confirmed by antient editions, and among others by Aldus's Hesychius, where the different breathings of the Greek words are marked by these two moieties of the H, namely F and ꟻ. And if we examine strictly, we shall find that from the former moiety was taken our small *h*, where they only lengthened the second instead of a transverse line. And to this same reason it is owing, that the C in vulgar languages was sometimes no more than a mark of aspiration, or of a stronger sound, as we still see in *Clotaire*, which is the same as *Lotaire*; in *Clovis*, which is the same as *Lovis* or *Louys* and the like.

But as this mark of aspiration was not rounded in the beginning, perhaps it was owing to this that the *digamma* F, which represented nearly the first half of an H, hath oftentimes passed for a rough breathing, as appears in Ϝελένη for ἑλένη, Ϝειρήνη for εἰρήνη, &c. And neither this *digamma*, nor the Attic H made any position in verse, as Priscian observeth; which the Romans have followed, their *h* having no power to render a syllable long by position.

The mutual affinity between these two letters is the reason that even in Latin they have been frequently put for one another; *fædum* for *hædum*, *fircum* for *hircum*, *fariolum* for *hariolum*, *fostem* for *hostem*, *heminas* for *feminas*, *hebris* for *febris*, and the like.

But this *digamma* used also, though not so often, to be put for a soft breathing, as Ϝιλλὸς for ἰλλὸς, *strabus*, *squint-eyed*. It was customary likewise to insert it in the middle of words, to prevent the hiatus or concurrence of vowels, as ὄϜις for ὄις, from whence comes

comes *ovis*, ᾧϝον for ᾠον, from whence *ovum*. Where we see also that the V consonant has ever supplied the place of this *digamma*.

It is owing to all these relations that the rough breathing, the H, the *digamma*, and the V consonant, are oftentimes confounded and interchanged for one another. For example, of Ἑνετοὶ or Ϝενετοὶ the Latins have made *Heneti* or *Veneti*. In the same manner from Ἑςία or Ϝεςία cometh *Vesta*; from ἑσθὴς or Ϝεσθὴς, *vestis*; from ἔαρ, ἦρ, or Ϝῆρ, *ver*; from ἑσπέρα or Ϝεσπέρα, *vespera*; and so for the rest. But sometimes this *digamma*, or this rough breathing, is changed into β, as Passerat sheweth in his treatise of letters; βρήτωρ for ῥήτωρ, βρόδος for ῥόδος. Which particularly obtained among the Cretans, who said ὄβον or ὤβεον for *ovum*, and the like, always putting a β instead of the *digamma*; whence perhaps ariseth the mistake of pronouncing β like a V consonant.

Now these, as well as most of the preceding variations, are proper to be observed, not only in order to discover the origin and derivation of words, but likewise to understand divers obscure passages, to correct such as have been corrupted, and to decipher the antient manuscripts. Therefore to facilitate the use of them, I have subjoined the following table, where the most considerable of these variations will appear immediately at a single glance; though I did not intend to include them all, but only the most necessary. And here you are to observe, that when I shew that one letter may be put for another, as E for A, *faciem* for *faciam*, this means that we may generally conclude vice versâ, as A for E, *inars* for *iners*, *balare* for *belare*; and the same may be said of others which I mentioned above, though I have not inserted them in this table; having been satisfied, for the sake of brevity, with taking notice only of the most usual and most remarkable manner of writing.

TABLE

Of the manner of writing of the Antients.

THE MANNER OF WRITING OF THE ANTIENTS DIFFERS FROM OURS, EITHER

In QUANTITY	or the addition of	VOWEL, *as*	E. Eidem *for* idem. Leitem *for* litem, Ubei, &c.
			I. Maiïa, Caiïus, eiïus, *for* Maia, Caius, &c.
			O. Jous *for* jus. Souo, quicuonqu; *for* suo, quicunq;
			U. Juus *for* jus. Arbitratuu, luuit, *for* arbitratu, luit.
		CONSONANT, *as*	C. Vicxit, juncxit, *for* vixit, junxit, &c.
			N. Quotiens *for* quoties.
			S. Exsigunt, exsercere. Amasso *for* amaso, *of* amaro.
			P. *or* B. Quips *for* quis. Obstendit *for* ostendit.
			ST. Stlis *for* lis.
			D. Tuad *for* tua. Plebed, marid, estod.
		BOTH, *as*	Leibertated *for* libertate.
		A SYLLABLE, *as*	Postidea *for* postea. Indotestato *for* intestato.
	in the diminution	VOWEL, *as*	O. Fenus *for* fœnus. Popli *for* popoli.
			I. Adicito, subice, reice; *for* Adjicito, subjice, rejice.
		CONSONANT, *as*	S. Osa *for* ossa. Clase, jusit; *for* classe, jussit.
			R. Acera *for* acerra.
			L. Pelex *for* pellex.
In QUALITY, in the change of		VOWEL, *as*	E, *for* A. Faciem *for* faciam, &c.
			E, *for* I. Leber, Menerva, præsentebos; *for* præsentibus.
			O, *for* E. Vorsus, voster; *for* Versus, vester.
			O, *for* V. Servos, volnus *for* Servus. Dicont *for* dicunt.
			O, *for* AV. Coda *for* cauda; plostrum *for* plaustrum, &c.
			OE *and* OI, *for* V. Cœrare, *for* curare. Oitier, oitile, *for* utier, utile.
			V, *for* E. Dicundo, faciundo, ferundo; *for* dicendo, &c.
			V, *for* I. Optumus, Maxumus, æstumare.
			V, *for* O. Adulescens, epistula; *for* adolescens, &c.
			U, *for* Y. Æguptus, Sulla, Surius; *for* Ægyptus, &c.
		CONSONANT, *as*	B, *for* P. Obtimus *for* optimus.
			C, *for* G. Cenas, lece, lecio; *for* Genas, lege, legio.
			D, *for* L. Fidius, dingua; *for* Filius, lingua.
			D, *for* R. Fedetrius *for* feretrius.
			F, *for* B. Af virod *for* ab viro. Sifilus *for* sibilus.
			L, *for* D. Delicat *for* dedicat.
			L, *for* R. Conflacuit *for* confracuit.
			Q, *for* C. Pequnia *for* pecunia.
			R, *for* D. Arlabi, arfinis; *for* Adlabi, adfinis.
			S, *for* D. Assum, asversa; *for* Adsum, adversa.
			S, *for* R. Asa, casmen, minose; *for* Ara, carmen, minore.
			T, *for* D. Alexanter, Cassantra, Set *for* sed. Quit *for* quid.
			V, *for* B. Vobem *for* bovem.
			They have also frequently preserved the final letters of prepositions in compound words without changing them, Inlustris, affectus, Conlega, &c.
		BOTH, as	Ausom *for* aurum. Exfociont *for* effugiunt. Prodigos *for* prodigus.
In both			Adecito *for* adicito. Addeictos *for* addictus. Continoeis *for* continuis. Deicundo *for* dicendo. Endo *for* in. Fasis *for* farris. Fousiosos *for* furiosus. Maxsumo *for* maximo. Oloi *for* illi. Poplos *for* populus. Poplei *for* populi. Præseted *for* præsente. Proxsumos *for* proximus. Sopera *for* supra. Faxsit *for* fecerit. Rupsit *for* ruperit. Jousit, jousus, *for* Jussit, &c.

CHAPTER XIII.

Of the genuine Orthography to be observed at present.

SUCH was the manner of writing that obtained among the antients. But as custom has departed in many things from that antiquity, we must see which is the genuine orthography, to be observed at present in the use of the Latin tongue.

Orthography may be known either by reason, or by authority.

By REASON, when we consider the analogy of the language and the origin of words: thus we have shewn in the Preterites, vol. 1. p. 257. that *sumo* makes *sumsi* and not *sumpsi*. Thus we know that *gratia* is written with a T, because it comes from *gratus;* and that *audacia* on the contrary is written with a C, because it comes from *audax, acis.* And we learn that *deliciæ* ought to be writ with a C, because it comes from *delicatus;* that we ought to write *vindico*, and not *vendico*, as it is in most books, because we say *vindiciæ*, and they both come from *vindex.*

To reason also we ought to refer the distinction which we find between certain words, as between *ara* and *hara*, between *abeo* and *habeo*, and the like.

By AUTHORITY, when we follow the manner of writing most usual in good authors, as when we write *caussa*, *caussæ*, because thus we find it in antient inscriptions, in Cicero, Virgil, and Quintilian.

But as there are many words, concerning which the learned are divided, and others that are written two different ways, for instance, *neglego* or *negligo*, *heri* or *here*, we shall therefore subjoin an orthographical list of the best authority.

List of some particular words, whose orthography may be depended upon.

AERIUS and ÆTHERIUS ought to be written with an *i* in the penultima, according to Aldus; and the antient copies favour it, as also the Greek analogy ἀέριος, ἀιθέριος. Yet we may write them with an E, as well because we find it thus written in some antient copies, as because they are more consonant to the Latin analogy, which says, *igneus*, *malleus*, &c.

ANACHORITA is commonly written with an *i*, and thus we find it in St. Jerom and in Calepine. Yet it would be better with an E, because it does not come from ἀναχωρίζω, *recedere facio*, but from ἀναχωρέω, *recedo.*

APPULEIUS, see lower down, *Sall.*

APSIS or ABSIS, see the Heteroclites.

ARCESSO is better than *accerso*, because it comes from *arcio*, compounded of *ar* for *ad*, and of *cio*, to *call.* For the *r* used to be put for *d*, as we shall see presently. This verb hath been already taken notice of in the Preterites. There are some who distinguish between these two words, as Charisius, Diomedes, and Agroetius, who pretend that *accerso* is taken for *to bring or to call;* and *arcesso* for *to accuse, to appeal, or to repel.* But Ter. Scaurus and Velius Longus reject this distinction, affirming that whichever way it be written, it preserves the same signification, and is never taken for *arcere, to repel, or keep off.* And therefore it ought to be wrote according to its real derivation.

ARTUS

ARTUS occurs in antient manuscripts for ARCTUS, *close*, *narrow*, though we cannot condemn the latter, which was first introduced for the sake of distinguishing it from *artus*, a joint.

AUCTOR. When it comes from *augeo*, there is no sort of doubt but it ought to take a C, as *auctor patrimonii*: or *auctor*, an auctioneer (see the Preterites, vol. 1. p. 294.) But when it is taken for the person who begins, or is the author of a thing, then there is some doubt. The antient inscriptions and MSS. make use of C even in this sense; which Vossius in his Etymologist approves of. And others give also this reason, that it is then, *quasi* ACTOR. But in French we ought always to write it without either C or H. AUTEUR, AUTORITE, &c.

BENIVOLUS occurs in antient writers for BENEVOLUS. And reason seems to confirm it, because the E is frequently changed into I in composition. *Benivolus*, says Beda in his Orthography, and *malivolus*, *malificus*, just as of *pace* is formed *pacificus*.

BUCINA was said for BUCCINA, according to St. Isidorus. And thus we find it in antient MSS. and inscriptions.

CÆSTUS and CESTUS, which a great many confound, ought to be distinguished, according to Servius. For the latter is feminine, and signifies the waist of a new-married woman, or of Venus, and comes from κεντεῖν, *pungere*, because it was marked with little points. But the former is masculine, signifying the arms of fencers, and comes from *cædo*.

Sin crudo fidit pugnam committere cæstu, Virg.

CÆTERA, because it is said for ἡ ἕτερα, though we find it with a simple *e* in old MSS. and inscriptions.

CECIDI, and not CÆCIDI, with *æ*, though it comes from *cædo*, because the *æ* is what is changed into *i* long, and the first syllable is only an augment. See the Preterites, v. 1. p. 172.

CŒLUM, because it comes from κοῖλον, *cavum*.

CŒPI, to signify *I have begun*, from the old verb *cœpio*. For *cepi* cometh from *capio*. See the Preterites, rule 28, vol. 1. p. 210.

CONVICIUM ought to be written with a C and not with a T in the penultima, either because it comes from *vicus*, according to Festus, or because it is said for *convocium*, according to Labeo, by reason it is only a confusion of sounds and reproaches.

CULCITA is better than CULCITRA, according to Vossius, *a mattress*, *a feather bed*.

DISTRICTUS and DESTRICTUS, are both good. But Phrigius will have it that the latter ought ever to be wrote, having the authority of antient MSS.

EDEPOL and not *Oedepol*, as some pretend who derive it from *ab æde Pollucis*, but it is compounded of three words, *me*, *deus*, *Pollux*, sup. *adjuvet*. Therefore *edepol* is for *medepol*, in the same manner as we still say *ecastor* or *mecastor*, for *me Castor*, sup. *adjuvet*. which are forms of swearing in use among the antients.

EPHEBIUM or EPHEBEUM, is the genuine writing; as in Greek ἐφήβιον or ἐφηβεῖον, and not *Ephœbeum*, or *Ephebœum*, as some will have it.

EPISTULA and ADULESCENS ever occur with a U in antient copies. But *epistola* and *adolescens* are become so familiar at present, that it would seem grating to the ear to pronounce them otherwise.

ETHICA is better than ÆTHICA, says Vossius, because it comes from ἠθική. Yet there are many who write it with *æ*, for which reason one may doubt whether we might not comply with this custom; just as we may write *scæna* in compliance with custom, though it comes from σκηνὴ, as we shall presently see.

FECUNDUS, FELIX, FEMINA, FENUS, FETUS, and their derivatives are better with a simple E, than with a diphthong, as we find them in antient inscriptions and MSS.

INCHOO or INCOHO, have been always the subject of dispute among grammarians. Yet Verrius and Servius are for the latter.

INCREBESCO, INCREBUI, is the genuine writing, and not *increbresco*, *increbrui*: just like *rubesco*, and others. Yet we say *nigresco*, which may favour the other way of writing.

INTERNUNDINIUM. Thus we ought to write it, according to Victorinus, and not *internundinum*.

LACHRYMA or LACRYMA: the latter is preferable, because it comes from λα the augmentative particle, and κρυμὸς, *frigus*, tears being only a cold humour that drops from the brain: hence Festus takes notice that the antients wrote *dacryma*, taking it from δάκρυμα,

μα, which is the same as δάκρυς, *frigus*.

LEVIS ought to be written with a simple *e*, whether it signifies *light* or *smooth*, because the latter comes from λεῖος, and the Greek diphthong ει is not changed into the Latin *æ*, but into *i*, or *e* long. Thus the whole difference is that *levis*, smooth, has the first syllable long by nature, and *levis*, light, has the first short. But *lævus*, *left-handed*, *unlucky*, is written with an *æ*, because it comes from λαῖος.

MARCIUS NARBO, or MARTIUS. Vossius is for the former, because we find that the colony was sent to Narbonne, under the consulate of *Marcius* and *Porcius*: but the latter occurreth in an antient inscription of the town of Narbonne, intending perhaps to allude to the name of Mars, for the greater honour of its founder.

NE ought to be written with a plain *e*, even when it affirmeth, says Vossius, instead of *nai*: though Aldus is for the latter, because it comes from the Greek ναί. But all the antients write it with a simple *e*: concerning which see Faernus, Malaspina, and Lambinus.

NUMUS or NUMMUS. The former appears more natural, for it is derived from νόμος, *lex*, because money was invented to serve as a law in commerce. But the latter is also received, because consonants used frequently to be doubled.

OCIOR and not OCYOR, *readier*, because it comes from the comparative ὠκίων, and not from the positive ὠκύς.

OPPERIOR for *expecto*, and not *operior*.

PARCIMONIA with a C, rather than with an S, as well because it comes from *parco*, like *alimonia* from *alo*, as because it is favoured by antient copies.

PATRICIUS with a C, and not PATRITIUS, because it is derived *à patribus ciendis*, according to Velleius, and others. The same ought to be said of *Ædilicius*, *tribunicius*, *ficticius*, *novicius*, which should be written with a *c*, as Priscian proveth. And this is also the opinion of Aldus and Vossius.

PENTECONTARCHUS, and not PENTACONTARCHUS, because it comes from πεντήκοντα, *quinquaginta*, and the MSS. favour it. This observation would be useless, if we did not see a number of fine editions in which it is written with an *a*.

PERLEGO is more usual at present, though the antients said *pellego*, in the same manner as *intellego* or *intelligo*, as appears by the testimony of Terentian, Scaurus, and Vossius.

PŒNA with *œ* and not *æ* contrary to the opinion of Mar. Corradus, by reason it comes from ποινή.

PŒNITET notwithstanding occurs sometimes with *æ*; which may make us put up with the other, though it is always best to write it with *œ*, as we find it in excellent MSS.

POMŒRIUM ought to be writ with *œ*, since it comes from *pone* and *mœrus*, according to Varro. Yet we find *pomerium* in antient authors.

PORCIUS with a C, and not PORTIUS. For the Porcian family at Rome, of which Cato was descended, took their name from the word *Porcus*.

PRÆDIUM with Æ and not PRŒDIUM with *œ*.

PRÆLIUM. Thus it is always writ; and yet Vossius maintains against Frischlinus, that we ought to write it *prœlium*: for since Æ cometh from the AI of the antients, as our OE from their OI, it appears that they wrote *proilium*, as well by the authority of Capella, who says, *sed proilium, Oinonem, similiáque planè exoleverunt*, as by the testimony of Muretus, who says that in Plautus it was *proilium* for *prœlium*, where the common editions have put *proilio*.

QUATUOR and not QUATTUOR, as Aldus pretendeth; because it is contrary to the antient MSS. as well as to etymology, since it comes from *quater*.

QUICQUID, rather than QUIDQUID, according to Priscian and Victorinus; and it appears by Quintilian that this question had been started so early as his time, and that a great many were for writing it with a C: *ne interrogare bis videretur*, as he says; but he himself pays no great regard to it; *verùm*, these are his words, *hæc jam inter ipsas ineptias evanuerunt*.

RHÆTIA with Æ, because the Greeks call these people ῥαιτοί: though the old inscriptions vary.

RHYTHMUS, thus we ought to write it, and not *rhytmus*, with a single aspiration. For it comes from ῥυθμός.

RIPHÆI, and not RIPÆI, though it comes from ῥίπαιοι, because the *tenuis* is changed into an aspirate, says Vossius, and it is confirmed by antient MSS.

SÆPES,

SÆPES, SÆPIOS, SÆPIMENTUM, which are commonly wrote with a simple *e*, occur with a diphthong in antient copies, as Pierius, Giffanius, and Vossius have observed. And thus they ought to be wrote.

SALLUSTIUS, and not *Salustius*. APPULEIUS and not *Apuleius*, though it is otherwise in books. But this is contrary to antient inscriptions.

But we must say LUCILIUS and not *Lucillius*, because it is authorized by the antient copies, and likewise by analogy, for it is the same as *Servilius*.

SCENA or SCÆNA, neither of them is bad. The former is more agreeable to analogy, because it comes from σκηνή: and the second has the authority of antient copies and of inscriptions, which seems preferable. Even Varro writes SCÆNA and SCÆPTRUM, though he owns that Actius wrote *scena*, and others *sceptrum*.

SCRIPSI, NUPSI, &c. with *ps*, and not *b*, though it comes from *scribo*, *nubo*, &c. The reason hereof may be seen above, chap. 8. n. 1. p. 268.

SESCUNX and SEXCUNX, which *Calepin* confounds, ought to be distinguished. For the former, as Budeus observes in the beginning of his book *de Asse*, is *an ounce and a half*; and the latter signifieth *six ounces*, as if it were *sexunx*, the *c* being only a letter added, pursuant to what we have already observed, chap. 11.

And *sexunx*, is of the same analogy as *quincunx*, *septunx*, and the rest.

SIDUS, which is often written with a *y*, should never be wrote so, this letter being reserved only for words derived from the Greek, which is not at all the case of *sidus*, whether we take it from *insido*, according to Varro, or from elsewhere.

SILVA ought always to be put with a simple *i*, though it comes from ὕλη, and not from *Sileo*. The same must be said of *Silvanus*, *Æneas Silvius*, *Rhea Silvia*. Which is proved by the authority of antient MSS. and even by the Greeks, who in translating these words write, Σιλυανὸς, Σίλυος, Σιλβία, as may be seen in Strabo, Plutarch, Suidas, and others.

SOLEMNE, rather than *solenne*, as it is written by those who derive it from *solus* and *annus*. For the antient MSS. have *solemne*, and Sanctius is strongly for this orthography, because, as Festus observeth, it comes from the old word *solius*, which in the Oscian language signified *totus*, whence also cometh SOLLERS, according to the same author. So that the word *solemne* does not properly signify *what is done every year*, as they pretend, but what is done commonly and usually, or principally and chiefly; with a solemn and extraordinary apparatus, and even with a particular sense of religion, as much as to say ὅλος σεμνὸς, *totus augustus & venerandus*. Hence we find, *Nuptiarum solemnia* and *funerum solemnia*, in Tacitus and other writers. Cicero understood it thus, when he said, *Tantum igitur nostrum illud solemne servemus, ut neque isthuc euntem sine literis dimittamus; our religious*, or *our usual custom*, &c. and Pliny, *Certè novæ nuptæ intrantes, etiam solemne habent postes eo attingere*, have this religious or usual custom. And Justin, lib. 42. c. 4. *Sed fatum Parthiæ fecit, in quâ jam quasi solemne est reges parricidas habere*, where it is a usual thing to see kings that have been parricides; and Horace, *Insanire putas solemnia me*, lib. 1. epist. 1. that is, KATA' *solemnia*, according to the custom of the world. And lib. 4. od. 11. *Qui dies jure solemnis mihi sanctiórque penè natali proprio*. In like manner Virgil in this passage of the 5th Book of the Æneid, *Annua vota tamen solemnésque ordine pompas*: for *solemnes* means there only *præcellentes*, which is perfectly expressed by the French word *solemnel*, though several have been led into a mistake by this passage, because of the precedent words, *annua vota*.

SOLLISTIMUM, according to all the antient copies, and not *solistimum*.

SPELÆUM, a den, ought to be written, one would think, with an Æ in the second, because it comes from σπήλαιον. Yet in the old copies it is written with a simple E, which is authority sufficient.

SULFUR, and not *sulphur*, because the φ was never admitted into Latin words, and ought to be used only in those of Greek original.

SUBOLES is better than *soboles*, not only because we find it written thus in antient copies, but because it comes from *subolesco*.

SUBSICIVA, or SUBSECIVA, and not *succissiva*. For which we have the authority of the best MSS. and of the antient inscriptions; and it is likewise agreeable to analogy, because it does not come from *succido*, but from *subseco*, according to Vossius.

TÆTER,

TÆTER, and not *teter*, according to the antient copies.

THUS or TUS. See the Genders, vol. i. p. 20.

TOFUS, and not TOPHUS, because it is not of Greek original.

TROPÆUM, as we find it in antient MSS. and inscriptions: and the analogy favours it, for in Greek we say τρόπαιον, though most moderns now write TROPHÆUM.

VINEA and TINEA, are always written with an *e* in the penultima, though Ursinus mentions his having seen them somewhere with an *i*.

CHAPTER XIV.

Of some other Remarks on Orthography.

I. *Of Words that ought to begin with Capitals.*

THE Romans had no other letters but capitals. But since small letters have been introduced, it is proper to observe, where the capitals ought to be placed.

Words beginning with a capital are therefore;

1. Proper names, as, *Moses*, *Homerus*, *Cicero*, *Roma*, and even adjectives formed of those words, as *Mosaicus*, *Homericus*, *Ciceronianus*, *Romanus*, &c.

Our Saviour's name is likewise wrote often in capitals out of respect, JESUS CHRISTUS.

II. Nouns that in some measure supply the place of a proper name; as *Dominus* for CHRIST. *Poëta* for Virgil. As also those of arts and dignities, as *Rhetorica*, *Astrologia*, *Rex*, *Dux*, &c. Those of festivals, *Pascha*. In short, all those that are intended to be any way remarkable or to make a figure in discourse. But you must avoid using too many.

III. Words that begin a new period. Yet when the period is very short, you may be satisfied with a small letter, as we shall shew hereafter.

IV. The beginning of every verse ought also to be distinguished by a capital.

II. *Of those Words which the Romans expressed by a few letters only.*

The Romans generally expressed their proper names by a few letters only. Some by a single letter, as A for *Aulus*: others by two, as CN for *Cnæus*: others by three, as MAN for *Manlius*, and the like, which may be seen in the preceding book of Particular Observations, chap. 1. n. 1. p. 227.

The inverted letters signified the proper names of women, as W for *Marcia*, Ɔ for *Caia*, as already hath been mentioned, p. 229. but Ɔ likewise stood for the syllable *con*, as *ɔjux* for *conjux*, *ɔliberta* for *conliberta*, &c.

F by itself made *Filius*, N. *Nepos*, M. F. or M. N. *Marci filius*, *Marci nepos*, and so for the rest. Q. sometimes stands for *Quintus*, sometimes for *Quæstor*, and sometimes for *Quirites*, according to Diomedes.

P. C. makes *Patres Conscripti*, R. P. *Respublica*, P. R. *Populus Romanus*, S. P. Q. R. *Senatus Populusque Romanus*, S. C. *Senatus Consultum*; Cos. *Consul*. Coss. *Consules*, H. *Sestertius*, a small sesterce. See what has been said in the preceding book of Observations, chap. 3. p. 235.

When the same letter is repeated, it frequently is a mark of the superlative; thus B. B. is as if it were twice *bene*, *bene*, and for *optime*, or even for *boni*, *boni*, that is, *optimi*. In like manner F. F. signifies *fortissimi*, or *felicissimi*, P. P. *piissimi*, L. L. *libentissime*; or *locus laudabilis*, a remarkable passage in a book, says Valerius Probus, as the Greeks used to put a χ to signify χρήσιον or χρήσιμον, and on the contrary a Θ to signify things which they thought worthy of censure or blame. M. M. *meritissimo*, or *malus*, *malus*, that is *pessimus*.

III. *Of the right manner of putting Syllables together.*

I. When a consonant happens to be between two vowels, it must always be put with the last, as *a-mor*, *le-go*, &c.

II. If the same consonant be doubled, the first shall belong to the former syllable, and the second to the latter, as *an-nus*, *flam-ma*.

III. Consonants that cannot be joined together at the beginning of a word, generally speaking, are not joined together in the middle, as *ar-duus*, *por-cus*. Though there are some examples of the contrary in Greek, as ἐχθρὸς, *hostis*.

IV. But consonants that may be joined together in the beginning of a word, ought also to be joined in the middle without parting them. And Ramus pretends that to act otherwise is committing a barbarism. Therefore we ought to join

bd.	he-bdomas,	*because we say*	bdellium.
cm.	Pyra-cmon,		κμέλεθρα, *tabes*.
cn.	te-chna,		Cneus.
ct.	do-ctus,		Ctesiphon.
gn.	a-gnus,		gnatus.
mn.	o-mnis,		Mnemosyne.
phth.	na-phtha,		phthisis.
ps.	scri-psi,		psittacus.
pt.	a-ptus,		Ptolemæus.
sb.	Le-sbia,		σβέσις.
sc.	pi-scis,		scamnum.
sm.	Co-smus,		smaragdus.
sp.	a-sper,		spes.
sq.	te-squa,		squamma.
st.	pa-stor,		sto.
tl.	A-tlas,		Tlepolemus.
tm.	La-tmius,		Tmolus.
tn.	Æ-tna,		θνήσκω.

Exception to this Rule.

Words compounded of prepositions are an exception to this rule, since in these we must ever separate the compounding particle, as *in-ers*, *ab-esse*, *abs-trusus*, *ab-domen*, *dis-cors*, &c.

And

And the same judgment we ought to form of other compounds, as *juris-consultus*, *alter-uter*, *amphis-bæna*, *et-enim*, &c.

IV. *Of some other particular Marks.*

When a vowel is dropped at the end of a word, we put over it a small comma, called *apostrophe*, as *egon'*, *ain'*, *viden'*, *nostin'*, &c. for *egone*, *aisne*, *videsne*, *nostine*. And this figure, though rare among the Latins, is very common in French and in Greek.

When we want to separate one vowel from another, we put two points over them, as *aëra*, to show that they must not be pronounced *æra*; *iii* a dissyllable, to show that it must not be pronounced *vi* in one syllable, as in Ovid.

Ne temerè in mediis dissolüantur aquis:

where the verse would be good for nothing, were we to read *dissolvantur* in four syllables.

When we want to draw two words into one, we put a small line between them, as in Virgil *ante-malorum*. This is what the antients called ὑφ' ἓν, *unitio*. And its figure is sometimes thus ‿.

CHAPTER XV.

Of Punctuation.

THE manner of pointing, that is, of making stops or pauses in discourse, seemeth arbitrary, and to differ in some measure according to the idiom in which a person writes, and even according to the particular turn of style which he has formed: yet since it has some foundation in reason, we shall mention what is most observable in regard to this subject, according to the practice now established among most of the learned.

I. *Of Three Sorts of Distinctions.*

The distinction observed in discourse, either in speaking or writing, is threefold.

The first is only a light breathing, or a short pause, which seems designed only to sustain the voice, and to avoid obscurity and confusion: this is called κόμμα, in Tully *incisum*, that is, *fragment*, or a part cut off, and is marked by a small *c* inverted thus (,) which we call *comma* or *virgula*. The Greeks give it another name, ὑποστιγμὴ, and the Latins *subdistinctio*, for a reason we shall mention hereafter.

The other is a longer pause, that takes in a greater part of the sentence, but still leaves the mind in suspense, and in expectation of what follows. This is called μέση, *media*, whence comes the French word *mediation*, or κῶλον, *membrum*: and it is marked with two points thus (:) But this pause is subdivided, as we shall show presently, the one which is the complete member, being marked with two points; and the other with a point and a virgula, which some call a *semicolon*.

The third is that which finishes and renders the sentence entirely perfect; it is called *period*, and is marked with a single point at the end of the last word, thus (.). The Latins call it *ambitus*, or *circuitus*; and the Greeks τέλεια στιγμὴ, *perfect distinction*.

True it is that the antients did not make use of all these different marks. For having but the point only, if they put it at the bottom, they made it their *comma*, which for this reason was called *subdistinctio*; if they put it to the middle of the last word they made it their *colon*, or *media distinctio*: and if they put it to the top, it was their period or perfect sentence, as may be seen in Diomedes, lib. 2. in Donatus, ed. 1. cap. ult. in St. Isidore, *lib.* 1. *Orig. cap.* 19. And it is likewise the opinion of Alstedius, *Encyclop. lib.* 6. *de Grammat. Latinâ, cap.* 19. and of Melancthon in his grammar. Though Gaza at the end of his grammar says, that if they put the point to the middle, they made it their complete sentence; and if they put it to the top, it was their middle sentence; that is, their *colon* or mediation. This is also the opinion of Vergara, *lib.* 4. *Gramm.* Vossius in his small grammar, p. 272, says, that if they put the point to the middle of the final letter, they made it their *comma*: if they put it to the top, they made it their *colon*; and if they put it to the bottom, their *period*. But as he quotes Donatus and St. Isidore, it is likely he meant something else; the opinion of these authors being clearly expressed in the above-mentioned passages.

II. *Of the Comma.*

The use of commas is particularly necessary, when we are to make several distinctions, either in nouns, as

Grammaticus, rhetor, geometres, pictor, aliptes, Juven.

In like manner,

Non formosa, sed prudens.

But if there be a copulative conjunction, some are of opinion that it will not admit of a comma, and others will have it here likewise; as *Vir magnus, pius & doctus*, or *Vir magnus, pius, et doctus*. If the conjoined words are synonymous, there is more reason to take away the comma, as *Doctrinâ & eruditione clarus atque illustris.*

In verbs, as *Hortari, orare, monere non desinit.*

Feras, non culpes, quod vitari non potest, Publ. Syr.

In adverbs, as, *Serius, ocius, necesse cunctis est mori.*

The comma serves also to distinguish the sense and the members when they happen to be very short, and to have a particular connexion, as when Horace says,

Nos numerus sumus, & fruges consumere nati,

Again,

Quo semel est imbuta recens, servabit odorem
Testa diu, Id.

The comma is likewise necessary to prevent ambiguity, and to render the sense clear and distinct; as *Summâ quidem auctoritate philosophi, severè, sanè atque honestè, hæc tria genera confusa, cogitatione distinguunt*, Cic. If there had not been a comma after *confusa*, it would seem to refer to *cogitatione*, which is contrary to sense.

III. *Of*

III. *Of the Colon, or Two Points.*

The two points denote indeed a complete construction and the sense already perfect in itself; but which requires nevertheless something after it to end the sentence. Thus when there are two members in a sentence, each of which has its particular verb, as *Ante omnia necesse est se ipsum æstimare: quia ferè plus nobis videmus posse, quàm possimus*, Senec.

Nec verbum verbo curabis reddere, fidus
Interpres: nec desiliès imitator in arctum,
Unde pedem referre pudor vetet, aut operis lex, Hor.

But if the period be long, each member is distinguished by two points, as when Cicero speaking of people of property, useth these words, *Quæ primùm* (res familiaris) *bene parta sit, nullóque turpi quæstu, neque odioso, tum quamplurimis, modò dignis, se utilem præbeat: deinde augeatur ratione, diligentiâ, parsimoniâ: nec libidini potiùs luxuriæque, quàm liberalitati & beneficentiæ pareat.* Offic. 1.

IV. *Of the Full Point or Period.*

The period, as we have already taken notice, ought to conclude with a point, shewing that the sentence is complete. Now we may observe two sorts of periods, the one short and the other somewhat longer. The short, as

Oderunt peccare boni virtutis amore. Hor.

And then if there are many of them collected in one series, they are distinguished, it is true, by a point; but this point is followed only by a small letter, as in Seneca, *Non est fides nisi in sapiente; apud sapientem sunt ipsa honesta, apud vulgum simulacra rerum honestarum.* And if this happens in verse, as verse must necessarily begin with a capital, you must be satisfied with putting two points, as in the same passage of Horace, whence the above verse was taken.

Tu nihil admittes in te formidine pœnæ:
Sit spes fallendi, miscebis sacra profanis, lib. 1. ep. 16.

Sometimes even in prose, and in long periods, we may put either a capital after two points, or a small letter after a point only, in order to render the sense more distinct, and to increase the pauses, by a greater variety of punctuation.

For an example of the pointing of long periods, we shall give the following, which is no less remarkable for the sense, than for the expression: *Si quis est paulo erectior, quamvis voluptate capiatur, occultat, & dissimulat appetitum voluptatis, propter verecundiam, ex quo intelligitur corporis voluptatem non satis esse dignam hominis præstantiâ, eámque contemni & rejici oportere: sin sit quispiam qui aliquid tribuat voluptati, diligenter ei tenendum esse ejus fruendæ modum. Itaque victus cultúsque corporis ad valetudinem referantur, & ad vires, non ad voluptatem. Atque etiam si considerare volumus, quæ sit in naturâ excellentia & dignitas: intelligemus quàm sit turpe diffluere luxuriâ, & delicatè, ac molliter vivere: quámque honestum parcè, continenter, severè, sobriéque*, Cic. Offic. 1.

V. *Of*

V. *Of the Semicolon, or Point and Comma.*

To the three preceding punctuations a fourth is added, namely the point and comma, called a *semicolon*; which denotes a pause somewhat longer than the comma, but less than the two points. As in this example out of Cicero: *Etsi ea perturbatio est omnium rerum, ut suæ quemque fortunæ maximè pœniteat; nemóque sit quin ubi vis, quàm ibi, ubi est, esse malit; tamen mihi dubium non est, quin hoc tempore, bono viro Romæ esse, miserrimum sit,* Epist. ad Torq. And in Gellius, *Cogitate cum animis vestris, si quid vos per laborem rectè feceritis; labor ille à vobis citò recedet; benefactum à vobis, dum vivetis, non abscedet. Sed si qua per voluptatem nequiter feceritis, voluptas citò abibit; nequiter factum illud apud vos semper manebit,* Cato apud Gell.

These examples exhibit all sorts of punctuations. But the point and comma particularly takes place in things opposite or contrary; or when we make an enumeration of several parts, as *propria, aliena; publica, privata; sacra, profana,* &c.

VI. *Of the Point of Interrogation and Admiration.*

Interrogations have also the following mark by which they are signified, thus (?) *Parumne igitur, inquies, gloriæ relinquemus?* Cic. *shall we then leave but little glory, you will say?* But the Greeks make use of the point and comma for this purpose, τί ποιεις; *quid facis?*

If the sentence is so far protracted, that the interrogation which appeareth in the beginning, seems to slacken and lose its force, then the mark of interrogation is omitted, as here, *An tu putas esse viros bonos, qui amicitias utilitate suâ colunt: nihil ad humanitatem, nihil ad honestum referunt; nec libenter ea curant, quæ ego nisi curarem præter cætera, prorsus me tuâ benevolentiâ, in quâ magnam felicitatis meæ partem soleo ponere, indignum putarem.*

Some make use also of a point of admiration, which is thus formed (!) as *O me perditum! O me afflictum! O tempora! O mores!* &c.

BOOK X.

OF

PROSODY.

SECTION I.

Of the Quantity of Syllables.

THIS treatise of quantity shows the right measure of syllables, in order either to make verses, or to pronounce prose in a proper manner, by preserving the tone and accents.

Quantity is therefore, properly speaking, the measure of each syllable, and the time we ought to keep in pronouncing it, according to which some are called short, others long, and others common.

The short have this mark (˘) and are equivalent only to half a long one.

The long have this other mark (¯) and ought to last as long as two short ones.

The common are those which are sometimes short, and at other times long in verse. We have distinguished them here by this mark (˘̄) which partakes of the other two.

Now this measure of syllables is known either by rules, or by the authority and reading of poets. The rules are either general or particular, as we are going to explain them.

But we are first to observe that syllables are long or short, either by their nature, or by accident, that is on account of the place where they are put, and the letters that follow them, which is called Position. Thus the first in *patris* is short by nature, because it comes from *pater*, which first is short. But as it is followed by two consonants, it may be also long.

On the contrary *præ* is long by nature, because it is a diphthong; but in compound words, if it precedes a vowel, this sort of position renders it short, as *præire*.

Sometimes a syllable is long, both by nature and position, as *auster*.

But though it may be said that it is by position one vowel is short before another, just as it is long when it precedes two consonants; yet generally speaking we use this word position, only to signify the latter sort of long syllables.

RULES

Rules of the Quantity of Syllables.

General Rules.

Rule I.

Every syllable formed by contraction is long.

Examples.

As often as two syllables are joined or contracted into one, this syllable so formed by contraction is long; as *cōgo* for *cŏăgo* or *cŏnăgo*; *cōperuisse* for *cŏŏperuisse*, Lucr. *nīl* for *nĭhil*; *tibīcen* for *tibĭĭcen*; *īt* for *ĭĭt*; *mī* for *mĭhi*; *vēmens* for *vĕhĕmens*, Hor. and the like.

Annotation.

We place this rule the first, because it is the most general, and may serve for an introduction and inlet to a great many others. For example, a diphthong is properly no more than the union and contraction of two syllables, or of two vowels into one syllable, as *musæ* for *musai*, &c. Thus *Mnestheūs* a dissyllable for *Mnesthĕŭs* a trissyllable; *Orpheūs* for *Orphĕŭs*, and the like have the last long; because these two syllables are contracted into one by a Syneresis, of which we shall have occasion to speak hereafter.

In like manner *alīus* is long, because it comes from *alĭĭus*; *ambāges*, because it comes from *ambe* and *ago*, from whence was first formed *ambĕăges*, and afterwards *ambāges*; *bīgæ*, *trīgæ*, *quadrīgæ*, because they come from *bĭjŭgæ*, *tĭrĭjŭgæ*, *quadrĭjŭgæ*, &c. *bōbus* or *būbus*, because it is instead of *bŏvĭbus*; *jūnior*, because it is instead of *jŭvenior*; *nōnus* instead of *nŏvenus*; *mālo* instead of *mă* (or *măgis*) *volo*; *stīpendium* instead of *stipĭpendium*; *indāgo* because it comes from *indŭăgo* composed of *indu* for *in* and *ago*. And a multitude of others; which we shall take notice of hereafter.

For we must remember what has been said in the preceding treatise of letters, which ought to be considered as the foundation of this of quantity; that the antients used formerly to write the long syllables with two vowels, as *veenit* for *vēnit* long in the preterite, instead of *vĕnit* short in the present: for which reason the former hath twice the time or measure of the latter.

But we must distinguish between a syllable cut off by Syncope and that which is joined to another by Syneresis, as for instance *smĭ homo* for *semĭ homo*; *smĭ animis* for *semĭ animis*: for whatever is cut off and taken away, can have no manner of influence on the next syllable, which therefore remaineth always in its natural state. This we shall make appear on sundry occasions in the sequel.

Rule

RULE II.

Of Diphthongs.

1. *Hence all diphthongs are long.*
2. *Except that* præ *is short, when it precedes a vowel.*

EXAMPLES.

1. Therefore diphthongs are always long; as *foēnum, aūrum, eūrus*; because they are in some measure a contraction or union of two vowels into one syllable.

2. Yet the preposition *præ* is short in composition, when followed by another vowel; as *præest, præustus, præire.*

Jamque novi præeunt *fasces, nova purpura fulget.*

ANNOTATION.

Statius however made it long, having regard to the nature of the diphthong, and not to the subsequent vowel.

——— *Cum vacuus domino* præiret *Arion*, Th. 6.

The first in *Mœotis* is doubtful.

——— *Et* Moēotica *tellus*, Virg.

Longior antiquis visa Moĕotis *hyems*, Ovid.

Which is owing to this, that some considered the nature of the diphthong, and others the position or place it held, being before another vowel, pursuant to the next rule. And the same may be said of *rhomphæa*, and *rhomphæalis.*

We find the first of *ænigma, hæresis*, and *sphæra*, short in Prudentius, as that of *hæmorrhoïs* in Fortunatus. Also the second of *catæchumenus* in the same Fortunatus, and that of *solœcismus* in Ausonius. Which is by no means to be imitated, since it proceeds only from the corruption of the language, when, as we have observed in the treatise of letters, they wrote the E simple instead of Æ and Œ, because they no longer pronounced the diphthong in those words, but the E only.

RULE III.

Of a Vowel before another Vowel.

1. *A vowel before another vowel is short.*
2. *But* E *between two* I's *is long.*
3. I *in the tenses of* fīo *without* R, *is short.*
4. Iūs *in the genitive is doubtful;*
5. *But* alīus *is long.*
6. *And* altérĭus *short.*

EXAM-

EXAMPLES.

1. A vowel followed by another vowel is short; as *justitĭa, dulcĭa, Dĕus.*

2. But E is long in the genitive and dative of the fifth declension, when it comes between two I's; as *diēi, speciēi.* This happens to all nouns of this declension, except these three, *fidĕi, spĕi, rĕi,* which have not the E between two *ii.*

3. I in *fio* is long in those tenses that have not an R, namely *fīo, fīam, fiēbam.* Where there is an R, the I is short; as *fĭerem, fĭeri.*

4. I in the genitives in ĭus is doubtful, as *unĭus, illĭus, ipsĭus, totĭus, utrĭus.*

5. *Alīus* hath I long in the genitive.

6. *Alterĭus* hath I short. Which gave occasion to this verse in Alstedius.

Corripit alterĭus, *semper producit* alīus.

ANNOTATION.

Solīus, is always long in approved authors. *Alterutrĭus* and *Neutrĭus,* are almost always long, though *utrĭus* be common.

The penultima is likewise long in *aulāi, terrāi,* and other antient genitives. As also in *Cāi, Pompēi.* And 'tis for this very reason that the nominatives in *ejus,* or *eja,* make E long, *Pompēius, Fontēius; Aquilēia, elegēia:* and that the genitive and dative of the fifth have it also long. For they used to say *dieii, specieii,* &c. and this they even did in regard to other nouns of this declension, where the *e* is not between two *i.* We meet with *reii* in Prudentius, *fideii* in St. Paulinus, as well as in Fortunatus and other Christian poets, concerning which, see also the treatise of Letters, p. 265.

Fĭeret hath the first long in Terence, Adelph. a. 1. sc. 2.

Injurium est, nam si esset, unde id fĭeret,
Faceremus.

Which proceeds undoubtedly from this, that heretofore, as we have observed in the Remarks, p. 117. they used to say *feirem, feiri,* as *audeirem, audeiri,* and afterwards they transposed *feirem* into *fierem.* Hence Priscian says that in *fieri,* there is a resolution of one long into two short.

The first is long in *ēheu,* but doubtful in *ŏhe*; as also in *Dĭana,* because this word being formed of *Dea Jana* (for *Janus* signifies the sun, and *Jana* the moon, according to Macrobius and Varro) some have considered it as a word formed by Syncope of two letters, *Dea-na,* or *D-iana,* where the first is short by nature, as preceding another vowel: while others have considered it as a word which at first only dropped the *a*, so that it remained *Deiana,* of which

which was afterwards formed *Diana*, the diphthong *ei*, as may be seen in the treatise of Letters, being frequently changed into ῑ long.

Before we go any further, we must say something in regard to Greek words, because they have oftentimes a great many things that seem contrary to the foregoing rule.

OF GREEK WORDS.

Of those which are written with Long or Short Vowels.

In regard to Greek words, the knowledge of their quantity ought to be derived from the language itself. For those which have an η or ω in Greek are long, and such as have an ο or an ε are short.

Thus we see that *arithmētĭca*, *psaltērĭum* must have the antepenultima long, because in Greek we write ἀριθμητική, ψαλτήριον. We see that *Trōes* and *Trōades* have the first long, because in Greek they are written with an ω: we see that *Dēĭphobus* has the first long and the penultima short, because we write δηΐφοβος.

We see likewise that in *Thermōdontis* the second is long, because in Greek it is an ω, as we find it in Apoll. 2. Argon.

——— ἐπὶ δὲ τόμα Θερμώδοντος.

Hence in Virgil,

Quales Threiciæ cùm flumina Thermōdōntis
Pulsant, &c.———————— Æn. 11.

It is a mistake to read *Thermŏdŏōntis*; as Pierius hath observed, and Vossius demonstrated, against those, who wanting to avoid the spondaic verse have corrupted the quantity: which has happened also in other places, as we have made appear when speaking of *potestur*, p. 116. And hereby we see likewise that there is no necessity for admitting of what Servius saith, that *Thermodon* is a Syneresis instead of *Thermodoon*.

Of those which are variously writ.

When a word is variously written in Greek, the quantity also varies in Latin verse. Thus the first is common in *Eos*, *Eous*, &c. because in Greek we write ἕως, and ἧως: ἑῶος and ἠῷος. Which Servius seems not to have sufficiently observed, when he attributes the making of the first short in *Eous* to a pure *licentia poetica*.

The accusative in *ea* coming from nominatives in *eus*, have generally the *e* short, as *Orphĕa*, *Salmonĕa*: but sometimes they have it long, as *Ilionēa*, *Idomēnea*, which they seem to borrow of the Ionians, who write these words with an η.

Of the Three Common Vowels.

In regard to the three common vowels, α, ι, υ, it would lead us into a long discourse to treat of them with any exactness. The most general remark we can make on this head is that the nouns ending in *aïs*, have generally the penultima long, as *Nāis*, *Lāis*.

The

The terminations *āon* or *īon* have also the penultima long; as *Machāon*, *Lycāon*, *Amphīon*, *Pandīon*, &c. as also the compounds of λαὸς, *Menelāus*, *Archelāus*, *Nicolāus*, *Charilāus*.

But these rules are not always certain: for *Phăon*, *Deucalĭon*, and a great many others, have the penultima short. The penultima is doubtful in *Orĭon*, *Gerĭon*, and in *Nereĭdes*.

Of Words that have a Diphthong in Greek.

Diphthongs must be always long. Hence we see so many Greek nouns that have the *e* or *i* long in Latin, because in Greek they are written with ει, as *Cassiopēa*, *Centaurēa*, *Deiopēa*, *Galatēa*, *Medēa*, &c. Also *Basilĭus*, *Darĭus*, *Clĭo*, *Elegĭa*, *Iphigenĭa*, *Antiochĭa*, and such like.

Cause of the Deviation in Greek Words from the foregoing Rules.

The Latins nevertheless have frequently deviated from these rules in regard to Greek words, and for three different reasons. The first, because taking these words as if they had entirely lost one vowel of the diphthong, they ceased to consider them as long, but made them pass for short or common. Hence it comes that *chiragra* hath always the first short, according to Vossius, though in Greek we write χείραγρα. And hence Virgil hath: —

——— *Vos & Cyclópea saxa*, Æn. 1.

though in Greek it is κυκλώπεια. And for the same reason *Chorēa*, *platēa*, and *Malēa*, a proper name, and some others, have the penultima common. To these we may also join *Academĭa*, though it is more frequently short, because in Greek it is more frequently written with an *ι*, than with the diphthong ει.

The second is that they oftener paid more regard (especially in the latter ages, when the Greek was but little known) to the accent, than to the orthography in regulating the quantity. Thus they put *éremus*, *póesis*, *ídolum*, and such like with the penultima short, though in Greek we write ἔρημος, πόησις, εἴδωλον, &c. (where the penultima is long) only because the accent is on the antepenultima. This has been particularly the practice of ecclesiastic writers, who neither in this respect, nor in whatever relates to poetry, have been so exact, as to serve for any rule to go by.

Thus in the hymn to the Holy Ghost, the word *Paraclētus* hath the penultima short, though in Greek it be written with an η, Παράκλητος, *consolator*, which has been owing entirely to the accent on the antepenultima. And thence proceeds the error of those who in the Church service have generally wrote *Paraclitus* with an *i*, into which they were also led by the bad pronunciation of those who sound η like *i*, though to say the truth, this word is neither Greek nor Latin.

The third is that the Romans have sometimes appropriated the Greek words to themselves in such a manner, as to render them entirely conformable to the analogy of their own language. Thus they said *crepĭdas*, the penultima short, as it came from *crepitum*,

crepitum, whereas according to Gellius it comes from *κρηπίδα*. And in Ennius we find *Hectorem* long, because he looked upon it in the same manner as *pictorem*, and the like.

But there are still some words whose quantity is disputed, which it will be more proper to throw into a separate list at the end of this treatise, in order to proceed to other rules.

RULE IV.

Of a Vowel long by Position.

A vowel is long, when followed by two consonants.

EXAMPLES.

A vowel is long, whenever it is followed by two consonants, or by a double letter equivalent to two consonants, which is called POSITION; as *āt pius, Deūm cole. Cārmen, sapiēns*, &c.

Now the double letters are X, Z, as *āxis, Gāza, apēx.*

ANNOTATION.

For a syllable to be long by position, there must be at least one of the consonants in the very syllable lengthened. For if they are both in the next, this does not, generally speaking, make it long; as *frigorĕ frondes; æquorā Xerxes; sæpĕ stilum vertas*, &c. Yet it sometimes happens otherwise, as

Ferte citi ferrum, date tela, scandite *muros*, Virg.

Which Catullus and Martial seem particularly to have affected, as it is very common in Greek.

RULE V.

Of a Mute and Liquid.

1. *Whenever a mute is followed by a liquid in the same syllable, the preceding short vowel becomes common in verse;*
2. *But remains short in prose.*

EXAMPLES.

What has been hitherto said, relates to that sort of position, which they call firm and unchangeable. But there is still another called weak and changeable, which is when after one of these seven letters B, C, D, F, G, P, T, distinguished by the name of mutes, because they have only a kind of obscure sound, there follows one of these two, L or R, which are called liquids or gliding letters. For in that case the

the preceding vowel, which by nature is short, becomes common in verse; that is, it may be put either long or short; as

Et primo similis volŭcri, *mox vera* volūcris, *Ovid.*

Nox tenĕbras *profert, Phœbus fugat inde* tenēbras, *Id.*

Omne solum forti pătria *est, mihi* pātria *cœlum.*

The same may be said of *reflo, repleo, poples, locuples,* and the like.

2. But in prose this position of a mute and liquid, never lengthens a syllable by nature short; therefore it would be wrong to say for example, *locúples, tenébræ,* the accent on the penultima, when it should be on the antepenultima.

ANNOTATION.

These liquids have also the same force in Greek words, as *Cyclops, Pharetra.* But besides L and R, this language hath the liquids M and N; as *Tecmessa, Cygnus, Progne,* &c.

The position is weakened in Greek, when the vowel is followed by *mn,* or *qd,* or *pt,* whence Martial took the liberty to make the second short in *smaragdus,* lib. 5. epigram. 11.

Sardonychas, smarăgdos, *adamantas, iaspidas uno.*

But we are to take particular notice of two conditions necessary for this weak and changeable position. The 1. the mute and liquid must be both in the same syllable. The 2. the syllable we want to make common in verse, namely that immediately preceding these letters, must be short by nature.

Hence the first syllable in *ōbruo* will be ever long, and not common, because the first condition is wanting, the *br* not being in the same syllable, for it comes from *ob* and *ruo;* the same may be said of *obtueor, quamobrem,* &c.

Again, the first is ever long in *acris, atri, matris, fratris,* for want of the second condition, because they come from *acer, ater, mater, frater,* whose first syllable is long by nature. We must say the same of *ambulácrum, candelábrum, delúbrum, lavácrum, simulácrum, salúbre, volutábrum,* which are long by nature, a circumstance that has not been always attended to by Christian poets.

Vossius further observeth that this kind of position of mute and liquid is so weak, that we ought not easily to make use of it, for the purpose of lengthening a syllable short by nature, without having some antient authority; and he adds for example, that he would not choose to make the penultima long in *genĭtrix.*

Now the weakness of this sort of position is owing to the inequality of two consonants, because the liquid gliding away much nimbler than the mute, to which it is joined in the pronunciation, it drags the mute in some measure along with it, or produces an inequality, in consequence whereof the preceding syllable is not sufficiently sustained, as it is when there happen to be two other consonants,

consonants, for instance *āstra*, or even two liquids, as *tērra;* for then there is no inequality in the consonants: or when the liquid is before, as *ars, alvus,* for in that case it is sustained by the following mute: or is short when they are in a different syllable, as *abluo*, for then the liquid does not draw the mute after it with such force. This the antients must have perceived in the pronunciation, though we are hardly sensible of it at present.

Whether I *be sometimes a Double Letter, and* V *sometimes a Liquid.*

To the double letters by us mentioned, grammarians add likewise the I, when it happens to be between two vowels, because, say they, it then makes the preceding vowel long by position, as *major, rejicio,* &c. But this error hath been sufficiently refuted in the treatise of Letters, chap. 6. num. 2. p. 264. where we proved that the first syllable in those words was not long by position, but by nature, and because the antients pronounced it as a diphthong. For otherwise the vowel before *i* must be ever short, as we see in *semĭjacens, jănĭjurando, antĕjacit, bĭjugus,* and others.

They say likewise that the V after Q is a liquid consonant, because otherwise the first in *aqua* and the like words, would be long. But we have also given an answer to this in the same treatise, chap. 6. n. 2. p. 264.

Hitherto we have been upon the general rules, we must now come to such as are particular, and first of all mention a word concerning derivatives and compounds, because they relate to middle syllables.

OF DERIVATIVE WORDS.

WE shall content ourselves with giving an Annotation in regard to derivatives, because it is very difficult to lay down any general rules about the matter. Yet we may observe that in general they follow the nature of their primitive. Thus *ănĭmare* and *ănĭmosus* have the two first short, because they come from *ănĭmus*, whose two first are short also. And on the contrary the two first in *nātūralis* are long, because it comes from *nātūra* where they are long also; and the first syllable of this word is long, because it comes from *nātum.*

Thus the second is short in *virgĭneus* and *sanguĭneus*, because of its being short in *virgĭni* and *sanguĭni.* The penultima is long in *arātrum, ambulācrum, volutābrum,* because it is the same in *arātum, ambulātum, volutātum:* but the first is common in *lĭquidus,* because sometimes it is derived from *lĭqueo,* the first short; and at other times from the verb *līquor,* which hath its first syllable long, when of the third conjugation. For although we say *lĭquatur* the first short, we likewise say *līquitur* the first long: but the noun *lĭquor, oris,* liquor, hath always the first short.

Exceptions

Exceptions to the preceding Rule.

There are a great many derivatives SHORT, though their primitives be long; as *dux*, *dŭcis*, from *dūco*; *dĭcax* from *dīco*; *sŏpor* from *sōpio*; *sŭgax* from *sāgio*; *dĭtio* from *dis*, *dītis*; *fĭdes* from *fīdo*, though Tully derives it from *facio*, *quia id fit quod dicitur*: but there is more analogy in deriving it from *fido*, just as in Greek πίϛις comes from πείθω, from whence *fido* is also derived according to Vossius. Add to these *mŏlestus* from *mōles*, and several others which may be learnt by use.

There are other derivatives LONG, though they come from short primitives; as *vōx*, *vōcis*, from *vŏco*; *rēx*, *rēgis*, and *rēgula*, from *rĕgo*; *tēgula* from *tĕgo*; *sēdes* from *sĕdeo*; *mācero* from *măcer*; *hūmor* from *hŭmus*; *hūmanus* from *hŏmo*; *sēcius* from *sĕcus*; *maledīcentior*, the third long from *maledĭcus* short, and others which may be learnt by the use of authors.

But what is most remarkable on this head, is that the derivatives do not follow their primitive, when they drop or add a consonant. For as the first in *rēttulit* is long, because it reduplicates the *t*, though it comes from *rĕfero* the first short: so the following have the first short, though they come from long primitives, because they lose a consonant, as *dĭsertus* from *dīssero*, *fărina* from *fārris*; *cŭrulis* from *cūrro*, *ŏffella* from *ōffa*; *mămilla* from *māmma*; *tĭgillum* from *tīgnum*; *sĭgillum* from *sīgnum*; and the like.

There are even some that do not follow the analogy of their nearest primitive, but of another more distant, as *fătuus* the first short, which does not follow *fāri* the first long, but φάω, from whence cometh φημὶ, *dico*: as *lŭcerna* the first short, which does not follow the quantity of *lux*, but of τῆς λύκης, whence *lux* itself is derived by contraction instead of *lucis*: as *vădum*, the first short, which does not follow the quantity of *vādo*, the first long, but of βάδω, from whence comes *vado* as well as βαδίζω: as likewise *nŏto*, which does not follow the quantity of the supine *notum*, the first long, but of νόω, from whence comes, νοίσκω, νώσκω, γινώσκω, and from thence *gnosco* or *nosco*. And so for the rest.

OF COMPOUND WORDS.

THE quantity of compound words is frequently known by that of the simple, and the quantity of the simple by that of the compound, which boys will easily discern, provided they are accustomed betimes to the right pronunciation of Latin. For it is the same quantity in *lĕgo* and *pérlĕgo*, in *lēgi* and *perlēgi*. As also in *prŏbus* and *imprŏbus*; in *scrĭbo* and *adscrĭbo*; in *vĕnio*, *advĕnio*, *advĕna*: and the like.

And this quantity is still preserved, when the vowel comes to change as in *éligo*, *séligo*, taken from *lĕgo*: thus from *cădo* comes *óccĭdo*; and from *cædo*, *occīdo*: from *lædo*, *allīdo*, *collīdo*: from *áudio*, *obēdio*, *obēdis*, &c.

But the following are short, though their primitive be long: the compounds of *dico* ending in *dicus*; as *causidĭcus*, *veridĭcus*, &c.

&c. *dejĕro* and *pejĕro*, from *jūro*: *cognĭtum* and *agnĭtum*, from *nōtum*, which are shortened by the analogy of simple polysyllables in *itum*; as *tacĭtum*, *bibĭtum*, &c. *nihĭlum*, from *ne* and *hīlum*; *innŭba* and *pronŭba*, from *nūbo*; but the antepenultima in *connūbium* is common. For in Virgil we find *connūbia*, the antepenultima long: and we likewise find it short in *connŭbio*, *connŭbius*, unless we chuse to make them trisyllables.

Connubio *jungam stabili, propriámque dicabo*, 1. Æn.

The second is long in *imbēcillus*, though *băculus* hath the first short; and the third is short in *semisŏpitus* taken from *sōpio*, the first long. The participle *ambītus* hath the penultima long, contrary to the nature of the supine *ambĭtum*, as also of these verbal nouns *ambĭtus* and *ambĭtio*. Yet Lucretius makes *ambĭtus* also short in the participle; for which reason Scioppius and Vossius look upon it as common, because this word is compounded of *ambe* and *itus*, even according to Varro; so that when the *i* is long, it comes from the diphthong *ei*, *ambītus* for *ambeĭtus* (as we say *ambāges* long, from *ăgo* short, because it is said for *ambeages*); and when it is short, it conforms to the nature of its supine *ĭtum*, as the others *adĭtus*, *exĭtus*, *inĭtus*, *obĭtus*, *subĭtus*, which are always short, because they are formed without any appearance of contraction.

Now *ambe* comes from ἄμφι, of which was first formed *ambi*, afterwards *ambe*, the φ being changed into *b*, just as in *ambo* taken from ἄμφω: as may be seen in the Treatise of Letters, p. 270.

RULE VI.

Of divers Compounding Particles.

1. A, DE, SE, DI, *are long, when joined to verbs or nouns.*
2. *Yet* DI *is short in* dĭsértus *and* dĭrémi,
3. Re *is short except in* rēfert *from the noun* res.

EXAMPLES.

1. All those particles are long in composition, *āmitto*, *dēduco*, *ērumpo*, *dīripio*, *sēparo*, and the like.

2. *Di* is short in these, *dĭrimo*, *dĭrémi*, *dĭrémptum*, *dĭsértus*, *dĭsérti*, &c.

ANNOTATION.

De sometimes preserveth its long quantity before another vowel; as

Dēest *servitio plebes hoc ignis egentis*, Stat.

Which deserves more to be remarked than followed. For in general it is either made short, *Dona dĕhinc auro gravia*, Æn. 3. or it is joined with the following vowel in the same syllable, *Deest jam terra fugæ*, Æn. 10.

3. *Re* is short in composition, as *rĕdeo*; *rĕfero, rĕfers*; *rĕfert, rĕferre*, to tell or relate.

But *rēfert, it behoveth, it concerneth, it is useful*, is long, because it does not come from the particle *re*, but rather from the noun *res*.

Præterea nec jam mutari pabula rēfert. Virg.

ANNOTATION.

The poets, in order to lengthen the particle *re* in composition, do sometimes reduplicate the following consonant, as *relligio, rettulit*. Though we must not imagine that they did it always, as some pretend, not considering that the chief rule of poetry is the ear, which would be sometimes offended with such reduplications. Hence in *revolvo, reverto*, the consonant is never reduplicated, because it is contrary to the nature of this V, which perhaps at that time was not a consonant.

Nor is the consonant repeated in *redeo, redoleo*, and the like, because the D is only a letter that was borrowed already to prevent the hiatus and meeting of vowels. There are also some other occasions on which it is not practised.

RULE VII.

Of the other Prepositions.

1. *The other prepositions are short except* pro.
2. *But* pro *is also short in the following compounds*; prŏfiteor, prŏtervus, prŏficiscor, prŏcella, prŏcus, prŏfanus, prŏfecto, prŏfundus, prŏnepos, prŏfari.
3. *In the following*, pro *is doubtful*, prōpello, prōpulso, prōcurro, prōpago.

EXAMPLES.

1. The other prepositions being short by nature, are also short in compound words; as *ădimo, ăbest, ăperio; cŏërcuit, cŏmedo, ŏbumbrant, ŏmitto, ănhelat, ĭnoffensus, supĕresse, sŭbeunt, pĕragit*.

We must except *pro*, which is long; *prōduco, prōfero, prōveho, prōfugio*, &c.

2. But in the words mentioned in the rule, *pro* is short, as *prŏtervus, prŏfecto*, &c. and some others which use will shew: as likewise those words where *pro* is the Greek preposition πρὸ, which signifies *ante*, as

as *prŏpheta, prŏpontis,* and the like; though sometimes the Greek *pro* is long, conforming to the Latin analogy.

3. In some compounds *pro* is common, as *prōpello, prōpulso, prōpago, as,* a verb; and *prōpago, ĭnis,* a noun; *prōcurro, prōcumbo, prōfundo,* &c.

RULE VIII.

Of Words compounded without a Preposition.

In compound words A, O, *are generally long; and* E, I, U, *are generally short.*

But compounds formed by contraction, as also the compounds of dies, ubi, *and* ibi, *have* i *long.*

EXAMPLES.

In compound words two things may be considered, the former and the latter part. As to the latter part there is very little difficulty about it, because it is generally just as it would be out of composition. Thus the second in *dedĕcus* is short, because it comes from *dĕcus,* the first short. *Abūtor* hath the second long, because it comes from *ūtor,* the first long. But it is more difficult to know the quantity of the former part of the compound.

Nevertheless in general it may be said, that these two vowels, A, O, are long; and that these other three E, I, U, are commonly short. But we must inquire into this more particularly.

A is long in the former part of the compound, as *quāre, quāpropter, quācunque, quātenus.* Yet there are some short, which may be learnt by use, as *hexămeter, catăpulta.*

E is short, whether in the first syllable, as *nĕfas, nĕfastus, nĕfandus, nĕfarius, trĕdecim, trĕcenti, nĕqueo, ĕquidem, nĕque:* or in the second, as *valĕdico, madĕfacio, tremĕfacio,* according to Virgil (though Lucretius and Catullus make E also long in this sort of words): or in the third, as *hujuscĕmodi,* &c.

The following are excepted, having the first long, *sēdecim, nēquam, nēquitia, nēquaquam, nēquicquam, nē-*

quandō, mēmet, mēcum, tēcum, sēcum. As also these, which have the second long, *venēficus, vidēlicet.*

I is short whether in the first syllable, as *bĭceps, trĭceps, bĭcolor, trĭcolor, bĭvium, trĭvium, sĭquidem:* or in the second, as *agrĭcola, alĭger, artĭfex, caussĭdicus, fatĭdicus, omnĭpotens, totĭdem, unĭgenitus, unĭversus,* &c.

We must except those where the I changes in declining, as *quīdam, quīvis, quīlibet, qualīcumque, quantīvis, unīcuique, rēīpublicæ.*

Those also which come from a contraction, as *īlicet, scīlicet, bīgæ, quadrīgæ, prīdie, postrīdie, tibīcen* for *tibiicen,* &c.

The compounds of *dies,* as *bīduum, trīduum, merīdies;* but *quotīdie* is doubtful.

The following have also I long, *trīceni, trīcesimus, sīquis,* and *īdem* masculine. As also *nīmirum, ibīdem, ubīque, utrobīque, ubīvis:* but *ubĭcumque* is commonly the same as *ubi.*

O is generally long, as *aliōqui, intrōduco, quandōque, quandōcumque, utrōbique,* and others.

We must except however, *hŏdie, quandŏquidem, quŏque.*

Also the compounds of two nouns, as *Timŏtheus, sacrŏsanctus,* &c.

U is short, whether in the first syllable, as *dŭcenti, dŭpondium;* or in the second, as *quadrŭpes, carnŭfex, Trojŭgena.*

But *genŭflecto, cornŭpeta, usŭvenit, usŭcapit,* are still doubtful among grammarians; though the surest way, in my opinion, is to make *u* long on those occasions, because it is an ablative that remains intire in its natural state.

ANNOTATION.

Here we may be asked whether the second is long in *paricida; matricida,* because we find them long in Ausonius.

Ut parīcidæ *regna adimat Didio,* De Sev. Imp.
Matrīcida *Nero proprii vim pertulit ensis.*

Though in regard to the latter, there are some who read *matriquecida Nero,* &c.

On the contrary we find that *parĭcida* is short in Horace.

Telegoni juga parĭcidæ, Od. 29. lib. 3.

But as *paricida* is a Syncope for *parenticida,* being taken not only for

for one who kills his father, but likewise for a person that violates the duty he owes to his parents and to his country, we may say that Horace has made it short, merely by considering the dropping of the syllable, and leaving the others in their natural quantity: whereas Ausonius must have considered this word as formed by contraction, and therefore he made it long.

OF PRETERITES AND SUPINES.

RULE IX.

Of Preterites of Two Syllables.

1. *Preterites of two syllables have the former long, as* ēgi.
2. *But the following are short,* bĭbi, fĭdi, tŭli, dĕdi, stĕti, scĭdi.

EXAMPLES.

1. Preterites of two syllables have the former long, as *ēgi, vēni, vīdi, vīci.*

2. Yet the preterites of the following verbs are short; *bibo, bĭbi; findo, fĭdi; fero, tŭli; do, dĕdi; sto, stĕti; scindo, scĭdi.*

ANNOTATION.

Some have been for adding *lavi* to the above verbs, because of this verse in Virgil.

Luminis effossi fluidum lăvit *inde cruorem.*

But *lavit* is there the present tense, as well as *lăvimus* in Hor. lib. 1. sat. 5. coming from *lavo, lavis;* hence we meet with *lavĕre,* and in the passive *lavi, to be washed,* in Nonius.

ABSCĪDIT is long in Lucan, lib. 6.

Ille comam lævâ morienti abscīdit *ephebo.*

And in Martial, lib. 4.

Abscīdit *vultus ensis uterque sacros.*

Which sheweth that this preterite was heretofore doubtful, unless we choose to say that it comes then from *abscīdo,* compounded of *abs* and *cædo.* But this verb being obsolete, the surest way is to pronounce the above preterite short in prose, *ăbscidit.*

Now this rule of the preterites of two syllables holds also good for the plural; for *flerunt, flarunt, norunt,* and the like, have always the former long.

But we find *juverint* the former short, once in Catullus.

RULE X.

Of Preterites with a Reduplication.

1. *The two first syllables in preterites that have a reduplication are short.*

2. *But*

2. *But the second in* pepēdi, *is long, as also in* cecīdi *from* cædo.

EXAMPLES.

1. Preterites with a reduplication have the two first syllables short, as *dĭdĭci* from *disco*; *cĕcĭni* from *cano*; *tĕtĭgi* from *tango*; *cĕcĭdi* from *cado*.

2. But *pedo* hath the second in *pepēdi* long, as also *cædo* in *cecīdi*.

—— *Qui nullum forte* cecīdit. Juv.

ANNOTATION.

In regard to the other preterites, if it be a syllable that does not depend on the increase, they follow the quantity of their present, as *cŏlo*, *cŏlui*, the first short.

Except *pŏsui*, the first short, from *pōno*, whose former is long. And *gĕnui*, which followed its old verb *gĕno*; as likewise *pŏtui*, which cometh from *pŏtis sum*.

Except also *divīsi*, *divīsum*, the second long, from *divĭdo*, the second short.

But if it be a syllable that depends on the increase, the rules thereof shall be given hereafter. Yet we may observe at present, that all preterites, either of two or more syllables, ending in *vi*, have ever the penultima long, as *amāvi*, *flēvi*, *quīvi*, *audīvi*, &c.

RULE XI.

Of Supines of Two Syllables.

1. *All supines of two syllables are long.*
2. *Except those of* eo, reor, sino, do, ruo, sero, lino.
3. *The supines of* queo, *and* sto, *are short.*
4. *The supine of* cio *is long, and that of* cieo *is short.*

EXAMPLES.

1. Supines of two syllables, as well as preterites, are long; as *nōtum* or *nōtus* from *nosco*; *vīsum*, or *vīsus* from *video*; *mōtum* from *moveo*.

2. But the six following verbs have their supines short; *eo*, *ĭtum*; *reor*, *rătus sum*; *sino*, *sĭtum*; *do*, *dătum*, *ruo* formerly had *rŭtum*, from whence comes *dirŭtum*, *erŭtum*, *obrŭtum*; *sero*, *sătum*; *lino*, *lĭtum*.

3. These two have also their supines short, *queo*, *quĭtum*; *sto*, *stătum*; but *stāturus*, though derived from thence, hath the former long.

4. *Cio*,

4. *Cio, cis, civi, cītum, cire,* the former long. *Cieo, cis, civi, cĭtum,* the former short.

Excītum *ruit ad portus, & littora complent.* Virg.
Bacchatur qualis commotis excĭta *sacris.* Id.

ANNOTATION.

Of the Supine STATUM.

It appears that STATUM is short by the substantive *stătus, hujus stătus;* by the adjective *stătus, a, um;* and by the verbal noun *stătio.*

Hic stătus *in cœlo multos permansit in annos.* Ovid.
Musa quid à fastis non stăta *sacra petis?* Id.
Campus, & aprīcis stătio *gratissima mergis.* Virg.

Hence its compounds which change *a* into *i*, make this *i* short in the supine, as *præstĭtum;* hence also the verb *stătuo,* which seems to be derived from this supine, hath the first short.

Urbem quam stătuo *vestra est.*——Virg.

Yet the participle *stāturus,* hath the former long.

Tunc res immenso placuit stātura *labore.* Lucan.

As also its compounds.

Constātura *fuit Megalensis purpura centum.* Mart.

And this made Priscian believe that the former in the supine *statum* was also long, though what hath been above mentioned, proves the contrary. Nevertheless we may say, I fancy, that it was heretofore common, since we still see in the compounds, that in those which retain the *a* it is long, though in such as change the *a* into *i*, it is short.

Non præstāta *sibi præstat natura, sed unus,* St. Prosper.

Whence also it comes that *stator* is short in Prudentius, and long in Ovid. And *statim,* which is derived from *stando,* according to Vossius, is long in Avienus and Alcim. Avitus, but short in Catullus, whose authority is preferable in this respect.

Verum si quid ages, stătim *jubebo,* Epigram. 33.

Of CITUM and SCITUM.

CITUM is long when it comes from *cio,* because it follows the fourth conjugation; as it is short when it comes from *cieo,* because it follows the second. But *citus* signifying *quick, lively, active,* is short; whereas for *divisus,* it is long: as *erctum citum, erctum non citum.* See Servius on the 8th book of the Æneis.

SCITUM is ever long, whether it comes from *scio,* or *scisco. Scitus,* from *scio,* signifies *handsome, pretty, well made, graceful; Scitus puer,* Ter. Coming from *scisco,* it signifies *ordained* and *decreed,* from whence we have *plebiscitum,* a decree of the people. Plautus plays with those two words in his *Pseud. act.* 2. *sc.* 4.

Ps. *Ecquis is homo* scitus *est?* CH. Plebiscitum *non est* scitius.

Where Lambinus is evidently mistaken, in saying that *scitum* had the first syllable long in *plebiscitum,* but that every where else it was short.

RULE

Rule XII.

Of the Supines of Polysyllables.

1. *The supines of polysyllables in* UTUM *are long.*
2. *As are also those in* ITUM, *when they come from a preterite in* IVI.
3. *But all others in* ITUM *are short.*

Examples.

1. The supines of polysyllables in UTUM are long, as *solūtum* from *solvo, solvi*; *indūtum*, from *induo, indui*; *argūtum* from *arguo, argui.*

2. The supines in ITUM are also long, when they come from a preterite in IVI; as *quæsītum* from *quæro, quæsīvi*; *cupītum* from *cupio, cupīvi*; *petītum* from *peto, petīvi*; *audītum* from *audio, audīvi.*

3. The supines in ITUM are short, if they do not come from a preterite in IVI; as *tacĭtum* from *taceo, tacui*; *agnĭtum* from *agnosco, agnóvi*; *cognĭtum* from *cognosco, cognóvi*; *monĭtum* from *moneo, monui.*

But the penultima in *recensītum* is long, because it cometh from *censio, censivi*, and not from *censeo, censui.*

Of the INCREASE of VERBS.

Rule XIII.

The nature of the Increase of Verbs.

When the verb hath more syllables in the other tenses than in the second person present, this is called Increase.

Examples.

The increase of verbs is ever regulated by the second person present: so that those tenses which do not exceed this person in syllables, have no increase; as *amas, amant*; *audis, audit.* But those which exceed it by one syllable, are said to have one increase; as *amāmus, audītis*; where the second is called an increase,

crease, because the last is never counted for such. Those which exceed it by two syllables, have two increases; as *amābāmus*, *docēbāmus*. Those which exceed it by three, have three increases, as *amāvĕrĭtis*, &c.

Even the increase of the passive is regulated by the second person of the active; as *amāris*, the second is the increase. *Amābāris*, the second and third are increases, measuring them by *amas*.

In regard to verbs common and deponents, we must imagine the second person of the active, and regulate them in the same manner as the rest.

RULE XIV.

Of the Increase in A.

1. *The increase in* A *is long.*
2. *But the verb* do *hath* da *short.*

EXAMPLES.

1. A is always long in the increase of verbs, as *exprobrāre*, *stābam*, *bibāmus*, *fuerāmus*.

The verb DO makes the increase DA short throughout; as *dămus*, *dăbunt*, *dări*, *dătum*, &c.

Parthe dăbis *pœnas.*

Likewise in its compounds *circúmdămus*, *circúmdăbunt*, *circúmdăre*, *venúndăre*.

But every where else it hath A long like the other verbs; *dăbāmus*, *dăbātur*.

——— *Quæ jam fortuna* dăbātur. Virg.

RULE XV.

Of the Increase in E.

1. *The increase in* E *is long.*
2. *Except in* beris, eram, ero, erim.
3. *Verbs of the third conjugation have it also short in the first increase of the present and preterimperfect, where there happens to be an* R *after* E.

EXAMPLES.

1. E in the increase of verbs, is also long, generally speaking, in all conjugations.

In

In the first: as *amēmus, amarēmus; amavērunt, amarēris* vel *amarēre, dedissēmus.*

In the second, *docēbam, docērem, docērer, docērēris.*

In the third, *degēbam, legērunt* vel *legēre, legissēmus, legēris* vel *legēre, legētur, legēmur.*

In the fourth, *audiēris* vel *audiēre, audiētur; audivērunt* vel *audivēre,* &c.

2. But it is always short in the following syllables, *beris, eram, ero, erim,* through every person, *amabĕris* vel *amabĕre; docuĕram; potĕro, potuĕro; legĕro, legĕrim, legĕris,* &c.

3. It is moreover short in verbs of the third conjugation, in the first increase of the present and preterimperfect, where there happens to be an R after E; as *legĕris* vel *legĕre,* in the present of the indicative passive; *legĕre* in the imperative passive, and the infinitive active; *legĕrem* and *legĕrer,* in the preterimperfect subjunctive, active and passive.

But it is long even in the third, when one of these conditions is wanting; as if it be in the second increase, *legĕrēris* vel *legĕrēre, legĕrētur,* preterimperfect passive of the subjunctive.

If it be a preterimperfect that has not an R after E; as *legēbam, legēbar,* &c.

Or if it be any other tense than a present or a preterimperfect, were it even then to have an R after E; as *legērunt* vel *legēre* in the preterite; *legēris* vel *legēre, legētur* in the future indicative. In like manner *scribēris,* and *labēris,* &c. because the *b* then belongs to the termination of the present, and not of the future in *bor.*

Scribēris *Vario fortis & hostium.* Hor.

Sic tibi cùm fluctus subterlabēre *Sicanos.* Virg.

And the like. Wherein the third conjugation conforms to the general rule.

ANNOTATION.

It seems that the penultima of the third person of the preterite in ERUNT was heretofore short, or at least common, especially in verbs of the third conjugation, and that one might say *legĕrunt,* as well as *legĕrunt, legĕrent, legĕrint, legĕro,* &c. this analogy being particularly founded on the E followed by an R. Which may be further confirmed by the authority of Diomedes, who, lib. 1. hath these

these words, *Ferè in tertio ordine plerumque veteres tertiâ personâ finitivâ temporis perfecti, numeri pluralis, E mediam vocalem corripiunt, quasi legĕrunt, emĕrunt,* &c. And indeed Virgil does not scruple to make it short, not only in those verbs of the third, but likewise in others.

Matri longa decem tulĕrunt *fastidia menses.* Ecl. 4.
Miscuĕrúntque *herbas, & non innoxia verba.* Georg. 3.
Obstupui, stetĕrúntque *comæ, & vox faucibus hæsit.* Æn. 2.

For though some would fain read these passages with the third person plural in *erānt* or *erint;* yet, as Pierius observes on the second example, the reading in *erunt* has been generally received. Besides, other poets have used it in the same manner.

Nec cithara, intonsæ profuĕrúntve *comæ.* Tibul.
Abiturus illuc quo priores abiĕrunt. Phædr.
Nec tua defuĕrunt *verba Thalasse mihi.* Mart.

We might further produce a vast number of authorities, which shew that this is not a *licentia poetica*, as they call it, but the ancient analogy of the language, and that we could not condemn a person that would still chuse to follow it, though it be always better to make those words long, were it for no other reason but that the ear, the chief judge of poetry, is more accustomed to it at present.

RULE XVI.

Of the Increase in I.

1. *The increase in* I *is generally short.*
2. *But the first increase in the fourth conjugation is long:*
3. *As also in* velim, sim, malim, nolim.
4. *All the preterites in* IVI *are long, but they make* IMUS *short.*

EXAMPLES.

1. The increase in I, generally speaking, is short, as In the future of the first and second conjugation, *amabĭtis, docebĭtur.*

In the present of the third, *legĭmus, labĭtur, aggrediĭtur.*

Even in the fourth, in the 2, 3, and 4 increase, *audimĭni, audiremĭni, audiebamĭni.*

But it is long in the first increase of this last conjugation, which is the most considerable in regard to verse, *audīre, mollītur, scīrent, servītum, scīmus, ībo, abībo.*

3. The following are also long, *sīmus, velīmus, nolīmus, malīmus,* with the other persons, *sītis, velītis,* &c.

4. All

4. All the preterites in IVI are long, *audīvi*. Even in the third, *petīvi*, *quæsīvi*.

And they all make IMUS short in the plural, *quæsivĭmus*. Even in the fourth, *audivĭmus*, *venĭmus*.

Observe therefore, that *venīmus* long is the present, *We are a coming*; and *venĭmus* short is the preterite, *we are come*. And so for the rest.

ANNOTATION.

In regard to the terminations of the subjunctive RIMUS and RITIS, concerning which there have been such high debates among grammarians; Diomedes, Probus, and Servius will have it that they are always long in the future, which Vossius seems to favour, though he owns that there are authorities to the contrary, as in Ovid;

———*Obscurum nisi nox cùm fecerit orbem*;
Videritis, *stellas illic ubi*, &c. 2. Metam.

Again,

Hæc ubi dixeritis, *servet sua dona rogate*.

In regard to the preterite the thing seems still more uncertain. Diomedes and Agroetius will have it short; on the contrary Probus pretends it is always long.

Hence it plainly appears that those syllables were taken by the poets sometimes one way and sometimes another, and therefore we may hold them common, since Virgil himself says in the preterite,

Namque ut supremam falsa inter gaudia noctem
Egerĭmus, *nosti*, &c. Æn. 6.

For it is too weak an argument to say with Servius, that he wrote thus through necessity, and by a poetic licence; just as if he who was prince of poets, and perfect master of his native language, could not find another word to make the foot suitable to his verse. And, as a proof of what I say, we find that RIS is rather short than long in the singular, as we shall shew hereafter when treating of the last syllables; which ought to be a presumption for the plural.

RULE XVII.

Of the Increase in O.

The increase in O *occurs but seldom, and is always long.*

EXAMPLES.

The increase in O occurs in the imperative only, and is always long, as *amatōte*, *facitōte*.

Cúmque loqui poterit; *matrem* facitōte *salutet*. Ovid.

RULE

RULE XVIII.

Of the Increase in U.

The increase in U *is short; but* URUS *is long, as* doctūrus, lectūrus.

EXAMPLES.

The increase in U is short, as *sŭmus, volŭmus.*

Nos numerus sŭmus *& fruges consumere nati.* Hor.

But the participle in RUS, and the future of the infinitive in RUM which is formed from thence, are long, *doctūrus, lectūrus, amatūrus, amatūrum,* &c.

OF THE INCREASE OF NOUNS.

RULE XIX.

What is meant by the Increase of Nouns.

1. *The increase of nouns is when the genitive hath more syllables than the nominative.*
2. *The increase of the genitive always regulates the other cases.*

EXAMPLES.

1. The increase of nouns is when the other cases have more syllables than the nominative: hence if the genitive does not exceed the nominative in number of syllables, there is no increase, as *musa, musæ; dóminus, dómini:* but in the plural, of *musárum, dominōrum,* the penultima is an increase.

2. The genitive ever regulates the increase of the other cases, as *sermo, sermōnis, sermōni, sermōnem, sermōne, sermōnes, sermōnum,* where the *ō* is always long.

OF THE FIRST DECLENSION.

The first declension has no increase but in the plural, which comes within the rule we shall give lower down, after we have gone through the increases of the singular.

RULE

Rule XX.

Increase of the Second Declension.

1. *The increase of the second in the singular is short.*
2. *Except* Iber *and* Celtiber.

Examples.

1. Nouns of the second declension have their increase short; *gener, genĕri; puer, puĕri; prosper, prospĕri; vir, vĭri; satur, satŭri.*

2. Yet *Iber*, signifying an inhabitant of Iberia in Asia, or of Spain, makes *Ibēri* long.

As also its compound *Celtiber.*

——*Mistis hic Colchus* Ibēris. Claud.

Gallorum Celtæ, miscentes nomen Ibēris. Lucan.

Vir Celtibēris *non tacende gentibus.* Mart.

Annotation.

We say likewise *Ibēres* of the third declension: but then Priscian thinks it is rather taken for the inhabitants of Iberia towards Colchis: yet from the above example it appears that Claudian did not use it in this sense; and the Greeks say Ἴβης, Ἴβηρος, to denote both those nations. One would think that this long increase, which has made its way into the second declension contrary to the analogy thereof, was taken from thence.

INCREASE OF THE THIRD DECLENSION.

Rule XXI.

Of the Increase of Nouns in L.

1. ALIS *neuter is long.*
2. ALIS *masculine is short.*
3. ILIS *and* ULIS *are short.*
4. ELIS *and* OLIS *are long.*

Examples.

1. The neuter nouns in AL make ALIS long in the genitive, *hoc animal, animālis.*

2. The

2. The masculines make it short; *hic Asdrubal, Asdrubălis; hic Annibal, Annibălis.*

3. The increase of nouns in IL and UL is also short; as *vigil, vigĭlis; pugil, pugĭlis; consul, consŭlis; exul, exŭlis.*

4. Nouns in EL and OL make their increase long, *Daniel, Daniēlis; sol, sōlis.*

RULE XXII.

Increase of Nouns in N and O.

The increase in 1. ANIS, 2. ENIS, *and* 3. ONIS, *is long.*

4. INIS *is short;* 5. *except* IN, INIS.

6. ONIS *either in proper names or gentiles varies.*

EXAMPLES.

1. The increase *anis* is long; *Pæan, Pæānis; Titan, Titānis.*

2. The increase *enis* is long; *ren, rēnis; splen, splēnis; siren, sirēnis.*

3. The increase *onis* is long; *Cicero, Cicerōnis; sermo, sermōnis; Plato, Platōnis.*

4. The increase *inis* is short; *homo, homĭnis; virgo, virgĭnis; ordo, ordĭnis; carmen, carmĭnis.*

5. Except those in IN which make INIS long; as *Delphin, Delphīnis; Salamin, īnis; Phorcyn,* the name of a man, *Phorcȳnis.*

6. Proper names in *On* sometimes make *ŏnis* short, as *Memnon, Memnŏnis*; and sometimes they make it long, as *Helicon, Helicōnis,* in which respect we must consult the practice of authors.

Gentiles for the most part make *ŏnis* short, as *Macedo, ŏnis*; *Saxo, ŏnis*: Except *Burgundiōnes,* which is rather looked upon as long. Alvarez adds *Eburōnes,* and a few others, in respect to which we must be determined by custom. With regard to proper names, there is very little certainty about them.

RULE

Rule XXIII.

Of the Increase in ARIS.

1. *The increase* ARIS *in masculines is short.*
2. *(Add the neuters,* nectăris, jubăris.)
3. *But the neuters in* AR *make* ARIS *long.*

Examples.

1. The increase ARIS is always short, if the noun be masculine, as *Cæsar, Cæsăris; lar, lăris; mas, măris; par, păris; dispar, dispăris; impar, impăris.*

2. These two are also short, though neuters, *nectar, nectăris; jubar, jubăris;* with *bacchar, ăris,* also neuter, and the penultima short.

3. The other neuters make ARIS, long, as *calcar, calcāris; laquear, laqueāris; pulvinar, pulvināris; exemplar, exemplāris.*

Rule XXIV.

Of the Increase ERIS.

1. *The increase in* ERIS *from* ER *is short.*
2. *Except* Iber, crater, Ser, ver, *and* Recimer.

Examples.

1. Nouns in ER make the increase ERIS short, as *carcer, carcĕris; mulier, muliĕris; æther, æthĕris; aer, aĕris.*

2. Except the following, which make it long, *Iber, Ibēris,* a native of Iberia near Colchis. And this noun is also of the second declension. See Rule 19.

Crater, ēris; Ser, sēris; the name of a people who manufactured silk.

Velleráque ut foliis depectant tenuia Sēres. Virg. *Ver, vēris,* the spring. *Recimer, ēris,* in Sidonius, a proper name; and in short all Greek nouns that have an *n* in the increase, as *poder, nris; spinter, nris,* &c.

Rule XXV.

Of the Increase of Nouns in OR.

1. *All the masculines in* OR *make* ORIS *long.*
2. *Except* Memor.

3. *The*

3. *The neuters in* OR, 4. *as also Greek nouns,* 5. *and* arbor, *make* ORIS *short.*

EXAMPLES.

1. Nouns in OR, when of the masculine gender, make their increase long, as *timor*, *timōris*; *lepor*, *lepōris*; *vigor*, *vigōris*; *decor*, *decōris*.

—— *Indulget nata* decōri. *Ovid.*

2. Yet *memor* hath *memŏris* short, because it is an adjective, and heretofore they used to say *memŏris* and *hoc memŏre.*

3. If they be neuters, they make ORIS short, *marmor*, *marmŏris*; *æquor*, *æquŏris*; *hoc ador*, *adŏris.*

4. Greek nouns in OR have also a short increase, *Hector*, *Hectŏris*; *Nestor*, *Nestŏris*; *Castor*, *ŏris*; *rhetor*, *rhetŏris.*

5. *Arbor* hath also *arbŏris* short.

RULE XXVI.

Increase of Nouns in UR.

1. *The increase of nouns in* UR *is short.*

2. *Except* fur, fūris.

EXAMPLES.

1. Nouns in UR make their increase short; whether in ORIS, as *femur*, *femŏris*; *robur*, *robŏris*; *jecur*, *jecŏris*; *ebur*, *ebŏris*: or in URIS, as *murmur*, *murmŭris*; *turtur*, *turtŭris*; *vultur*, *vultŭris*; *Ligur*, *Ligŭris.*

2. Yet *fur* makes *fūris*, long; as also *trifur*, *trifūris.*

ANNOTATION.

Hereto we must refer the Greek nouns in YR, as *martyr* (or *martur*) *martĭris*, or *martŭros*; and the like.

RULE XXVII.

Of the Increase of Nouns in AS.

1. *The increase* ADIS *from* AS *is short.*

2. Vāsis *from* vas *is long.*

3. *But* măris *from* mas *is short.*

EXAMPLES.

1. Nouns in AS make the increase ADIS short; whether they be feminines, as *Pallas, Pallădis*, the goddess Minerva; *lampas, ădis*, a lamp; or whether they be masculines, as *Arcas, Arcădis*, an Arcadian; *vas, vădis*, bail, or surety.

2. But *vas, vāsis*, neuter, is long, *a vessel.*

3. *Mas, măris*, is short.

RULE XXVIII.

Of the Increase ATIS.

1. *The increase* ATIS *from* AS *is long, except* anas, anătis.
2. *But from other nouns* ATIS *is short.*

EXAMPLES.

1. The increase ATIS is long, when it comes from a noun in AS, as *ætas, ætātis; pietas, pietātis; dignitas, dignitātis,*

Except *anas*, which hath *anătis* short.

2. The increase ATIS is short, when it comes from other nouns than those in AS, for instance from nouns in A, *ænigma, ænigmătis; dogma, dogmătis.* As also

Hepar, hepătis or *hepătos*, short.

RULE XXIX.

Of the Increase of Nouns in ES.

1. *Nouns in* ES *make their increase short.*
2. *Except* merces, quies, lócuples, hæres.
3. *And Greek nouns which make* ETIS.

EXAMPLES.

1. Nouns in ES make their increase short, as *miles, milĭtis; Ceres, Cerĕris; pes, pĕdis; interpres, interprĕtis; seges, segĕtis.* Likewise *præses, præsĭdis*, and the other derivatives of *sedeo.*

2. These are excepted, *merces, mercēdis; quies, quiētis; locuples, locuplētis; hæres, hærēdis.*

3. And

3. And Greek nouns which make ETIS, as *lebes, lebētis*; *tapes, tapētis*; *magnes, magnētis*; *Dares, Darētis*; and others.

ANNOTATION.

Præs makes also *prædis* long, as likewise *æs, æris;* but this is by reason of the diphthong. And *bes* makes *bēssis* long by position.

Formerly they used also to say *mansues, ētis,* long; as likewise *inquies, ētis.* But at present we say rather *mansuētus, i, inquiētus, i;* where the penultima still remains long, because of their original.

RULE XXX.

Of the Increase of Nouns in IS.

1. *The increase of Nouns in* IS *is short.*
2. *Except* Quiris, Samnis, glis, lis, Dis.

EXAMPLES.

1. The increase of nouns in IS is short, as *pulvis, pulvĕris*; *sanguis, sanguĭnis*; *Charis, Charĭtis,* usual in the plural; *Charĭtes,* the graces.

2. In the following it is long. *Quiris, Quirītis; Samnis, Samnītis; glis, glīris; lis, lītis; Dis, Dītis.*

RULE XXXI.

Of the Increase of Nouns in OS.

1. *The increase of nouns in* OS *is long.*
2. *Except* bos, compos, *and* impos.

EXAMPLES.

1. The increase of nouns in OS is long, as *os, ōris; dos, dōtis; custos, custōdis; nepos, nepōtis.*

Greek nouns in OS have also a long increase, as *rhinoceros, ōtis*; likewise *Tros, Trōis*; *heros, herōis*; *Minos, Minōis,* though followed by a vowel, because in Greek they are written with an ω.

2. These are short, *bos, bŏvis; compos, compŏtis; impos, impŏtis.*

RULE XXXII.

Of the Increase of Nouns in US.

1. *Nouns in* US *have their increase short.*
2. *Except the comparatives in* US.

3. *And nouns that make the genitive in* URIS, UDIS, *and* UTIS.

4. *But* pecus *makes* pecŭdis *short; as* intercus, intercŭtis.

EXAMPLES.

1. Nouns ending in US have their increase short, as *munus, munĕris; corpus, corpŏris; lepus, lepŏris; tripus, tripŏdis; decus, ŏris.*

2. The comparatives in US make their increase long, as *melius, meliōris; majus, majōris*; because they borrow it of the masculine, as *major, majōris*, &c.

3. Nouns whose genitive is in URIS, UDIS, or UTIS, make their increase long, as *jus, jūris; tellus, tellūris; incus, incūdis; virtus, virtūtis; salus, salūtis*, &c.

4. These are excepted, *pecus, pecŭdis*, a sheep, a flock; *intercus, intercŭtis*, a dropsy.

ANNOTATION.

This shews, as we have elsewhere observed, that they come rather from *pecudis, hujus pecudis; intercutis, hujus intercutis*, than from *pecus* or *intercus*, which in all likelihood would follow the analogy of the other nouns in *us*, that have *ūtis* long. See vol. i. p. 85, 86. and p. 167. col. 2.

Ligŭris, the name of a people, is also short; which shews that it comes rather from *Ligur*, as Verepeus has given it, than from *Ligus*.

The names of places in US of Greek original make UNTIS, and of course are long by position, as *Opus, Opuntis*, the name of a town, and such like.

RULE XXXIII.

The Increase of Nouns ending in S with another Consonant.

1. *Nouns ending in* S *with another consonant make their increase short.*

2. *Except* gryps, Cyclops, hydrops, plebs, *and* Cercops.

EXAMPLES.

1. The increase of nouns ending in S, with another consonant, is short; as *cœlebs, cœlĭbis; hyems, hyĕmis, Dolops, Dolŏpis; inops, inŏpis; auceps, aucŭpis*;

2. But

2. But these have their increase long; *gryps, grȳphis*; *Cyclops, Cyclōpis*; *hydrops, hydrōpis*, whence comes *hydrōpicus*; *plebs, plēbis*; *Cercops, Cercōpis*, the name of a people, who for their malice were metamorphosed into apes, Ovid. Metam.

RULE XXXIV.

Of the Noun *caput* and its compounds.

The noun caput *and its compounds, have a short increase.*

EXAMPLES.

Caput, and all its compounds are short in their increase through every case singular and plural, *capĭtis, capĭte, capĭta, capĭtĭbus*; *sínciput, sincĭpĭtis*; *ócciput, occĭpĭtis*; *anceps, ancĭpĭtis*; *biceps, bicĭpĭtis*.

RULE XXXV.

Of the Nouns in X which form their Genitive in GIS.

1. *The increase in* GIS *is short.*
2. *Except* frūgis, lēgis, rēgis.

EXAMPLES.

1. Nouns in X, whose genitive is in GIS, make their increase short, as *Allobrox, Allobrŏgis*; *conjux, conjŭgis*; *remex, remĭgis*; *Phryx, Phrȳgis*.

2. The following are excepted, *frux, frūgis*; *rex, rēgis*; as also *lex, lēgis*; but its compounds vary; *aquilex, aquilĕgis*, short; *Lelex, Lelĕgis*, short, the name of a people; *exlex, exlēgis*, an outlaw.

RULE XXXVI.

Of the Increase of Nouns in AX.

1. *The increase* ACIS *from* AX *is long.*
2. *Except* abax, smilax, climax, storax, fax.

EXAMPLES.

1. Nouns in AX make their increase long, as *pax, pācis*; *ferax, ferācis*; *fornax, fornācis*.

2. These are excepted, *abax, abăcis*; *smilax, smilăcis*; a yew tree; *climax, climăcis*; *storax* or *styrax, styrăcis*; *fax, făcis*.

Add

Add to these *Arctophylax, ăcis,* a heavenly constellation, and a few more Greek names.

Rule XXXVII.

Of the Increase of Nouns in EX.

1. *The increase of nouns in* EX *is short.*
2. *Except* halex, vervex, *and* fex.

Examples.

1. All nouns in EX have their increase short, as *nex, nĕcis; prex, prĕcis; frutex, frutĭcis; vertex, vertĭcis.*

2. These three excepted, *halex, halēcis; vervex, vervēcis; fex, fēcis.*

Annotation.

To these some are for adding *vibex.* But we choose rather to say *vibix, īcis,* according as we have marked it in the genders, vol. i. p. 55. and then it will follow the next rule.

Rule XXXVIII.

Of the Increase of Nouns in IX.

1. *Nouns in* IX, ICIS, *have their increase long;*
2. *Except* filix, pix, vix, larix, calix, eryx, varix, fornix, salix;
3. *To which add* nix, nĭvis.

Examples.

1. Nouns in IX make their increase in ICIS long; as *radix, radīcis; felix, felīcis; victrix, victrīcis; vibix, vibīcis.*

2. The following are excepted, *filix, filĭcis; pix, pĭcis; vix, vĭcis,* in the plural *vĭces; larix, larĭcis; calix, calĭcis; eryx, erȳcis; varix, varĭcis; fornix, fornĭcis; salix, salĭcis.*

3. *Nix* likewise makes *nĭvis* short.

Rule XXXIX.

Of the Increase OCIS.

1. *Nouns in* OX *make the increase* ōcis *long;*
2. *Except* præcox, *and* Cappadox.

Examples.

1. The increase OCIS from nouns in OX is long; as *vox, vōcis; ferox, ferōcis; velox, velōcis.*

† 2. These

2. These are excepted; *præcox, præcŏcis*; *Cappadox, Cappadŏcis.*

RULE XL.

Of the Increase UCIS.

1. *The increase* UCIS *from* UX *is short.*
2. *Except* lux *and* Pollux.

EXAMPLES.

2. Nouns in UX make their increase UCIS short; as *dux, dŭcis*; *redux, redŭcis*; *crux, crŭcis*; *nux, nŭcis*; *trux, trŭcis.*

2. The following are excepted; *lux, lūcis*; *Pollux, Pollūcis.*

Talis Amiclæi domitus Pollūcis *habenis.* Virg.

ANNOTATION.

In these latter rules, as in a great many others, we have omitted several words, that are not only more difficult to learn, but likewise less useful, since they occur but seldom, and it will be sufficient to observe them in the use of authors.

Such are *atrax, atax, colax, panax, Pharnax, Syphax,* which make their increase ACIS short. Such are also *cilix, coxendix, histrix, natrix, onyx, sardonyx,* which shorten ICIS, &c.

Of the INCREASE of the other DECLENSIONS.

The other two declensions, as well as the first, have no increase, except in the plural. This should be referred to the following rule, which likewise includes the second and third declensions for the increase belonging to this number.

RULE XLI.

Of the Increase of the Plural.

1. *In the plural increase,* I *and* U *are short;*
2. *But* A, E, O, *are long.*

EXAMPLES.

The plural increase is when the other cases exceed the nominative plural (which always depends on the genitive singular) in number of syllables.

1. And then it makes I and U short; as *sermones, sermonĭbus*; *vites, vitĭbus*; *manus, manŭum*; *portus, portŭum, portŭbus.*

2. But

2. But A, E, O, are long; as *musæ, musārum; res, rērum, rēbus; médici, medicōrum; duo, duōrum.*

ANNOTATION.

Here we are to observe that there is a singular increase even in the plural; as in this word *sermonibus*, the second is a singular increase, and is long, because it is ruled by the genitive *sermōnis*. But the penultima is a plural increase, because it has more syllables than this same genitive, and therefore belongs to this rule of plurals.

The former is long in *būbus* as well as in *bōbus*, because it is only a Syncope for *bovibus*; which happens also to *būcula* for *bovīcula*. True it is that Ausonius has made the former short in *būbus*, considering it as in the singular increase of *bos, bŏvis*; but the authority of Horace, Ovid, and Lucretius, is preferable to his.

Paterna rura bōbus *exercet suis*, Epod. 2.
Non profecturis littora bōbus *aras*. Ovid.

OF THE LAST SYLLABLE.

Rule XLII.

A final.

1. A *at the end of words is long;*
2. *Except* ità, eiă, quiă, pută;
3. *But it is short at the end of nouns;*
4. *Except the ablative case;*
5. *And the vocative of Greek nouns in* AS.

Examples.

1. A is long at the end of words, as *amā, pugnā, intereā, ultrā, memorā, trigintā*, and the like.

2. There are four adverbs that have the last short; *ità, eiă, quiă, pută*, for *videlicet*.

——— Eiă *per ipsum;*
Scande age.———Val. Flaccus.
Hoc pută *non justum est, illud malè, rectius istud.*
Persius, sat. 4.

3. The nouns are short through all their cases ending in A, except the ablative.

The Nomin. Formă *bonum fragile est.* Ovid.
The Accus. Hectoră *donavit Priamo.* Ovid.
The Vocat. Musă *mihi causas* memorā. Virg.

The

The Plural. Déderas promissă *parenti.* Virg.

4. The ablative is long.

Anchora de prorā *jacitur.* Virg.

5. The vocative in A of Greek nouns in AS is also long.

Quid miserum Æneā *laceras?* Virg.

But from the other terminations it is short, as we shall see presently.

ANNOTATION.

Of the Vocative ending in A.

The vocative of Greek nouns in ES is short when it ends in A, as *Anchisă, Thyestă, Orestă,* &c. because then this case can be only of the Latin declension. But these same nouns having E in the vocative, make it long, because this is a Greek case, and follows the Greek declension, which has an η.

The Æolians likewise gave the termination A to a great many nouns that were in AS in the common language, as *Mida* for *Midas, Hyla* for *Hylas,* &c. and then their vocative may be short. Hence it is that Virgil in the very same verse has made this last syllable both long and short in the vocative.

Clamassent, ut littus Hylā, Hylă *omne sonaret.* Ecl. 6.

Unless we choose to attribute the length of one to the cæsura, and the shortness of the other to the position of the next vowel.

Of some Adverbs in A.

ANTEA is long in Catullus and Horace:

Petti, nihil me, sicut antea *juvat,*
Scribere Versiculos. Epod. 11.

CONTRA is long in Virgil.

Contrā *non ulla est oleis cultura: neque illæ.*

We find it short in Ausonius, and in Manilius, who was his contemporary. But in regard to the verse, which the Jesuits Alvarez and Ricciolius quote from Valerius Flaccus to authorize this quantity;

Contráque *Lethæi quassare silentia rami;*

It proves nothing, because the passage is corrupted, and the right reading is this:

Contrā *Tartareis Colchis spumare venenis,*
Cunctáque *Lethæi quassare silentia rami*
Perstat.

POSTEA an adverb is long, according to G. Fabricius, in his treatise of poetry, as Vossius observeth. Which appears likewise by this iambic of Plautus.

Si autoritatem posteā *defugeris,* In Pœnul. act. 1. sc. 1.

We might also prove it to be short by this verse of Ovid, 1. Fast.

Posteă *mirabar cur non sine litibus esset.*

But it seems we ought to read it in two words, *post ea,* as Vossius says, because being an adverb it is long every where else.

POSTILLA

POSTILLA is also long in Ennius and in Propertius, l. 1. El. 15.

Hysipile nullos postillā *sensit amores.*

PUTA for *videlicet*, of which some have doubted, is short, as appeareth by Servius on the 2. Æn. where observing that the adverbs in A are reckoned long, he particularly excepts *pută* and *ităă*. This is further confirmed by the above-quoted verse out of Persius, *Hoc pută*, &c. as Priscian likewise quotes it, lib. 15. and as Casaubon declares he found it in MSS. though some editions read *puto*. With respect to the passage of Martial, which is quoted from lib. 3. epigram. 29, *Esse putā solum*, &c. it is plain that *puta* is there for *cense* or *crede*, and is not then an adverb.

ULTRA is long in Horace;

Ultrā *quam satis est virtutem si petat ipsam.*

In Virgil;

Quos alios muros quæ jam ultrā *mænia habetis?*

As likewise in Juvenal, Persius, and others.

And in vain does Erythræus quote Serenus to make it short;

Curâque nil prodest, nec ducitur ultrā *cicatrix,*

since the best copies have *ulla.*

Of the Nouns in GINTA.

The nouns in GINTA are esteemed doubtful by some, because they are found short in the old poets, as in Lucilius, and in those of a later date, as Ausonius, Manilius, and others: but those of the intermediate time, who flourished during the purity of the language, always made them long.

Trigintā *capitum fœtus enixa jacebit.* Virg.

And the surest way is to follow this quantity. For as to the passages they quote from Martial to prove their being short, Vossius shews that they are corrupted.

RULE XLIII.

E final.

1. E *at the end of words is short;*
2. *But at the end of Greek nouns it is long;*
3. *And at the end of nouns of the 5th declension;*
4. *And of* ohē, fermē, ferē:
5. *And of all adverbs formed of* US.
6. *But* benĕ, malĕ, infernĕ, supernĕ, *are short.*
7. *The imperative of the second conjugation is long:*
8. *As are also these monosyllables* mē, nē, sē, tē.

EXAMPLES.

1. E is short at the end of words, as *furiosĕ, utilĕ, partĕ, illĕ, frangerĕ, docerĕ, sinĕ, mentĕ, panĕ, Achillĕ.*

Haud

Haud equidem sinĕ mentĕ *reor*, sinĕ numinĕ *divum Adsumus*. Virg.

2. Greek nouns are long in whatever case they happen to be, when they are written with an η, according to what hath been already observed, p. 329, as *Lethē*, *Anchisē*, *Cetē*, *Molē*, *Tempē*, &c.

ANNOTATION.

Achillĕ and *Herculĕ* are found sometimes short:

Quique tuas proavus fregit Achillĕ *domos*. Propert.

But then we may say it is rather according to the Latin declension, than the analogy of the Greek. Which frequently happens to nouns that follow the third declension in Latin.

3. E is long at the end of words of the fifth declension; as, *rē*, *diē*, *requiē*; also *hodiē*, *postridiē*, and the like, taken from *dies*.

Nocte diēque *suum gestare in pectore testem*. Juven.

Famē is also long, and ought to be placed here, because it is really an ablative of the fifth declension, which came from *fames*, *famei*, just like *plebes*, *plebei*, in Livy and Sallust.

4. These words are long in the last syllable, *fermē*, *ferē*, *ohē*.

Mobilis & varia est fermē *natura malorum*. Juven.

Jamque ferē *sicco subductæ littore puppes*. Virg.

Importunus amat laudari, donec ohē *jam*. Hor.

5. Adverbs formed of nouns of the second declension have also E long; as *indignē*, *præcipuē*, *placidē*, *minimē*, *summē*, *valdē* (for *validē*) *sanctē*, *purē*, *sanē*, &c.

6. Except *benĕ* and *malĕ*, which are short:

Nil benĕ *cùm facias, facis attamen omnia bellĕ*. Mart.

Infernĕ and *supernĕ* ought also to be excepted as short, unless we had authority for the contrary, which is not perhaps to be found. For thus it is in Lucretius:

Terra supernĕ *tremit, magnis concussa ruinis*.

Upon which Lambinus says: *Millies jam dixi ultimam syllabam adverbii* SUPERNE, *brevem esse: itaque eos errare qui hoc loco & similibus legi volunt* SUPERNA. Which neither Despauter, nor Alvarez, nor Ricciolius have observed.

7. The

7. The imperatives of the second conjugation have also E long, as *monē*, *vidē*, *habē*, *docē*.

The other imperatives are short. *Vidĕ* and *valĕ* are also sometimes short. And *cave* is but seldom long.

Vadĕ, valē, cavĕ *ne titubes, mandatáque frangas.* Hor.

Idque, quod ignoti faciunt, valĕ *dicere saltem.* Ovid.

8. Monosyllables make E long, as *mē*, *nē*, *sē*, *tē*.

ANNOTATION.

From this rule of monosyllables we must except the enclitics *que*, *ne*, *ve*, and these other particles *ce*, *te*, or *pte*, as *tuquĕ*, *hiccĕ*, *tuaptĕ*, &c. because they are joined in such a manner to the other words, that they form but one, and are no longer considered as separate monosyllables.

In regard to imperatives as well of this as of the precedent rule, we may observe with Vossius, that the reason of their being long, is because they are formed by contraction. For *ama*, he says, comes from *amae*; just as the Greeks say ἄμαε, ἄμα, *mete*. And thus *doceo* should have *doceé*, the last short, of which they have formed by contraction *docē*, the last long; just as in Greek we say δόκεε, δόκει. And though there are some imperatives of the second also short, this is because those verbs were heretofore of the second and third conjugation, as some of them are still; for we say *fulgeo*, *es*, and *fulgo*, *is*; *tergeo*, *es*, and *tergo*, *is*, &c. And hence it is that we find *respondĕ* and *salvĕ* short in Martial.

Si quando veniet? dicet: respondĕ, *poeta——Exierat.*
Lector salvĕ. *Taces, dissimulasque? Vale.* Idem.

Though all these verbs are rather long or short, according to the conjugation in which they have continued.

RULE XLIV.

I final.

1. I *at the end of words is long.*
2. *But* mihī, tibī, cuī, sibī, ubī, ibī, *are doubtful.*
4. Nisĭ *and* quasĭ *are short;*
4. *As are also the neuter nominatives,*
5. *With the Greek datives,*
6. *And Greek vocatives.*

EXAMPLES.

1. I at the end of words is long, as *oculī*, *Mercurī*, *classī*.

Dum spectant læsos oculī, *læduntur & ipsī.* Ovid.

2. The

2. The following have I either long or short, *mihī*, *tibī*, *cuī*, *sibī*, *ubī*, *ibī*.

3. And these have it short, *nisĭ*, *quasĭ*.

4. As also the neuters in I or Y, *Æpy̆*, *Molȳ*, *gummĭ*, *sinapĭ*, *hydromelĭ*, &c. To which we may join these Greek nouns, as *Mesorĭ*, *Paynĭ*, *Phaotĭ*, *Pharmutĭ*, *Tybĭ*, &c.

5. The datives of Greek nouns are also short, as *Minoïdĭ*, *Palladĭ*, *Thetidĭ*, *Paridĭ*, *Tindaridĭ*, *Phillidĭ*, &c.

6. As also their vocatives, whether in I or Y; as *Adonĭ*, *Alexĭ*, *Amarillĭ*, *Briseĭ*, *Cecropĭ*, *Chelȳ*, *Daphnĭ*, *Inachĭ*, *Lycaonĭ*, *Parĭ*, *Phyllĭ*, *Thaĭ*, *Tyndarĭ*, whereto we ought likewise to refer all the patronymics in IS, which make IDOS.

ANNOTATION.

Utī is long, as also *velutī*.

Namque videbat utī *bellantes Pergama circum.* Virg.

Improvisum aspris velutī *qui sentibus anguem.* Id.

But *sicutĭ* is short in Lucretius and elsewhere, and perhaps is not to be found of a different quantity, though grammarians mark it as common. *Utĭque* is short. *Ibīdem*, *ubīque* and *ubīvis* are long, though they come from *ibi* and *ubi* common. Some have fancied them doubtful because of this verse of Horace.

Non ubĭ vis *corámve quibuslibet. In medio qui;*

But we must pronounce it in two words *ubi vis*, or according to others *ubi sis*. *Sicubī*, though common, is generally long.

Nisi and *quasi*, which I have marked as short, are reckoned common by some, because there are some authorities for it in the latter poets, and in Lucretius, who says:

Et devicta quasī *cogantur ferre patíque.*

But the best authors constantly make them short.

Quóque sit armento, veri quasĭ *nescia quæri.* Ovid.

Nihil hic nisĭ *carmina desunt.* Virg.

As for the Greek nouns, we are to observe that these are sometimes found also long, as *Orestī*, *Pyladī*, and the like datives, because this termination is then entirely Latin, those cases in Greek being Ὀρέστη, Πυλάδη, which are of the first declension of simples. Nor can we even shorten the datives that arise from contraction, as *Demosthenī*, Δημοσθένει, *metamorphosī*, μεταμορφώσει, because this would be contrary to the general rule. And if we would also refer *Orestī* to this rule of contraction, we should find more reason to make it long, because it will come from Ὀρέστει, as *Socratī* from Σωκράτει; and so for the rest.

RULE

Rule XLV.

O final.

1. O *at the end of words is doubtful:*
2. *But the datives and ablatives in* O *are long.*
3. O *in these words is short:* imŏ, duŏ, sciŏ, mŏdo, citŏ. 4. *In* eō *it is long;*
5. *As also in monosyllables.*
6. *And in adverbs derived from nouns.*

Examples.

1. O at the end of words is sometimes long, and sometimes short; as *leō, quandō, nolō.*

2. The datives and ablatives in O are long, *somnō, ventō, odiō.*

Nutritur ventō, ventō *restinguitur ignis.* Ovid.

3. O is short in the following words, *imŏ, duŏ, sciŏ,* and its compound *nesciŏ, modŏ,* with its compounds *quomodŏ, dummodŏ,* &c. *citŏ.* To which we may add *egŏ, cedŏ,* (for *dic*) *illicŏ,* which are more usually short.

4. *Eō* is long, and so are its compounds, *adeō, ideō,*

Ibit eō, *quó vis, zonam qui perdidit, inquit.* Hor.

5. Monosyllables are long, *dō, stō, prō.*

Jam jam efficaci dō *manus scientiæ.* Hor.

6. Adverbs derived from nouns are long, because properly speaking they are only ablatives, as *subitō, meritō, multō, falsō, primō, eō, verō. Ergō* is always long, because it comes from ἔργῳ: but *serō* is doubtful.

Annotation.

We find *modō* long in Catullus.

Hoc quid putemus esse? qui modō *scurra.*

Serō being doubtful follows the general rule. For though it is more frequently short, yet we meet with it also long.

Heu serō *revocatur amor,* seróque *juventa,* Tibul.

Hereto some add *sedulo, crebro,* and *mutuo;* but they are more commonly long.

Profectō is also long, because it is derived from *pro facto,* by changing A into E, according to what has been said, p. 252. Yet we find it also short in Terentianus Maurus.

Now the reason why O is not only sometimes long, and sometimes short, but also generally common of its nature, is because it answers to these two Greek vowels ο and ω, in imitation of which the Latins pronounced several of their words. And thence also it

it comes that O in Latin is oftener long than short. For in the first place the antients made the verbs almost always long, because in Greek it is an ω. And Corradus excepts from this rule no more than *scio* and *nescio*, which Victorinus asserts to have been made short, to distinguish them from the datives and ablatives; *scio* from *scius*, whence cometh *sciolus;* and *nescio* from *nescius*. Vossius however adds *cedo* for *dic*.

Facti crimen habet. Cedŏ, *si conata peregit.* Juven.

And he shews that thought he most eminent poets make O more usually long in the other verbs, yet those who flourished somewhat later, generally made it short: as Martial.

Nec vŏlo *boletos: ostrea* nolŏ: *tace.*

Secondly, the datives and ablatives are always long for the same reason; Κύρῳ, ἔργῳ, &c.

Thirdly, all the other cases which in Greek end with an ω, are long in Latin, as *Alectō*, *Echō*, *Sapphō*, hujus *Androgeo*, hunc *Athō*, &c. But those which end with a ν after ω, are reckoned common in Latin, as Πλάτων, *Platō;* δράκων, *dracō;* though Corradus will still have them to be only long, as indeed Victorinus affirms that they were always reckoned by the antients.

Fourthly, the gerunds in DO, according to the same Corradus, and Valerius Probus, ought always to be long. And the reason is because they are only nouns, as we have shewn in the remarks on Syntax, book 6. And though they may be sometimes found short in Tibullus, Juvenal, and Ovid; yet they are not so in Virgil, who constantly makes them long.

Fifthly, the interjection O is long by nature, because it is an ω.

O lux Dardaniæ, spes ō fidissima Teucrûm, Virg.

And if it be ever short, it is merely by position, that is because of the vowel that follows it.

Te Coridon ŏ *Alexi*, Idem.

which we shall account for hereafter, when we come to speak of the manner of scanning verse.

RULE XLVI.

U final.

Words ending in U *are long, as* vultū.

EXAMPLES.

U is long at the end of words, *vultū, cornū, promptū, Panthū.*

Tantum ne pateas verbis simulator in ipsis
Effice, nec vultū *destrue dicta tuo.*

ANNOTATION.

Words ending in *u* are long, because this Latin *u* was pronounced with a full sound, like the French diphthong *ou*, as we have shewn in the Treatise of Letters, book 9. c. 4. n. 2. p. 255. But those which terminate in Y (which was pronounced like the French

French *u*), are short, *Molŷ*, *Tiphŷ*, &c. Yet *indŭ*, which was used for *in*, and *nenŭ* for *non*, are short. They are both still to be seen in Lucretius.

Rule XLVII.

B and C final.

1. B *at the end of words is short:*
2. C *is long.*
3. *Except* nĕc *and* donĕc, *which are short;*
4. *Except also* fāc *and* hīc *the pronoun, which are doubtful.*

Examples.

1. B at the end of words is short, as *ăb*, *ŏb*, *sŭb*.
——*puppi sic fatur* ăb *alta.* Virg.
2. C is long, as *āc*, *hīc* the adverb, *hōc*, *dūc*, *sīc*.
Sīc *oculos*, sīc *ille manus*, sīc *ora ferebat.* Virg.
3. These two are short, *nĕc*, *donĕc*:
Donĕc *eris felix*, *multos numerabis amicos.* Ovid.
4. The following are doubtful; *fāc*, the imperative of *facio*, and *hīc* the pronoun.
Hic vir hĭc *est*, *tibi quem promitti sæpius audis.* Æn. 6.
Hic gladio fidens, hīc *acer & arduus hastâ.* Æn. 12.

Annotation.

The adverb *hic* is long, because it was pronounced almost like *ei*, says Vossius, whence it is that in antient marbles, we often find it written thus, HEIC. But as for the pronoun *hic*, Voss. 2. *de arte Gram. c.* 29. says *it is always short by nature*, and that whenever we find it long, it is because the *c* had the full sound of a double letter; for which he has the authority of Victorinus, Probus, and Capella. To understand this, it must be observed, agreeably to what Priscian says, lib. 13. that this pronoun *hic*, *hæc*, *hoc*, frequently assumed the particle *ce*, *hicce*, *hæcce*, *hocce*, and that this final *e* being lost by Synalepha, there remained only two *cc*, *hicc*, *hæcc*, *hocc*, which is also confirmed by Longus in his orthography. Be that as it may, there is no doubt but this pronoun is much oftener long than short. Horace constantly makes it long; and for twice that we find it short in Virgil, *Solus hic inflexit sensus*, Æn. 4. with the other above quoted of the 6th, it is above fifteen times long, whether he wrote it with two *cc*, or otherwise. The same may be said also of *hoc*, which is always long in the best authors.

But take notice that the verse which Smetius quotes on this occasion, from Æn. 11.

Hic annis gravis, atque animi maturus Aletes,

proves nothing, because *hic* is there an adverb only.

Fac

Fac, for the imperative of *facio*, is always long by nature.

Hoc fac *Armenios*———Ovid.

And if we sometimes find it short, it is because they used formerly to write *face*, according to Vossius after Julius Scaliger and Verulen, as in the same poet.

Jane face *æternos pacem, pacisque ministros*,

though Giffanius is of a contrary opinion.

RULE XLVIII.

D and L final.

1. D *is short at the end of words*;
2. *As likewise* L, 3. *Except* nil, sol, sal;
4. *And Hebrew words, as* Daniel.

EXAMPLES.

1. D is short at the end of words, as *ăd, sĕd, quidquĭd, istŭd.*

2. Words that terminate in L are also short, as *tribunăl, fĕl, mĕl, semĕl, pervigĭl, pŏl, procŭl.*

3. The following are excepted, *nīl, sōl, sāl.*

4. Hebrew names are also excepted, as *Daniēl, Michaēl, Michōl, Raphaēl*, &c.

ANNOTATION.

Nil is long, because it is a contraction for *nihil*, which is short, according to the general rule;

De nihilo nihĭl, *in nihilum* nīl *posse reverti.* Persius.

The following verse of Ovid is brought against us.

Morte nihīl *opus est, nihil Icariotide tela.*

But then the reason of the last of *nihil* being long in the second foot, is because of the cæsura.

Of Words ending in M.

The Greeks, as we have observed, p. 267. did not end any word at all with this letter, but it was a common termination with the Latins. Yet as it is always cut off in verse before a vowel, there is no necessity for giving any rule about it. However, we may observe that the ancients let it stand and made it short.

Vomerĕm *atque locis avertit seminis ictum.* Lucr.

And if we find it sometimes long, this is in virtue of the cæsura, as

Hæc eadēm *ante illam, impune & Lesbia fecit.* Propert.

In composition it is also short.

Quo te circŭmagas. *Juven.*

Concerning which see what is said in the third section of this book, c. 3. n. 1. speaking of the Ecthlipsis.

Rule XLIX.

N Final.

1. N *is long at the end of words:*
2. *Except* an, in, *and* dein;
3. *Except also nouns in* EN *making* inis;
4. *As likewise* tamen *and* viden'.

Examples.

1. N is long at the end of words; as *Dān, liēn, ēn, quīn, sīn.*

Also in Greek words masculine and feminine, as *Titān, Syrēn, Salamīn, Phorcȳn.*

Likewise *Acteōn, Corydōn,* and the like, which have ω.

And Greek accusatives of the first declension, as *Æneān, Anchisēn, Calliopēn.*

As well as the genitives plural, as *Cimmerōn,* because it is also an ω.

2. In the following N is short, *ăn, ĭn;* likewise *forsăn* and *forsităn,* compounded of *ăn.*

Also *deĭn, proĭn,* for *deinde, proinde.*

3. Nouns in EN, that make INIS, are also short, as *nomĕn, nomĭnis; pectĕn, pectĭnis; tibicĕn, tibicĭnis.*

4. As likewise *tamĕn,* and its compound *attamĕn.*

Also *vidĕn',* and such like; as *nostĭn', aĭn', satĭn', egŏn', nemŏn',* which are said by apocope instead of *vidésne, nemóne?* &c.

Annotation.

Hereto we may add the Greek nouns in *on,* which are of the second declension in Latin, as *Ilion,* and the like, which in Greek have an omicron. As also the accusative of nouns whose nominative is short; as *Maiŭn, Eginăn, Alexĭn, Thetĭn, Itĭn, Scorpiŏn;* and the datives plural in *in,* as *Arcasĭn.*

Rule L.

R Final.

1. R *at the end of words is short:*
2. *But Greek nouns in* ER *that increase in the genitive, are long;*
3. *Add to these* cūr, fūr, lār, fār, vēr, hīr, nār,
4. *Also* pār, *and its compounds, as* dispār.

Exam-

EXAMPLES.

1. R is short at the end of words, as *Cæsăr*, *calcăr*, *imbĕr*, *diffĕr*, *lintĕr*, *vĭr*, *gladiatŏr*, *robŭr*.

2. Greek nouns in ER are long, when they increase in the genitive; whether this increase be short, as *aēr*, *æthēr*, *ĕris*; or whether it be long, as *Cratēr*, *gazēr*, *podēr*, *Recimēr*, *spintēr*, *ēris*. As also *Ibēr*, though its compound *Celtibĕr* is short, conforming thus to the Latin analogy.

Ducit ad auriferas quòd me Salo Celtibĕr *oras*. Mart. Despauter mentions this noun as doubtful, but without authority. Its increase indeed is long, as may be seen above, rule 20. p. 318.

The other Greek nouns that have no increase in the genitive, are short, as *patĕr*, *matĕr*.

3. The following words are also long, *cūr*, *fūr*, *lār*, *fār*, *hīr*, *nār*, and *vēr*, which last may be ranked among the Greek nouns, since it comes from ἔαρ, ἦρ, as we have already observed.

4. *Par* and its compounds are also long, *compār*, *dispār*, *impār*, *suppār*, &c.

Ludere pār impār, *equitare in arundine longâ*. Hor.

ANNOTATION.

Vir is oftener short. Yet we find it long in this verse of Ovid,

De grege nunc tibi vīr *& de grege natus habendus*. Ovid.

Cor is also doubtful, according to Aldus.

Molle cŏr *ad timidas sic habet ille preces*. Ovid.

Molle meum levibus cōr *est violabile telis*. Id.

Unless the passage be corrupted; for every where else it is short.

Greek nouns in OR are always short, though in their own language they have an ω, as *Hectŏr*, *Nestŏr*, &c. But it is not the same in regard to the termination ON, which continues always long when it comes from ω, as we have shewn in the precedent rule. For which this reason may be given, according to Camerius, that the termination ON is entirely Greek, and therefore retains the analogy and quantity of the Greek, otherwise, to latinize it, we should be obliged to change it into O, as *Plato*, *Cicero*, &c. whereas the termination OR being also Latin, nouns borrowed from the Greek conform to it intirely without any alteration, and therefore are of the same nature and quantity as the Latin.

Rule LI.

AS Final.

1. AS *at the end of words is long.*
2. *But* AS, ADIS, *is short.*
3. *Join thereto the Greek accusative;*
4. *With the nominative* anăs.

Examples.

1. AS at the end of words is long, as *ætās, Thomās, Æneās, fās, nefās; Pallās, antis; Adamās, antis.*

2. Greek nouns in AS, which make the genitive in ADIS, are short, as *Arcăs, Arcădis; lampăs, lampădis; Pallăs, Pallădis; Iliăs, Iliădos.*

3. The Greek accusatives of nouns, which in Latin follow the third declension, are likewise short, as *Naiadăs, Troăs, Delphinăs, Arcadăs.*

Palantes Troăs *agebat.* Virg.

4. The noun *anăs* is short, as in Petronius.

Et pictis anăs *enovata pennis.*

And even the very analogy of the language shews it, having a short increase in the genitive *anătis.*

Rule LII.

ES Final.

1. ES *at the end of words is long.*
2. *Except* Es *from* Sum, *with its compounds.*
3. *And* penĕs.
4. *Greek nouns in* ES *are also short.*
5. *As likewise Latin nouns with a short increase.*
6. *Except* pēs, Cerēs, ariēs, abiēs, *and* pariēs.

Examples.

1. ES at the end of words is long, as *nubēs, artēs, Cybelēs, Joannēs, locuplēs, Anchisēs, deciēs, veniēs,* &c.

2. The verb *sum* makes *ĕs* short, with its compounds *potĕs, adĕs,* &c. But *ēs* from *edo* is long, because it is a crasis for *edis,* of which they made *eis, ēs.*

3. The

3. The preposition *penĕs* is also short.

4. Likewise Greek nouns of the neuter gender, as *hippomanĕs, cacoëthĕs*, &c.

The plural of Greek nouns that follow the third declension of the Latins, makes ES also short in the nominative and vocative, as *Amazonĕs, Arcadĕs, aspidĕs, Delphinĕs, Erinnidĕs, gryphĕs, heroĕs, Lyncĕs, Mimallonĕs, Naïadĕs, Nereïdĕs, Orcadĕs, Phrygĕs, Thracĕs, Tigridĕs, Troadĕs, Troĕs*, &c. But the accusative in ES of these very nouns is long, because it is entirely a Latin case, the Greek accusative ending in AS. Thus *hos Arcadēs* is long, and *hos Arcadăs* is short.

5. The Latin nouns in ES, whose increase is short, have *ĕs* also short in the nominative singular, as *milĕs, milĭtis; segĕs, segĕtis; pedĕs, pedĭtis.* But those whose increase is long, are long, as *hærēs, ēdis; locuplēs, ētis.*

6. The following have ES long, notwithstanding that they have a short increase, *Cerēs, Cerĕris; pēs, pĕdis.*

Hic farta premitur angulo Cerēs *omni.* Mart.

Pēs *etiam et camuris hirtæ sub cornibus aures.* Virg.

ANNOTATION.

Hereto we might join these three, *abiēs, abietis; ariēs, arietis; pariēs, parietis;* though it seems to be rather the cæsura that makes them long; for perhaps they will not be found of this quantity in any other situation.

With regard to what is objected against the compounds of *pes*, that *præpĕs* is short in Virgil,

——— præpĕs *ab Idâ.*

And *perpĕs* in S. Prosper,

In Christo quorum gloria perpĕs *erit.*

It is evident that neither of these nouns is compounded of *pes*, *perpes* being the same as *perpetuus*, and *præpes* coming from προπέλης, *prævolans*, which was first of all in use among the augurs.

We must own that Ausonius shortens *bipĕs* and *tripĕs*, and Probus teacheth that *alipĕs* and *sonipĕs* are likewise short. But the contrary appears in Virgil, Lucan, and Horace. Therefore it is better always to make them long, like their simple.

Poets who flourished towards the decline of the Latin tongue, have taken the liberty to shorten the last in *fames, lues, proles, plebes*, which is not to be imitated. Cicero likewise has made the final short in *alitĕs*, and in *pedĕs* the plural of *pes*, and Ovid in *tygrĕs*, as conformable to the Greek analogy.

RULE

Rule LIII.

IS Final.

1. IS *at the end of words is short.*
2. *But the plural cases are always long.*
3. *As also the nominative singular of nouns that have a long increase.*
4. *Likewise such verbs as answer in number and tense to* audis.
5. *With* Fis, sis, vis, *and* velis.

Examples.

1. IS at the end of words is short, as *amatĭs, inquĭs, quĭs, ĭs,* pronoun; *cĭs,* preposition; *virginĭs, vultĭs,* &c.

Y has a great relation to I, for which reason it is also short, as *Chelŷs, Capŷs, Libŷs,* &c.

2. The plural cases are always long, as *virīs, armīs, musīs, siccīs, glebīs, nobīs; omnīs* for *omneis,* or *omnes; urbīs* for *urbeis,* or *urbes; quēīs* for *quibus; vobīs,* &c.

Gratīs and *forīs* are also long, in this respect partaking of the plural cases.

Dat gratīs *ultro dat mihi Galla, nego.* Mart.

Wherein P. Melissus, in a letter to Henry Stephen, acknowledges himself to have been heretofore mistaken.

3. Nouns in IS are long, when their increase happens to be long, as *Simoīs, ēntis; Pyroīs, ēntis; līs, lītis; dīs, dītis; Samnīs, ītis; Quirīs, ītis; Salamīs, īnis; glīs, glīris; semīs, semīssis.*

But those of a short increase are also short, as *sanguĭs, sanguĭnis.*

3. Verbs make IS long in the second person singular; whenever the second person plural in *itis* is long.

As in the present of the fourth conjugation, *audīs, nescīs, sentīs, venīs.*

5. As *fīs* from *fīo, sīs* from *sum,* and its compounds, *possīs, prosīs, adsīs.*

As *vīs* from *volo,* and its compounds, *mavīs;* as also *quamvīs, cuivīs.*

Likewise *velīs, malīs, nolīs.*

And

And in fine according to some, as *faxīs*, *ausīs*, which follow the same analogy.

ANNOTATION.

Some will have *bis*, *nescis*, *possis*, *velis*, and *pulvis* to be common; which is not without authority. But *pulvis* is long in Virgil by cæsura; and as for the others, it is always better to follow the general rules.

Christian poets sometimes make IS short in the fourth, as

——————————— *non tu*

Pervenĭs *ad Christum, sed Christus pervenit ad te.* Sedul.

which is not to be imitated.

Of the termination RIS *in the subjunctive.*

In regard to the termination RIS of the subjunctive, it is so often long and short in verse, that some have been led thereby to believe it was long in the future, and short in the preterite. But this distinction is by no means satisfying; for as we have shewn in the remarks on Syntax, book 6. p. 107. the preterite in *rim* is often made to express the future, as well as the past; and therefore we may say in general, that whether in the preterite, or the future, we may always make them short, as sufficiently appeareth from the following examples.

Quas gentes Italûm, aut quas non oraverĭs *urbes.* Virg.
Græculus esuriens in cœlum jusserĭs, *ibit.* Juven.
Dixerĭs, *egregiè*, &c. Hor.
——— Dixerĭs *æstuo, sudat.* Juven.
——— *Nam frustrà vitium* vitaverĭs *illud.* Hor.
Is mihi, dives eris, si causas egerĭs, *inquit.* Mart.

And if we should be asked, nevertheless, whether it be true, that they are also sometimes long in the future, it is certain there are examples thereof.

Miscuerĭs *elixa, simul conchylia turdis.* Hor.

But this may be referred to the cæsura. At least I never met with them long, except on such an occasion. Which shews that we may abide by what Probus says, that this syllable RIS is always short, whether in the preterite, or in the future subjunctive.

Some have also remarked that this last syllable RIS is long only when the antepenultima is short, as we see in *attŭlĕrĭs*, *audĭĕrĭs*, *bĭbĕrĭs*, *dĕdĕrĭs*, *credĭdĕrĭs*, *fŭĕrĭs*, and others; so that the penultima being likewise short in all those words, there is a necessity for lengthening the last, in order to admit them into verse. Therefore they will have this to be only a licence, which has nevertheless become a rule; whereas if the antepenultima is long, this last syllable will be ever short according to its nature, as appears in *dĭxerĭs*, *ēgerĭs*, *fēcerĭs*, *jūnxerĭs*, *quæsīverĭs*, *vīderĭs*, and others. This remark has some foundation, since it is generally true: but in words where they pretend it is long by poetic licence, there is always a cæsura.

RULE

Rule LIV.

OS Final.

1. OS *at the end of words is long.*
2. *Except* compŏs, impŏs.
3. *Also Greek nouns written with omicron.*
4. *And* os, ossis.

Examples.

1. OS at the end of words is long, as *honōs, rōs, ōs, ōris,* the mouth; *virōs,* &c.

2. *Compŏs* and *impŏs,* which Aldus supposeth to be long, are short.

Insequere, & voti postmodo compŏs *eris.* Ovid.

3. Greek nouns are short, when written in Greek with an *omicron,* as *Arctŏs, melŏs, Chaŏs, Argŏs, Iliŏs;* and the genitives in OS, as *Arcadŏs, Palladŏs, Tethyŏs,* But nouns written in Greek with an *omega* are long, as *Athōs, Herōs, Androgeōs,* &c.

Viveret Androgeōs *utinam.* Ovid.

4. These nouns are also short, *ŏs, ossis,* a bone; *exŏs,* one that has no bones.

Exŏs *& exanguis tumidos perfluctuat artus.* Lucret.

Rule LV.

US Final.

1. US *at the end of words is short.*
2. *But nouns that retain* U *in the genitive are long.*
3. US *is also long in four cases of the fourth declension.*
4. *As likewise in* Tripus.

Examples.

1. US is short at the end of words, as *tuŭs, illiŭs, intŭs, sensibŭs, vulnŭs, impetŭs.*

2. Nouns that retain U in the genitive are always long, whether they make it in UNTIS, URIS, UTIS, UDIS, or UĬS, as *Opūs, Opūntis,* the name of a town; *tellūs, tellūris; rūs, rūris; jūs, jūris; salūs, salūtis; virtūs, virtūtis; palūs, palūdis; grūs, gruĭs; sūs, suĭs.*

ANNO-

ANNOTATION.

Palŭs occurs but once in Horace,

Regis opus, sterilísque diu palŭs, *aptáque remis.*

Which is more to be remarked than imitated, though Palerius followed the example in his poem on the immortality of the soul.

Intercŭs, ŭtis, is also short, because the nominative was *intercŭtis, hujus intercŭtis,* of which they have made *intercŭs* by syncope.

Tellus is likewise short in Martianus Capella,

Interminata marmore tellŭs erat.

But this author often takes such liberties, in which his example is by no means to be copied.

3. Nouns of the fourth declension are also short in the nominative and vocative singular, as *hic fructŭs, hæc manŭs.*

Hîc Dolopum manŭs, *hîc sævus tendebat Achilles.* Virg. But these very nouns are long in the other cases in US, which are four; namely, the genitive singular, the nominative, accusative, and vocative plural; because, as we have observed when treating of the declensions, vol. 1. p. 123. this termination *us* comes from a contraction in all those cases, viz. *uïs* in the genitive, *manuïs, manûs*; and *uës, ûs,* for the other three, *manuës, manûs,* &c.

4. *Tripūs, tripodis,* is also long in the last of the nominative. To which we may add *Melampūs.*

ANNOTATION.

Greek nouns ending in *ους* make *ûs* long in Latin, because it comes from the diphthong, as *Amathūs,* Jesūs. As likewise certain genitives that come from the Greek termination *οος, οὺς,* as *Manto, Mantûs; Sappho, Sapphûs;* and the like. There are only the compounds of *πους* (except *tripūs* and *Melampūs*) that are short; as *Polipŭs, Œdipŭs,* &c. because they drop the *υ* of the diphthong according to the Æolians, and only change *ος* into *us,* as we find by the genitive which makes *odis,* and not *oudis* and *untis.*

Nouns in *eus* are also long by reason of the diphthong, as *Atreūs, Orpheūs, Briareūs.*

The ancients used to cut off S at the end of the words in verse, just as we do M; hence they said *aliu', dignu', montibu';* which lasted till Cicero's and Virgil's time.

RULE LVI.

T Final.

T at the end of words is short.

EXAM-

Examples.

T at the end of words is short, as *audĭt*, *legĭt*, *capŭt*, *fugĭt*, *amăt*, &c.

ANNOTATION.

T final was heretofore common, as Capella witnesseth, and as we still see in Ennius: but at present it is looked upon as short. And if we find it sometimes long, this is owing to the cæsura, as in Martial,

Jura trium petīt *à Cæsare discipulorum.*

And in Ovid,

Nox abīt, *oritúrque Aurora, Palilia poscor.*

We are not even allowed, as some pretend, to make it long in the last syllable of the preterites formed by syncope; and if we sometimes find it thus, it is always in consequence of the cæsura, as in Horace,

——— *ut iniquæ mentis Asellus,*
Cùm gravius dorso subīt *onus.*———

However, if beside the syncope of the U, there is also a syneresis of two *ii*, then in virtue of this contraction of two syllables into one, the T, like any other letter, may become long, pursuant to what we observed in the first rule. Thus in Virgil, Æn. lib. 9.

Dum trepidant, ît *hasta Tago per tempus utrumque.*

For *ît* is there in the preterite instead of *iit*. Likewise in Ovid, 1. Trist. eleg. 9.

Dardaniāmque petît *autoris nomen habentem.*

for *petiit*, and the like; though, generally speaking, they are with a cæsura, as in the last example.

Rule LVII.

Of the Last Syllable of the verse.

The last syllable of the verse is always common.

Examples.

The last syllable of every verse is common, that is, we may look upon it as short or long, just as we will, without being confined to any rule; as in this verse from Virgil:

Gens inimica mihi Tyrrhenum navigat æquŏr.

The last of the word *æquŏr* is short by nature, though it passeth as long.

And in this other verse out of Martial,

Nobis non licet esse tam disertĭs,

the

the last of *disertīs* is long by nature, though it is here supposed to be short.

OBSERVATIONS ON DIVERS SYLLABLES *whose quantity is disputed.*

THIS is all we had to mention in regard to the rules of quantity. The syllables not included in these rules, ought to be learnt by the use and authority of the poets, such as most of those in the middle of words, and all those which are called NATURE, of which we have given some hints in different parts of the annotations.

But as there are many words whose quantity is often disputed, and others where it is perverted by following the authority of corrupt passages, or of authors no way deserving of imitation; I shall therefore give here a list of such as I thought the most necessary to be observed.

List of words whose quantity is disputed.

ABSTEMIUS, the second long, though Rutilius would fain have it short.

Si fortè in medio positorum abstemius *herbis.* Hor.

AFFATIM, the second short in a verse of Accius's, which is in the 2d Tusc.

Tum jecore opimo farta & satiata affatim.

Some have insisted on its being long because of this verse of Arator,

Suppetit affatim *exemplorum copia, nósque.*

But besides that we might scan it perhaps without making an elision of the M, as was frequently practised by the ancients, and thus make a dactyl of *affatim*, we must further observe that this poet (who flourished under Justinian at the same time with Priscian and Cassiodorus) is not so exact in his poetry, as to be of any authority with us.

ANATHEMA, when it signifies a person excommunicated, as in St. Paul, 1. Cor. xvi. 21. is generally written in Greek with an ε, and therefore hath the penultima short. But when it denotes a present or an offering hanged up in temples and churches, it is commonly written with an η, as in St. Luke, xxi. 5, and elsewhere; and therefore it hath the penultima long: though sometimes the orthography of it is altered; being still but one and the same word, compounded of τίθημι, *pono*, which takes either the η or the ε in both significations; and then the quantity will be also changed.

ANTEA. See p 329.

ARCHYTAS hath the penultima long, as Vossius observes, and as appeareth by this verse out of Propertius,

Me creat Archytæ *soboles Babylonius heros.*

And by this other of Horace, lib. 1, Od. 28.

Te maris & terræ, numeróque carentis arenæ
Mensorem cohibent Archyta.

And therefore it is wrong in Aratus, S. Sidonius, and Fortunatus, to make it long.

AREOPAGUS, the penultima doubtful. Some derive it from *pagus*, the former long, as coming from πηγὴ, *fons:* and St. Austin explains it *vicum Martis;* wherein he is followed by Budeus with most of the Greek and Latin dictionaries. Others derive it from πάγος, *collis*, the penultima short; which is the opinion of Vossius, Ricciolius, and others, founded on this, that it appears by Euripides, Pausanias, Hesychius, Suidas, and the Etymologist, that this place was elevated, and appeared as it were on an eminence.

AZYMUS, the second commonly short in Prudentius, and in the hymn of the first Sunday after Easter.

Sincerítatis

Sinceritatis azyma. Yet by right it should be long, being a word compounded of *a* privative and ζύμη, *fermentum*, whereof the former is long, as appears by ζύμωμα in Nicander, derived from the same root, Μὴ μὲν δὴ ζύμωμα κακὸν χρόνος, &c.

Candace, Κανδάκη, the penultima may be pronounced long in prose, by following the accent. But in verse it is short, the same as *Canace*, *Panace*, and the like; which is further confirmed by this verse of Juvenal.

Candacis *Æthiopum dicunt arcana modósque.*

Cicurare is to be found no where but in a very corrupt verse of Pacuvius's, quoted by Varro. Yet the two first syllables are supposed to be short, as well as *cicuris.*

Cis, a preposition, is reckoned short by Vossius, though there is no ancient authority for it. But the analogy seems to require it. The same may be said of *bis*, which is always short in Ovid, though Arator has made it long. This may be further confirmed by the authority of its derivatives. For though *citráque* is long in Horace, by virtue of the mute and liquid, yet *citro* is short in Sidonius, and *citimus* in Fulgentius, in his Astronomics.

Quâ citimus *limes dispescit nubila puris.*

For which reason Buchanan is censured for having made the first long in *citimus* and *citerior.*

Cleopatra has by nature the penultima common, because of the mute and liquid; for it comes from πατήρ. So that in prose we ought to place the accent on the antepenultima. But the first and second being always short, the third must needs be long in hexameter and pentameter verses.

Cytherea hath the antepenultima short in Homer, writing it with an ε. ἔρια, as it is derived from ἔρως. But Hesiod writes it with an η, and therefore makes it long. Virgil constantly shortens it. But in Ovid we likewise find it long.

Parce metú Cytherea, *manent immota tuorum.* Æn. 1.

Annuit atque dolis risit Cytherea *repertis.* Æn. 4.

Mota Cythêrêa *est leviter sua tempora myrto.* Fast. 4.

Conopeum hath the penultima long in Juvenal; but it is short in Horace and Propertius, though it comes from the Greek κωνωπεῖον, because perhaps the Ionians said κωνώπεον.

Sol aspicit conopeum. Lib. Epod.

Fœdâque Tarpeio conopea *tendere saxo.* Prop. lib. 3.

Contra. See p. 329.

Controversus ought, I think, to have the second long, according to the analogy of compound words, by us observed, p. 304. And thus Ausonius has put it, though Sidonius makes it short.

Corbita has the second long, though it is commonly pronounced short. This is sufficiently ascertained by the authority, not only of Plautus, but of Lucilius.

Tardiores quàm corbitæ *sunt in tranquillo mari.* Lucil.

Crebre & Crebro have both the former long, because they are derived from *creber*, which hath it long also. And thus Horace has put it.

Est mihi purgatam crebrò *qui personet aurem.*

Crocito. The second, though commonly made short, is long nevertheless, according to Vossius, because he says it comes from *crocio*, just as *dormito* comes from *dormio.* Yet we find it short in Mapheus 13. Æn.

Dehinc perturbatus, crocitans *exquirit & omnes.*

And in the fable of Philomela:

Et crocitat *corvus; gracculus at frigulat.*

True it is that those authors are not exempt from mistakes; and we have taken notice of several.

Thus

Cuculus is generally short in the penultima, and every body pronounces it thus, because of the verse of the Philomela:

Et cuculi cuculant, *fritinnit rauca cicada.*

Yet all classic authors, says Vossius, do make it long.

——— *Magnâ compellans voce* cuculum. Hor.

Ricciolius, in proof of its being short, quotes the following verse, as he says, from Martial:

Quamvis per plures cuculus *cantaverit annos.*

But it is not to be found among his works.

Electrum has ever the first long, according to Vossius, being written with an η, whether it be taken for amber, or for silver mixed with the third or fourth part gold; though Erythreus,

Erythreus, Ricciolius, and some others, pretend that the η being changed into ε, this syllable may be short: this they endeavour to prove by passages from Virgil, which Vossius shews to be all corrupted, as may be seen in his third book of Anal. c. 36.

ERADICO, notwithstanding what the great Latin Thesaurus says, hath the penultima long, as coming from *radix, icis.* Nor does it signify to object this verse of Plautus:

Eradicabam *hominum aures quando acceperam,*

because the comic poets are apt to put a spondee for an iambus in the second foot, as appears from this same verse of Terence,

Dii te eradicent, *ita me miseram territas.*

ERUNT, the termination of the preterite, like *tulerunt,* doubtful in the penultima. See rule 15, p. 313.

FORTUITUS hath the penultima common. It is long in Horace,

Nec fortuitum *spernere cespitem.*

And in this trochaic verse of Plautus:

Si eam senex anus prægnantem fortuitu *fecerit.*

Which happens also to GRATUITUS. But it is not true, as Duza pretends, that the *i* is never short in those words; for we find the contrary by the following verse in Statius:

Largis gratuitum *cadit rapinis.*

FRUSTRA is marked with the last common by Smetius and others. But Vossius assures us it is ever long in antient authors, and he will have it that in this verse which is quoted from Juvenal, to prove it short,

Ærumnæ cumulus quod nudum & frustra rogantem,

we ought to read *frusta rogantem,* according as Mancinellus says he found it in antient copies. True it is that Ausonius as well as some others have shortened it; yet the safest way is to make it long.

FULICA is found with the first and second long in this verse in Gellius,

Hic fulica *levis volitat super æquore classis:*

yet every where else they are short;

In sicco ludunt fulicæ, *notásque paludes.* Virg.

GÆTULUS, the first and second long, because it comes from Γαιτῦλος.

Destruat, aut captam ducat Gætulus *Iarbas.* Virg.

Argentum, vestes Gætulo *murice tinctas.* Hor.

Pensabam Pharium Gætulis *messibus annum.* Claud.

And therefore it is an error in an epigram attributed to Martial, to read it as Pierius does.

Traducta est Getulis, *nec cepit arena nocentes.* In spectacul. Centon.

and as it is printed in Plantin's edition by Junius: whereas the old MSS. have *Tradita Gætulis, &c.* And Ricciolius is guilty of the same mistake, when he is for making it short in this verse of Ovid, Hero. Ep. 7.

Quid dubitas vinctam Getulo *me tradere Hiarbæ?*

whereas the best editions have *Gætulo tradere Iarbæ.*

GESTICULATOR is generally marked long in the second, as coming from *gestire;* but Vossius believes it is rather short, as coming from *gesticulus.* And this is also the opinion of Ricciolius, though there is no authority, one way or other.

GRATUITUS. See FORTUITUS.

HARPAGO, if we believe Calepin, who has been followed by all the compilers of dictionaries since his time, hath the penultima long: but they produce no authority for it. Whereas we meet with εἰς ἅρπαγας, the penultima short in Automedon's 2d book of Epigrams. And it is also the opinion of Vossius and Ricciolius, that it hath the penultima short: so that even in prose we ought ever to pronounce it with the accent on the penultima, *hárpago.*

HORNOTINUS, which comes from *horno,* that is, *hoc anno,* hath the penultima short. See SEROTINUS, lower down.

IDOLOTHYTUM, εἰδωλόθυτον, is sometimes pronounced according to the Greek accent. But in regard to quantity the penultima is always long in verse, as it comes from θύω, *sacrifico,* whence also we have θῦμα, *sacrificium,* which would not have a circumflex on the former, unless it was long by nature.

IMBECILLUS, though it comes from *baculus,* hath the second long in Lucretius and in Horace.

Imbecillus, *iners sim quid vis, adde popino.*

And therefore it is wrong in Prudentius to make it short.

INVOLUCRUM hath the penultima long by nature, as well as *lavacrum,* because they come from the supines *lavatum* and *involutum.* Hence it is

an

an error in Prudentius to make it short in this Asclepiad verse:

Contentum involucris *atque cubilibus.*

But this is further confirmed by the following pentameter of Rutilius:

Investigato fonte, lavacra *dedit.*

And it would be wrong to use it otherways, though we meet with some instances to the contrary in St. Prosper.

JUDAICUS hath the second short in Juvenal.

Judaïcum *ediscunt & servant, ac metuunt jus.*

Claudian uses it in the same manner; whose authority is preferable to that of the ecclesiastic authors, who make it long.

LATRO, AS, hath the former long in Horace and Virgil.

Nescio quid certè est, & Hylax in limine latrat. Ecl.

True it is that not only ecclesiastic writers, but even Phædrus, have made it short.

Canem objurgabat, qui senex contrà latrans. lib. 5.

Though this does not deserve to be imitated, since it is contrary to the practice of those who wrote during the purity of the language.

LOTIUM, which is marked by dictionaries with the first short, ought to have it long, as well as *lotum* from whence they derive it.

Hoc te amplius bibisse prædicet loti. Catul.

MATRICIDA. See p. 308.

MELOS. The penultima short by nature.

Regina longum Calliope melos. Hor.

But they are mistaken who think it is never otherwise (which was the opinion of Politian), as we can prove from Persius.

Cantare credas Pegaseïum melos.

Which he undoubtedly designed in imitation of the Greeks, with whom the simple liquids have the power of lengthening a syllable, as well as the double consonants.

Θεὸς δ' ὑπὸ μέλος ἄειστε. Hom.

Which Ricciolius does not seem to have rightly understood, because he attributes it to some dialect, in which perhaps this word was written with an η instead of an ε.

MITHRA hath the former long by nature.

Indignata sequi torquentem cornua Mithram. Sta.

For which reason Vossius finds fault with Capella, whom he likewise censures in many other respects, for making it short.

MORUS. See SYCOMORUS, lower down.

MOYSES in Christian poets is frequently a trissyllable, the first short, and the second long, contrary to the analogy of the Greek ωυ.

——— *Velut ipse* Moyses. Prud.

Quid? quod & Eliam, & clarum vidêre Moysen. Sedul.

NIHILUM. The second short, contrary to the opinion of Giffanius, and some other grammarians.

——————— *Gigni*
De nihilo *nihil, in* nihilum *nil posse reverti.* Pers.

Nor must it be said that this is done by a contraction or syneresis, because we can produce some other authorities that are irrefragable.

At marite, ita me juvent
Cœlites, nihilominus
Pulcher es. Catul.

NOVICIUS hath the antepenultima long.

Jam sedet in ripâ, tetrumque novicius *horret.* Juven.

Which is so much the more remarkable, as all adjectives in *icius*, derived from a noun, do shorten the penultima. Priscian even insists that this rule is without exception. But of those that come either from participles or verbs, some are long, as *advectitius, commendatitius, supposititius.*

Hermes supposititius *sibi ipsi.* Mart.

OBEDIO hath the second long, because it comes from *audio.* This appears further by the following iambic of Afranius,

Meo obsequar amori, obedio *libens.*

And Plautus,

Futura est dicto obediens, *an non patri?*

So that it is a mistake in the poet Victor, who lived late in the fifth century, to make it short in the following verse:

Jussit adesse Deos, proprióque obedire *tyranno.*

OMITTO for *obmitto* hath the first short.

Pleraque differat & præsens in tempus omittat. Hor.

PALAM hath always the former short in antient authors.

Luce palam *centum est igni circundare muros.* Virg.

Though S. Prosper in his poem makes it long.

PARACLETUS. See p. 301.

PAR-

PARRICIDA. See p. 308.

PATRIMUS & MATRIMUS have the penultima long, which Julius Scaliger, and before him Politianus, believed to be short. This is proved by the authority of Catullus, even as the passage is read by Joseph Scaliger himself.

Quare habe tibi, quicquid hoc libelli est.
Qualecumque, quod ô patrima *virgo,*
Plus uno maneat perenne seclo.

And analogy requires it thus, because whenever the termination IMUS is added quite entire in the derivation of a word, the *i* is short of course, as *legitimus* from *lex, legis; finitimus* from *finis; æditimus* from *ædes, ædis; solistimus* from *solum, soli,* &c. But when there is only MUS added for the derivation, then the *i* before MUS is long, *primus* from *præ* or *pris, bimus* from *bis, trimus* from *treis* or *trîs.* In like manner *patrimus* from *pater, patris; matrimus* from *mater, matris.*

POLYMITUS, when it signifies embroidered, or wove with threads of divers colours, hath the penultima short, because it comes from *μίτος, filum,* which is so in Homer. But we are not to confound it with *πολύμητος, learned, one who knows a vast deal,* or *πολύμυθος, a great inventor of fables,* which have the penultima long.

POSTEA. See p. 329.

PRÆSTOLOR is generally pronounced the second long. Thus Valla has made it, upon translating this verse of Herodotus:

Terrenasque acies ne præstolare, *sed hosti.*

Yet Buchanan has made it short in his Psalms:

Vitæ beatæ præstolor.

Which Vossius approveth, so much the more as of *præsto* is formed *præstulus,* or according to the ancients, *præstolus,* (who is quite ready) from whence comes *præstolor.*

PROFUTURUS hath the second short, according to the nature of its simple.

Præcipuè infelix pesti devota futuræ, Virg.

Wherefore Baptista Mantuanus is censured for making it long.

PSALTERIUM, the second long, because in Greek we say *ψαλτήριον* with an *η.* Thus we find it in the *Ciris* attributed to Virgil.

Non arguta sonant tenuî psalteria *chordâ.*

And therefore we must not mind the authority of Aratus, who has made it otherwise.

PUGILLUS is reckoned by some to have the first long, which they prove by its derivative in Juven.

Nec pugillares defert in balnea raucus.

Yet in Ausonius, Prudentius, and Fortunatus, we find it short; which may be further confirmed by the authority of Horace, who shortens *pugil.*

Ut lethargicus hic quum fit pugil, et medicum urget.

PULEX hath ever the former long, as appears by Martial:

Pulice, *vel si quid* pulice *sordidius.*

And by Columella.

Parvulus aut pulex *irrepens dente lacesset.*

Yet a great many modern writers make it short; an error into which they have been led by the poem, intitled *Pulex,* and falsely attributed to Ovid, where we read,

Parve pulex, *& amara lues inimica puellis.*

But this poem is no more his than the Philomela, in which we find a great number of mistakes.

PUTA. See p. 328.

RESINA hath the penultima long; though some insist on its being common, because of a verse in Martial, l. 3. c. 25. which others think to be a mistake.

RHEA, the former common, because the Greeks write not only *ῥέη* but *ῥεῖη,* (both are to be found in Callimachus.) Hence Ovid has made it short,

Sæpe Rhea *questa est toties fœcunda, nec unquam.*

And Virgil long,

Collis Aventini silvâ quem Rhea *sacerdos.*

RUDIMENTUM hath the second long, because it comes from the supine *eruditum.* And so Virgil has made it,

———*Bellique propinqui*
Dura rudimenta———

And Valerius Flaccus,

Dura rudimenta *Herculeo sub nomine pendent.*

And Statius,

Cruda rudimenta *& teneros formaverit annos.*

SALUBER, the second long by nature, as coming from *salus, utis.* Hence it is wrong in Buchanan to make it short:

Nomen, qui salubri *temperie modum.* Psal. 99.

For we find that Ovid did not use it thus:

Ut faveas cœptis, Phœbe saluber *ades.*

SCRU-

SCRUPULUM hath the first long, as coming from *scrupus:*

Quinque parant marathri scrupula, *myrrha decem.* Ovid.

Wherefore in this verse of Fannius in his book of weights and measures, we should read *scriplum;* or rather *scriptlum*, and not *scrupulum.*

Gramma *vocant,* scriptlum *nostri dixere priores.*

Since as from γράφειν cometh γράμμα, so from *scribo, scriptum,* cometh *scriptulum*, and by syncope *scriptlum,* even according to Charisius.

SEMPITERNUS, the second long, as Scaliger proveth against Prudentius and modern authors, because it comes from *semper* and *æternus.*

SPADO, the former always short, as we see in Juvenal.

Cùm tener uxorem ducat spado, *Nævia Thuscum*
Figat aprum——Sat. 1.
Ut spado *vincebat Capitolia nostra Potides.* Sat. 14.

In Martial,

Thelim viderat in togâ spadonem.
A Phaleucian verse.

Again,

Nec spado, *nec mœchus erit te consule quisquam;*
At pius, ô mores, & Spado *mœchus erat.*

So that we must not mind Arator, who, among several other mistakes, hath committed this of making it long.

Australem celerare viam quâ spado *jugatis*
Æthiopum pergebat equis. Lib. 1. Astr.

Which may so much the more impose upon persons not well versed in poetry, as the above verse of Arator is quoted in Smetius with the name of Virgil, through a mistake which has crept into all the editions that ever I saw: though Virgil never so much as once made use of the word *spado.*

SPHÆRA. It is also a mistake in Prudentius to make the former short in this word.

Cujus ad arbitrium sphera *mobilis atque rotunda.*

For it comes from σφαῖρα. And this may be owing to the corruption which we observed in the treatise of letters, when ceasing to pronounce the diphthongs, they began to put a simple E for Æ and Œ.

SYCOMORUS is reckoned to have the penultima common; for being derived from σῦκον (*ficus*) and μόρον (*morum*) as μόρον in Greek is wrote with an omicron, it may be short. But this same penultima may be long, because *morus* in Latin hath the former long, though Calepin makes it short.

Ardua morus *erat niveis uberrima pomis.* Ovid.

Mutua quin etiam moris *commercia ficus.* Pallad.

Whereto we may add that this word is differently wrote, some editions having συκομορέα, and others συκομωραῖα.

TEMETUM hath the penultima long.

Pullos, ova, cadum temeti: *nempe modo isto.* Hor.

Though Muretus hath made it short.

THYMIAMA, the penultima long by nature, because it comes from θυμιᾶσαι.

TORCULAR, the penultima short, as Despauter and the great Latin Thesaurus observe; which is further confirmed by Vossius and Ricciolius; because it comes from *torqueo,* in the same manner as *specular* or *speculum* from *speculor,* though we find it long in Fortunatus through necessity.

TRIGINTA, and the like. See p. 330.

TRITURO, the penultima long, because it comes from *tritura* or *triturus,* of the same nature as *pictura* or *picturus,* whence also cometh *picturo.* Some nevertheless derive it from *tritero,* as much as to say *tertero,* and pretend therefore that we may make it short.

VIETUS hath the second long.

Nec supra caput ejusdem cecidisse vietam
Vestem——Lucret.

Likewise in Prudentius,

——*Et turbida ab ore* vieto
Nubila discussit.

Nor must we suffer ourselves to be led into an error by this verse of Horace:

Qui sudor vietis *& quàm malus undique membris.*

Because *vietis* is there a dissyllable by syneresis.

VIRULENTUS, the second short, like all nouns of this same termination, as *fraudulentus, luculentus, pulverulentus.*

Ne dictat miki luculentus *Attis.* Mart.
a Phaleucian verse.

And therefore Baptista Mantuanus is mistaken in saying,

——*Quem* virulenta *Megæra.*

ULTRA. See p. 330.

UNIVERSI, the second short. But in UNICUIQUE it is long. The reason is

is because in the latter, *uni* is declined, coming from the nominative *unusquisque*, and therefore retains the quantity it would have uncompounded: whereas in the former it is not declined, as it comes from *universus*, the nature of which is communicated to the other cases. And this analogy ought to take place on all the like occasions, as hath been observed, rule 7, p. 307.

VOMICA, the first long in Serenus, who lived about the middle of the third century.

Vomica *qualis erit?*——

But it is short in Juvenal, who flourished towards the close of the first,

Et phthisis & vomicæ pulres & dimimidium crus.

UTRIUS. Vossius in the 2d book *de arte Gram.* chap. 13. and in his smaller Grammar, p. 285. says that it is never otherwise than long in the second; yet it is more than once short in Horace,

Docte sermones utriusque *linguæ*, lib. 3. Od. 8.

Fastidiret olus qui me notat. Utrius *horum*

Verba probes——Lib. 1. ep. 17. ad Scæv.

And therefore it may be said that *i* in this noun is common, the same as in *unius, ullius*, and others of the like termination, of which we have taken notice in the third rule.

SECTION II.

OF ACCENTS,

And the proper Manner of Pronouncing Latin.

CHAPTER I.

I. *Of the nature of Accents, and how many sorts there are.*

ACCENTS are nothing else but certain small marks that were invented in order to shew the tone and several inflections of the voice in pronouncing.

The antients did not mark those tones, because as they were in some measure natural to them in their own language, use alone was sufficient to acquire them; but they were invented in aftertimes, either to fix the pronunciation, or to render it more easy to strangers. This is true not only in regard to Greek and Latin, but also to the Hebrew tongue, which had no points in St. Jerome's time.

Now the inflexions of the voice can be only of three sorts; either that which rises, and the musicians call ἄρσιν, *elevation;* or that which sinks, and they call θέσιν, *position* or *depression;* or that which, partaking of both, rises and sinks on one and the same syllable. And in this respect the nature of the voice is admirable, says Cicero in his book de Oratore, since of these three inflections it forms all the softness and harmony of speech.

On this account therefore three sorts of accents have been invented, whereof two are simple, namely the acute and the grave; and the other compound, namely the circumflex.

The acute raiseth the syllable somewhat, and is marked by a small line rising from left to right (′).

The grave depresseth the syllable, and is marked on the contrary by a small line descending from left to right, thus (‵).

The circumflex is composed of the other two, and therefore is marked thus (^).

As accents were invented for no other purpose than to mark the tone of the voice, they are therefore no sign of the quantity of syllables, whether long or short; which is evidently proved, because a word may have several long syllables, and yet it shall have but one accent; as on the contrary it may be composed entirely of short ones, and yet shall have its accent, as *Asia*, *dominus*, &c.

II. *Rules of Accents and of Latin Words.*

The rules of accents may be comprised in three or four words; especially if we content ourselves with the most general remarks, and with what the grammarians have left us upon this subject.

For MONOSYLLABLES.

If they are long by nature, they take a circumflex, as *flôs*; *ôs, oris*; *â, ê*.

2. If they be short, or only long by position, they take an acute, as *spés*; *ós, ossis*; *fáx*, &c.

For DISSYLLABLES and POLYSYLLABLES.

1. In words of two or more syllables, if the last be short, and the penultima long by nature, this penultima is marked with a circumflex, as *flôris*, *Rôma*, *Románus*, &c.

2. Except the above case, dissyllables have always an acute on the penultima, as *hómo*, *péjus*, *párens*, &c.

Polysyllables have the same, if the penultima be long, as *paréntes*, *Aráxis*, *Románo*, &c. otherwise they throw their accent back on the antepenultima, as *máximus*, *últimus*, *dóminus*, &c.

III. *Reasons for the above Rules.*

Here it is obvious that the rules of accents are founded on the length or shortness of syllables: which has obliged us to defer mentioning them till we had treated of Quantity.

Now the reasons of these rules are very clear and easy to comprehend. For accent being no more than an elevation which gives a grace to the pronunciation, and sustains the discourse, it could not be placed further than the antepenultima either in

Greek

Greek or Latin, because if three or four syllables were to come after the accent (as if we should say *pérficere, pérficèremus)* they would be heaped, as it were, one upon another, and consequently would form no sort of cadence in the ear, which, according to Cicero, can hardly judge of the accent but by the three last syllables, as it can hardly judge of the harmony of a period but by the three last words. Therefore the farthest the accent can be placed is on the antepenultima, as in *dóminus, hómines, amáverant*, &c.

But since the Romans in regulating the accents have had a particular regard to the penultima, as the Greeks to the ultima, if the word in Latin hath the penultima long, this long syllable being equivalent to two short ones, receives the accent, *Rôma, Românus*, producing nearly the same cadence in the ear by reason of their length, as *máximus.*

And as this length may be twofold, one by nature, and the other only by position; and this length by nature was formerly marked by doubling the vowel, as we have already observed in the treatise of Letters, book 9. p. 249. so this long penultima may receive two sorts of accents, either the circumflex, that is the accent composed of an acute and a grave, *Românus* for *Romáànus*; or only the acute, that is, which signifieth only the elevation of the syllable as, *Aráxis, párens.*

But if after a penultima long by nature, the last should also be long, as this circumflex accent and the length of the last syllable might render the speech too drawling, they are satisfied then with acuting the penultima, *Románo*, and not *Româno*, *Rómæ*, and not *Rômæ*, to prevent too slow an utterance.

After this it is easy to form a judgment of the rest. For in regard to the dissyllables, if they are not capable of a circumflex, they must needs have an acute on the penultima, be it what it will, since they cannot throw the accent farther back: and as to monosyllables, the reason why those which are long by nature have a circumflex, is the same as that above mentioned, namely, that this long vowel is equivalent to two: *flôs* instead of *flóòs.* And the reason why those that are short, or only long by position, have but an acute, is because they can have no other.

IV. *Some Exceptions to these Rules of Accents.*

Lipsius, and after him Vossius, are of opinion that the rules of accents, which grammarians have left us, are very defective, and that the antient manner of pronouncing was not confined to those laws of grammar. Yet these rules being so natural, and so well founded in analogy and in the surprising relation they bear to each other, pursuant to what hath been just now observed, it is not at all probable that the antients departed from them so widely as those critics imagine; and if we meet with some instances to the contrary, they ought to be looked upon rather as exceptions than a total subversion of the general rule, since even these exceptions may be reduced to a small number, and it is easy to shew that they are not without foundation.

The first exception is, that compound verbs used sometimes to

retain the same accent as their simple, as *calefácio*, *calefácis*, *calefácit*, where the accent is on the penultima in the two last words, though it be short, says Priscian, lib. 8. And according to him the same may be said of *calefío*, *calefís*, *calefít*, where the accent continues on the last syllable of the second and third persons, as it would be in the simple, which is a very natural analogy.

The second exception is, that on the contrary compound nouns used sometimes to draw their accent back to the antepenultima, whether the penultima was long or not; as we find in the same Priscian that they used to say *orbísterræ*, *virillustris*, *præfectúsfabrum*, *juriscónsultus*, *intereáloci*.

The third exception is, that indeclinable particles also used to draw back their accent sometimes in composition, as *síquando*, which, according to Donatus, had the accent sometimes on the antepenultima; and the same ought to be said of *néquando*, *alíquando*; as also of *éxinde*, which, according to Servius, has the accent on the antepenultima; and this should serve as a rule for *déinde*, *périnde*, *próinde*, *súbinde*: likewise *exádversum* in Gellius, and *áffatim*, to which may be added *enímvero*, *dúntaxat*, and perhaps some others, which may be seen in Priscian or in Lipsius and Vossius, who give a full list of them. Now these two exceptions of drawing back the accent in composition, are only in imitation of the Greeks, who frequently do the same in regard to their compounds. But we must take particular care, says Vossius, that though the accent may be on the antepenultima in *déinde*, *périnde*, and others, we are not to conclude that it may therefore be on the antepenultima in *déinceps*, and such like, where the last is long, for no word can be accented on the antepenultima, either in Greek or Latin, when the two last syllables are long; especially as each of these long syllables having *two times*, this would throw the accent back too far.

The fourth exception is of the vocatives of nouns in IUS, which are accented on the penultima, though short, as *Virgíli*, *Mercúri*, *Æmíli*, *Valéri*, &c. the reason of which is because heretofore, according to the general analogy they had their vocative in E. *Virgílie*, like *dómine*. But as this final E was too weak, and scarce perceptible, by degrees it came to be dropped, and the original accent, which was on the antepenultima, continuing still in its place, came to be on the penultima.

The fifth exception may be in regard to Enclitics, which always used to draw the accent to the next syllable, be it what it would, as we shall see in the next chapter.

To these we may add some extraordinary and particular words, as *muliéris*, which, according to Priscian, hath the accent on the short penultima, and perhaps some others, though in too small a number to pretend that this should invalidate the general rules.

CHAPTER II.

Particular Observations on the Practice of the Antients.

I. *In what place the Accents ought to be particularly marked in books.*

THE rules of accents ought to be carefully observed, not only in speaking, but likewise in writing, when we undertake to mark them, as is generally practised in the liturgy of the Church of Rome. Only we may observe, that instead of a circumflex, they have been satisfied with an acute, because the circumflex being only a compound of the acute and the grave, what predominates therein, says Quintilian, is particularly the acute, which, as he himself observes after Cicero, ought to be naturally on every word we pronounce.

It is for this very reason that in those books they no longer put any accent on monosyllables, nor even on dissyllables, because having lost this distinction of acute and circumflex, it is sufficient for us in general to know that in dissyllables the former is always raised.

II. *In what manner we ought to mark the Accent on Words compounded of an Enclitic.*

The accent ought also to be marked on words compounded of an enclitic, that is, one of these final particles, *que*, *ne*, *ve*; and should be always put on the penultima of these words, whatever it be, as Despauter after Servius and Capella informs us; thus *armáque*, *terráque*, *pluítne*, *altérve*, &c. because it is the nature of these enclitics ever to draw the accent towards it. So that it signifies nothing to say with Melissa and Ricciolius, that if this was the case, we could not distinguish the ablative from the nominative of nouns in A. For considering things originally, it is very certain, as above hath been mentioned, that the antients distinguished extremely well betwixt accent and quantity; and therefore that they raised the last in the nominative without lengthening it, *terráque*, whereas in the ablative they gave it an elevation, and at the same time they made it appear long, as if it were, *terráàque*; whence it follows that they must have also distinguished it by the acute in the nominative, *terráque*, and by the circumflex in the ablative *terrâque*; and Vossius thinks that some distinction ought to be observed in pronouncing them.

III. *That neither* que *nor* ne *are always Enclitics.*

But here we are to observe two things, which seem to have escaped the attention of Despauter. The first, that there are certain words ending in *que*, where the *que* is not an enclitic, because they are simple, and not compound words; as *útique*, *dénique*, *úndique*, &c. which are therefore accented on the antepenultima.

The second, that *ne* is never an enclitic but when it expresseth doubt, and not when it barely serves to interrogate; and therefore if the syllable before *ne* is short or common, we ought to put the accent on the antepenultima, in interrogations, as *tíbine? hæ'ccine? síccine? ástrane? égone? Plátone?* &c. whereas in the other sense the particle *ne* draws the accent to the penultima. *Cicerône, Platône.*

IV. *That the Accent ought to be marked, whenever there is a necessity for distinguishing one word from another.*

We ought also to mark the accent in writing, according to Terent. Scaurus, whenever it is necessary for preventing ambiguity. For example, we should mark *légit* in the present with an acute, and *lêgit* in the preterite with a circumflex. We should mark *óccido*, the accent on the antepenultima, taking it from *cădo*; and *occído* with an acute on the penultima, taking it from *cædo*.

V. *Whether we ought to accent the last Syllable, on account of this distinction.*

But if any body should ask whether this rule of distinction ought to be observed for the last syllable; Donatus, Sergius, Priscian, Longus, and most of the antients will have that it ought, and especially in regard to indeclinable words, which they say should be marked with an acute on the last, as *circúm littora*, to distinguish it from the accusative of *circus*. Quintilian, more antient than any of these, observes that even in his time some grammarians were of this opinion, which was practised by several learned men, and that for his part he durst not condemn it.

Victorinus likewise observes the same thing, and says that *poné* an adverb, for example, is acuted on the last, to prevent its being confounded with the imperative of *póno*. So that one might say the same of a great many other words, which, through an erroneous custom, are marked with a grave accent, as *malè*, *benè*, though we are told at the same time that in pronouncing it ought to have the power of an acute. Which is doubtless owing to a mistake of the Greeks, who frequently commit the same error in regard to those two accents, as if it were quite so consistent to mark the one, when you expressly mean the other.

But the reason why we ought not to put the grave on those final syllables, is evident. Because as the grave denotes only the fall of the voice, there can be no fall where there has not been a rise, as Lipsius and Vossius have judiciously observed. For if the last, for instance, falls in *ponè*, an adverb, the first must therefore be comparatively raised, and then this word will no longer be distinguished from *póne*, the imperative of *pono*, which nevertheless is contrary to their intention. Hence Sergius, who lived before Priscian, takes notice that in his time the grave accent was no longer used; *sciendum*, says he, *quòd in usu non est hodierno accentus gravis*. Whence it follows either that we ought not to accent the last syllable, or if it must have an accent, then we ought to choose another, and rather make use of an acute, according to the opinion of some grammarians.

A second mistake some are apt to commit in regard to the last syllable, is when in order to shew that it is long, and to distinguish it from a short one, they put a circumflex, as *musâ* in the ablative, to distinguish it from the nominative *músa*. For the accents were not intended to mark the quantity, but the inflection of the voice; and

and as for the quantity, when the custom of doubling the vowels, in order to mark the long syllables, as *musaa*, was altered; they made use of small couchant lines which they called *apices*, thus *musā*, as we have shewn in the treatise of Letters, book 9. p. 249. But since we have lost the use of those little marks, we put up with these accents, which ought rather to be considered as signs of quantity, than of the tone of voice; the circumflex, according to Quintilian, being never put at the end of a word in Latin; though the Greeks do sometimes circumflex the last when it happens to be long.

VI. *In what manner we ought to place the Accent in Verse.*

If the word of itself be doubtful, we should place the accent on the penultima, when it is looked upon as long in verse, or on the antepenultima, when it is looked upon as short. Thus we should say,

Pecudes pictæque volúcres, *Virg.*

the accent on the penultima, as Quintilian observeth, because the poet makes it long; though in prose we always say, *vólucres*, the accent on the antepenultima.

Hence it may happen that the same word shall have two different accents in the same verse, as in Ovid.

Et primò similis vólucri, *mox vera* volúcris.

CHAPTER III.

I. *Of the Accents of Words which the Latins have borrowed of other Languages, and particularly those of Greek Words.*

IN regard to Greek words, if they remain Greek, either altogether or in part, so as to retain at least some syllable of that language, they are generally pronounced according to the Greek accent. Thus we put an acute on the antepenultima in *eléison*, and *lithóstrotos*, notwithstanding that the penultima is long.

On the contrary we put it on the penultima, though it be short in *paralipoménon*, and the like.

We put the circumflex on the genitive plural in *ῶν*, periarch*ῶν*, and on the adverbs in *ῶς*, ironic*ῶς*, and such like, where the *omega* is left standing.

But words entirely latinised, ought generally to be pronounced according to the rules of Latin. And this is the opinion of Quintilian, Capella, and other antient authors; though it is not an error to pronounce them also according to the Greek accent.

Therefore we say with the accent on the antepenultima, *Aristóteles*, *A'ntipas*, *Bárnabas*, *Bóreas*, *Blasphémia*, *Córidon*, *Démeas*, *Ecclésia*, *Tráseas*, &c. because the penultima is short. And on the contrary we say with the accent on the penultima, *Alexandría*, *Cythéron*, *erémus*, *meteóra*, *orthodóxus*, *Paraclétus*, *pleurésis*, and the like, because it is long.

Greek

Greek words that have the penultima common not by figure or licence, but by the use of the best poets, or by reason of some particular dialect, are always better pronounced in prose according to the common or Attic dialect, or according to the use of the best poets, than otherwise. Therefore it is preferable to put the accent on the penultima, in *Choréa*, *Conopéum*, *platéa*, *Oriónis*, and such like, because the best poets make it long.

But if these words have the penultima sometimes long and sometimes short in those same poets, we may pronounce as we please in prose, as *Busiris*, *Eriphyle*. But in verse we must follow the measure and cadence of the feet, pursuant to what has been already observed.

These are, I think, the most general rules that can be given upon this subject. Nevertheless we are oftentimes obliged to comply with custom, and to accommodate ourselves to the manner of pronouncing in use among the learned, according to the country one lives in. Thus we pronounce *Aristóbulus*, *Basílius*, *idólium*, with the accent on the antepenultima, notwithstanding that the penultima is long; only because it is the custom.

And on the contrary we pronounce *Andréas*, *idéa*, *María*, &c. the accent on the penultima though short, because it is the custom even among the most learned.

The Italians also pronounce with the accent on the penultima, *Autonomasía*, *harmonía*, *philosophía*, *theología*, and the like, pursuant to the Greek accent, because it is the practice of their country, as Ricciolius observeth. Besides Alvarez and Gretser are of opinion that we ought always to pronounce it thus, though the custom not only of Germany and Spain, but likewise of all France, is against it: and Nebrissensis approves of the latter pronunciation, where he says that it is better to accent those words on the antepenultima. Which shews that when once the antient rules have been broke through, there is very little certainty, even in practice, which is different in different countries.

II. *Of the Accents of Hebrew Words.*

Hebrew words that borrow a Latin termination and declension, follow the Latin rules in regard to accent: and therefore we put it on the penultima in *Adámus*, *Joséphus*, *Jacóbus*, &c. because it is long.

But if these words continue to have the Hebrew termination, and are indeclinable, they may be pronounced either according to the rules of Latin words, or according to the Greek accent, if they have passed through the Greek language before they were received by the Latins, or in short according to the Hebrew accent.

But should these three circumstances concur, then one would think there is no reason for pronouncing otherwise than according to the received use and custom of the public, to which we are often obliged to conform.

And therefore, pursuant to this rule, we should say with the accent on the penultima, *Aggéus*, *Bethsúra*, *Cethúra*, *Debóra*, *Eleázar*, *Eliséus*, *Rebécca*, *Salóme*, *Sephóra*, *Susánna*; because the penultima

nultima of these is not only long by nature, but it is likewise accented both in Greek and Hebrew.

If these words are entirely Hebrew, it is better to pronounce them according to the Hebrew accent; and therefore we should raise the last in *eloí*, *ephetá*, *sabaóth*, and such like.

In respect to which we are however to take notice, that as most of these words are received in the liturgy of the Church of Rome, there is a necessity for pronouncing them according to established custom, so much the more as they are in every body's mouth all over the world. Hence it is that, contrary to the last rule, we generally put the accent on the antepenultima in *Elísabeth*, *Gólgotha*, *Melchísedech*, *Móyses*, *Sámuel*, *Sólomon*, *Samária*, *Síloë*, and some others.

Hereby it appears to be a mistake, which great numbers have fallen into, to think with a certain person called Alexander the Dogmatist, that not only Hebrew words, but all that are barbarous and exotic, ought to be pronounced with the accent on the last. Which has been learnedly refuted by Nebrissensis, and after him by Despauter, though this has been the custom of several Churches, in regard to some tones of the Psalms, because of the Hebrew accent therein predominant.

CHAPTER IV.

Further Observations on the Pronunciation of the Antients.

I. *That they distinguished between Accent and Quantity, and made several differences even in Quantity.*

WHAT we have been hitherto saying relates to the rules and practice of accents, to which we ought now to conform. But the pronunciation of the antients was even in this respect greatly different from ours; for they not only observed the difference between quantity and accent, according to what hath been said in the treatise of Letters, book 9; but likewise in quantity they had several sorts of long and short syllables, which at present we do not distinguish. Even the common people were so exact, and so well accustomed to this pronunciation, that Cicero in his book de Oratore, observes, *that a comedian could not lengthen or shorten a syllable a little more than he ought, but the people would be offended with this mis-pronouncing, without any other rule than the discernment of the ear, which was accustomed to judge of long and short syllables, as well as of the rising and sinking of the voice.*

Now as the long syllables had two times, and the short ones only one; on the contrary, the common or doubtful were properly those that had only a time and a half: which was the case of the weak position, where the vowel was followed by a syllable beginning with a mute and a liquid, as in *pātris*. For the liquid being the last, glided away too nimbly, and was too weak in comparison

rison to the mute with which it was joined; and therefore it was owing to this inequality that the foregoing vowel was not so firmly sustained as if there had been two mutes, as in *jacto;* or two liquids, as in *īlle;* or if the mute had been in the last syllable, as *mārtyr:* or, in short, as if the mute had been at the end of a syllable, and the liquid at the beginning of the next, as in *ābludit, āblatus.* In all which cases the syllable would have been long by a firm position, and would have had *two times:* whereas in the other, having only one time and a half, for the reasons above mentioned, this half measure was sometimes altogether neglected, and then the syllable was reckoned short; and at other times it was somewhat sustained and lengthened to an entire measure; and then the syllable was looked upon as long in verse. And hence it appears for what reason when the syllable was long by nature, as in *mātris,* the mute and liquid did not render it common, because as it came from *māter,* whereof the former is long of itself, it had its *two times* already.

But even when a syllable is long by a firm and entire position, still we are to observe that there is a great difference between being thus long by position, and long by nature.

The syllable long by nature was somewhat firmer and fuller, being a reduplication of the same vowel, pursuant to what hath been observed in the treatise of Letters, as *maalus,* an apple-tree, *poopulus,* a poplar tree, *seedes,* &c. Whereas the syllable long by position only, had no other length than its being sustained by the two following consonants; just as in Greek there is a great difference between an *eta* and an *epsilon* long by position.

But as there was a difference in the pronunciation between a syllable long by nature and a syllable barely long by position, so there was a difference also betwixt a syllable short by nature and a syllable short by position only, that is from its being placed before another vowel. For the latter always preserved somewhat of its natural quantity, and doubtless had more time in verse than the syllable short by nature. Thus it is that in Greek the long vowels, or even the diphthongs were reckoned short, whenever the following word began with another vowel or a diphthong, without there being any necessity for cutting them off by synalœpha. Thus it is likewise that in Latin *præ* is short in composition before a vowel, as *praĕiret, praĕesse,* &c. And thus it is that the Latins have often used those syllables, as

Et longum formose valē, vălĕ inquit *Iola.* Virg. Ecl. 3.
Insulaĕ Ionio *in magno quas dira Celæno.* Æn. 3.
Victor apud rapidum Simoënta sub Iliŏ alto. Æn. 5.
Te Corydon ŏ Alexi ———————— Ecl. 2.

And an evident proof that these syllables still preserved at that time something of their nature, is their being sometimes long on those occasions:

———*Cùm vacuus Domino* praĕiret *Arion.* Stat.
ō ego *quantum egi! quàm vasta potentia nostra est!* Ovid.

II. *Difficult*

II. *Difficult Passages of the Antients, which may be solved by those Principles.*

This affords us some light towards clearing up several passages of the antients, which appear unintelligible, unless they be referred to the above principles. As when Festus says, INLEX *productâ sequenti syllabâ significat, qui legi non paret: Correptâ sequenti inductorem ab illiciendo.* For it is beyond all doubt that the last in *inlex* or *illex* is always long in quantity, since the *e* precedes the *x* which is a double letter; but one was pronounced with η, as if it were ἴλληξ; and in the other with an ε, as if it were ἴλεξ. One like the long *e* in the French words *fête, bête, tête;* and the other like the short *e* in *Prophĕte, nĕtte, navĕtte,* &c. Hence the one made *illegis* in the genitive, preserving its *e* long as coming from *lex;* and the other *illicis,* changing its *e* into *i* short, which it resumes from the verb *illicio* whence it is derived.

Thus when Victorinus says that IN and CON are sometimes short in composition, as *inconstans, imprudens;* and that they are long in words where they are followed by an S or an F, as *instare, infidus;* this means that in the latter the *i* was long in quantity, and short in the former, though it was always long by position; so that this I, thus long in quantity, partook of the nature of EI, *infidus,* nearly as if it were *einfidus,* &c. And this helps to illustrate a difficult passage of Cicero de Oratore, whence the above author seems to have extracted this rule; *Inclitus,* says he, *dicimus primâ brevi litterâ, insanus productâ: inhumanus brevi; infelix longâ. Et ne multis: in quibus verbis eæ primæ sunt litteræ quæ in* SAPIENTE & FELICE, *productè dicuntur, in cæteris breviter. Itemque composuit, concrepuit, consuevit, confecit,* &c. Where by *sapiens* and *felix* he marks the words beginning with an S or an F, as Gellius, lib. 2. cap. 17. explains him; and where by the word *long,* he does not mean to speak of the accent, but of quantity, it being manifest that the accent of *infélix* ought to be upon the second, and not upon the first; which is still more clear in *inhumánus,* where it is altogether impossible that the accent should be upon the first.

Thus likewise are we to understand Aulus Gellius, when he says that *ob* and *sub* have not the power of lengthening syllables, no more than *con,* except when it is followed by the same letters, as in *con-Stituit* and *con-Fecit:* or (as he continues) when the *n* is entirely dropped, as in *cóopertus:* so that they pronounced *cóòpertus, cóònexus,* and *cóògo,* as he repeats it himself, lib. 11. c. 17: when he says in the same book that this rule of the following of S and F was not observed in respect to *pro,* which was short in *proficisci, profundere,* &c. and long in *proferre, profligare,* &c. that is, they pronounced *próòferre, próòfligare:* when he says, lib. 11. c. 3. that they pronounced one way *pro rostris,* another way *pro tribunali,* another *pro concione,* another *pro potestate intercedere:* when he says that in *objicis* and *objicibus* the *o* was short by nature, and that it could not be lengthened but by writing those words with two *jj,* the same as in *objicio:* when he says that in *composuit, conjecit, concrepuit,*

crepuit, *o* was likewise short, that is, that it had only the sound of an *omicron*: when he says that in *ago* the first was short; whereas in *actito* and *actitavi* it was long: and when he says that in *quiescit* the second was short, *perpetuâ linguæ Latinæ consuetudine*, though it comes from *quies* where *e* is long.

Thus it is that Donatus and Servius distinguish between the persons of *sum* and *edo*, as *es*, *est*; *esset*, *essemus*; in this that the first *e* is short when it comes from *sum*, and long when it comes from *edo*.

In fine, thus it is that Julius Scaliger proves against Erasmus, who found fault with some feet and numbers in Cicero, that *sunt* is short, because it comes from *sumus*. And the whole we have been saying is very necessary to observe, in order to comprehend what Cicero, Quintilian, and others, have wrote concerning the numbers and feet of a period: and to shew that when the nouns, and even the prepositions, had different significations they were frequently known by the pronunciation.

III. *Whether from the difference they made in the Pronunciation of Short and Long Vowels, we may conclude that* U *was sounded like the French Diphthong* OU *in Long Syllables only.*

From what we have been now observing in regard to the different pronunciation of the long and short vowels, Lipsius and Vossius were induced to believe that the pronunciation of the Latin U, which sounded full, like the French diphthong OU, regarded only the long U; and that the short was sounded in the same manner as the Greek *upsilon*, that is like a French U. But this opinion we have sufficiently refuted in the same treatise, c. 4. n. 2. and from what we have been mentioning it plainly appears, that when two different pronunciations are observed in a vowel, one longer or fuller, the other shorter or closer, as in *ăgo* and *āctito*, in ἴλλῃξ and ἴλλεξ, this does not mean that we are to take a sound of so different a nature as *lustrum* and *loustrum*, *lumen* and *loumen*.

Therefore when Festus says that *lustrum*, with the former short, signified *ditches full of mud*; and with the former long, implied the space of five years; he meant it only in regard to quantity, and not to a pronunciation entirely different: and all that we are to understand by it is, that one was longer than the other by nature, as would be the case of *lŭstrum* and *lŭŭstrum* or *lûstrum*, though they are both long by position.

And this helps to explain a passage of Varro, which Lipsius and Vossius have misunderstood. When he says that *luit* hath the former short in the present, and long in the preterite. But he means nothing more than that in the present tense U was short by nature, and in the preterite it was long, so that they pronounced *lŭŭit*, according to the common rule of preterites of two syllables, which generally have the former long: this did not hinder however the first of *lûit*, even in the preterite, from being short by position;

as the diphthong *æ*, though long of itself, is short by position in *præit* according to what we have already observed. And therefore, all things considered, notwithstanding that this passage of Varro is the strongest argument that Lipsius and Vossius make use of, yet it does not prove that the Romans formerly pronounced their U in the same manner as the French diphthong *ou*, or as it is pronounced by the modern Italians.

But an invincible argument, in my opinion, (to mention it here only by the way) that U short and U long had but one and the same sound, is that the word *cuculus*, which hath the former short and the second long, as we have shewn, p. 348. was certainly pronounced in the same manner as the French would pronounce *coucoulous*, since in French we still say *un coucou*, and in both languages these words were formed by an Onomatopoeia, or imitation of the sound, in order to express the note of this bird.

SECTION III.

OF LATIN POETRY,

And the different Species of Metre; as also of the Feet, the Figures, and Beauties to be observed in versifying; and of the Manner of intermixing them in divers Sorts of Composition.

Divided in the clearest Order and Method.

AFTER having laid down the rules to know the measure of syllables, whether long, short, or common, in the treatise of Quantity; and the manner of pronouncing them properly in prose, in the discourse upon accents; we must now treat of Latin poetry, and the different species of verse, though this subject is less relative to grammar than the precedent.

Verses are composed of feet, and feet of syllables.

CHAPTER I.

Of Feet.

I. *Of the Nature of Feet in Verse.*

FEET are nothing more than a certain measure and number of syllables, according to which the verse seems to move with cadence, and in which we are principally to consider the rising ἄρσις and the sinking θέσις, of which we took notice when

when treating of the accents. These feet are of two sorts, one simple, and the other compound. The simple are formed of two or three syllables, as we are now going to explain.

II. *Of Feet of Two Syllables.*

The feet of two syllables are four.

1. The SPONDEE, *Spondæus*, consists of two long ones, as *Mūsaē;* and is so called from the word σπονδὴ, *libatio, sacrificium*, from its being particularly made use of in sacrifices, on account of its majestic gravity.

2. The PYRRHIC, *Pyrrichius*, consists of two short ones; as *Dĕŭs;* and is so called, says Hesychius, from the noun πυῤῥικὴ, signifying a kind of dance of armed men, in which this foot was predominant; and which is supposed to have been invented by Pyrrhus, son of Achilles; though others will have it to be the invention of Pyrrhicus the Cydonian.

3. The TROCHEE, *Trochæus*, consists of a long and a short, as *Mūsă;* and takes its name from the word τρέχειν, *currere*, because it moves quickly. But Cicero, Quintilian, and Terentianus, call it *Choreus*, from the word *chorus*, because it is well adapted to dancing and music.

4. The IAMBUS, *Iambus*, the reverse of the Trochee, consists of a short and a long, as *Dĕō;* and is so denominated, not from the verb ἰαμβίζω, *maledictis incesso*, which is rather a derivative itself from the foot Iambus, but from a young woman named *Iambé*, who is said to have been the author of it; or rather from ἰάπτω, *maledico*, because this foot was at first made use of in invectives and satyrical pieces, as we are informed by Horace.

Archilochum proprio rabies armavit Iambo.

III. *Of Feet of Three Syllables.*

We reckon eight feet of three syllables, of which no more than three are used in verse, *viz.* those immediately following the Molossus.

1. The MOLOSSUS, *Molossus*, consists of three long ones, *aūdīrī*, and takes its name from a certain people of Epirus, called *Molossi*, who particularly affected to make use of it.

2. The TRIBRAC, *Tribrachys*, consists of three short ones, *Prĭămŭs;* whence its name is derived, being composed of τρεῖς, *three*, and βραχὺς, *short*. But Quintilian generally calls it TROCHEE.

3. The DACTYL, *Dactylus*, consists of one long and two short, *Cārmĭnă*, and derives its name from δάκτυλος, *digitus*, because the finger is composed of three joints, the first of which is longer than any of the rest. Cicero calls it *Heroüs*, from its being particularly made use of in relating the exploits of great men and heroes.

4. The ANAPÆST, *Anapæstus*, consists of two short and one long, *Dŏmĭnī*, and is thus demominated from the verb ἀναπαίω, *repercutio*, because those who danced according to the cadence of this foot, used to beat the ground in quite a different manner from that which was observed in the Dactyl.

5. The

5. The BACCHIC, *Bacchius*, consists of one short and two long, *ĕgēstās*, and is so called from its having been frequently used in the hymns of Bacchus.

6. The ANTIBACCHIC, *Antibacchius*, consists of two long and one short, *cāntātĕ*, and takes its name from its opposition to the precedent. But Victorinus says that the *Antibacchic* is composed of one short and two long, as *lăcūnās*, where it is plain that he gives the name of *Antibacchius* to what the others call *Bacchius*. Hephestion calls it *Palimbacchius*.

7. The AMPHIMACER or CRETIC, *Amphimacer* sive *Creticus*, is composed of one short between two long, *cāstĭtās*. Both these names are mentioned in Quintilian. The former comes from *ἀμφὶ*, *utrinque*, and *μακρὸς*, *longus*; and the latter is owing to the particular liking which the people of Crete had for this foot. Which shews that it is a mistake in Hephestion to read Κρητικὸς, instead of Κρηπτικὸς, Cretan.

8. The AMPHIBRAC, *Amphibrachys*, *short on both sides*, consists of one long between two short, *ămārĕ*; which plainly shews its name. Diomedes takes notice that it was also called *scolius*, from a kind of harp, to which it was particularly adapted.

These are the twelve simple feet, of which no more than six are used in verse; three of two measures, namely the *Spondee*, the *Dactyl*, and the *Anapæst*; and three of a measure and a half, *viz.* the *Iambus*, the *Trochee*, and the *Tribrac*.

And the reason is, because a foot, in order to have its proper cadence, ought to have two parts or half feet, by which the antients frequently measured their verses. Now every half foot can have no more than one measure, which is the space in pronouncing one long syllable, and two short ones; for more would make an entire foot, as a Trochee (¯˘) or an Iambus (˘¯).

Thus the Pyrrhic, having in all but one measure, which is the value of two short syllables, is rather half a foot than a foot.

The Molossus having three long ones, which make three measures; and the Bacchic, Antibacchic, and Amphimacer, having two long and one short, which make two measures and a half, one half foot of each of those four feet would have two measures, or a measure and a half, which is too much.

And it is the same in regard to the Amphibrac, though it contains in the whole but two measures, because its long syllable being between two short, and one of the half feet being obliged to be of two successive syllables, it must necessarily be composed of a long and a short, consequently it will have a measure and a half.

There remain therefore only the six above mentioned, three of which have half feet equal, and answering to the unison, *viz.* the Spondee, the Dactyl, and the Anapæst. The others have them as one to two, which answers to the octave; *viz.* the Trochee, the Iambus, and the Tribrac.

Therefore we must not fancy that the Amphimacer or the Cretic, (˘¯˘) ever enters into the composition of a comic verse, as no such thing hath been mentioned by any of the antients that have

have treated of this sort of metre. But if there are verses that seem to be incapable of being measured without having recourse to this foot, as this of Terence,

Student facere, in apparando consumunt diem;

it is to be supposed that in such a case they rather made use of a syneresis, by contracting *apparando* into three syllables, *apprando*, according to the opinion of Vossius in his Grammar, and of Camerarius in his Problems.

Thus we may take it for certain that there are but six feet necessary for composing all sorts of verse, which may be comprised in the following rule.

RULE OF THE SIX NECESSARY FEET.

All verse whatever is composed but of six sorts of feet; the Spondee – –, the Trochee – ⏑, the Iambus ⏑ –, the Tribrac ⏑ ⏑ ⏑, the Dactyl – ⏑ ⏑, and the Anapest ⏑ ⏑ –.

IV. *Of Compound Feet.*

Compound feet are formed of two of the preceding joined together; and therefore are rather a collection of feet, according to the observation of Cicero and Quintilian.

They are generally reckoned sixteen, the name of which it is proper to take notice of, not only by reason there are some sorts of verse which are denominated from thence, but because otherwise we shall not be able to understand the remark of Cicero and Quintilian in regard to the numerosity and cadence of periods.

1. The double Spondee, *Dispondeus*, is composed of four long ones, *cōnclūdēntēs*, that is, of two Spondees put together.

2. The Proceleusmatic, *Proceleusmaticus*, consists of four short, *hŏmĭnĭbŭs*; and therefore it is formed of two Pyrrhics. It seems to have taken its name from κέλευσμα, *hortatus nauticus*, because the captain of the ship generally made use of it to hearten the crew, being very well adapted by its celerity to sudden and unexpected occasions.

3. The double Iambus, *Diïambus*, two Iambus's, one after another, *sĕvērĭtās*.

4. The double Trochee, or double Choree; *Ditrocheus*, or *Dichoreus*; two Trochees, one after another, *cōmprŏbārĕ*.

5. The great Ionic, two long and two short, that is, a Spondee and a Pyrrhic, *cāntābĭmŭs*.

6. The small Ionic, two short and two long, that is, a Pyrrhic and a Spondee, *vĕnĕrāntēs*.

These two feet are called Ionic, from their having been used chiefly by the Ionians. One is called Great, *Ionicus major*, sive *à majore*, because it begins with the greatest quantity, that is, with

with two long ones: and the other small, *Ionicus minor*, or *à minore*, because *à minore quantitate incipit*, that is, with two short.

7. The Choriambus, *Choriambus*, two short between two long, *hĭstŏrĭæ*. That is a Choree or Trochee, and an Iambus.

8. The Antispast, *Antispastus*, two long betwixt two short, *sĕcūndārĕ*. And therefore it is composed of an Iambus and a Trochee. It derives its name from ἀντισπάσθαι, *in contrarium trahi*, because it passes from a short to a long, and then the reverse from a long to a short.

9. The first Epitrit, *Epitritus primus*, one short and three long, *sălūtāntēs*; and therefore is composed of an Iambus and a Spondee.

10. The second Epitrit, *Epitritus secundus*, a long and a short, and then two long, *cōncĭtātī*; and therefore consists of a Trochee and a Spondee.

11. The third Epitrit, *Epitritus tertius*, two long, then a short and a long, *cōmmūnĭcānt*; and therefore is composed of a Spondee and an Iambus.

12. The fourth Epitrit, *Epitritus quartus*, three long and one short, *īncāntārĕ*. And therefore it is composed of a Spondee and a Trochee.

These four last feet derive their name from ἐπὶ, *supra*, and τρίτος, *tertius*, because they have three measures, and something more, namely, a short syllable. But the first, second, third, and fourth, are so called from the situation of the short syllable. The second was also called Κάρικος, the third Ῥόδιος, and the fourth μονογενής, as Hephestion observeth.

13. The first Pæon, one long and three short, *cōnfĭcĕrĕ*; and therefore it consists of a Trochee and a Pyrrhic.

14. The second Pæon, a short and a long, with two short, *rĕsōlvĕrĕ*; and therefore it consists of an Iambus and a Pyrrhic.

15. The third Pæon, two short, a long and a short, *sŏcĭārĕ*; and therefore is composed of a Pyrrhic and a Trochee.

16. The fourth Pæon, three short, and one long, *cĕlĕrĭtās*; and therefore consists of a Pyrrhic and an Iambus.

The Pæon may be also called Pæan, these words differing only in dialect. And it was so denominated from its having been used particularly in the Hymns to Apollo, whom they called *Pæana*.

The Pæon is opposite to the Epitrit. For whereas in the Epitrit there is one short with three long; on the contrary, in the Pæon you have one long with three short; where each of the four is named according to the order in which this long syllable is placed. The first and last Pæon compose the verse called *Pæonic*.

These are all the simple and compound feet. But, to the end that they may be the better retained, I shall exhibit them in the following table, in the order above described.

A REGULAR TABLE OF ALL THE FEET.

THEY RECKON IN ALL EIGHT AND TWENTY FEET, viz.

XII. SIMPLE, of which no more than six are used in verse, which we have marked in capitals with a particular cypher.	Of two syllables, 4.	contrary in the Quantity.	1. SPONDÆUS,		Lēgī, *Pret.*
			Pyrrichius,		Lĕgĭt, *Pres.*
		contrary in the Disposition.	2. TROCHÆUS, *sive* Choreus,		Lēgĭt, *Pret.*
			3. ĬAMBUS,		Lĕgūnt,
	Of three syllables, 8.	contrary in the Quantity.	Molossus,		Lēgērūnt.
			4. TRIBRACHYS,		Lĕgĕrĕt.
		contrary in the Disposition.	5. DACTYLUS,		Lēgĕrăt.
			6. ANAPÆSTUS,		Lĕgĕrēnt.
		contrary in the Disposition.	Bacchius,		Lĕgēbānt.
			Antibacchius,		Lĕgīssĕ.
		contrary in the Quantity.	Amphimacer,		Lēgĕrānt.
			Amphibrachys,		Lĕgēbăt.
XVI. COMPOUNDS, of two feet of two syllables. Of the two first, one has four long, and the other has four short. The following six have two long and two short. The four next have three long and one short. And the four last, three short and one long.	I. Of the same foot repeated, 4.	Two Spondees,	Dispondæus,		Mæcēnātēs.
		Two Pyrrhics,	Proceleusmaticus,		Tĕnŭĭbŭs.
		Two ïambus's,	Diïambus,		ămœnĭtās.
		Two Trochees *or* Chorees.	Dichoreus,		Pērmănērĕ.
	II. Of two contrary feet, 4.	Spondee & Pyrrhic,	Major ïonicus,		Pūlchērrĭmŭs.
		Pyrrhic & Spondee,	Minor ïonicus,		Diŏmēdēs.
		Choree & ïambus,	Choriambus,		Hĭstŏrĭās.
		ïambus & Choree,	Antispastus,		Sĕcūndārĕ.
	III. Of two feet not contrary where the long predominate, 4.	ïambus & Spondee,	Epitritus, *three long and one short,*	1.	Vŏlūptātēs.
		Trochee & Spondee,		2.	Cōncĭtārī.
		Spondee & ïambus,		3.	Cōmmūnĭcānt.
		Spondee & Trochee,		4.	ēxpēctārĕ.
	IV. Of two feet not contrary, where the short predominate, 4.	Trochee & Pyrrhic,	Pæon, *vel* Pæan; *three short and one long,*	1.	Cōncĭpĕrĕ.
		ïambus & Pyrrhic,		2.	Rĕsōlvĕrĕ.
		Pyrrhic & Trochee,		3.	ălĭēnŭs.
		Pyrrhic & ïambus,		4.	Tĕmĕrĭtas.

CHAPTER II.

Of Verse in general.

VERSE is nothing more than a certain number of feet disposed in a regular order and cadence. The Latins call it *versus*, from the verb *vertere*, to turn, because verses being set in lines, when you come to the end of one, you must turn your eye to the beginning of the other, in order to read or write it.

The Greeks call it στίχος, *order*, or rank, because of the same disposition of lines. And from this word joined with ἥμισυς, *dimidius*, comes *hemistichium*, an hemistich or half verse.

Verse is called also κῶλον, *membrum*, with regard to the entire stanzas it composes, and to which they gave the name of *metrum*. And from thence come the words δίκωλον, stanzas composed of two sorts of verse; τρίκωλον, of three sorts, &c.

In the general notion of verse, there are three things to consider: the cæsure, *cæsura;* the final cadence, which they call *depositio*, or *clausula:* and the manner of scanning or measuring.

II. *Of the Cæsura and its different Species.*

The word *cæsura* comes from *cædere*, to cut; and this name is given in verse to the syllable that remains after a foot, at the end of a foot, from which it seems to be cut off, to serve for a beginning to the next word.

The Greeks for the same reason call it τομὴ or κόμμα, and Cicero, as also Victorinus, *incisio* or *incisum*.

The cæsura is commonly divided into four different species, which take their name from the order wherein they are placed in verse, which the antients, as hath been observed already, used to measure by half feet. Therefore calling them all by the word ἥμισυς, *dimidius*, and μερὶς, *pars*, they specified them by the numeral nouns according to their order, thus,

1. *Triemimeris*, from the word τρεῖς, *three;* that which is made after the third half foot; that is, in the syllable immediately next to the first foot.

2. *Penthemimeris*, from the word πέντε, *quinque;* that which is made in the fifth half foot; viz. in the syllable which follows the two first feet.

3. *Hephthemimeris*, from the word ἑπτὰ, *septem*, that which is made in the seventh half foot, viz. in the syllable which follows next to the three first feet.

4. *Ennehemimeris*, from the word ἐννέα, *novem*, that which is made in the ninth half foot, viz. in the syllable next to the fourth foot.

The three first cæsuras are in this verse of Virgil.

Silvestrem tenui musam meditaris avenâ.

All four in this:

Ille latus niveum molli fultus hyacintho.

To these four we may add a fifth species of cæsura called,

5. *Hendechemimeris*, from the word ἕνδεκα, *undecim*, because it is formed in the eleventh half foot, that is in the syllable next to the fifth foot, as in Virgil,

Vertitur interea cœlum, & ruit oceano nox.
Sternitur, exanimísque tremens procumbit humi bos.

But it is very rare, and ought to be used with great discretion, as Virgil has done in these two verses, and a few others.

II. *In what place the Cæsura is most graceful; and of the Beauty it gives to Verse.*

In heroic verse or hexameter, the cæsura is most graceful after the second foot; as

Arma virúmque cano, &c.

Otherwise we should endeavour to place it after the first and third foot; as

Ille meas errare boves, &c.

But a verse that has no cæsura, especially if it be an hexameter, is very disagreeable to the ear; as

Urbem fortem nuper cepit fortior hostis.

Though in Catullus's epithalamium we meet with one that is esteemed.

Tertia pars data patri, pars data tertia matri.

And when the cæsura is not till after the third foot, the verse is not much more agreeable; as in Lucretius.

Et jam cætera, mortales quæ suadet adire.

III. *That the Cæsura has the power of lengthening short Syllables.*

Now it is observable that the cæsura hath such a power, as to lengthen a syllable that was short by nature, even when it is followed by a vowel; whether after the first foot, as

Pectoribūs *inhians spirantia consulit exta.*

Or after the second;

Omnia vincit amōr, *& nos cedamus amori.*

Or after the third;

Dona dehinc auro graviā *sectóque elephanto.*

Or after the fourth;

Graius homo infectos linquens profugūs *Hymenæos.*

And the reason is extremely natural, because as the antients pronounced their verse according to the cadence of the feet; and the syllable which thus remaineth at the end of a word, was predominant in the next foot, whose beginning it formed; it ought to receive such a force in the pronunciation, as thereby to sustain all the syllables of that very foot. Hence the cæsura produces this same effect likewise in smaller verses, as in the following Sapphic of Ausonius.

Tērtĭūs *hōrūm mĭhĭ nōn măgīstĕr.*

And in this Phaleucian of Statius,

Quō nōn dīgnĭŏr hās sŭbīt *hăbēnăs.*

And 'tis also by virtue of this same figure that the enclitic QUE is long in Virgil and other poets:

Limi-

Liminaquē, *laurúsque Dei, totúsque moveri*, Æn. 3.
Sideraquē, *ventíque nocent; avidæque volucres*, Ovid.

Without pretending that the *que* is common by nature, as Servius would have it; or that those passages should be read in another manner, since they are not the only ones, as some imagined, that are to be found in antient authors.

It is also by this figure that Virgil seems to have made the latter long in the nominative *fagōs*, in the following passage Georg. 2. which has puzzled all the commentators.

Et steriles platani malos gessere valentes:
Castaneæ fagōs, *ornúsque incanuit albo*
Flore pyri————————

For the meaning seems to be this, *fagos* (A Greek nominative for *fagus*) *incanuit flore castaneæ, & ornus flore pyri.* And this is the explication Vossius gives it, which seems to be much clearer and more natural than any other I have seen hitherto.

IV. *Of the final Cadence called* DEPOSITIO, *and of the four Names it gives to Verse.*

The Latins give the name of *Depositio* to the final cadence, which terminates as it were the measure of the verse. The Greeks called it ἀπόθεσιν; but they likewise termed it καλάλεξιν, that is, *terminationem, clausulam;* for καλαλήγειν, signifies *desinere.*

And thence ariseth the distinction of verse into four species, ACATALECTIC, CATALECTIC, BRACHYCATALECTIC, and HYPERCATALECTIC, which are terms more difficult to retain than the thing itself, and which we are obliged nevertheless to explain, in order to render those intelligible, who make use of them, when treating of poetry.

1. The Acatalectic or *Acatalect*, ἀκαλάληκτος, *non desinens*, is that which does not stop short, but has its full measure, having neither too much nor too little. Hence it is by the Latins called *perfectus:* as the following iambic verse of four feet.

Musæ Jovis sunt filiæ.

2. The Catalectic or *Catalect*, καλάληκτος, is that which seems to halt by the way, having a syllable too little to arrive at its journey's end: hence it is that Trapezont calls it *pendulus*, and others *semimutilus*, by reason it does not want an entire foot, but only half a one. As the following:

Musæ Jovem canebant.

3. The Brachycatalectic, or *Brachycatalect*, βραχυκαλάληκτος, is that which is still more mutilated and deficient than the former, because it wants an entire foot; for which reason the Latins called it *mutilus:* such is this other of three feet instead of four.

Musæ Jovis gnatæ.

4. On the contrary, the Hypercatalectic, or *Hypercatalect*, ὑπερκαλάληκτος, is that which has something more than its just measure, or the end where it ought to terminate. Whether this surplus be a syllable, as in the following verse:

Musæ sorores sunt Minervæ.

Or

Or whether this be an entire foot, as in the following;

Musæ sorores Palladis lugent.

Which is also called ὑπέμετρον, *excedens metrum*, because the Greeks dividing their Iambics and Trochaics into dimeters and trimeters, that is into verses of four or six feet, and allowing two feet to each metre, that which hath five of them, exceeding this first sort of metres, has more than is necessary to make a full measure. But the whole of this will be further illustrated by what is to follow presently, where we shall shew that without amusing ourselves too long about these terms, we ought to consider the defect of a syllable sometimes in the beginning, and sometimes at the end of a verse.

Chapter III.

Of the Measure or Manner of scanning Verse, and of the Figures used therein.

THE manner of measuring and scanning verse consists in dividing it into the several feet of which it is composed.

The Latins call it *scansio*, because it seems as if the verse climbed up by means of those feet. The Greeks term it ἄρσιν, *elevationem*, and θέσιν, *positionem*, which hath been observed already. Attilius calls it *motum & ingressionem carminis.*

A verse is scanned either by the measure of distinct feet, as hexameters and pentameters; or by the measure of two feet, according to what we mentioned in the preceding chapter. But in order to scan verse, there are four principal figures to observe, *Ecthlipsis, Synalœpha, Synœresis*, and *Diœresis:* to which we may add *Systole* and *Diastole.*

I. *Of Ecthlipsis.*

The word *Ecthlipsis* comes from ἐκθλίβειν, *extundere, elidere*, to break and to bruise. It is formed by cutting of the *m* final of a word together with its vowel, when the following word begins with another vowel; as

*Mul*tum ille & *terris jactatus, & alto.* Virg.

O *curas homi*num, ô *quan*tum est *in rebus inane.* Pers.

Formerly by this figure they used also to cut off the *s* final, either the *s* only, in order to hinder the length of the position, when it was followed by another consonant; or the *s* and the preceding vowel, when the next word began with a vowel, just as they used to do with the *m:* as

Doctu' fi*delis, suavis homo* facundu' *suoque*
Content' *ātquĕ bĕātus, scitus facunda loquens in*
Tempore, commod' *& verborum vir paucorum.* Ennius.
Delphinus jacet haud nimio lustratu' *decore.* Cic. in Arat.
Longè erit à primo, quisqui' *secundus erit.* Alcin.

And this is still more usual in Terence and other comic writers, as *eju'* for *ejus, omnibu'* for *omnibus, dignu'* for *dignus*, &c. In other pure

pure writers this is rare, though some think that Virgil did not scruple to make use of it in divers places, as in the following.

Limina tectorum, & medii' in penetralibus hostem.

As Pierius says it was wrote in antient MSS. as Farnaby still reads it, and as Erythreus thinks it ought to be read; which he endeavours to defend not only by the authority of Lucretius, but moreover by several other passages in Virgil. Though others read *medium* instead of *mediis*.

Now as the letter *s* was sometimes cut off before a consonant in order to prevent the position, the same was practised also on the *m* by antient writers, as

Lanigeræ pecudis & equōrŭ' dŭellica proles. Lucret.

Sometimes it was left standing, as we now leave the *s*, and then it was made short, as already we have observed, when treating of quantity.

Cōrpŏrŭm *officiu' est quoniam premere omnia deorsum.* Lucr.

II. *Of Synalœpha.*

The Synalœpha is in regard to vowels and diphthongs, the same as the Ecthlipsis in respect to *m*. For it is formed by cutting off a vowel or a diphthong at the end of a word, because of another vowel or diphthong with which the next word begins, as

Conticuer' omnes intentiqu' ora tenebant. Virg.

The Latins for this reason give it the name of *collisio*. But the word Συναλοιφὴ properly signifies *counctio*, coming from ἀλείφω, *ungo*. So that the metaphor seems to be taken from fat or unctuous things, the last layer of which makes the other disappear.

III. *Directions in regard to the use of those two figures, Ecthlipsis and Synalœpha.*

These two figures are smoother, when the vowel subsequent to that which was cut off, happens to be long, than when it is short: as appears from this verse of Catullus,

*Troja, nefas, commune sepul*chrum Europæ, *Asiæque.*

This is owing to the nature of the voice, which having thus lost a syllable at the end of a word, ought in return to be sustained at the beginning of the next, to prevent too great a bending and precipitancy in the cadence. And it is observable particularly in regard to the Ecthlipsis, that Virgil generally makes it fall on a syllable long by position; as

*Post*quam in*trogressi, & coram data copia fandi.*

Illum ex*pirantem transfixo pectore flammas.* And the like.

The synalœpha on the other hand seems to have a particular smoothness, when the following word begins with the vowel that was cut off at the end of the precedent, because then it does not depart so much from the natural sound which we are accustomed to hear in those words; the remaining vowel having nearly its own value, and that of the vowel suppressed in the foregoing word, as

Ille

Ille ego *qui quondam gracili modulatus avenâ.* Virg.
Ergo omnis *longo solvit se Teucria luctu.* Id.

Be that as it may, we must always take care that the pronunciation arising from these figures be not too harsh, or disagreeable to the ear, which is the judge of these matters. Nor should they be too often repeated, especially in elegiac verse, which requireth a particular softness; whereas in heroics they may sometimes occasion a more extraordinary gravity, according to particular occasions; as in this verse of Virgil:

Phillida amo ante alias.

Which he has designedly strewed with soft figures, extremely well adapted to the subject. As on the contrary he intended to represent something hideous, when he described Polyphemus,

Monstrum horrendum, informe, ingens, &c.

Again:

Telâ inter media, atque horrentes Marte Latinos.

Except in such cases, these figures should not be seen above twice in the same verse. Nor should they readily be put in the beginning of a verse, though Virgil has sometimes done it with elegance, as when he says:

Si ad *vitulam spectes; nihil est quod pocula laudes.*

These figures are also harsh at the beginning of the sixth foot, as in Juvenal.

*Loripedem rectus derideat, Æthio*pem albus.

Though we meet with them in Virgil:

*Frigida Daphni boves ad flumina: nulla ne*que am*nem.*

And even in the middle of a pentameter, as in Propertius,

*Herculis, Antæí*que, *Hesperidúmque comes.*

We may likewise observe that they are not the most graceful at the end of the fifth foot in heroic verse, as in this of Catullus.

Difficile est longum subito deponere amorem.

Though there are several instances of them in Virgil, who seems even to have affected them on some occasions, as

Juturnamque parat fratris dimittere ab armis.

Where he might have said, *dimittere fratris ab armis.*

Again,

——— *findit se sanguine ab uno*

Where he might have said, *se sanguine findit ab uno.*

Thus in the 4th Georg. he expresseth Orpheus's concern in this beautiful verse:

Ille cavâ solans ægrum testudine amorem.

Now these figures produce very near the same effect in the last dactyl of the pentameter, if they are used with great discretion, as

Quadrijugo cernos sæpe resistere equo.

The ecthlipsis and synalœpha are also sometimes at the end of a verse, whose last syllable is cut off by the first word of the next verse, which begins with another vowel; as

Aut dulcis musti Vulcano decoquit humorem,
Aut foliis undam——— Virg.
Omnia Mercurio similis, vocemque, coloremque,
Et crines flavos——— Virg.

Et

Et magnos membrorum artus, magna ossa, lacertosque
Exuit——————————————Idem.

Which led some into a mistake that an hexameter might sometimes end with a dactyl. But this opinion we shall refute more amply, chap. 4. n. 5.

IV. *The Synalœpha omitted.*

The synalœpha is sometimes omitted either regularly, or by licence. Regularly, as in *o, heu, ah, pro, væ, vah, hei,* and the like interjections, which sustain the voice, and retard the pronunciation, because of the passion they express, which vents itself outwardly, and thereby hinders those words from being cut off. As

O pater : ô hominum, *divûmque æterna potestas.* Virg.
Heu ubi *pacta fides, ubi quæ jurare solebas.* Ovid.
Ah ego *ne possim tanta videre mala?* Tibul.

The same may be said of *ïō*, since we find in Ovid,

Et bis ïō Arethusa, ïō Arethusa vocavit.

The synalœpha is omitted by licence: first when it is considered as a consonant, as the French do with their aspirated H, saying not *l'honte,* but *la honte.*

Posthabitâ coluisse Samo: hîc *illius arma.* Virg.

Whence, I think, we might infer that the H may sometimes produce a position in verse; though it is difficult to prove it, the authorities that are brought on that account, being generally joined with a cæsura, as when Virgil says:

Ille latus niveum molli fultus hyacintho.

Secondly the synalœpha is omitted without any other reason than the will and pleasure of the poet, who takes this liberty in imitation of the Greeks, as

Et succus pecorī et *lac subducitur agnis.* Virg.

We meet likewise with examples of this figure both before H and before another vowel in the same verse.

Stant & juniperī & castaneæ hirsutæ. Virg.
Clamassent, & littus Hĭlā, Hĭlă *omne sonaret.* Id.

But be that as it may, this figure ought to be very rarely used, because it produceth what we call an *hiatus* in verse, which we should endeavour to avoid; especially when the syllable is short, though there are instances of some in Virgil, as *Hilā* in the fourth foot of the above-mentioned verse. Again,

Et vera incessu patuit Deă. *Ille ubi matrem, &c.*

Where the poet thought he might stop at *Dea,* because the sense ends there; and then begins another sentence.

The long vowel, or the diphthong that is not cut off by synalœpha, becomes common in verse. Therefore it is short by position, that is because of the next vowel, in these here:

Nomen & arma locum servant : tĕ ămice, *nequivi.* Virg.
Credimus? an quĭ ămant *ipsi sibi somnia fingunt?* Id.
Te Coridon ŏ ă lexi! *Trahit sua quemque voluptas.* Id.
Implerunt montes; flerunt Rhodopēĭæ arces. Id.

On

On the contrary it is long in these.

Lamentis gemitúque & fœmineō ululatu. Id.

Ante tibi Eoæ *Atlantides abscondantur.* Id.

There are even instances of its being long and short in the same verse, as

Ter sunt conatī *imponere* Peliŏ *Ossam.* Id. 1. Georg.

And in the same book,

Glaucō & Pănŏpeæ & *Inoo Melicertæ.*

For *o* in *Glaucō*, not being cut off, remaineth long: and *æ* in *Panopeæ* (the first and second of which are short) not being cut off is made short by position.

But it is proper to observe that the most antient authors did not allow themselves this liberty, but generally put a *d* to remove this hiatus, as in the following verse of Ennius quoted by Tully,

Nam videbar somniare med' ego *esse mortuum.*

Where to make it a complete trochaic, we must necessarily read it with this *d*. And there is something like it in the French language, where, to avoid the same kind of gaping, they frequently insert a *t*, as *a-t-il fait, fera-t-il*, &c.

V. *Of the Contraction of Syllables, which includes the* Synæresis and the Synecphonesis.

We have just now shewn in what manner syllables are cut off by synalœpha, when they meet together, one at the end of a word, and the other at the beginning of another. But as this meeting may likewise happen in the middle of the same word, we are oftentimes obliged to contract them into one syllable. And this is what some grammarians have called *episynalœpha*, as much as to say, a second species of *synalœpha:* others *synesis*, from the verb ἱζάνω *subsido:* others *synæresis*, from the verb συναιρέω, *unà complector, in unum contraho:* and others *synecphonesis*, from the verb ἐκφωνέω, *pronuncio, effero.* Though some make this distinction between *synæresis* and *synecphonesis*, that in the former the two vowels remain entire, and are only united in a diphthong; whereas in the latter, one of the two is cut off and entirely lost in pronouncing; as *alvearia* of four syllables, *ariete* of three; *omnia* of two. But since it is very difficult, as we have observed in the treatise of Letters, to determine on many occasions, whether in this contraction of syllables they formed a diphthong or not; and besides this diversity of names and figures is puzzling to the learner: we have therefore comprehended all these figures under the word *contraction of syllables*, after the example of Quintilian, who includes them all under the word Complexio: for which reason we have mentioned in the title the words Synæresis and Synecphonesis, leaving it to every body's option to apply which of these terms he pleases, and to what passages he pleases, if thereby he thinks he shall render himself better understood.

Now this contraction is particularly formed by drawing E or I into one syllable with the following vowel.

E and

E and A; *antehac, eadem,* dissyllables; *anteambulo, usqueadeo alvearia,* of four syllables.

Seu lento fuerint alvearia *vimine texta.* Virg.
Anteambulones *& togatulos inter.* Mart.

Two *ee, deest* of one syllable; *deerit, deerant, deessem, deero, prehendo,* of two.

E and I; *dein, dehinc* of one syllable; *deinceps, deinde, proinde, ærei, aureis, anteit,* of two syllables; *anteire* of three syllables.

E and O; *eodem, alveo, seorsum, deorsum,* of two syllables; *graveolens,* of three.

E and U; *eum, meus,* monosyllables in comic writers; and such like.

In like manner is formed the contraction of I and A; *omnia* of two syllables; *vindemiator, semianimis,* of four.

Of I and E; *semiermis* of three syllables.

Of two *ii; Dii, diis, ii,* of one syllable; *iidem, iisdem,* of two; *denarius* of three.

Of *i* and *o; semihomo* of three syllables.

Of *i* and *u; huic, cui,* in one syllable; *semiustus, denarium, promontorium,* of four.

Examples of all these may be easily found among the poets; for which reason I shall be satisfied with giving only a few.

Atria, dependent lychni laquearibus āureīs. Virg.
Bis patriæ cecidere manus, quin protinus ōmniā. Id.
Assuetæ ripis volucres & fluminis ālveō. Id.
Seu lento fuerint ālveārĭă *vimine texta.* Id.
Præcipuè sanus, nisi cūm pĭtuĭtă *molesta est.* Hor.

And this figure is particularly applied to nouns in EUS and their genitive in EI, as *Mnesteus, Orpheus, Pantheus,* dissyllables; as also *Mnestei, Thesei,* dissyllables; *Ulyssei, Achillei,* trissyllables. Likewise in the vocative, *Pantheu,* a dissyllable, and others of the same sort.

But we are further to observe, that *u* being of its nature a liquid vowel after *s,* as well as after *q* and *g,* according to what we have observed in the treatise of Letters, it slides away and is dropped in *suadeo, suesco,* and *suavis,* with their derivatives, as *suada, suade, suasit, suasor, suave, suetus,* dissyllables; *suadela, suavibus,* trissyllables, and the like; without there being any necessity to call this a licence; for if at any time it occurs otherwise, this is rather by licence, being contrary to the nature of this *u,* which is a liquid vowel in those words, as well as in *qua,* and the like.

Tum celerare fugam patriáque excedere suadet. Virg.
Suadet *enim vesana fames, mandítque, trahítque.* Virg.
*Et metus & male*suada *fames, & turpis egestas.* Id.
Suetus *hiat tantum, ceu pullus hirundinis ad quem.* Juv.
Suave *locus voci resonat conclusus inanes.* Hor.
Tum casia atque aliis intexens suavibus *herbis.* Virg.
Nesciaque humanis precibus mansuescere *corda.* Id.
——— *Adeò in teneris* consuescere *multum est.* Id.
Non insueta *graves tentabunt pabula fœtas.* Id.
Arcadas insuetos *acies inferre pedestres.* Id.

Candidus

Candidus insuetum *miratur limen Olympi.* Id.
Nec tibi tam prudens quisquam persuadeat *autor.* Id.
At patiens operum, parvôque assueta *juventus.* Id.

ANNOTATION.

Sometimes a Synalœpha meets with a Synæresis, as

Uno eodemque *tulit partu, paribûsque revinxit*
Serpentum spiris.——————Virg.

where we see a Synalœpha of the *o*, which is cut of in *uno;* and then a *synæresis* in *eodem*, which is a dissyllable; so that we must scan the verse thus,

Un' ôdemque tulit, &c. in like manner,

Uno eodemque *igni, nostro sic Daphnis amore.* Virg.
Unâ eâdemque *viâ sanguísque, animúsque sequuntur.* Id.

VI. *Of* Diæresis.

Diæresis is contrary to the preceding figure, and is properly when two syllables are made of one, as *aulaï* for *aulæ* *vitaï* for *vitæ, dissolüenda* for *dissolvenda* in Tibullus.

VII. *Of* Systole *and* Diastole.

Systole is the shortening of a long syllable, and derives its name from συστέλλειν, *contrahere.* Quintilian gives the following example hereof in his first book, chap. 5.

Unĭus *ob noxam & furias*, &c.

Which perhaps sheweth that in his time the second of *unius* was generally long, though now we look upon it as common; and Catullus, who lived before Virgil, made it also short.

Rumorêsque senum severiorum
Omnes unĭus *æstimemus assis.* Carm. 5.

Others for an example of Systole give *stetĕrunt*, and the like preterites, when we find them short in the penultima. But we have shewn, when treating of Quantity, rule 15. p. 314. that heretofore this syllable was common. So that we shall find but very few examples of this licence in pure authors. And in regard to the others, as in the following verse attributed to Tertullian, where we find the first short in *Ecclesia*,

Sin & Apostolico decurrit ĕcclesia *verbo;*

we have more than once observed that the writers of the latter ages can be no authority.

Diastole, on the contrary, is when we lengthen a syllable short by nature. This figure takes its name from διαστέλλειν, *diducere, distendere;* and perhaps occurs more frequently than the other; because it seems less exceptionable to add than to take away from a syllable. Though to tell the truth, those licences were seldom permitted except in proper names, or extraordinary words, as *Āsĭăcŭs, Prĭămĭdĕs*, &c.

Atque hic Prīamidem *laniatum corpore toto.* Virg.
Et quas Prīamides *in aquosæ vallibus Idæ.* Ovid.
Ecquid ibi Āsĭacŭs *casuras aspicit arces?* Id.

For with regard to the other examples which Ricciolius produceth in his book, intitled *Prosodia Bononiensis*, there is very little stress to be laid upon them, since they are either corrupted or misunderstood, or taken from inaccurate writers whose example is no rule to us. As when he says that it is by this licence *recido* taken from *cado* hath the first syllable long, and in his table he refers to this verse of Horace,

Transverso calamo signum: ambitiosa recidet
Ornamenta. In Arte.

Where it is obvious that *recidet* hath the former short by nature; besides that it comes from *cædo*, and not from *cado*, having the second long, and being put for *amputabit, he will cut off.* When he says the same thing of *quatuor;* whereas this word is so far long by nature, that neither Horace nor Virgil ever used it otherwise. Also when he mentions *malitia*, as having the first long, and strives to prove it by a pentameter, out of Ovid, where all the editions that ever I saw have *militiam*, and where indeed it is nonsense to read *malitia*, as the entire distich will demonstrate,

Tempora jure colunt Latiæ fecunda parentes:
Quarum militiam votâque partus habet. Fast. 3.

Quintilian likewise mentions *Italiam*, as an example of this figure, when Virgil says,

Itălĭam *fato profugus, &c.*

Which is not perhaps exempt from difficulty, since Catullus, who was prior to Virgil, made the first long in Italus.

Jam tum cùm ausus es unus Italorum. Carm. 1.

So that there is reason to doubt whether it be not as much a licence in Virgil to make the first short in *Italus*, as to lengthen it in *Italia.*

VIII. *Of the Caution with which we ought to make use of those Licences.*

But here it is to be observed that we are not allowed to use those figures and licences on every occasion, especially now that the Latin is no longer a living language. *In licentiâ magis inventis quàm inveniendis utimur*, says Servius. And it is easy to see that the antients were very cautious in this respect, since Ovid, writing to *Tuticanus*, makes an apology for not having said any thing in his praise, because the word *Tuticanus*, which hath the second short between two long, cannot have a place in verse.

Quod minus in nostris ponaris, amice! libellis,
Nominis efficitur conditione tui.
Lex pedis officio, fortunâque nominis obstat,
Quâque meos adeas est via nulla modos.
Nam pudet in geminos ita nomen scindere versus,
Desinat ut prior hoc, incipiatque minor:
Et pudeat si te quâ syllaba parte moretur,
Arctius appellem, Tuticanumque vocem.
Nec potes in versum Tuticani more venire,
Fiat ut è longâ syllaba prima brevis:

Au

Aut ut ducatur, quæ nunc correptiùs exit,
Et sit porrectâ longa secunda morâ.
His ego si vitiis ausim corrumpere nomen.
Ridear, & meritò pectus habere neger. Lib. 4. de Pont. Eleg. 12.

I thought it right to give this whole passage at length, in order to prove that even in proper names, where Servius pretends we may do what we list, they were so cautious as to admit nothing that might offend the ear, which is the judge of these as well as all other words.

And this appears further from Martial, who makes an excuse for not having inserted the name *Earinus* in verse, because it consists of four short.

Nomen nobile, molle, delicatum,
Versu dicere non rudi volebam ;
Sed tu syllaba contumax! repugnas :
Dicunt Ἐάρινον, *tamen Poëtæ,*
Sed Græci, quibus est nihil negatum,
Et quos Ἄρες, Ἄρες, *decet sonare :*
Nobis non licet esse tam disertis,
Qui musas colimus severiores. lib. 9. Epigram 12.

Whereby he shews the difficulty of Latin poetry beyond the Greek, because Homer, in the fifth Iliad, has made the first of this word Ἄρες both long and short in the same verse. The same he has also done by ἀνὴρ, Theocritus by κάλος, and others in the like manner.

Chapter IV.

Of the chief Species of Verse.

And first,

Of Hexameters, and such as are relative thereto.

LATIN verses may be divided into three principal species, *viz.*

Hexameters, and such as are relative thereto, as the Pentameter, which is generally joined with it, or makes part thereof; as the Archilochian, and others of which we shall speak hereafter.

Iambics, which are of three sorts of measure, namely Dimeter, that have four feet; Trimeter that have six feet; and Tetrameter, that have eight feet; not to mention those which are either defective or redundant.

Lyrics, the name we may give in general to all such as cannot be referred to the two first species, because the most elegant are used in writing odes, as Asclepiads, Sapphics, and others.

I. *Of Hexameter Verse.*

Hexameter verse is so denominated from the word ἕξ, *sex*, and μέτρον, *mensura*, because it consists of six feet, the first four of which may

may be indiscriminately, either Spondees or Dactyls; the fifth must be a dactyl, and the sixth necessarily a Spondee.

1 | 2 | 3 | 4 | 5 | 6
Āb Jŏvĕ prīncĭpĭ-ūm Mū-sæ, Jŏvĭs ōmnĭă plēna.

The intermixing of Spondees and Dactyls contributes greatly to the beauty of this verse.

1 | 2 | 3 | 4 | 5 | 6
Ille ĕtĭ-am ēxtīn-cto mĭsĕ-rātūs Cæsărĕ Rōmām,
1 | 2 | 3 | 4 | 5 | 6
Cūm căpŭt ōbscū-rā nĭtĭ-dūm fēr-rūgĭnĕ tēxit,
1 | 2 | 3 | 4 | 5 | 6
Impĭă-que ætēr-nām tĭmŭ-ērūnt sæcŭlă nōctēm. Id. 1 Georg.

Otherwise those which have most Dactyls, are generally more agreeable than those which have most Spondees: as

Dīscĭtĕ jūstĭtĭ-ām mŏnĭ-ti, ēt nōn tēmnĕrĕ dīvōs. Æn. Virg. 6.

But the great art is in making use of Spondees (which are slow) and of Dactyls (which are rapid) according as they are best adapted to the things we want to express. Thus Virgil has represented the great labour of blacksmiths in lifting up their heavy hammers, in the following verse, which abounds with Spondees,

Illi ĭntēr sēsē māgnā vī brachia tollunt. Georg. 4.

and the gravity of an old man in the following, which is preparatory to a speech of king Latinus,

Ōllī sēdātō rēspōndīt corde Latinus. Æn. 12.

and the slowness of Fabius, whereby he saved the commonwealth, in this other:

Ūnūs quī nōbīs cūnctāndō restituit rem. Æn. 6.

On the contrary he expresseth the rapid motion of a horse by the following verse abounding with Dactyls:

Quādrŭpĕdāntĕ pŭtrēm sŏnĭtū quătĭt ūngŭlă cāmpūm. Æn. 8.

and the swift flight of a pigeon by the following,

——————— *Mox aëre lapsa quieto.*
Rādĭt ĭtēr lĭquĭdūm, cĕlĕrēs nĕquĕ cōmmŏvĕt ālās. Æn. 5.

and the fury of the wind and tempest by these, where he has put two dactyls in the beginning:

Quā dătă pōrtă rŭunt, & terras turbine perflant,
Incŭbŭĕrĕ mări, totŭmque à sedibus imis.

and by this other;

Intŏnŭĕrĕ pŏli, & crebris micat ignibus æther. Æn. 1.

The fifth foot of this verse is sometimes a Spondee, and then it is called a Spondaic verse; which, to make up for the slowness of two Spondees at the close, has generally the fourth foot a Dactyl:

Cara deŭm soboles, magnūm Jŏvĭs ĭncrēmēntūm. Ecl. 4.
Constitit, atque oculis Phrygia ăgmĭnă cĭrcūmspēxĭt, Æn. 2.

And this verse seems more agreeable, when it concludes thus with

with a word of four syllables; though they reckon about ten or twelve in Virgil, that end with a trissyllable, such as these:

Pro molli violâ, pro purpureo narcisso. Ecl. 5.
Stant & juniperi, & castaneæ hirsutæ. Ecl. 7.

There are even two in this poet, that have not the fourth foot a Dactyl:

Aut leves ocreas lento ducunt argento. Æn. 7.
Saxa per & scopulos, & depressas convalles. Georg. 3.

II. *Whether an Hexameter Verse may sometimes end with a Dactyl.*

Here a question may arise whether an Hexameter verse may not sometimes have the sixth foot a Dactyl, as the fifth may be a Spondee: but it is certain it cannot, though some authors have believed the contrary. And the reason may be this, at least if we can give credit to Erythreus, that those verses having been heretofore made entirely of Spondees, as indeed there are some of that sort in Ennius,

Olli respondit Rex Albaï-Longaï.

they have ever preserved their Spondee at the latter end; just as the Iambic having consisted at first entirely of Iambuses, the last foot has always remained an Iambus.

And when we find some of those verses that seem to finish otherwise, it is either by reason of a Synalœpha, the end of the verse being considered as joined to the beginning of the next, according to what we have observed in the precedent chapter, or by reason of a Synæresis or contraction of two syllables into one, of which we have also taken notice in the same chapter, n. 5. as in Virgil:

Inseritur verò ex fœtu nucis arbutus hōrrĭ-da
Et steriles platani ——— ——— Georg. 2.
Bis patriæ cecidere manus, quin protinus ōmniā. Æn. 6.

So that we must conclude the first verse at *horri*, and keep *da* for the next, pronouncing it thus, *ārbŭtŭs hōrrī-d' Et steriles plātani*, &c. And as to the third verse, we must make *omnia* a dissyllable.

III. *Division of Hexameters into Heroic and Satyric, and Cautions to be observed in order to render them elegant.*

Hexameters may be divided into Heroic, which ought to be grave and majestic; and Satyric, which may be more neglected.

In regard to the former, we may make a few remarks here for rendering them elegant, over and above what has been said of the intermixture of their feet.

1. These verses, except the Spondaic, ought not to conclude with a word that has more than three syllables, except it be a proper name; as

Amphion Dircæus in Actæo Aracyntho. Ecl. 2.
Hirtacidæ ante omnes exit locus Hippocoontis. Æn. 5.

Quarum

Quarum quæ forma pulcherrima Deiopeiam. Æn. 1.

Or some other uncommon word, to express some passion.

Per connubia nostra, per incœptos Hymenæos. Æn. 4.

2. Neither ought they to conclude with a monosyllable, except it be the word *est*, or some other that begins with a vowel, and forms an elision of the precedent word, whereby it seems to be connected and incorporated with it.

Semiputata tibi frondosâ vitis in ulmo est. Ecl. 2.

Quem circum glomerati hostes hinc cominus atque hinc. Æn. 9.

Una dolo divûm si fœmina victa duorum est. Æn. 4.

Or when there are two monosyllables one after another, which produce nearly the same effect as a word of two syllables;

———*Tuus ô regina! quid optes*
Explorare labor, mihi jussa capessere fas est. Æn. 1.

Ne qua meis esto dictis mora: Jupiter hac stat. Æn. 12.

or in fine there be some particular reason which shall render this uncommon ending more graceful; as in Virgil:

Sternitur, exanimísque tremens procumbit humi bos. Æn. 5.

Vertitur interea cœlum & ruit oceano nox. Æn. 2.

Dat latus, insequitur cumulo præruptus aquæ mons. Æn. 1.

Prima vel autumni sub frigora, cùm rapidus sol. Georg. 2.

Tum pietate gravem ac meritis si fortè virum quem
Conspexere, silent———Æn. 1.

And several others in the same poet, but most of which have their particular grace and beauty, as when he says again,

Ipse ruit, dentésque Sabellicus exacuit sus. Georg. 3.

———*sæpe exiguus mus.* Georg. 1.

In regard to which, Quintilian, lib. 8. c. 3. observeth; *At Virgilii miramur illud; nam Epitheton* exiguus *aptum & proprium efficit, & casus singularis magis decuit, & clausula ipsa unius syllabæ addit gratiam. Imitatus est itaque Horatius,*

Partŭriunt montes, nascetur ridiculus mus. In Arte.

But Horace has likewise expressed the usual avarice of mankind most admirably in these two verses, which terminate in the same monosyllable,

Isne tibi melius suadet, qui ut rem facias, rem
Si possis recté: si non quocumque modo rem? Lib. 1. Epist. 1.

Except on such particular occasions, it is certain we ought to endeavour to avoid putting monosyllables at the end of hexameters, and that Erythreus had not much reason for blaming the judgment of Servius and Quintilian on this article; since excepting the two particular cases above mentioned of the elision and the two monosyllables, and of those other peculiar beauties, we shall find very few in Virgil, considering the length of his work. As for the enclitics they ought not to be considered as monosyllables, because they are incorporated with the word to which they join; for which reason they do not so much as follow the rule of monosyllables in regard to quantity. Whereto we may add, that Servius himself excepts the names of animals, as *mus, sus,* &c. So that there remains but very few of those which Erythreus has thought fit to mark, whereby we can be induced to believe that in so delicate a

point as cadence he had a more exquisite ear than either Servius or Quintilian, who without all manner of doubt must have been better judges than we of their native language.

3. Hexameters are also, generally speaking, somewhat displeasing, when they conclude with several words of two syllables, as the following of Tibullus.

Semper ut inducar blandos offert mihi vultus. Lib. 1. Eleg. 6.

4. The want of cæsura likewise takes off a great part of their beauty: though Virgil made one without a cæsura till after the fourth foot, the better to express the transports of a violent passion by those broken and unconnected feet.

Per connubia nostra, per incæptos Hymenæos. Æn. 4.

And Horace to express the pains and trouble he had in writing verse amidst the hurry and noise of the town, has done it by this verse without a cæsura, which has scarce the appearance of verse;

Præter cætera, Romæ méne poëmata censes
Scribere posse, inter tot curas, tótque labores? Ep. 2. l. 2.

5. On the contrary the varying of the cæsura gives them a particular grace, as we have already observed, c. 2. n. 2. And especially that which is made in the fifth half foot. But this same cæsura is remarkably beautiful, when it finishes the sense; as

Arma virúmque cano, &c. Æn. 1.

especially if this sense includes some remarkable sentence; as

Omnia vincit amor, & nos cedamus amori. Ecl. 10.
Stat sua cuique dies: breve & irreparabile tempus. Æn. 10.

Or at least, when the verse containing two distinct sentences, the cæsura includeth one; as in Virgil,

Nos patriæ fines, & dulcia linquimus arva. Ecl. 1.
Fluminibus salices, crassísque paludibus alni. Georg. 2.

The cæsura is also beautiful, when it is formed on the last syllable of a word relative to that which ends the verse; as in the same poet;

Tityre tu patulæ *recubans sub tegmine* fagi,
Silvestrem tenui *musam meditaris* avenâ. Ecl. 1.
Nec tam præsentes *alibi cognoscere* divos. Ibid.
Julius à magno *demissum nomen* Iülo. Æn. 1.

6. But we must take care that this same cæsura does not rhime fully with the end of the verse, that is, it must not include the vowel that precedes the last syllable: which are called LEONIAN verses, from Leonius, a monk of the abbey of St. Victor at Paris, who brought them into vogue towards the middle of the twelfth century, for he lived till the year 1160. And yet some of these are to be found even among the antient poets, as

Ora citatorum dextrâ contorsit equorum. Virg.
I nunc, & verbis virtutem illude superbis. Id.
Si Trojæ fatis aliquid restare putatis. Ovid.

But these rhimes are not so much observed, when some word immediately follows that hinders us from resting upon them; as

Tum caput orantis nequicquam, & multa parantis. Virg.
Illum indignanti similem, similémque minanti. Id.

And

And they are still less taken notice of, where there is an elision with them, as,

Æneam fundantem arces, & tecta novantem. Id.
Cornua velatarum obvertimus antennarum. Id.
Ad terram misêre, aut ignibus ægra dedêre. Id.

by reason that pronouncing those verses, as they did, with an elision, they did not sound them like rhime; *fundant' arces, velatar' obvertimus; miser' aut ignibus,* &c.

IV. *Of neglected Hexameters.*

Excellence of those of Horace.

Neglected hexameters are such as Horace made use of in his Satyres and Epistles, which we undervalue through ignorance, because they have not the majesty and cadence of heroics, like those of Virgil: not knowing that Horace wrote so on purpose, to render his versification more like to prose, and that it is a studied negligence, which he has varied with such beauties, and such purity of stile, as to be no less deserving of admiration in its way, than the gravity of Virgil. This is what he has declared himself so elegantly in the following lines, *Serm.* lib. 1. sat. 4.

Primum ego me illorum dederim quibus esse poëtas
Excerpam numero. Neque enim concludere versum
Dixeris esse satis: neque si quis scribat uti nos
Sermoni propiora; putes hunc esse poëtam.

But this simple, and in appearance, humble manner, is almost beyond the reach of imitation: and they who prefer Juvenal's satyres to those of Horace, seem to have but a very indifferent notion of the fine taste in writing, and to be incapable of distinguishing between real eloquence and declamation. One single fable of Horace's has more beauties than the most elaborate passages of Juvenal. As in the 3. sat. lib. 2.

Absentis ranæ pullis vituli pede pressis,
Unus ubi effugit, matri denarrat, ut ingens
Bellua cognatos eliserit. Illa rogare
Quantáne? num tandem, se inflans, sic magna fuisset?
Major dimidio. Num tanto? cùm magis atque
Se magis inflaret: non si te ruperis, inquit,
Par eris. Hæc à te non multùm abludit imago.

There is nothing so pretty as those little dialogues, which he inserts in his discourse without *inquam* or *inquit*, as if it were a comedy. In this manner he writes to Mæcenas, lib. 1. ep. 7.

Non quo more pyris vesci Calaber jubet hospes,
Tu me fecisti locupletem. Vescere sodes.
Jam satis est. At tu quantum vis tolle. Benigné.
Non invisa feres pueris munuscula parvis.
Tam teneor dono, quàm si dimittar onustus.
Ut libet: hæc porcis hodie comedenda relinques.

But the most admirable of all, is the picture he every where draws

of the humour, passions, and follies of mankind, not even sparing himself, as when he writes to his steward, lib. 1. ep. 14.

Rure ego viventem, tu dicis in urbe beatum:
Cui placet alterius, sua nimirum est odio sors.
Stultus uterque locum immeritum causatur iniquè,
In culpâ est animus qui se non effugit unquam.

See also his description of a miser, lib. 2. sat. 3. beginning with this verse, *Pauper Opimius*, &c. And the story of Philip and Menas, lib. 1. epist. 7. which is far beyond all that we can say of it.

I hope I shall be indulged this short digression in favour of a poet, whose excellence in hexameters is not sufficiently known to a great many; and who ought to be read constantly in schools, in order to acquire the purity of the Latin tongue, leaving out whatever may be prejudicial to the purity of morals.

V. *Of Pentameter Verse.*

A pentameter is denominated from the word πέντε, *quinque*, because it consists of five feet, of which the two first may be either spondees, or dactyls; the third always a spondee; and the two last, anapæsts; as

1 | 2 | 3 | 4 | 5
Nōn sŏlĕt īngĕnĭ-īs sūm-mă nŏcē-rĕ dĭēs.

Others measure it by leaving a cæsura after the two first feet, then two dactyls and another syllable.

1 | 2 | | 3 | 4 |
Nōn sŏlĕt īngĕnĭ-īs sūmmă nŏ-cērĕ dĭ-ēs.

Now because this middle syllable ought to make part of a spondee in the first manner of measuring the verse, some have questioned whether this syllable could be short; yet there is no doubt but it may, because the cæsura has the same force here as any where else, of lengthening a syllable; and we find sufficient authority for it among the antients.

Perspecta est igitur, unica amicitia. Catul.
Lacteus, & mistus obriguisse liquor. Tibul.
Vinceris aut vincis, hæc in amore rota est. Propert.
Qui dederit primus oscula, victor erit. Ovid.
Thessalicamque adiit hospes Achillis humum. Id.

VI. *Observations for making elegant Pentameters.*

In order to make this verse agreeable and elegant, we are to observe,

1. That there be a cæsura after the second foot. Hence this verse is intolerable, which happens to be at the end of the 50th psalm of the Vulgate translation.

Imponent super altare tuum vitulos.

2. That the cæsura be not followed by an elision, as in these verses of Catullus.

Troja virûm, & virtutum omnium acerba cinis. Carm. 69.
Illam affligit odore, ille perit podagrâ. Carm. 72.

3. That

3. That the most graceful pentameters end with a dissyllable, as generally in Ovid.

Mœnia finitimis invidiosa locis.
Non bene cœlestes impia dextra colit.
Tempora si fuerint nubila, solus eris.

Sometimes they end with a word of four syllables, as in the same poet,

Non duris lachrymas vultibus aspiciant.

And of five, as in the same also,

Arguor obscœni doctor adulterii.

But they are very seldom agreeable, if they end with a trissyllable, though there are a great many such in Tibullus, as

Sera tamen tacitis pœna venit pedibus.

or with a monosyllable, as in Catullus,

Aut facere, hæc à te dictaque, factaque sunt,

unless there is an elision of the monosyllable, because it is then no longer considered as a monosyllable, according to what we have observed in regard to hexameters, as

Invitis oculis littera lecta tua est. Ovid.

4. We ought also to avoid perfect rhimes, such as this in Ovid.

Quærebant flavos per nemus omne favos.

But when the rhime goes no farther than the last vowel, so far is it from being a fault, that it is rather a great elegance, as

Huc ades & nitidas casside solve comas. Ovid.
Fulmineo celeres dissipat ore canes. Id.
Jordanis refugas in caput egit aquas. Buchan.

VII. *Six lesser Verses which make part of an Hexameter.*

And 1. *Of three which form the beginning.*

Of the verses relative to an hexameter, there are three which form the beginning of it.

The 1. is called *versus Archilochius*, because of its author Archilochus, who gave his name to several sorts of verse: but particularly to this, which is composed of two dactyls and a cæsura; whence it is called *dactylica penthemimeris* by the scholiast of Aristophanes.

1 | 2 |
Pūlvĭs ĕt ūmbrā sŭ-mus. Hor. lib. 4. Od. 7.

The 2. consists of three dactyls with a cæsura, and is called *Alcmanius*, or *dactylica hephthemimeris*. To which we may refer these half verses in Virgil,

1 | 2 | 3 |
Mūnĕrā lætĭtĭ-āmquĕ Dĕ-i. Æn. 1.
Infabricata fugæ studio, &c. Æn. 4.

The 3. contains the first four feet of an hexameter; the last of which is always a dactyl.

Lūmĭ-

1 | 2 | 3 | 4
Lūmĭnĭ-būsquĕ prĭ-ōr rĕdĭ-īt vĭgŏr. Boet.

VIII. *Of the other three lesser Verses, which form the end of an Hexameter.*

The first contains the four last feet, and is called heroic, or dactylic-tetrameter. Horace makes use of it in three odes.

1 | 2 | 3 | 4
O fōr-tēs pē-jōrăquĕ pāssī.

The second is formed of the three last, the first of which is always a spondee. And it is called *Pherecratius*, from Pherecrates, an Athenian poet, who was the inventor thereof, and acquired a reputation by his comedies. Horace makes use of it in seven odes.

1 | 2 | 3
Quāmvīs Pōntĭcă Pīnus.

But instead of the first spondee, Catullus frequently useth a trochee, as

1 | 2 | 3
Prōdĕ-ās nŏvă nūptă.

And Boetius now and then puts an anapæst, as

1 | 2 | 3
Sĭmĭlī sūrgĭt ăb ōrtū.

The third hath only the two last feet of an hexameter, and is called *Adonic*, from Adon, son of a king of Cyprus. Boetius has put several of them successively in his first book *de Consol.*

Gaudia pelle,
Pelle timorem;
Spemque fugato,
Nec dolor adsit.
Nubila mens est,
Vinctaque frenis,
Hæc ubi regnant.

Chapter V.

Of Iambic Verses.

And first,

Of the different Species of Iambics, according to the different Feet of which they are composed.

IAMBIC verse is so called, because of the foot iambus that predominates therein.

It may be considered either according to the difference of the feet it receives, or according to the number of its feet, namely, four, six, or eight. At first it consisted entirely of iambuses; some

some of that sort are still remaining, and known by the name of pure iambics: as in Catullus the praise of a ship:

1 | 2 | 3 | 4 | 5 | 6

Phăsē-lŭs īl-lĕ quēm vĭdē-tĭs hō-spĭtēs,

1 | 2 | 3 | 4 | 5 | 6

Ăĭt fŭīs sĕ nā-vĭŭm cĕlēr-rĭmūs, &c. Carm. 4.

and in Horace, the iambics which he has joined to the hexameters in his epodes, od. 16.

1 | 2 | 3 | 4 | 5 | 6

Sŭīs ĕt īp-să Rō-mă vī-rĭbūs rŭīt.

Afterwards, as well to remove this constraint, as to render the verse more grave, they put spondees in the odd places; as

1 | 2 | 3 | 4 | 5 | 6

Pārs sā-nĭtā-tīs vēl-lĕ sā-nārī fŭīt. Senec. Hipp.

Therefore joining the spondee and iambus together, the antients measured them by third epitrits, as St. Austin observeth. Hence those of six feet were called trimeters, as being composed of three epitrits only; and those of four, dimeters, as consisting only of two. Which seems to prove that the odd feet were also obliged to be spondees, and the even ones iambuses.

But in process of time they took more liberty. For

1. In the odd places they put indifferently either an iambus or a spondee, except in tragic verses in the fifth foot, where Seneca made it a rule never to put an iambus, because two iambuses successively at the end of the verse render it less majestic.

1 | 2 | 3 | 4 | 5 | 6

Ămōr tĭmē-rĕ nē-mĭnēm vērūs pŏtēst. Sen. Med.

2. The tribrac having the same time as an iambus, because its two short syllables are equivalent to one long; it has been put instead thereof, except in the sixth foot, where they have indispensably preserved an iambus.

1 | 2 | 3 | 4 | 5 | 6

Prŏhĭbē-rĕ rătĭ-ōnūl-lăpĕrĭ-tūrūm pŏtēst. Sen. Hipp.

3. The dactyl and anapæst having also the same time as the spondee, they have been put instead thereof, wherever they can be put, that is, in all odd places.

1 | 2 | 3 | 4 | 5 | 6

Quī stătŭ ĭt ălĭ-quīd, pār-te ĭnāu-dīta āl-tĕrā,

1 | 2 | 3 | 4 | 5 | 6

Æquūm lĭcēt stătŭĕ-rĭt, hāud æquūs fŭīt. Sen. Med.

1 | 2 | 3 | 4 | 5 | 6

Dŏmĭnā-rĕ tŭmĭ-dūs, spī-rĭtūs āltōs gĕrē:

1 | 2 | 3 | 4 | 5 | 6

Sĕquĭtūr sŭpēr-bōs ūl-tŏr ā tērgō Dĕūs. Id. Her. Fur.

4. The

4. The comic poets have gone further, and, satisfied with ending the verse with an iambus, they have inserted every where else those feet which are allowed to be put in odd places; namely the Iambus, the Tribrac, the Spondee, the Dactyl, and the Anapæst.

1 | 2 | 3 | 4 | 5 | 6
Vīrtū-te āmbī-re ŏpōr-tēt nōn făvĭtō-rĭbūs.
1 | 2 | 3 | 4 | 5 | 6
Săt hăbēt făvĭtō-rūm sēm-pēr quī rēctē făcīt.
1 | 2 | 3 | 4 | 5 | 6
Hŏmō sum, hūmā-nī nĭhĭl ā me ălĭ-ēnūm pŭtō. Ter.

Almost all Phædrus's fables are written in this sort of verse.

1 | 2 | 3 | 4 | 5 | 6
Āmīt-tīt mĕrĭ-tōprŏprĭ-ūm qui ălĭ-ēnum āp-pĕtit. l. 1. f. 4.
1 | 2 | 3 | 4 | 5 | 6
Făcīt părēn-tēs bŏnĭ-tās, nōn nĕcēs-sĭtās. l. 1. f. 13.
1 | 2 | 3 | 4 | 5 | 6
Ĭnōps pŏtēn-tēm dūm vŭlt ĭmĭ-tārī pĕrīt. l. 1. f. 23.
1 | 2 | 3 | 4 | 5 | 6
Sūccēs-sŭs īm-prŏbō-rūm plū-rēs āl-lĭcit. l. 2. f. 3.

II. *Of a Scazon or Claudicant Iambic.*

Another difference in the feet of an iambic hath produced a kind of verse called Scazon, from the word σκάζων, *lame*; because having begun with spondees in the odd places, and with iambuses in the even, they change the cadence of the verse, which particularly depends on the two last feet, taking for the fifth indispensably an iambus, and for the sixth a spondee.

1 | 2 | 3 | 4 | 5 | 6
Nīmī-rum ĭdem ōm-nēs fāl-lĭmūr, nĕque ēst quīsquām.
1 | 2 | 3 | 4 | 5 | 6
Quēm nōn ĭn ălĭ-quā rē vĭdē-rĕ Sūf-fēnūm
1 | 2 | 3 | 4 | 5 | 6
Pōssīs. Sŭūs cuīque āt-trĭbū-tŭs ēst ērrōr.
1 | 2 | 3 | 4 | 5 | 6
Sēd nōn vĭdē-mūs mān-tĭcæ quŏd ĭn tērgo ēst. Catul.

III. *Of Iambics according to the Number of their Feet.*

Of these there are three sorts; of four feet, called Dimeters, because the Greeks used to measure them two feet to two feet, for the reason above given; of six feet, called Trimeters; and of eight feet, called Tetrameters.

1. *Of*

1. *Of Dimeters, or Four Feet.*

Most of the hymns of the Latin Church are in this sort of verse. But when the quantity is not observed, as in that of the Ascension, so beautiful in regard to the sentiments:

1 | 2 | 3 | 4
Jēsū nōstrā rĕdēm-tĭo,
Amor & desiderium, &c.

it is a certain proof that they are falsely attributed to St. Ambrose, who had a very good knack at writing these verses, and generally ended them with a trissyllable, which is their best cadence, as

1 | 2 | 3 | 4
Jēsū cŏrō-nă vīr-gĭnūm,
Quem mater illa concipit,
Quæ sola virgo parturit!
Hæc vota clemens accipe.

The antients seldom or ever used this sort of verse by itself, but they generally joined it to trimeters, or hexameters.

2. *Of Trimeters, or Iambics of Six Feet.*

These are the most agreeable Iambics, being the verse in which tragedies are written. They are most graceful, when they terminate with a word of two syllables,

1 | 2 | 3 | 4 | 5 | 6
Quīcūm-quĕ rē-gnō fī-dĭt, ēt māgnā pŏtēns
Dominatur aulâ, nec leves metuit Deos,
Animumque rebus credulum lætis dedit. Sen.

or with a trissyllable, beginning with a vowel, that makes an elision of the last syllable of the precedent word.

Juvenile vitium est regere non posse impetum. Sen.

Generally speaking, there ought to be a cæsura after the two first feet; yet there is sometimes a peculiar beauty in sentences that have not the cæsura till after the third foot.

Qui nihil potest sperare, desperet nihil. Sen. Med.
Qui non vetat peccare, cùm possit, jubet. Sen. Troad.
Minimum decet licere cui multum licet. Sen. Ibid.
Quod non potest vult posse qui nimium potest. Sen. Hipp.
Curæ leves loquuntur, ingentes stupent. Sen. Hipp.

But it is likewise to be observed that in all the above verses we are not to pause till after the cæsura which follows the third foot.

3. *Of Tetrameters, or Iambics of Eight Feet.*

We meet with this kind of verse no where but in comic poets; as in Terence.

1 | 2 | 3 | 4 | 5 | 6 | 7 |
Pĕcŭ-nĭam īn lŏcō nēglĭgĕ-rĕ, mā-xĭmum īn-tērdum ēst
8
lŭcrūm. Ter.

Ōmnēs

1 | 2 | 3 | 4 | 5 | 6 | 7
Ōmnēs quĭbŭ' rēs sūnt mĭnŭ' sĕcūn-dæ măgĭ' sūnt nēs-cĭŏ
| 8
quō mŏdō.

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8
Sūspĭcĭ-ōsī, ād cōn-tŭmē-lĭam ōm-nĭa āc-cĭpĭūnt măgis:
1 | 2 | 3 | 4 | 5 | 6 | 7 | 8
Prōptēr sŭamīm-pŏtēn-tĭāmsē sēm-pēr crē-dūnt nēg-lĭgī.
Ter.

IV. *Of Iambics either Defective or Redundant, whereto we must refer those which are commonly called* TROCHAICS.

Besides these three sorts of Iambics, which have exactly the syllables of their four, six, or eight feet; there are some that have more or less than one or two syllables. And grammarians not considering this redundancy or defect till the end of the verse, have called them, as already hath been observed, p. 375. Κατάληκτοι, βραχυκατάληκτοι, ὑπερκατάληκτοι. But here we may make two observations.

The first is, that the syllable may be wanting as well in the first foot, as in the last. So that what they call Trochaic verses, that is which have Trochees or Chorees in odd places, are nothing more than Iambics, that want a syllable in the first foot.

Thus this verse of Horace,

1 | 2 | 3 | 4
——*Nōn ĕbūr, nĕque āu-rĕūm,*

is a dimeter that wants a syllable in the beginning.

And the long verses of fifteen half feet, which we more particularly distinguish by the name of Trochaics, are nothing more than tetrameter iambics or of eight feet, the first of which wants a syllable; as there are others where it is wanting at the end.

1 | 2 | 3 | 4 | 5 | 6 | 7 |
——*Prō pĕccā-tō mā-gnō, paū-lūm sūp-plĭcĭī sătĭs ēst*
8
Pătrī. Ter.

——*Pallidi fauces Averni, vósque Tænarei specus.* Sen.

And this is what grammarians do partly acknowledge, when they say that these verses are only Trimeters, to which a Cretic or Amphimacer (-υ-) was added in the beginning. For this Cretic making an iambus (υ-) of those two last syllables, no more is wanting than one with the first to make the two first feet of the Tetrameter.

Hence it follows that if you take away this Amphimacer or Cretic from one of those verses which they call Trochaic, you make an Iambic of six feet; as in the second above quoted, beginning

ginning to scan it from the word *fauces;* and, on the contrary, adding this foot to an Iambic Trimeter, you make a Trochaic of it. As if in this,

Suis & ipsa Roma viribus ruit. Hor.

you were to put *præpotens* in the beginning.

The second observation is, that Iambics, which are a syllable short at the latter end, have always an Iambus before the syllable that remains alone, though this be an odd foot: and therefore they may pass for defective Scazons, as well as for Iambics.

1 | 2 | 3 |
Hăbĕt ōm-nĭs hōc vŏlūp-tas. Boët.

1 | 2 | 3 | 4 | 5 |
Nŏvæ-quĕ pēr-gūnt īn-tĕrī-rĕ lūnæ. Hor.

1 | 2 | 3 | 4 | 5 | 6 | 7 |
Nām sī rĕmīt-tēnt quīp-pĭām Phĭlū-mĕnām dŏlō-rēs. Ter.

1. *Of Imperfect Dimeters.*

Imperfect Dimeters are either defective or redundant. Defectives either want a whole foot at the latter end;

1 | 2 | 3 |
Mūsæ Jŏvīs nātæ——

or a syllable, which may be wanting either in the beginning, and these in Horace consist entirely of Iambuses;

1 | 2 | 3 | 4
——*Trū-dĭtūr dĭēs dĭē.*

or at the end, so that before the last syllable there is always an Iambus; and then the verse is called *Anacreonteus,* as

1 | 2 | 3 |
Adēs Pătēr sŭprē-me,
Quem nemo vidit unquam. Prud.
Habet omnis hoc voluptas,
Stimulis agit furentes. Boët.

Dimeters in which a syllable is redundant at the latter end, are like those which form the third verse of an Alcaic ode, which Horace most frequently useth, as *Motum ex Metello,* &c. lib. 2. Od. 1.

1 | 2 | 3 | 4 |
Ĕt cūn-ctă tēr-rārūm sŭbā-cta.

2. *Of Imperfect Trimeters.*

There is but one sort, namely such as want a syllable at the latter end, which have always an Iambus before the last syllable. Horace has made use of them, lib. 2. Od. 18. where he joins them to the first sort of defective Dimeters:

Non

Non ebur neque aureum
1 | 2 | 3 | 4 | 5 | 6
Mĕā rĕnī-dĕt īn dŏmō lăcū-nar ——

But we shall take notice of the defective Archilochian hereafter.

3. *Of Imperfect Tetrameters.*

Of these there are two sorts of defectives. One such as want a syllable in the beginning, and which we have observed to be erroneously called Trochaics. The hymn on our Saviour's passion, *Pange lingua*, is of this kind, each verse of which is divided, as it were, into two; so that the stanzas which appear to be of six verses, are in reality no more than three.

1 | 2 | 3 | 4 | 5 | 6 | 7 | 8
—Pān-gĕ līn-guă glō-rĭō-sī prœ-lĭūm cērtā-mĭnīs:
—Et super Crucis trophœum dic triumphum nobilem:
—Qualiter Redemptor orbis immolatus vicerit.

The other sort of defectives are those that want a syllable at the latter end, where the foot preceding the last syllable, though in the odd place, is ever an Iambus. There are some in Catullus that are pure Iambics,

1 | 2 | 3 | 4 | 5 | 6 | 7 |
Rĕmīt-tĕ pāl-lĭūm mĭhī mĕūm quŏd īn-vŏlā-sti—

Chapter VI.

Of Lyric Verses, and those any way relative to Lyrics.

UNDER the word Lyrics I comprehend all verses that cannot be referred to the two species above mentioned; because the chief of them are made use of in odes and in tragic choruses, though we meet with some that are not used in those pieces, as the Phaleucian; and others that are used there, though belonging to the two first species.

We may therefore divide them into three sorts: 1. Choriambics: 2. Verses of eleven syllables: 3. Anapæstics, and a few others less usual.

I. *Of four sorts of Choriambics.*

The antients gave the name of Choriambics to verses which they measured by a Choriambus, that is, by a foot composed of a Choree and an Iambus (¯˘˘¯) though they may be measured likewise by simple feet. There are four sorts.

The first and smallest is called a Glyconic, which consists of a Spondee, a Choriambus, and an Iambus. Or more simply of a Spondee and two Dactyls. There are two entire Choruses of this verse in Seneca.

Illī

1 | 2 | 3
Īllī mōrs grăvĭs īncŭbăt,
Qui notus nimis omnibus,
Ignotus moritur sibi.

But Horace never uses them without the Asclepiad verse.

The second is the Asclepiad, consisting of a Spondee, two Choriambuses, and an Iambus; or of a Spondee, a Dactyl, a Cæsura, and two Dactyls.

1 | 2 | | 3 | 4
Mæcē-nās ătă-vīs ēdĭtĕ rēgĭbŭs. Hor.

The third is longer than an Asclepiad by a Choriambus, or by a Dactyl and a long syllable, as lib. 1. Od. 11.

1 | 2 | | 3 | | 4 | 5
Seū plū-rēs hÿĕ-mēs seū trĭbŭ-īt Jūpĭtĕr ūltĭmam.

The fourth is like the first, except that it finishes with a Spondee.

Heū quām præcĭpĭ-tī mērsă prŏ-fūndō. Boët.
1 | 2 | | 3 | 4
Ō quām glōrĭf ĭ-cā lūcĕ cŏ-rūscās.

Therefore we must not read at the latter end of this hymn to the Virgin,

Qui tecum nitido vivit in æthere.

as some would fain alter it: but

Qui tecum nitidâ vivit in æthrâ.

as it is in the antient editions, and as George Cassander reads it in his collection of hymns: the word *æthra*, which is necessary for the measure of the verse, being not only in Virgil more than once, as we have elsewhere observed, but likewise in Cicero, *Aërem complexa summa pars cœli, quæ æthra dicitur.* 2. de Nat.

II. *Of Verses of eleven syllables, Sapphic, Phaleucian, and Alcaic.*

I join these three sorts of verses together, because (except the fourth sort of Choriambics, which are very little used) none but these are always and indispensably composed of eleven syllables. Yet the name of HENDECASYLLABIC is particularly appropriated to the Phaleucian.

I. *Of Phaleucian Verse.*

The Phaleucian verse is so called from a poet of the name of Φάλαικος. They consist of five feet; a Spondee, a Dactyl, and three Chorees or Trochees. Catullus makes likewise the first foot an Iambus or a Trochee. They may be extremely elegant without a cæsura. There is hardly a Latin verse that sounds more agreeably in Epigram than this, if it be well wrote. Catullus excels in it, but it is pity that he has mixed such a number of things offensive to chaste ears. We shall give here an example

ample of this verse from the 14th epigram of the first book to Licinius Calvus.

1 | 2 | 3 | 4 | 5

Nī tē plūs ŏcŭ-līs mĕ-īs ă-mārĕm,
Jucundissime Calve! munere isto,
Odissem te odio Vatiniano.
Nam, quid feci ego, quidve sum locutus,
Cur me tot malè perderes Poëtis?
Dii magni, horribilem & sacrum libellum,
Quem tu scilicet ad tuum Catullum
Mîsti, continuò ut die periret,
Saturnalibus, optimo dierum.
Non, non hoc tibi, salse, sic abibit.
Nam si luxerit, ad librariorum
Curram scrinia, Cæsios, Aquinos,
Suffenum, omnia colligam venena,
Ac te his suppliciis remunerabor.
Vos hinc interea valete, abite
Illuc, unde malum pedem tulistis,
Sæcli incommoda, pessimi Poëtæ.

2. *Of Sapphic Verse.*

Sapphic verse was invented by Sappho, from whom it derives its name. It has the same feet as the Phaleucian, but differently disposed, viz. a Choree, a Spondee, a Dactyl, and two Chorees.

1 | 2 | 3 | 4 | 5

Crēscĭt īndūl gēns sĭbĭ dīrŭs hȳdrŏps. Hor.

After three Sapphics they generally put an Adonic. Yet there are choruses where you find a longer series of Sapphics.

They are harsh to the ear, unless they have a cæsura after the two first feet; though there are several in Horace that have it not.

Quam jocus circumvolat & Cupido. lib. 1. Od. 2.
Phœbe silvarúmque potens Diana. In Carm. Secul.
Lenis Ilithya tuere matres:
Sive tu Lucina probas vocari,
Seu Genitalis.

Sapphics and Phaleucians may be easily changed into one another; thus this Sapphic verse in Horace,

Non eget Mauri jaculis nec arcu,

may be changed into a Phaleucian only by transposing the words:

Non Mauri jaculis eget, nec arcu.

And this Phaleucian in Martial

Nympharum pater, amniúmque Rhene,

becomes a Sapphic, by transposing it thus:

Rhene nympharum pater, amniumque,

3. *Of*

3. *Of Alcaic Verse.*

Alcaic verse derives its name from the poet Alcæus. It hath two feet and a half of an Iambic (which they call *Penthemimerim Iambicam)* and two Dactyls. Hence in the first foot it may have an Iambus.

1 | 2 | | 3 | 4

Vĭdēs ŭt āl-tā stēt nĭvĕ cāndĭdŭm. Hor.

Though generally it has a Spondee.

1 | 2 | | 3 | 4

Aūdī-rĕ mā-gnōs jām vĭdĕ-ōr dŭcĕs.

1 | 2 | | 3 | 4

Nōn īn-dĕcō-rō pūlvĕrĕ sōrdĭdŏs. Lib. 2. Od. 1.

This verse is never put by itself, but after two of them it is customary to subjoin, as a third, an Iambic of four feet, with a long syllable redundant.

Et cuncta terrarum subacta. Hor.

4. *Of the lesser Alcaic.*

The lesser Alcaic consists of two Dactyls and two Trochees. I have placed it here, though it consists but of ten syllables, because it has a relation to the great Alcaic.

1 | 2 | 3 | 4

Prætĕr ă-trōcem ănĭ-mūm Că-tōnĭs. Hor.

III. *Of Anapæstic Verse.*

All verses of the third species have the number of their syllables determined, except these. The Anapæstic is so called, because it was originally composed of four Anapæsts. But as they afterwards took the liberty to put, instead of the Anapæst, a Spondee or Dactyl which have the same quantity, namely four *times;* thence it comes that this verse, though called Anapæstic, has not sometimes so much as one Anapæst. The chorus of tragedies is frequently composed of this sort of verse; which requires no cæsura.

1 | 2 | 3 | 4

Quāntī cāsūs hūmā-nă rŏtānt,
Minùs in parvis fortuna furit,
Leviúsque ferit leviora Deus. Sen. in Hipp.

Of this sort of verse there are some that have only two feet, and which now and then are joined to the others, though Seneca on the death of Claudius has put them by themselves.

Deflete virum,
Quo non alius
Potuit citiùs
Discere causas,
Unâ tantùm
Parte auditâ,
Sæpe & neutrâ.

IV. *Of*

IV. *Of Archilochian Verse; and others less frequently used.*

We have already made mention of the Archilochian verse, called *Dactylica Penthemimeris*, p. 391. where we observed that there were several sorts of this name. We shall here take notice of two more.

The first are called *Heptameter Archilochian*, which have the four first feet of an Hexameter, whereof the last is always a dactyl; and three Chorees or Trochees, as

1 | 2 | 3 | 4 | 5 | 6 | 7

Sōlvĭtŭr ācrĭs hy̆-ēms grā-tā vĭcĕ vērĭs ēt Fă-vōnĭ.

The second are *Iambic-Archilochian*, as they are called by Diomedes, comprehending the Iambic Penthemimeris, as well as the above-mentioned Alcaic, and then three Chorees, as

1 | 2 | | 3 | 4 | 5

Trăhūnt-quĕ sīc-cās mā-chĭ-næ că-rīnăs.

Horace has joined these two verses together, and formed thereof the fourth ode of his first book. But the latter may be measured another way, by leaving a syllable at the end.

1 | 2 | 3 | 4 | 5 |

Trăhūnt-quĕ sīc-cās mā-chĭnæ cărī-nas—.

So that these verses are nothing more than Iambics that want a syllable, but always require their third foot to be a Spondee; whereas the others, of which we have made mention above, p. 397, suffer it to be an Iambus. Thus they may be changed into perfect Trimeters, only by adding a syllable; for instance, if we were to put in the precedent verse *carinulas* for *carinas*.

I shall take no notice of other sorts of verse that are very seldom used, but proceed to say a word or two concerning compositions in verse, and the mixture that is made of different sorts of metre.

Chapter VII.

Of Compositions in Verse, and the Mixture of different Sorts of Metre.

AFTER having explained the nature of verse and its various species, it now remains that we treat of compositions in verse, which the Latins comprehended under the word Carmen, whether it be an epigram, an ode, an epistle, a poem, or

or other work. Hence it is that Catullus's epigrams are called *Carmen* 1, *Carmen* 2, &c. that the odes of Horace are intitled, *Carminum libri;* and that Lucretius stiles his first book *Carmen.*

Quod in primo quoque carmine claret.

Hence a single verse cannot be called *Carmen*, unless it be perhaps an intire epigram or inscription, comprized in one verse; as Virgil calls the following verse *Carmen.*

Æneas hæc de Danaïs victoribus arma.

I. *Compositions of one sort of Metre only.*

Compositions in verse may be considered, either according to the matter, or to the versification.

According to the matter they are divided into Epic Poem, Satyre, Tragedy, Comedy, Ode, Epigram, &c.

According to the versification, which is the only point we consider here, they are divided into verse of one sort only, or into verse of different sorts. The former is called *carmen* μονόκωλον, and the other *carmen* πολύκωλον.

The verses most frequently used in composing entire pieces are Hexameter, Iambic-Trimeter, Scazon, what they call Trochaic, Asclepiad, Phaleucian, and Anapæstic.

Those less frequently used in single pieces are Iambic-Dimeter, Glyconic, Sapphic, and Archilochian in Prudentius.

Those used very rarely are Pentameter, in Ausonius; and Adonic in Boëtius.

II. *Compositions of different Metre, and their division into Stanzas, called* STROPHES.

Compositions of different metre are, generally speaking, but two or three sorts. But these are again divided according to the number of verses contained in the stanza, (by the Greeks called στροφὴ) which being finished, they return to the first sort of verse with which they began. With this difference from the French, that the latter generally conclude the sense in one stanza; whereas the antients seldom observed this rule except in elegiac verse, where the distich ought to end with a full point, or at least a colon: for Horace does not scruple to complete a sense, begun in one stanza, with the two first words of the next, especially in stanzas of two verses: as

Eradenda cupidinis
Pravi sunt elementa: & teneræ nimis
Mentes asperioribus
Formandæ studiis. Nescit equo rudis
Hærere ingenuus puer, &c. lib. 3. od. 24.

And even in stanzas of four verses, where it does not sound so well,

Districtus ensis cui super impiâ
Cervice pendet: non Siculæ dapes
Dulcem elaborabunt soporem;
Non avium citharæque cantus
Somnum reducent. lib. 3. od. 1.

III. *Compositions of two sorts of Metre. And first of those in which the Stanza has but two Verses, and which are called δίκωλον δίστροφον.*

The Latin stanzas consist only of two, three, or four sorts of verse; Catullus alone having made one of five. And as to compositions of two sorts of verse, there are none regular except stanzas of two or of four verses, but not of three. The former is called *Dicolon-distrophon*, and the latter *Dicolon-tetrastrophon*.

There are a vast number of the former sort. I shall take notice only of nine that are most frequent, and of which (except the elegiac) there are examples in Horace. It will be easy to judge of the rest, which are to be found in Boëtius, Prudentius, or Ausonius, by what we have said concerning the different species of verse.

1.

The first sort is the Elegiac, consisting of Hexameter and Pentameter. It is so called, because it was made use of in funerals, from the Greek word ἔλεγος weeping, ἀπὸ τοῦ ἐ ἐ λέγειν, as those do that weep. Which made Ovid say,

Flebilis indignos Elegeia solve capillos,
Heu nimis ex vero nunc tibi nomen erit.

2.

The second, an Hexameter, and a lesser Archilochian. Horace.

Diffugêre nives: redeunt jam gramina campis
Arboribûsque comæ.
Quis scit an adjiciant hodiernæ crastina summæ
Tempora Dî superi?

3.

The third, an Hexameter, and the verse which contains the four last feet of an Hexameter. Horace.

Dant alios furiæ torvo spectacula Marti:
Exitio est avidis mare nautis:
Mista senum ac juvenum densantur funera; nullum
Sæva caput Proserpina fugit.

4.

The fourth, an Hexameter and an Iambic Dimeter. Horace.

Nox erat, & cœlo fulgebat Luna sereno
Inter minora sidera.

5.

The fifth, an Hexameter, and a Trimeter of pure Iambics. Horace.

Altera jam teritur bellis civilibus ætas,
Suis & ipsa Roma viribus ruit.

6.

The sixth, an Iambic Trimeter followed by a Dimeter. Horace.

Beatus ille, qui procul negotiis,
Ut prisca gens mortalium,
Paterna rura bobus exercet suis,
Solutus omni fœnore.

The

7.

The seventh, is an Iambic Dimeter that wants a syllable of the first foot, and a Trimeter that wants a syllable at the latter end. Horace, lib. 2. od. 18.

Truditur dies die,
Novæque pergunt interire Lunæ:
Tu secanda marmora
Locas sub ipsum funus, & sepulchri
Immemor, struis domos, &c.

8.

The eighth, a Glyconic and an Asclepiad. Horace.

O quisquis volet impias
Cædes, & rabiem tollere civicam,
Si quærat pater urbium
Subscribi statuis; indomitam audeat
Refrænare licentiam,
Clarus postgenitis: quatenus, heu nefas,
Virtutem incolumem odimus,
Sublatam ex oculis quærimus invidi.

9.

The ninth is composed of an Heptameter, and an Archilochian Trimeter, of which we have made mention above, p. 402. Horace has wrote the 4th ode of the 1st book in this metre.

Pallida mors æquo pulsat pede pauperum tabernas,
Regumque turres, ô beate Sexti! Lib. 1. od. 4.

IV. *Compositions of two sorts of Metre in Stanzas of four Verses. Which are called* δίκωλον τετράστροφον.

Of these there are two species in Horace.

1.

Three Asclepiads and a Glyconic.

Lucem redde tuæ, dux bone, patriæ:
Instar veris enim vultus ubi tuus
Affulsit populo, gratior it dies,
Et soles meliùs nitent.

2.

Three Sapphics and an Adonic.

Auream quisquis mediocritatem
Diligit, tutus caret obsoleti
Sordibus tecti: caret invidendâ
Sobrius aulâ.

V. *Compositions of three sorts of Metre, in Stanzas of three Verses. Which are called* τρίκωλον τρίστροφον.

There is but one species of them in Horace, consisting of a Trimeter, an Archilochian, and a Dimeter; and some of the antients believed that the two last made only one great Archilochian.

Petti! nihil me sicut antea juvat
Scribere versiculos
Amore perculsum gravi.

Prudentius also made the preface to his book of Hymns, of the three first species of Choriambics, beginning with the smallest, and ascending to the greatest.

Dicendum mihi, quisquis es,
Mundum quem coluit mens tua perdidit,
Non sunt illa Dei quæ studuit, cujus habeberis?

VI. *Compositions of three sorts of Metre, and Stanzas of four Verses. Which are called* τρίκωλον τετράστροφον.

Of these there are also but two species in Horace.

1.

The first consists of two Asclepiads, a Pherecratian, and a Glyconic.

O navis referent in mare te novi
Fluctus. O quid agis? fortiter occupa
Portum, nonne vides ut
Nudum remigio latus? Lib. 1. od. 14.

2.

The second is the most agreeable and the most common of all Horace's odes, among which there are no less than thirty-seven of this sort.

We have already taken notice of the three species of verse that are used in these odes, chap. 6. n. 3. p. 401.

Damnosa quid non imminuit dies?
Ætas parentum pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiorem. Hor. l. 3. od. 6.

The above are the principal species of metre, and compositions in verse. But as it will be of use to be able to consider them at one view, I have thought proper to exhibit them in the two following tables; which suppose a person to be acquainted with the six necessary feet, of which I shall at the same time give a small table, to the end they may be known in the large one by the initial letter of their name. Where it must be observed that I call the foot containing a long and a short (¯˘) a Choree rather than Trochee, to give it the C, and to let the Tribrac have T. The long cæsuras I have distinguished by the same mark as the quantity (¯).

THE FIRST TABLE:

OF DIFFERENT SPECIES OF VERSE reduced to Three.

FEET.		
1. Spondée	– –	S.
2. Iambus	⏑ –	I.
3. Choree	– ⏑	C.
4. Tribrac	⏑ ⏑ ⏑	T.
5. Dactyl	– ⏑ ⏑	D.
6. Anapæst	⏑ ⏑ –	A.

ALL VERSES MAY BE REDUCED TO THREE SORTS, *viz.*

I. Hexameters and Pentameters.	Entire.	Hexameters.	Ordinary.	4. S. *or* D. | the 5. D. | the 6. S.	1
			Spondaics.	Ending with two S.	2
		Pentameters.		. . . . 2. S. *or* D. | the 3. S. | the 5. and 6. A.	3
	Parts.	Beginning.	1. Archilochian.	2. D. and a syllable.	4
			2. Alcmanian.	3. D. and a syllable.	5
			3.	3. S. *or* D. | the 4. D.	6
		End.	1. Dact. Tetram.	The four last feet.	7
			2. Pherecratian.	S. | D. | S.	8
			3. Adonic.	D. | S.	9
II. Iambics, according to	The quality of their feet.	Pure Iambics.	That is, all Iambuses.		10
		Mixed with I. *or* T. with S. *or* D. and A.	Ordinary, ending with an I.	More exact, having in the even feet. *viz.*	2. and 4. I. *or* T. In the uneven also S. *or* D. *or* A. 11
				Neglected, having in even feet, what the exact ones have only in the uneven.	12
			Scazon.	Ending with an S. after an I.	13
	The number of their feet.	Of 4 feet called Dimeters.	Perfect.		14
			Defective	Of a foot.	15
				Of a syllable.	In the beginning. 16
					At the end. *Anacreontics.* 17
			Redundant	Of a syllable at the end.	18
		Of 6 feet Trimeters.	Perfect.		*
			Defective	Of a syllable.	19
		Of 8 feet Tetrameters.	Perfect.		20
			Defective of a syllable	In the beginning called Trochaics.	21
				At the end.	22
III. Lyrics.	Choriambics.	1. Glyconic.		1. S. | 2. D.	23
		2. Asclepiad.		S. | D. | - | D. | D.	24
		3. Alcaics.		S. | D. | - | D. | - | D. | D.	25
		4. Alcmanian.		S. | D. | - | D. | S.	26
	Of eleven syllables.	1. Phaleucian.		S. | D. | C. | C. | C.	27
		2. Sapphic.		C. | S. | D. | C. | C.	28
		3. Alcaic.		S. *or* I. | I. | - | D. | D.	29
		* Small Alcaic.		D. | D. | C. | C.	30
	Anapæstics, and others.	Anapæstic.		4. A. *or* D. *or* S.	31
		Heptameter Archilochian.		4. feet, one Hexameter and 3 C.	32
		Trimeter defect. Archiloc.		I. *or* S. | I. | - | 3. C.	33

EXAMPLES

EXAMPLES

OF THE

DIFFERENT SPECIES OF VERSE

Contained in the foregoing Table, according to the correspondent Figures.

1. Ab Jove principium, Musæ! Jovis omnia plena. *Virg.*
2. Cara Deûm soboles, magnum Jovis incrementum. *Id.*

3. Non solet ingeniis summa nocere dies. *Ovid.*

4. Pulvis & umbra sumus. *Hor.*
5. Munera lætitiamque Dei. *Virg.*
6. Luminibusque prior rediit vigor. *Boëth.*
7. O fortes pejoraque passi. *Hor.*
8. Quamvis Pontica pinus. *Id.*
9. Gaudia pelle. *Boëth.*

10. Phaselus ille quem videtis hospites. *Catul.*

11. Pars sanitatis velle sanari fuit. *Sen.*

12. Homo sum, humani nihil à me alienum puto. *Ter.*

13. Sed non videmus manticæ quod in tergo est. *Catul.*
14. Fortuna non mutat genus. *Hor.*
15. Musæ Jovis natæ.
16. Truditur dies die. *Hor.*
17. Ades Pater supreme. *Prud.*
18. Et cuncta terrarum subacta. *Hor.*
*. Pars sanitatis velle sanari fuit. *Sen.*
19. Novæque pergunt interire Lunæ. *Hor.*
20. Pecuniam in loco negligere, maximum interdum est lucrum. *Ter.*

21. Vos precor vulgus silentum, vosque ferales Deos. *Sen.*
22. Nam si remittent quippiam Philumenam dolores. *Ter.*

23. Ignotus moritur sibi. *Sen.*
24. Mæcenas atavis edite regibus. *Hor.*
25. Seu plures hyemes, seu tribuit Jupiter ultimam. *Id.*
26. O quàm glorificâ luce coruscas!
27. Ni te plus oculis meis amarem. *Catul.*
28. Crescit indulgens sibi dirus hydrops. *Hor.*
29. Audire magnos jam videor duces. *Id.*
30. Præter atrocem animum Catonis. *Id.*

31. Quanti casus humana rotant. *Sen.*
32. Pallida mors æquo pulsat pede pauperum tabernas,
33. Regumque turres: ô beate Sexti. *Hor.*

THE

THE SECOND TABLE:

OF THE

MIXTURE OF LATIN VERSE

IN COMPOSITION.

With the Figures referring to the precedent Table, to point out the Examples.

- Compositions in Verse, which the Latins call CARMEN, are verses, either
  - Of one sort, MONOKΩΛON.
    - Frequently
      - 1. Hexameters.
      - 11. 12. Iambic Trimeters.
      - 13. Scazons.
      - 21. Trochaïcs.
      - 24. Asclepiads.
      - 27. Phaleucians.
      - 31. Anapæstics.
    - Less frequently
      - 14. Iambic Dimeters.
      - 23. Glyconics.
      - 28. Sapphics.
      - 4. Archilochians.
    - Very seldom
      - 3. Pentameters.
      - 4. Adonics.
  - Of several sorts, ΠOΛYKΩΛON.
    - Of two sorts, δίκωλον,
      - In two verses, δίστροφον.
        - 1. Hexam.
          - 3. Pentameter.
          - 4 Archilochian.
          - 7. Dactyl. Tetram.
          - 10. Trimeter pure.
        - 11. Trimeter. 14. Dimeter.
        - 16. Dim. def. 19. Trim. defect.
        - 23. Glyconic. 24. Asclepiad.
        - 23. Heptam. 33. Trim. Archil.
      - In four verses, τετράστροφον.
        - 1.
          - 24. Three Asclepiads.
          - 23. And one Glyconic.
        - 2.
          - 28. Three Sapphics.
          - 9. And one Adonic.
    - Of three sorts, τρίκωλον
      - In three verses, τρίστροφον, seldom used.
        - 1.
          - 11. Trimeter.
          - 4. Archilochian.
          - 14. Dimeter perfect.
        - 2.
          - 23. Glyconic.
          - 24. Asclepiad.
          - 25. Great Choriambic.
      - In four verses, τετράστροφον.
        - 1.
          - 24. Asclepiad.
          - 24. Asclepiad.
          - 8. Pherecratian.
          - 23. Glyconic.
        - 2.
          - 29.
          - 29.
          - 18.
          - 30.
          - Alcaïc ode.

Examples of this mixture of verses may be seen more particularly in the 7th Chapter, art. 34, 5, and 6.

END OF THE GRAMMAR.

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Printed by T. C. HANSARD, Peterborough Court, Fleet Street, London.