THE LOEB CLASSICAL LIBRARY
FOUNDED BY JAMES LOEB, LL.D.

EDITED BY
† T. E. PAGE, C.H., LITT.D.
E. CAPPS, PH.D., LL.D. W. H. D. ROUSE, LITT.D.

VARRO
ON THE LATIN LANGUAGE
II
VARRO
ON THE LATIN LANGUAGE
WITH AN ENGLISH TRANSLATION BY
ROLAND G. KENT, Ph.D.
PROFESSOR OF COMPARATIVE PHILOLOGY IN THE
UNIVERSITY OF PENNSYLVANIA

IN TWO VOLUMES
II
BOOKS VIII.-X.
FRAGMENTS

CAMBRIDGE, MASSACHUSETTS
HARVARD UNIVERSITY PRESS
LONDON
WILLIAM HEINEMANN LTD
MCMXXXVIII
## CONTENTS

**De Lingua Latina, Text and Translation**

<table>
<thead>
<tr>
<th>Book</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Book VIII.</td>
<td>370</td>
</tr>
<tr>
<td>Book IX.</td>
<td>440</td>
</tr>
<tr>
<td>Book X.</td>
<td>534</td>
</tr>
<tr>
<td>Fragments</td>
<td>598</td>
</tr>
<tr>
<td>Comparative Table of the Fragment Numbers</td>
<td>630</td>
</tr>
</tbody>
</table>

**Indexes**

<table>
<thead>
<tr>
<th>Index</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Index of Authors and Works</td>
<td>631</td>
</tr>
<tr>
<td>Index of Latin Words and Phrases</td>
<td>634</td>
</tr>
<tr>
<td>Index of Greek Words</td>
<td>675</td>
</tr>
</tbody>
</table>
M. TERENTI VARRONIS
DE LINGUA LATINA

LIBER VII EXPLICIT; INCIPIT

LIBER VIII

QUAE Dicantur cur non sit analogia liber I

I. 1. Quom oratio natura tripertita esset, ut superiorebus libris ostendi, cuius prima pars, quemadmodum vocabula rebus essent imposita, secunda, quo pacto de his declinata in discrimina ierint, 1 tertia, ut ea inter se ratione coniuncta sententiam efferant, prima parte exposita de secunda incipiam hinc. Ut propago omnis natura secunda, quod prius illud rectum, unde ea, sic declinata: itaque declinatur in verbis: rectum homo, obliquum hominis, quod declinatum a recto.

§ 1. ¹ Sciop., for ierunt.

§ 1. ¹ That is, bent aside and downward, from the vertical. The Greeks conceived the paradigm of the noun as the upper right quadrant of a circle: the nominative was the vertical radius, and the other cases were radii which 'declined' to the right, and were therefore called πτώσεις 'fallings,' which the Romans translated literally by casus. The casus rectus is therefore a contradiction in itself. The Latin verb de-
I. 1. Speech is naturally divided into three parts, as I have shown in the previous books: its first part is how names were imposed upon things; its second, in what way the derivatives of these names have arrived at their differences; its third, how the words, when united with one another reasoningly, express an idea. Having set forth the first part, I shall from here begin upon the second. As every offshoot is secondary by nature, because that vertical trunk from which it comes is primary, and it is therefore declined: so there is declension in words: homo 'man' is the vertical, hominis 'man's' is the oblique, because it is declined from the vertical.

clinare is used in the meanings 'to decline (a noun),' 'to conjugate (a verb),' and 'to derive' in general, as well as 'to bend aside and down' in a literal physical sense: it therefore offers great difficulties in translating.
2. De huiusce (modi)\textsuperscript{1} multiplici natura discrimini- num (ca)\textsuperscript{2} usae\textsuperscript{2} sunt hae, cur et quo et quemadmodum in loquendo declinata sunt verba. De quibus duo prima duabus causis percurram breviter, quod et tum, cum de copia verborum scribam, erit retractandum et quod de tribus tertium quod est habet suas permultas ac magnas partes.

II. 3. Declinatio inducta in sermones non solum Latinos, sed omnium hominum utili et necessaria de causa: nisi enim ita esset factum, neque di(s)\textsuperscript{1}\textsuperscript{e} cere\textsuperscript{1} tantum numerum verborum possemus (infinitae enim sunt naturae in quas ea declinantur) neque quae didicissemus, ex his, quae inter se rerum cognatio esset, appareret. At nunc ideo videmus, quod simile est, quod propagatum: legi (e)um (de lego)\textsuperscript{2} declinatum est, duo simul apparent, quodam modo eadem dici et non eodem tempore factum; at\textsuperscript{3} si verbigratia alterum horum diceretur Priamus, alterum Hecuba, nullam unitatem adsignificaret, quae ap- paret in lego et legi et in Priamus Priamo.

4. Ut in hominibus quaedam sunt agnationes ac\textsuperscript{1} gentilitates, sic in verbis: ut enim ab Aemilio homines orti Aemilii ac gentiles, sic ab Aemilii nomine declinatae voces in gentilitate nominali: ab eo enim,

\textsuperscript{1} Added by L. Sp. \textsuperscript{2} L. Sp., for orae.
\textsuperscript{3} L. Sp., for ad.

\textsuperscript{1} Cf. viii. 9 in quas. \textsuperscript{b} That is, the collective vocabulary.
\textsuperscript{2} GS., for legium F; cf. declinatum est ab lego Aug. from B, and last sentence of this section. \textsuperscript{3} Mue., for ut.

\textsuperscript{1} L. Sp., for ad.
ON THE LATIN LANGUAGE, VIII. 2–4

2. From the manifold nature of this sort there are these causes of the differences: for what reason, and to what product, and in what way, in speaking, the words are declined. The first two of these I shall pass over briefly, for two reasons: because there will have to be a rehandling of the topics when I write of the stock of words, and because the third of them has numerous and extensive subdivisions of its own.

II. 3. Inflection has been introduced not only into Latin speech, but into the speech of all men, because it is useful and necessary; for if this system had not developed, we could not learn such a great number of words as we should have—for the possible forms into which they are inflected are numerically unlimited—nor from those which we should have learned would it be clear what relationship existed between them so far as their meanings were concerned. But as it is, we do see, for the reason that that which is the offshoot bears a similarity to the original: when legi 'I have gathered' is inflected from lego 'I gather,' two things are clear at the same time, namely that in some fashion the acts are said to be the same, and yet that their doing did not take place at the same time. But if, for the sake of a word, one of these two related ideas was called Priamus and the other Hecuba, there would be no indication of the unity of idea which is clear in lego and legi, and in nominative Priamus, dative Priamo.

4. As among men there are certain kinships, either through the males or through the clan, so there are among words. For as from an Aemilius were sprung the men named Aemilius, and the clan-members of the name, so from the name of Aemilius were inflected the words in the noun-clan: for from that name which
VARRO

quod est impositum recto casu Aemilius, orta Aemiliii, Aemilium, Aemilios, Aemiliorum et sic reliquae eiusdem quae sunt stirpis.

5. Duo igitur omnino verborum principia, impositio \( \text{et} \) declinatio\(^1\), alterum ut fons, alterum ut rivus. Impositicia nomina esse voluerunt quam paucissima, quo citius ediscere possent, declinata quam plurima, quo facilius omnes quibus ad usum opus esset\(^2\) dicerent.\(^3\)

6. Ad illud genus, quod prius, historia opus est: nisi discendo\(^1\) enim aliter id non\(^2\) pervenit ad nos; ad reliquum genus, quod posterius, ars: ad quam opus est paucis praeceptis quae sunt brevia. Qua enim ratione in uno vocabulo declinare didiceris, in infinito numero nominum uti possis: itaque novis nominibus allatis\(^3\) \( \text{in} \)^\(^4\) consuetudinem sine dubitatione eorum declinatus statim omnis dicit populus; etiam novicii servi empti in magna familia cito omnium conservorum \( \text{n} \)om\( \text{i} \)na\(^5\) recto casu accepto in reliquis obliquos declinant.

7. Qui s\( \text{i} \) non numquam offendunt, non est mirum: et enim ill\( \text{e} \) qui primi nomina imposuerunt rebus fortasse an in quibusdam sint lapsi: voluis\( \text{se} \) enim putant\( \text{ur} \)^\(^3\) singularis res notare, ut ex his in multitudine\( \text{m} \)^\(^4\) declinaretur, ab homine homines;

\( \text{§} \) 5. \(^1\) Added by L. Sp., V, p. \(^2\) Canal, for essent. \(^3\) Ed. Veneta, for dicerentur.

\( \text{§} \) 6. \(^1\) Stephanus, for descendendo. \(^2\) For idum. \(^3\) For allatius. \(^4\) Added by Aug. \(^5\) Aug., for omnes.

\( \text{§} \) 7. \(^1\) Aldus, for quid. \(^2\) Aldus, for illa. \(^3\) Ellis, for putant. \(^4\) -dinem H, for -dine F and other codd.

\( \text{§} \) 7. \(^a\) That is, in the singular.
ON THE LATIN LANGUAGE, VIII. 4–7

was imposed in the nominative case as Aemilius were made Aemilii, Aemilium, Aemilios, Aemiliorum, and in this way also all the other words which are of this same line.

5. The origins of words are therefore two in number, and no more: imposition and inflection; the one is as it were the spring, the other the brook. Men have wished that imposed nouns should be as few as possible, that they might be able to learn them more quickly; but derivative nouns they have wished to be as numerous as possible, that all might the more easily say those nouns which they needed to use.

6. In connexion with the first class, a historical narrative is necessary, for except by outright learning such words do not reach us; for the other class, the second, a grammatical treatment is necessary, and for this there is need of a few brief maxims. For the scheme by which you have learned to inflect in the instance of one noun, you can employ in a countless number of nouns: therefore when new nouns have been brought into common use, the whole people at once utters their declined forms without any hesitation. Moreover, those who have freshly become slaves and on purchase become members of a large household, quickly inflect the names of all their fellow-slaves in the oblique cases, provided only they have heard the nominative.

7. If they sometimes make mistakes, it is not astonishing. Even those who first imposed names upon things perhaps made some slips in some instances: for they are supposed to have desired to designate things individually, that from these inflection might be made to indicate plurality, as homines 'men' from homo 'man.' They are supposed to have
VARRO

tsic mares liberos voluisse notari, ut ex his feminae declinarentur, ut est ab Terentio Terentia; sic in recto casu quas imponerent voces, ut illinc e-sent futurae quo declinarentur: sed haec in omnibus tenere nequisse, quod et una(e) et (binae)\(^5\) dicuntur seopae, et mas et femina aquila, et recto et obliquo vocabulo vis.

8. Cur haec non tam si(n)t\(^1\) in culpa quam putant, pleraque solvere non difficile, sed nunc non necesse: non enim qui potuerint adsequi sed qui voluerint, ad hoc quod propositum refert, quod nihilo minus\(^2\) declinari potest ab eo quod imposuerunt\(^3\) seopae seopa-\(\text{rum}\),\(^4\) quam si imposuissent seopa, ab eo seopae, sic alia.

III. 9. Causa, inquam, cur eas\(^1\) ab impositis nominibus declinarint, quam ostendi; sequitur, in quas voluerint\(^2\) declinari aut noluerint, ut generatim ac summamitem item informem. Duo enim genera verborum, unum fecundum,\(^3\) quod declinando multas ex se parit disparilis formas, ut est lego legi\(^4\) legam,

\(^5\) Mette; unae et duae A. Sp.; unae Mue.; for una et.
\(^8\) 1 Aug., with B, for sit. 2 For nichilominus.
\(^3\) For imposuerunt. 4 Reitzenstein, for seopa.
\(^9\) 1 Laetus, M, for cam. 2 Laetus deleted declinarint after voluerint. 3 Rhol., for ferundum. 4 L. Sp., for legis; cf. § 3, end.

\(^b\) The genitive.

376
desired that male children be designated in such a way that from these the females might be indicated by inflection, as the feminine Terentia from the masculine Terentius; and that similarly from the names which they set in the nominative case, there might be other forms to which they could arrive by inflection. But they are supposed to have been unable to hold fast to these principles in everything, because the plural form scopae denotes either one or two brooms, and aquila 'eagle' denotes both the male and the female, and vis 'force' is used for the nominative and for an oblique case of the word.

8. Why such words are not so much at fault as men think, it is in most instances not hard to explain, but it is not necessary to do so at this time; for it is not how they have been able to arrive at the words, but how they wished to express themselves, that is of import for the subject which is before us: inasmuch as genitive scoparum can be no less easily derived from the plural scopae which they did impose on the object as its name, than if they had given it the name scopae in the singular, and made the genitive scopae from this—and other words likewise.

III. 9. The reason, I say, why they made these inflected forms a from the names which they had set upon things, is that which I have shown; the next point is for me to sketch by classes, but briefly, the forms a at which they have wished to arrive by inflection, or have not wished to arrive. For there are two classes of words, one fruitful, which by inflection produces from itself many different forms, as for example lego 'I gather,' legi 'I have gathered,' legam 'I shall

§ 9. a Understand voces with eas and with quas.
sic alia, alterum genus sterile, quod ex se parit nihil,\(^5\) ut est et iam\(^6\) vix cras\(^7\) magis eur.

10. Quarum rerum usus erat simplex, \((simplex)\)\(^4\) ibi etiam vocabuli declinatus, ut in qua domo unus servus, uno servili opust\(^2\) nomine, in qua\(^3\) multi, pluribus. Igitur et in his rebus quae\(^4\) sunt nomina, quod discrimina vocis plura, propagines plures, et in his rebus quae copulae sunt ac iungunt\(^5\) verba, quod non opus fuit declinari in plura, fere singula sunt: uno enim loro alligare possis vel hominem vel equum vel alius quod, quicquid est quod cum altero potest colligari. Sic quod dicimus in loquendo "Consul fuit Tullius et Antonius," eodem illo \(' et ' omnis binos consules colligare\(^6\) possess, vel dicam amplius, omnia nomina, atque adeo\(^7\) etiam omnia verba, cum fulmentum\(^8\) ex una syllaba illud \(' et ' maneat unum. Quare duce natura \(\text{factum}\)\(^9\), quae imposita essent vocabula rebus, ne ab omnibus his declinatus\(^{10}\) putaremus.\(^{11}\)

IV. 11. Quorum\(^1\) generum declinationes orientur, partes orationis sunt duae,\(^\text{nisi}\)\(^2\) item ut Dion in tris diseringimus partes res quae verbis significatur:

\(^5\) For nichil. \(^6\) GS., for etiam. \(^7\) L. Sp., for vixerat; cf. vix magis cras Aug., with B.
\(^1\)§ 10. \(^1\) Added by Sciop. \(^2\) servili L. Sp., opust Sciop., for seruilio post. \(^3\) B, for quam. \(^4\) L. Sp., for quorum.
\(^5\) Mue., for iunguntur. \(^6\) Aug., for colligere. \(^7\) Sciop., for ideo. \(^8\) Mue., for fulmen tunc. \(^9\) L. Sp., for si.
\(^10\) Laetus, for declinandus. \(^11\) Fay, for putarent.
\(^\text{§11.} \(^1\) Laetus, for quarum. \(^2\) Roehrscheidt, for si.

\(^b\) The invariable and indeclinable words.
\(^\text{§10.} \(^a\) Cf. the Marcipor 'Marcus' boy,' of earlier times.
\(^b\) In 63 B.C.: the example compliments Cicero, to whom the work is addressed. \(^c\) That is, we should expect some words to be invariable and uninflected.
gather,' and similarly other words; and a second class which is barren,\(^b\) which produces nothing from itself, as for example et 'and,' iam 'now,' vix 'hardly,' cras 'to-morrow,' magis 'more,' cur 'why.'

10. In those things whose use was simple, the inflection of the name also was simple; just as in a house where there is only one slave there is need of only one slave-name,\(^a\) but in a house where there are many slaves there is need of many such names. Therefore also in those things which are names, because the differentiations of the word are several, there are more offshoots, and in those things which are connectives and join words, because there was no need for them to be inflected into several forms, the words generally have but one form: for with one and the same thing you can fasten a man or a horse or anything else, whatever it is, which can be fastened to something else. Thus, for example, we say in our talking, "Tullius et 'and' Antonius were consuls" \(^b\): with that same et we can link together any set of two consuls, or—to put it more strongly—any and all names, and even all words, while all the time that one-syllabled prop-word et remains unchanged. Therefore under nature's guidance it has come about that we should not think that there are inflected forms from all these names which have been set upon things.\(^c\)

IV. 11. In the word-classes in which inflections may develop, the parts of speech are two, unless, following Dion,\(^a\) we divide into three divisions the ideas which are indicated by words: one division

\(^a\) An Academic philosopher of Alexandria, who headed an embassy to Rome in 56 to seek help against the exiled king Ptolemy Auletes, and was there poisoned by the king's agents.
VARRO

unam³ quae adsignificat casus,⁴ alteram⁵ quae temporae, tertia(m)⁶ quae neutrum. De his Aristoteles orationis duas partes esse dicit: vocabula et verba, ut homo et equus, et legit et currit.

12. Utriusque generis, et vocabuli et verbi, quaedam priora, quaedam posteriora; priora ut homo, scribit, posteriora ut doctus et docte: dicitur enim homo doctus et scribit docte. Haec sequitur locus et tempus, quod neque homo nec scribi(t)¹ potest sine loco et tempore esse, ita ut magis sit locus homini coniunctus, tempus scriptioni.

13. Cum de his nomen sit primum (prius enim nomen est quam verbum temporale et reliqua posterior quam nomen et verbum), prima igitur nomina: quare de eorum declinatione quam de verborum ante dicam.

V. 14. Nomina declinantur aut in earum rerum discrimina, quarum nomina sunt, ut ab Terentius Terenti(a),¹ aut in ea(s)² res extrinsecus, quarum ea nomina non sunt, ut ab equo equiso. In sua discrimina declinantur aut propter ipsius rei naturam de

³ B, for unum. ⁴ Laetus, for capus. ⁵ Laetus, B, for alterum. ⁶ Mue., for tertia.

§ 12. ¹ B, II, Laetus, for scribi.
§ 14. ¹ Reitzenstein, for Terenti; cf. ix. 55, 59. ² V, p, Laetus, for ea.

¹ A division into nouns, verbs, and convictiones went back to Aristotle, according to Quintilian, Inst. Orat. i. 4. 18 (cf. also Priscian, ii. 54. 5 Keil); but more detailed classifications of the parts of speech had also been made before Varro’s time.

² Rhet. iii. 2; but cf. preceding note.

§ 12. ¹ That is, grammatically subordinate in the phrase.
§ 13. ¹ Since verbum means both ‘word’ in general, and
which indicates also case, a second which indicates also time, a third which indicates neither. Of these, Aristotle says that there are two parts of speech; nouns, like homo 'man' and equus 'horse,' and verbs, like legit 'gathers' and currit 'runs.'

12. Of the two kinds, noun and verb, certain words are primary and certain are secondary: primary like homo 'man' and scribit 'writes,' and secondary like doctus 'learned' and docte 'learnedly,' for we say homo doctus 'a learned man' and scribit docte 'writes learnedly.' These ideas are attended by those of place and time, because neither homo nor scribit can be asserted without the presupposition of place and of time—yet in such a way that place is more closely associated with the idea of the noun homo, and time more closely with the act of writing.

13. Since among these the noun is first—for the noun comes ahead of the verb, and the other words stand later relatively to the noun and the verb—the nouns are accordingly first. Therefore I shall speak of the form-variations of nouns before I take up those of verbs.

V. 14. Nouns are varied in form either to show differences in those things of which they are the names, as the woman's name Terentia from the man's name Terentius, or to denote those things outside, of which they are not the names, as equiso 'stable-boy' from equus 'horse.' To show differences in themselves they are varied in form either on account of the nature of the thing itself about which mention is

"verb" specifically, Varro here writes verbum temporale to avoid any ambiguity. "Declinatio denotes not only declension, but conjugation of verbs, derivation by prefixes and suffixes, and composition.
VARRO

qua\textsuperscript{3} dicitur aut propter illius \textit{<sum>\textsuperscript{4}} qui dicit. Propter ipsius rei discrimina, aut ab toto \textit{<aut a parte}. Quae a toto, declinata sunt aut propter multitudo\textit{<nin>in}em aut propter exignitatem. Propter exignitatem,\textsuperscript{5} ut ab homine homunculus, ab capite capitulum; propter multitudo\textit{<nin>in}em, ut ab homine homines; ab eo \textit{(abeo)}\textsuperscript{6} quod alii dicunt cervices et id \textit{Hortensius} in poematis cervix.

15. Quae \textit{a parte}\textsuperscript{1} declinata, aut a corpore, ut a mamma mammosae, a manu manubria, aut ab animo, ut a prudentia pruden\textit{<te>\textsuperscript{2}} ab ingenio ingeniosi. Haec sine agitationibus; at ubi motus maiores, item ab animo \textit{(aut a corpore)},\textsuperscript{3} ut ab strenuitate et nobilitate strenui et nobiles, sic a pugnando et currendo pugiles et cursores. Ut aliae declinationes ab animo, aliae a corpore, sic aliae quae extra hominem, ut pecuniosi, agrarii, quod foris pecunia et ager.

VI. 16. Propter eorum qui dicunt \textit{usum}\textsuperscript{1} declinati casus, uti is qui \textit{de altero diceret}, distinguere posset,

\textsuperscript{3} Vertranius, for quo.  \textsuperscript{4} Added by GS., following Reitzenstein, who added it after dicit.  \textsuperscript{5} Added by Reitzenstein; aut a parte. ab toto added by L. Sp., after Aug., who added aut a parte. a toto, suggested to him by B aut a parte aut ab animo. a toto.  \textsuperscript{6} Added by Fay.

§ 15.  \textsuperscript{1} For aperte.  \textsuperscript{2} L. Sp., for prudens.  \textsuperscript{3} Added by L. Sp.

§ 16.  \textsuperscript{1} Vertranius, for dicuntur sum.

\textsuperscript{a} That is, syntactical variations, indicated by the case-forms.  \textsuperscript{b} Other categories resulting in variations might have been listed.  \textsuperscript{c} \textit{Frag. Poet. Lat.}, page 91 Morel.  \\
\textsuperscript{d} As did also Ennius and Pacuvius, before Hortensius; the plural was the only regularly used form, outside the poets.

§ 15.  \textsuperscript{a} We expect rather a plural adjective meaning 'big-handed.'  \textsuperscript{b} The long abstract nouns are of course derived from the adjectives.  \textsuperscript{c} Or perhaps in the original meaning 'farmers.'
made, or on account of the use to which the speaker puts the word. On account of differences in the thing itself, the variation is made either with reference to the whole thing, or with reference to a part of it. Those forms which concern the whole are derived either on account of plurality or on account of smallness. On account of smallness, *homunculus* 'manikin' is formed from *homo* 'man,' and *capitulum* 'little head' from *caput* 'head.' On account of plurality, *homines* 'men' is made from *homo* 'man.' I pass by the fact that others use *cervices* 'back of the neck' in the plural, and Hortensius in his poems uses it in the singular *cervix.*

15. Those which are derived from a part, come either from the body, as *mammosae* 'big-breasted women' from *mamma* 'breast' and *manubria* 'handles' from *manus* 'hand,' or from the mind, as *prudentes* 'prudent men' from *prudentia* 'prudence' and *ingeniosi* 'men of talent' from *ingenium* 'innate ability.' The preceding are quite apart from movements; but where there are important motions, the derivatives are similarly from the mind or from the body, as *strenui* 'the quick' and *nobiles* 'the noble,' from *strenuitas* 'quickness' and *nobilitas* 'nobility,' and in this way also *pugiles* 'boxers' and *cursores* 'runners' from *pugnare* 'to fight,' and *currere* 'to run.' As some derivations are from the mind and others from the body, so also there are others which refer to external things, as *pecuniosi* 'moneyed men' and *agrarii* 'advocates of agrarian laws,' because *pecunia* 'money' and *ager* 'field-land' are exterior to the men to whom the derivatives are applied.

VI. 16. It was for the use of the speakers that the case-forms were derived, that he who spoke of another
cum vocaret, cum daret, cum accusaret, sic alia eiusdem (modi)\(^2\) discrimina, quae nos et Graecos ad declinandum duxerunt. Sine\(^3\) controversia (sunt obliqui, qui nascuntur a recto: unde rectus an sit casus)\(^4\) sunt qui quae\(^{rant}. Nos vero sex habemus, Graeci quinque\(^4\): quis vocetur, ut Hercules; quem-admodum vocetur, ut Hercule; quo vocetur, ut ad Herculem; a quo vocetur, ut ab Hercule; cui vocetur, ut Herici; cuius vocetur, ut Herculis.

VII. 17. Propter ea verba quae erant proinde ac cognomina, ut prudens, candidus, strenuus, quod in his praeterea sunt discrimina propter incrementum, quod majus aut minus in his esse potest, accessit declinationum genus, ut a candido candidius candissimum sic a longo, divite, id genus aliis ut fieret.

18. Quae in eas res quae extrinsecus declinantur, sunt ab equo equile, ab ovibus ovile, sic alia: haec contraria illis quae supra dicta, ut a pecunia pecunio-

\(^2\) Added by Mue. \(^3\) For sinae. \(^4\) Added by Schoell

§ 16. \(^a\) Vocative, dative, accusative cases; the accusative was in Latin a poorly named case, through a mistranslation of its Greek name. \(^b\) The only controversy was whether or not the nominative was to be called a case, and the text must be expanded to conform to this basic fact; \(^c\) cf. Charisius, i. 154. 6-8 Keil, Priscian, ii. 185. 12-14 Keil, etc. \(^d\) Cf. viii. 1 note a, above. \(^e\) The Greeks had no ablative case.

§ 17. \(^a\) Nowhere recorded as a cognomen, despite Varro. \(^b\) Recorded as a cognomen in the Claudian and the Julian gentes, and in several others. \(^c\) Not recorded as a cognomen. \(^d\) Namely, comparison of adjectives. \(^e\) For such cognomina, cf. Fulvius Nobilior and Fabius Maximus. \(^f\) i.e., adjectives.

384
might be able to make a distinction when he was calling, when he was giving, when he was accusing, and other differences of this same sort, which led us as well as the Greeks to the declension of nouns. The oblique forms which develop from the nominative are without dispute to be called cases; but there are those who question whether the nominative is properly a case. At any rate, we have six forms, and the Greeks five: he who is called, as (nominative) Hercules; how the calling is done, as (vocative) Hercule; whither there is a calling, as to (accusative) Herculem; by whom the calling is done, as by (ablative) Hercule; to or for whom there is a calling, as to or for (dative) Herculi; of whom the calling or called object is, as of (genitive) Herculis.

VII. 17. There are certain words which are like added family names, such as Prudens 'prudent,' Candidus 'frank,' Strenuus 'brisk,' and in them differences may be shown by a suffix, since the quality may be present in them to a greater or a smaller degree: therefore to these words a kind of inflection is attached, so that from candidum 'shining white' comes the comparative candidius and the superlative candidissimum, formed in the same way as similar forms from longum 'long,' dives 'rich,' and other words of this kind.

18. The terms which are derived for application to exterior objects, are for example equile 'horse-stable' from equus 'horse,' ovile 'sheepfold' from oves 'sheep,' and others in this same way; these are the opposite of those which I mentioned above, such

§ 18. a Here, objects named by derivation from living beings; in § 15, living beings named by derivation from inanimate objects.
sus, ab urbe urbanus, ab atro atratus: ut nonnunquam ab homine locus, ab eo loco homo, ut ab Romulo Roma, ab Roma Romanus.

19. Aliquot modis declinata ea quae foris: nam aliter qui a maioribus suis, Laton(i)us\(^1\) et Priamidae, aliter quae \(\langle a\rangle\)^2 facto, ut a praedando praeda, a merendo merces; sic alia sunt, quae circum ire non difficile; sed quod genus iam videtur et alia urgent, omitto.

VIII. 20. In verborum genere quae tempora ad-significant, quod ea erant tria, praeteritum, praesens, futurum, declinatio facienda fuit triplex, ut ab saluto salutabam, salutabo; cum item personarum natura triplex esset, qui loqueretur, \(\langle ad quem\rangle\),\(^1\) de quo, haec ab eodem verbo declinata, quae in copia verborum explicabuntur.

IX. 21. Quoniam dictum de duobus, declinatio\(^1\) cur et in qua\(\langle s\rangle\)^2 sit facta,\(^3\) tertium quod relinquitur,

---

\(^1\) p, Laetus, for latonus F.
\(^2\) Added by Aug., with B.
\(^3\) Added by Laetus after de quo, and transferred to this position by Mue.

§ 19. 1 Mue., for duabus declinationibus. 2 Kent, for qua; cf. in quas viii. 9. 3 A. Sp., for fama.

\(^b\) Romulus is derived from Roma, not the reverse, as Varro has it.

§ 19. * Apollo; but oftener Latonia (fem.), Diana.
\(^b\) Especially Hector, Paris, Helenus, Deiphobus. \(^c\) Cf. v. 44.

§ 20. * That is, verbs.

386
as pecuniosus ′moneyed man′ from pecunia ′money,′
urbanus ′city man′ from urbs ′city,′ atratus ′clad in
mourning′ from atrum ′black.′ Thus sometimes a
place is named from a man, and then a man from this
place, as Rome from Romulus and then Roman
from Rome.

19. The nouns which relate to exterior objects are
derived in sundry ways: those like Latonius ′Latona’s
child,′ and Priamidae ′Priam’s sons,′ which are
derived from the names of their progenitors, are
formed in one way, and those which come from an
action are made in another way, such as praeda
′booty′ from praedari ′to pillage′ and merces ′wages′
from mereri ′to earn.′ In the same way there are
still others, which can be enumerated without diffi-
culty; but because this category of words is now
clear to the understanding and other matters press
for attention, I pass them by.

VIII. 20. Inasmuch as in the class of words which
indicate also time-ideas there were these three
time-ideas, past, present, and future, there had to be
three sets of derived forms, as from the present saluto
′I salute′ there are the past salutabam and the future
salutabo. Since the persons of the verb were likewise
of three natures, the one who was speaking, the one
to whom the speaking was done, and the one about
whom the speaking took place, there are these deriva-
tive forms of each and every verb; and these forms
will be expounded in the account of the stock of verbs
which is in use.

IX. 21. Since two points have been discussed, why
derivation exists and to what products it eventuates,
the remaining third point shall now be spoken of,
namely, how and in what manner derivation takes
VARRO

quemadmodum, nunc dicitur. 4 Declinationum genera sunt duo, voluntarium et naturale; voluntarium est, quo ut cuiusque tuli voluntas declinavit. Sic tres cum emerunt Ephesi singulos servos, nonnunquam alius declinat nomen ab eo qui vendit Artemidorus, atque Artemam appellat, alius a regione quod ibi emit, ab Ion(i)a 5 Iona, 6 alius quod Ephesi Ephesium, sic alius ab alia aliqua re, ut visum est.

22. Contra naturalem declinationem dico, quae non a singulorum oritur voluntate, sed a com(m>uni consensu. Itaque omnes impositis nominibus eorum item declinant casus atque eodem modo dicunt huius Artemidori 1 et huius Ionis et huius Ephesi, 2 sic in casibus alii.

23. Cum utrumque nonnunquam accidat, et ut in voluntaria declinatione animadvertatur natura et in naturali voluntas, quae, cuiusmodi sint, aperientur infra; quod utraque declinatione alia sint similia, alia dissimilia, de eo Graeci Latinique libros fecerunt multos, partim cum alii putarent in loquendo ea verba sequi oportere, quae ab similibus similiter essent declinata, quas appellarunt áναλογίας, 3 alii cum id

4 Aug., for dicitur. 5 Laetus, for Iona. 6 Mue., for Ionam.
§ 22. 1 Apparently Varro’s own slip for Artemae.
2 Rhol., for Ephesus.
§ 23. 1 For analogiias.

§ 21.  a This term includes both word-formation and word-inflection.  b Practically equal to subjective and objective.
  c A common type of hypocoristic or nickname, cf. Demas from Democritus and similar names, Hippias from Hipparchus, etc.
§ 22.  a This is inflection.  b Specifically, declension.
§ 23.  a Cf. viii. 15-16, 51.  b Cf. page 118 Funaioli.

388
place. There are two kinds of derivation,\(^a\) voluntary and natural.\(^b\) Voluntary derivation is that which is the product of the individual person's volition, directing itself apart from control by others. So, when three men have bought a slave apiece at Ephesus, sometimes one derives his slave's name from that of the seller Artemidorus and calls him *Artemas*; another names his slave *Ion*, from Ionia the district, because he has bought him there; the third calls his slave *Ephesius*, because he has bought him at Ephesus. In this way each derives the name from a different source, as he preferred.

22. On the other hand I call that derivation natural, which is based not on the volition of individuals acting singly, but on general agreement.\(^a\) So, when the names have been fixed, they derive the case-forms of them in like fashion,\(^b\) and in one and the same way they all say in the genitive case *Artemidori, Ionis, Ephesi*; and so on in the other cases.

23. Sometimes both are found together, and in such a way that in the voluntary derivation the processes of nature are noted, and in the natural derivation the effects of volition; of what sort these are, will be recounted below.\(^a\) Since in the two kinds of derivation some things approach likeness and others become unlike, the Greeks and the Latins\(^b\) have written many books on the subject: in some of them certain writers express the idea that in speaking men ought to follow those words and forms which are derived in similar fashion from like starting-points—which they called the products of Analogy\(^c\); and

\(^a\) The regularizing principle which tends to eliminate irregular forms of less frequent occurrence, still called Analogy, by scientific linguists.
VARRO

nlegateadum putarent ae potius sequendam ⟨dis⟩-similitudinem,2 quae in consuetudine est, quam vocarunt3 ὄνωμαλίαν,4 cum, ut ego arbitror, utrumque sit nobis sequendum, quod ⟨in⟩5 declinatione voluntaria sit anomaly, in naturali magis analogia.

24. De quibus utriusque generis declinationibus libros faciam bis ternos, prioris tris de earum declinationum disciplina, posteriores de1 eius disciplinae propaginibus. De prioribus primus erit hic, quae contra similitudinem declinationum dicantur, secundus, quae contra dissimilitudinem, tertius de similitudinum forma; de quibus quae expediero2 singulis tribus, tum de alteris totidem scribere ae dividere3 incipiam.

X. 25. Quod huiusec1 libri est dieere contra eos qui similitudinem sequuntur, quae est ut in aetate puer ad senem, ⟨puella⟩2 ad anum, in verbis ut est scribo scribam,3 dicam prius contra universam analogiam, dein tum de singulis partibus. A natura sermo(nis)> incipiam.

XI. 26. Omnis oratio cum debeat dirigi ad utilitatem, ad quam tum denique pervenit, si est aperta

2 Aug., with B, for similitudinem. 3 For vocarum. 4 Aldus, for ΛοΜΑεΝΑΝ. 5 Added by Aug.

§ 24. 1 L. Sp., for ex. 2 Mue.; expedierint Aug.; for experiero. 3 L. Sp. deleted incipimus after dividere.

§ 25. 1 For huiuscae. 2 Added by Aldus. 3 L. Sp. deleted dico after scribam. 4 Aug., for sermo.

4 The irregularities summed up in this term are the products of the regular working of 'phonetic law,' unrestrained by the operation of Analogy; the term Anomaly names it from the product rather than from the working process. 5 It seems better henceforth to translate analogia by Regularity or the like, rather than to keep the word Analogy.

390
others are of opinion that this should be disregarded and rather men should follow the dissimilar and irregular, which is found in ordinary habitual speech—which they called the product of Anomaly. But in my opinion we ought to follow both, because in voluntary derivation there is Anomaly, and in the natural derivation there is even more strikingly Regularity.

24. About these two kinds of derivation I shall write two sets of three books each: the first three about the principles of these derivations, and the latter set about the products of these principles. In the former set the first book will contain the views which may be offered against likeness in derivation and declension; the second will contain the arguments against unlikeness; the third will be about the shape and manner of the likenesses. What I have set in order on these topics, I shall write in the three separate books; then on the second set of topics I shall begin to write, with due division into the same number of books.

X. 25. Inasmuch as it is the task of this book to speak against those who follow likeness—which is like the relation of boy to old man in the matter of human life, and like that of girl to old woman, and in verbs is the relation of scribo 'I write' and scribam 'I shall write'—I shall speak first against Regularity in general, and then thereafter concerning its several subdivisions. I shall begin with the nature of human speech.

XI. 26. All speaking ought to be aimed at practical utility, and it attains this only if it is clear

\[\text{§ 25.}{\text{\textsuperscript{a}}}\text{That is, regularity of paradigms resulting from the process of Analogy.}\]
et brevis, quae petimus, quod obscurus\(^1\) et longi\(^{or}\)\(^2\) orator est odio; et cum efficiat aperta, ut intellegatur, brevis, \(ut^{3}\) cito intellegatur, et aperta\(\langle m\rangle^{4}\) consuetudo, brevem temperantia loquentis, et utrumque fieri possit sine analogia, nihil\(^5\) ea opus est. Neque enim, utrum Hereuli an Hereulis clavam dici oporteat, si doceat analogia, cum utrumque sit in consuetudine, non neglegendum,\(^6\) quod aeque sunt et brev\(\langle a\rangle\) et aperta.

XII. 27. Praeterea quoius\(^1\) utililitatis causa quaeque res sit inventa, si ex ea quis id sit consecutus, amplius ea\(\langle m\rangle^{2}\) scrutari cum sit nimum otiosi, et cum utililitatis causa verba ideo sint imposita rebus ut ea\(\langle s\rangle^{8}\) significant, si id consequimur una consuetudine, nihil\(^4\) prodest analogia.

XIII. 28. Accedit\(^1\) quod quaecumque usus causa ad vitam sint assumpta, in his no\(\langle strumst\rangle^{2}\) utilitatem quaerere, non similitudinem: itaque in vestitu cum dissimillima sit virilis toga tunica\(\langle e\rangle^{3}\), muliebri\(\langle s\rangle^{4}\) stola pallio, tamen inaequabilitatem hanc sequimur\(^5\) nihil\(^6\) minus.

XIV. 29. In aedificiis, quom\(^1\) non videamus habere

\(\text{§} \) 26. \(^1\) Aldus, for obscurum. \(^2\) GS., for longi (Aldus longus). \(^3\) Aldus, for et. \(^4\) Aug., for aperta. \(^5\) For nichil. \(^6\) Aug. deleted sunt after neglegendum.

\(\text{§} \) 27. \(^1\) Mue., for quod ius. \(^2\) Aug., for ea. \(^3\) Vertranius, for ea. \(^4\) For nichil.

\(\text{§} \) 28. \(^1\) Aldus, for accidit. \(^2\) Fay, for non. \(^3\) Laetus, for tunica. \(^4\) Cuper, for muliebri. \(^5\) Aug., with B, for sequitur. \(^6\) For nichilo.

\(\text{§} \) 29. \(^1\) Mue.; quod quom L. Sp.; for quod.
and brief: characteristics which we seek, because an obscure and longish speaker is disliked. And since clear speaking causes the utterance to be understood, and brief speaking causes it to be understood quickly, and since also habitual use makes the utterance clear and the speaker's self-restraint makes it brief, and both these can be present without Regularity, there is no need of this Regularity. For if Regularity should instruct us whether we ought to say Herculi or Herculis for the genitive, as in the phrase 'the club of Hercules,' we must not fail to disregard its teaching, since both are in habitual use, and both forms are equally short and clear.

XII. 27. Besides, if from a thing one has secured that useful service for which it was invented, it is the act of a person with a great deal of idle time, to examine it further; and since the useful service for which names are set upon things is that the names should designate the things, then if we secure this result by habitual use alone, Regularity adds no gain.

XIII. 28. There is the additional fact that in those things which are taken into our daily life for use, it is our practice to seek utility and not to seek resemblance; thus in the matter of clothing, although a man's toga is very unlike his tunic, and a woman's stola is very unlike a pallium, we make no objection to the difference.

XIV. 29. In the case of buildings, although we do

§ 26. This form occurs in Plautus, Persa 2, Rudens 822, and in other authors.

§ 28. The formal outer garment of a Roman man. A shirt or undergarment. The dress of a Roman matron. The long outer garment of the Greeks, properly a man's garb only, but worn also by prostitutes both in Greece and in Italy as a sign of their livelihood.
VARRO

<ad>\(^2\) atrium \(\pi\epsilon\rho\iota\sigma\tau\nu\lambda\omicron\nu\) similitudinem et cubiculum ad equile,\(^4\) tamen propter utilitatem in his dissimilitudines potius quam similitudines sequimur\(^5\): itaque et hiberna triclinia et aestiva non item valvata ac fenestrata facimus.

XV. 30. Quare cum, \(\alpha\tau\iota\nu\) in vestitu aedificiis, sic in supellectile cibo ceterisque omnibus quae usus \(\langle\text{causa}\rangle\)\(^2\) ad vitam sunt assumpta dominetur inaequabilitas, in sermone quoque, qui est usus causa constitutus, ea non repudianda.

XVI. 31. Quod si quis duplicem putat esse summam, ad quas metas\(^1\) naturae sit perveniendum in usu, utilitatis et elegantiae, quod non solum vestiti esse volumus ut vitemus frigus, sed etiam ut videamur vestiti esse honeste, non domum habere ut simus in tecto et tuto somum, quo\(^2\) necessitas contruserit, sed etiam ubi voluptas retineri possit, non solum vasa ad victum habilia, sed etiam figura bella atque ab artifice \(\langle\text{ficta}\rangle\),\(^3\) quod aliud homini, aliud humanitati satis est; quodvis sitienti homini poculum idoneum, humanitati \(\langle\text{ni}\rangle\) si\(^4\) bellum parum; sed cum diessum \(\varepsilon\langle\text{s}\rangle\)\(^5\) ab utilitate ad voluptatem, tamen ex eo ex dissimilitudine plus voluptatis quam ex similitudine saepe capitur.

32. Quo nomine et gemina conclavia dissimiliter

\(^2\) Added by L. Sp. \(^3\) For \(\Pi\epsilon\PhiHCT\Lambda\Omega\). \(^4\) Mue. deleted quod after equile. \(^5\) V, p, Mue., for sequamur.

§ 30. \(^1\) Stephanus, for et. \(^2\) Added by L. Sp.

§ 31. \(^1\) For maetas. \(^2\) Aug. (quoting a friend), for quod. \(^3\) Fay; facta L. Sp.; to fill a blank space in F of about 4 letters. \(^4\) Aldus, for si. \(^5\) Aug., with B, for et.

\(\S\) 29. a The garden in the rear part of the house, surrounded by colonnaded porticos. b The main hall in the front of the house, with a central opening to the sky under which there was a rectangular water-basin built in the floor.

394
not see the persistyle \(^a\) bearing resemblance to the atrium \(^b\) nor the sleeping-room bearing resemblance to the horse-stable, still, on account of the utility in them we seek for unlikenesses rather than likenesses; so also we provide winter dining-rooms and summer dining-rooms with a different equipment of doors and windows.

XV. 30. Therefore, since difference prevails not only in clothing and in buildings, but also in furniture, in food, and in all the other things which have been taken into our daily life for use, the principle of difference should not be rejected in human speech either, which has been framed for the purpose of use.

XVI. 31. But if one should think that the sum of those natural goals to which we ought to attain in actual use consists of two items, that of utility and that of refinement, because we wish to be clothed not only to avoid cold but also to appear to be honourably clothed; and we wish to have a house not merely that we may be under a roof and in a safe place into which necessity has crowded us together, but also that we may be where we may continue to experience the pleasures of life; and we wish to have table-vessels that are not merely suitable to hold our food, but also beautiful in form and shaped by an artist—for one thing is enough for the human animal, and quite another thing satisfies human refinement: any cup at all is satisfactory to a man parched with thirst, but any cup is inferior to the demands of refinement unless it is artistically beautiful:—but as we have digressed from the matter of utility to that of pleasure, it is a fact that in such a case greater pleasure is often got from difference of appearance than from likeness.

32. On this account, identical rooms are often
poliunt\textsuperscript{1} et lectos non omnis paris magnitudine ac figura faciunt. Quod \textit{si}\textsuperscript{2} esset\textsuperscript{3} analogia petenda supellectili, omnis lectos haberemus domi ad unam formam et aut cum fulero aut sine eo, nec cum ad tricliniarem gradum, non item ad cubicularem; neque potius delectaremur supellectile distincta quae esset ex ebo rebus disparibus grabatis,\textsuperscript{5} qui àvà λόγον\textsuperscript{6} ad similem formam plerum-que eadem materia sunt. Quare aut negandum nobis disparia esse iucunda aut, quoniam necesse est consisteri, dicendum verborum dissimilitudine\textit{m}, quae sit in consuetudine,\textsuperscript{7} non esse vitandam.

XVII. 33. Quod si analogia sequenda est nobis, aut ea observanda est quae est in consuetudine aut quae non est. Si ea quae est sequenda est, praecptis nihil\textsuperscript{1} opus est, quod, cum consuetudinem sequemur, ea nos sequetur; si quae non est in consuetudine, quaeremus: ut quisque duo verba in quattuor formis finxerit\textsuperscript{2} similiter, quamvis haec nollemus, tamen crunt sequenda, ut 

\textit{Iuppit}(r)i,\textsuperscript{3} Marspitrem? Quas si quis servet analogias, pro insano sit reprehendendus. Non ergo ea est sequenda.

\textsuperscript{\textsection 32. 1 Koeler, for pollent. 2 Added by Laetus. 3 Laetus, for essent. 4 Fay; aliisque Laetus; to fill a blank space of about 4 letters in F; cf. ix. 47. 5 For grabattis. 6 Mue., for analogon; cf. x. 2. 7 For consuetudinem.}

\textsuperscript{\textsection 33. 1 For nichil. 2 Vertranius, for finxerunt. 3 L. Sp., for Iuppiti.}

\textsuperscript{\textsection 33. a Namely, genitive, dative, accusative, ablative, from the nominative as starting-point. b Such forms, retaining and inflecting the \textit{pater} which forms the second 396
ornamented in unlike manner, and couches are not all made the same in size and shape. But if Regularity were to be sought in furniture, we should have all the couches in the house made in one fashion, and either with posts or without them, and when we had a couch suited for use beside the dining-table, we should not fail to have just the same for bedroom use; nor should we rather be delighted with furniture which was decorated with varying figures of ivory or other materials, any more than in camp-beds, which with regularity are almost always made of the same material and in the same shape. Therefore either we must deny that differences give pleasure, or, since we must admit that they do, we must say that the un-likeness in words which is found in habitual usage, is not something to be avoided.

XVII. 33. But if we must follow Regularity, either we must observe that Regularity which is present in ordinary usage, or we must observe also that which is not found there. If we must follow that which is present, there is no need of rules, because when we follow usage, Regularity attends us. But if we ought to follow the Regularity which is not present in ordinary usage, then we shall ask, When any one has made two words in four forms according to the same pattern, must we employ them just the same, even though we do not wish to—as for example a dative *Iuppitri* and an accusative *Marspitrem*? If any one should persist in using such 'regular forms,' he ought to be rebuked as crazy. This kind of Regularity, therefore, is not to be followed.

part of *Iuppiter* and *Marspiter*, are quite abnormal, and are found chiefly in the grammarians as examples of forms which are not to be used.
XVIII. 34. Quod si oportet id esse, ut a similibus similiter omnia declinentur verba, sequitur, ut ab dissimilibus dissimilia debeat fingi, quod non fit: nam et (ab) similibus alia fiunt similia, alia dissimilia, et ab dissimilibus partim similia partim dissimilia. Ab similibus similia, ut a bono et malo bonum malum; ab similibus dissimilia, ut ab lupus lupon lepori. Contra ab dissimilibus dissimilia, ut Priamus Paris, Priamo Pari; ab dissimilibus similia, ut Iupiter ovis, Iovi ovi.

35. Eo iam magis analogias esse negandum, quod non modo ab similibus dissimilia finguntur, sed etiam ab isdem vocabulis dissimilia neque a dissimilibus similia, sed etiam eadem. Ab isdem vocabulis dissimilia fingi apparat, quod, cum duae sint Albæ, ab una dicuntur Albani, ab altera Albenses; cum trinae fuerint Athenæ, ab una dicti Athenæi, ab altera Athenaiis, a tertia Athenæopolitae.

36. Sic ex diversis verbis multa facta in declinando inveniuntur eadem, ut cum dico ab Saturni Lua Luam,
ON THE LATIN LANGUAGE, VIII. 34–36

XVIII. 34. But if the proper thing is that all words that start from similar forms should be inflected similarly, it follows that from dissimilar starting forms dissimilar forms should be made by inflection; and this is not what is found. For from like forms some like forms are made, and other unlike forms, and from unlike forms also come some like forms and some unlike forms. For instance, from likes come likes, as from bonus ‘good’ and malus ‘bad’ come the neuter a forms bonum and malum; also from likes come unlikes, as from lupus ‘wolf’ and lepus ‘hare’ come the unlike datives lupō and leporī. On the other hand, from unlikes there are unlikes, as from the nominatives Priamus and Paris come the datives Priamo and Pari; also from unlikes there are likes, as nominatives Iupiter ‘Jupiter,’ ovis ‘sheep,’ and datives Iovi and ovi.

35. So much the more now must it be denied that Regularities exist, because not only are unlikes made from likes, but also from identical words unlikes are made, and not merely likes, but identicals are made from unlikes. From identical names unlikes, it is clear, are made, because while there are two towns named Alba, the people of the one are called Albani a and those of the other are called Albenses b; while there are three cities named Athens, the people of the one are called Athenaei, those of the second are Athenaiis, those of the third Athenaeopolitae. c

36. Similarly, many words made in derivation from different words are found to be identical, as when I say accusative Luam from Saturn’s Lua,a and

§ 36. a An old Italic goddess who expiated the blood shed in battle; her formulaic connexion with Saturn is uncertain.

399
et ab solvendo luo\textsuperscript{1} luam.\textsuperscript{2} Omnia\textsuperscript{3} fere nostra \textlangle n\rangle omina\textsuperscript{4} virilia\textsuperscript{5} et muliebria multitudinis cum recto casu fiunt dissimilia, ea\textlangle de\rangle m \textlangle in\rangle\textrangle dand\langle i\rangle\textrangle: dissimilia, ut mares Terentiei, feminae Terentiae\textlangle e\rangle,\textsuperscript{8} eadem in dandi, vireis Terentiei et mulieribus Terentieis. Dissimile Plautus et Plautius, \langle Marcus et\rangle Marcii\textsuperscript{9}; et co\textlangle m\rangle mune, ut huius Plauti et Marci.

XIX. 37. Denique si est analogia, quod in multis verbis e\textlangle s\rangle\textrangle similudo verborum, sequitur, quod in pluribus est dissimilitudo, ut non sit in sermone sequenda analogia.

XX. 38. Postremo, si est in oratione, aut in omnibus eius partibus est aut in aliqua\textsuperscript{1}: at\textsuperscript{2} in omnibus non est, in aliqua esse parum est, ut album esse Aethiopa\textsuperscript{3} non satis est quod habet candidos dentes: non est ergo analogia.

XXI. 39. Cum ab similibus verbis quae declinantur similia fore pollicicantur qui analogias esse dicunt, et cum simile tum\textsuperscript{1} denique dicant esse\textsuperscript{2} verbo verbum, ex eodem sic\textsuperscript{3} genere eadem figura transitum de cassu in cassum similiter ostendi possit, qui haec dicunt utrumque ignorant, et in quo loco simililitudo debat esse, et quemadmodum spectari soleat, simile

\textsuperscript{1} Suerdsioeus, for abluo.\textsuperscript{2} Aug., for abluam.\textsuperscript{3} For omina.\textsuperscript{4} L. Sp., for omina.\textsuperscript{5} Scaliger, for liberalia.\textsuperscript{6} L. Sp., for eum.\textsuperscript{7} Laetus, for dant.\textsuperscript{8} Laetus, for femina \textepsilon terentia.\textsuperscript{9} Added by Groth.

\textsuperscript{1} Aug., for et.\textsuperscript{2} Canal, for et.\textsuperscript{3} Mue., for ethiopam.

\textsuperscript{1} Aug., with B, deleted esse parum after aliqua.\textsuperscript{2} L. Sp., for similae laetum.\textsuperscript{3} L. Sp., for dicantes se.

\textsuperscript{b} Solvendo is here attached to luo as a gloss, just as Saturni is attached to Lua.\textsuperscript{c} The older spelling -EI, historically correct in these forms, was normal after I until the end of the 400
also *luam* as future of *luo* 'loosing.'  
Almost all our names of men and women are unlike in the nominative case of the plural, but are identical in the dative: unlike, as the men *Terentii,* the women *Terentiae,* but identical in the dative, men *Terentiis* and women *Terentiis.* Unlike are *Plautus* and *Plautius, Marcus* and *Marcius;* and yet there is a form common to both, namely the genitive *Plauti* and *Marci.*

**XIX. 37.** Finally, if Regularity does exist for the reason that in many words there is a likeness of the word-forms, it follows that because there is unlikeness in a greater number of words the principle of Regularity ought not to be followed in actual talking.

**XX. 38.** In the last place, if Regularity does exist in speech, it exists either in all its parts or in some one part; but it does not exist in all, and it is not enough that it exists in some one part, just as the fact that an Ethiopian has white teeth is not enough to justify us in saying that an Ethiopian is white: therefore Regularity does not exist.

**XXI. 39.** Since those who declare that Regularities exist, promise that the inflected forms from like words will be alike, and since they then say that a word is like another word only if it can be shown that starting from the same gender and the same inflectional form it passes in like fashion from case to case, those who make these assertions show their ignorance both of that in which the likeness must be found and of how the presence or absence of the like-

Republic, and was therefore Varro's regular orthography. In the translation the standardized Latin forms are used.  
*The contracted form ending in -I was practically the exclusive form used as genitive of nouns ending in -IUS in the nominative, until the end of the Republic.*
VARRO

sit necne. Quae cum ignorant, sequitur ut, cum <de> analogia dicere non possint, sequi <non> de-beamus.

40. Quaero enim, verbum utrum dicant voeem quae ex syllabis est facta, eam quam audimus, an quod ea significat, quam intellegimus, an utrumque. Si vox voci esse debet similis, nihil refert, quod significat mas an femina sit, et utrum nomen an vocabulum sit, quod illi2 interesse dicunt.

41. Sin illud quod significatur debet esse simile, Diona et Theona quos dicunt esse paene ipsi geminos, inveniuntur esse dissimiles, si alter erit puer, alter senex, aut unus albus et alter Aethiops, item aliqua re alia dissimile<s>.1 Sin ex2 utraque parte debet verbum esse simile, non cito invenietur qui<n>3 in altera utra re Claudicet, nec Perpenna et Alfen<a>4 crit simile, quod alterum nomen virum, alterum mulicrem significat. Quare quoniam ubi similitudo esse debeat nequeunt ostendere, impudentes sunt qui dicunt esse analogias.

XXII. 42. Alterum illud quod dixi, quemadmodum simile <s>pectari1 oporteret, ignorare apparat ex eorum praecetto, quod dicunt, cum transierit e

4 GS., for analogiam; cf. viii. 43. 5 Added by Vertranius.
§ 40. 1 For nichil. 2 Laetus, for illae.
§ 41. 1 Aug., for dissimile. 2 For ex ex. 3 Ed. Veneta, for qui. 4 GS.; Alphena L. Sp.; Alphaena Rhol.; Alfaena Laetus; for Alfaen.
§ 42. 1 Victorius, for expectari.

§ 41. These names were often used by the philosophers as a typical pair in their discussions; the accusatives Diona and Theona in the text, instead of the nominative, are assimil-
ness is wont to be recognized. Since they are ignorant of these matters, it follows that we ought not to follow them, inasmuch as they are unable to pronounce with authority on the subject of Regularity.

40. For I ask whether by a 'word' they mean the spoken word which consists of syllables, that word which we hear, or that which the spoken word indicates, which we understand, or both. If the spoken word must be like another spoken word, it makes no difference whether what it indicates is male or female, and whether it is a proper name or a common noun; and yet the supporters of Regularity say that these factors do make a difference.

41. But if that which is denoted by like words ought to be like, then Dion and Theon, a which they themselves say are almost identical, are found to be unlike, if the one is a boy and the other an old man, or one is white and the other an Ethiopian b; and likewise if they are unlike in some other respect. But if the word must be like in both directions, there will not quickly be found one that is not defective in one respect or the other, nor will Perpenna and Alfena prove to be alike, because the one name denotes a man and the other a woman. Therefore, since they are unable to show wherein the likeness must exist, those who assert that Regularities exist are utterly shameless.

XXII. 42. The other matter that I have mentioned, how the likeness is to be recognized, they clearly fail to appreciate in that they set up a precept that only when the passage is made from the nominated to the immediately following relative. b For the same contrast, cf. Juvenal. 2. 23: Loripedem rectus derideat, Aethiopem albus; cf. also ix. 42, below.

403
nominandi casibus in eos quos appellant vocandi, tum
denique posse dici rectos esse similis aut dissimilis:
esset enim ut si quis, *Menaechmos*\(^2\) geminos cum
videat, dicat non posse iudicare similesne sint, nisi
qui ex his sint nati considerarit num discrepent\(^3\)
inter se.

43. Nihil\(^1\), inquam, quo magis minusve sit simile
quod conferas cum altero, ad iudicandum extrinsecus
oporet sumi. Quare cum ignorant,\(^2\) quemadmodum
similitudo debeat sumi, de analogia dicere non possunt.
Haec apertius dixisse, nisi brevius eo nunc mallem,
quod infra sunt planius usurpanda. Quare quod ad
universam naturam verborum attinet, haec attigisse
modo satis est.

XXIII. 44. Quod ad partis singulas orationis,
deinceps dicam. Quo quis quoniam sunt divisiones
plures, nunc ponam potissimum eam\(^1\) qua dividit
oratio secundum\(^2\) naturam in quattuor partis: in
eam\(^3\) quae habet casus et quae habet (tempora et
quae habet)\(^4\) neutrum et in qua est utrumque. Has
vocant quidam\(^5\) appellandi, dicendi, adminiculandi,
iungendi. Appellandi dicitur ut homo et Nestor,

\(^{2}\) *Aldus*, for Me hech mos.  
\(^{3}\) *Aug.*, for nunc discrepat.
\(^{1}\) *For nichil.*  
\(^{2}\) *Rhol.*, for ignorarent.
\(^{4}\) *Lachmann*, for iam.  
\(^{5}\) *Lachmann*, for secunda
ut.  
\(^{3}\) *Mue.*, with a, for iam.  
\(^{4}\) *Added from H and G.*
\(^{5}\) *Laetus*, for quidem.

\(^{2}\) Thus *lupus* and *lepus*, though alike in the
nomina-
tive, are not alike because their other case-forms are not alike
in their endings; *cf.* § 34. But *lupus* and *campus* are judged
to be likes, when the other case-forms are found to be alike
in their endings.\(^b\) In Plautus's play, the *Menaechmi*; in
Varro's comparison, the Menaechmus twins are the nomina-
tives with like endings, and the children of the Menaechmi
are the derivative case-forms.

\(^{4}\) *x. §§ 3 ff., 10 ff.*

404
tives to the vocative forms can it be said whether the
nominals are like or unlike; for this would be as if a man, on seeing the Menaechmus twins, should say that he could not decide whether or not they were alike, unless he should scrutinize their children, to see if they showed any differences from one another.

43. Nothing, I say, whereby that which you are comparing with the other may be made more like it or less like it, ought to be brought in from outside, for the purpose of aiding the decision. Therefore, since they do not know in what way the likeness ought to be drawn, they are incompetent to speak about Regularity. I should have said this more plainly, if I were not wishing now to speak more briefly because later on these matters are to be treated at greater length. Accordingly it is sufficient now to have touched upon them as far as is connected with the general nature of words.

XXIII. 44. I shall next speak of what concerns the individual parts of speech. Since there are several methods of division thereof, I shall now take by preference that by which speech is according to its nature divided into four parts: that which has case-forms, that which has time-forms, that which has neither, that in which both case and time are indicated. Some grammarians call these the parts respectively of naming, saying, supporting, joining: the part of naming is said to be such words as homo 'man' and Nestor,

§ 44. a Participles. b The part of 'supporting' includes the adverbs, as indeclinable modifiers; that of 'joining' includes participles, which are so called because they join in the same word the indication of case and that of time, or else because they unite in themselves the syntactical functions of adjective and verb (cf. Greek μέτοχι 'sharing,' as name of the participle).
dicendi ut scribo et lego, iungendi ut⁶ (scribens et legens),⁷ adminiculandī ut docte et commode.

45. Appellandi partes sunt quattuor, e quis dicta a quibusdam provocabula quae sunt ut quis, quae¹; (vocabula)² ut scutum,³ gladium; nomina ut Romulus, Remus; pronomina ut hic, haec. Duo media dicuntur nominatus; prima et extrema articuli. Primum genus est infinitum, secundum ut infinitum, tertium ut finitum,⁴ quartum finitum.

46. Haec singulatim triplicia esse debent quod (ad)¹ sexum, multitudinem, casum: sexum, utrum virile an muliebre an neutrum sit, ut doctus docta doctum; multitudinem, unum an plura significet, ut hic hi, haec (hae)²; casum, utrum recto sit ut Marcus, an obliquo ut Marco, an com(m)uni ut ovis.³

XXIV. 47. His di(s)cretis¹ partibus singulas perspice, quo facilius nusquam esse analogias quas sequi debeamus vides. Nempe esse oportebat vocis formas ternas, ut in hoc humanus humana humanum, sed habent quaedam binas, ut cervus cerva,

⁶ Zippmann deleted que after ut. ⁷ Added by Zippmann; cf. x. 17.

§ 45. ¹ Aug., for que. ² Added by Laetus, cf. viii. 52, and x. 19. ³ Bentinus deleted ut after scutum. ⁴ Aug., for effinitum.

§ 46. ¹ quod ad L. Sp.; quoad Aug.; for quod. ² Added by Mue. ³ L. Sp., for iouis; cf. viii. 49, but also viii. 74.

§ 47. ¹ Aug., for decretis.

The third and the fourth items are here reversed in order from the previous listing.

§ 45. a The neuter form of this word is quoted by Nonius Marcellus, 208. 12 M., from Lucilius (1187 Marx), though it 406
that of saying such as *scribo* 'I write' and *lego* 'I read,' that of joining *such as* *scribens* 'writing' and *legens* 'reading,' that of supporting *such as* *docte* 'learnedly' and *commode* 'suitably.'

45. The kinds of naming are four, of which the words which are like (masc.) *quis*, (fem.) *quae* 'which' have by certain grammarians been called Provocables; those like *scutum* 'shield' and *gladium* 'sword' have been called Vocables; those like *Romulus* and *Remus* have been called Proper Nouns; those like (masc.) *hic*, (fem.) *haec* 'this' have been called Pronouns. The two middle kinds are called Denominations; the first and last are called Articles. The first class is indefinite, the second is almost indefinite, the third is almost definite, the fourth is definite.

46. Each of these ought to be threefold in nature, as concerns gender, number, and case: gender, whether it is masculine or feminine or neuter, as masc. *doctus*, fem. *docta*, neut. *doctum* 'learned'; number, whether it denotes one or more, as masc. sing. *hic*, pl. *hi* 'these,' and fem. sing. *haec*, pl. *hae*; case, whether it is in the nominative, as *Marcus*, or in an oblique case, as *Marco*, or in a non-distinctive case-form, as *ovis* 'sheep.'

XXIV. 47. Now that these divisions have been made, examine them one by one, that you may the more easily see that there are nowhere any Regularities which we ought to follow. To be sure some words had to have three several forms, as in this example: masc. *humanus*, fem. *humana*, neut. *humanum* 'human'; but some have only two apiece, like is condemned by Quintilian, *Inst. Orat.* i. 5. 16.  

-- Varro distinguishes two kinds of pronouns: *provocabula*, which subordinate, and *pronomina*, which do not.
quædam singulas, ut aper, et sic multa. Non ergo est in huiuscemodi generibus analogia.

XXV. 48. Et in multitudine ut unum significat pater, plures patres, sic omnia debuerunt\(^1\) esse bina. Sed et singularia solum sunt multa, ut cicer, siser: nemo enim dicit cicera, sisera; et multitudinis sunt, ut salinae (balneae)\(^2\): non enim ab his singulari specie dicitur salina et balnea. Neque ab eo quod dicunt balneum habet multitudinis consuetudo: nam quod est ut praedium balneum, debuerunt esse plura, ut praedia balnea, quod non est: non est ergo in his quoque analogia.

XXVI. 49. Alia casus\(^1\) habent ct rectos et obliquos, alia rectos solum, alia modo obliquos habent: utrosque ut Juno, Iunonis, rectos modo ut Iupiter, Maspiter, obliquos solum ut Iovis, Ioem: non ergo in his est analogia.

XXVII. 50. Nunc videamus in illa quadripertita. Primum si esset analogia\(^1\) in infiniteis\(^2\) articulis, ut est quis\(^3\) quois\(^4\) sic diceretur quae quaius\(^5\); et ut est quis quo,\(^6\) sic diceretur qua quae: nam est proportione simile: ut deae bonae quae, sic\(^7\) dea bona qua\(^3\)

---

\(^1\) Aug., with B, for debuerint. 
\(^2\) Added by L. Sp.
\(^3\) Alia casus is repeated in F.
\(^4\) For infineiteis.
\(^5\) L. Sp. deleted ut after analogia.
\(^6\) For sit.
\(^7\) L. Sp., for sit.

\(^a\) Cf. ix. 68.
\(^b\) Gen. 408
cervus ‘stag,’ cerva ‘hind,’ and certain others have but one, like aper ‘boar’; and so on with many others. Therefore Regularity simply does not exist in classes of this sort.

XXV. 48. In number also, as pater ‘father’ denotes one and patres ‘fathers’ denotes more than one, all ought in this fashion to have two forms. But many are singulars only, like cicer ‘chickpea’ and siser ‘skirret’—for nobody says cicera and sisera in the plural; and there are words that are plurals only, such as salinae ‘saltworks’ and balneae ‘public baths’: for from these there are no singulars salina and balnea in use. Nor from the singular balneum does general usage make a plural: for because balneum ‘bath’ is like praeedium ‘farm estate,’ there ought to be plurals, balnea as well as praeda, but this is not the case. Therefore in these also there is no Regularity.

XXVI. 49. Some have both nominatives and oblique cases, others have nominatives only, others oblique cases only: both, as in nom. Iuno, gen. Iunonis; nominatives only, as in Jupiter, Maspiter a; oblique cases only, as in gen. Iovis, dat. Iovi. Therefore in these Regularity does not exist.

XXVII. 50. Now let us look into those of the fourfold division. First, if there were Regularity in the indefinite articles, the proper forms would be feminine quae, gen. quaius,a like masculine quis, gen. quoius b; and as qui is dative to masculine quis, so quae c would be used as dative to feminine qua. For it is similar by proportion: dea bona qua ‘a good goddess who’ is like deae bonae quae ‘to a good goddess to whom.’

quaius and dat. quoi were the regular forms down to the end of the Republic. a The writing quai for the dat. sing. fem. is found on one inscription, Corp. Insc. Lat. ii. 89.
est; et ut est quem quis, sic quos ques. Quare quod nunc dicitur qui homines, dici oportunit ques.

XXVIII. 51. Praeterea ut est ab is\(^{1}\) \((ei),\)^{2} sic ab ea eae dicetur, quod nunc dicitur ei, \((et)\)^{3} pronuntiaretur ut in i\((e)\)^{4} viris, sic e\((ai)\)^{5} mulieribus; et ut est in rectis casibus \((is)\)^{6} ea,\(^{7}\) in obliquis esset eius eaius; nunc non modo in virili sicut in muliebri dicitur eius, sed etiam in neutris articulis, ut eius viri, eius mulieris, eius pabuli, cum discriminentur in rectis casibus is ea. De hoc genere parcius tetigi, quod Ubrarios haec sp\((i)\) nosiora\(^{8}\) indigentius\(^{9}\) elaturos putavi.

XXIX. 52. De nominatibus\(^{1}\) qui\(^{2}\) accedunt proxime ad \((in)\) finitam\(^{3}\) naturam articulorum atque appellantur vocabula, ut homo equus, eorum declinationum genera sunt quattuor: unum nominandi, ut ab equo equile, alterum casuale, ut ab equo equum,

\(^{\text{§ 51.}}\) \(^{1}\) Latex, for his. \(^{2}\) Added by Laetus. \(^{3}\) Added by C. F. W. Mueller. \(^{4}\) Aug., with B, for his. \(^{5}\) A. Sp.; eeis Mue.; eaeis Aug.; for es. \(^{6}\) Added by Aug. \(^{7}\) Mue. deleted id after ea. \(^{8}\) Victorius, for sponsiora. \(^{9}\) Scio., for indulgentius.

\(^{\text{§ 52.}}\) \(^{1}\) L. Sp., for nominatius. \(^{2}\) L. Sp., with H, for quae. \(^{3}\) Aug., for finitam; cf. viii. 45.

\(^{d}\) This form is well attested for old Latin; cf. Charisius, i. 91 and 133 Keil, who cites it from Pacuvius (R.O.L. ii. 252-253 Warmington) and Cato, and Festus, 261 a 23 M.

\(^{\text{§ 51.}}\) \(^{a}\) Found in Plantus, Miles 348, Cato, Agr. 46. 1 and 142; but out of use in Varro’s time. \(^{b}\) This form, with the older orthography, must here be restored in Varro’s text, to make clear the logic of his argument; but to restore -eis for all the dative-ablative plurals in -is would confuse rather than help the reader, though Varro certainly used the -eis spelling after a preceding -i-, and probably elsewhere. \(^{c}\) Or eae, with Fay; the logic does not make clear precisely what form Varro would consider to have been a ‘regular’ formation.
Similarly, the nom. masc. *ques* stands in the same relation to acc. *quos*, as the sing. masc. *quis* to the acc. *quam*; therefore for the *qui homines* 'which men' which is now used in the nominative, we ought to say *ques*.\(^d\)

XXVIII. 51. Besides, as from masc. *is* 'this' there is dat. *ei*, so from fem. *ea* there would be spoken a dat. *eae*,\(^a\) which is now actually spoken as *ei*; and like the dat. pl. in *ieis* \(^b\) *viris* 'to these men,' there would be pronounced a dat. pl. fem. *eais* \(^c\) *mulieribus* 'to these women.' And as in the nominatives there are masc. *is*, fem. *ea*, in the oblique forms there would be masc. *eius*, fem. *eaius* \(^d\); but now *eius* is said for the genitive not only in the masculine and the feminine alike, but even in the neuter articles, as *eius viri* 'of this man,' *eius mulieris* 'of this woman,' *eius pabuli* 'of this fodder,' although masc. *is*, fem. *ea*, neut. *id* are distinguished in the nominative. I have touched upon this classification more sparingly, because I am of opinion \(^e\) that the copyists will not take proper care in transferring these quite confusing matters.

XXIX. 52. From the appellations which come nearest to the indefinite nature of the articles and are called common nouns, such as *homo* 'man' and *equus* 'horse,' there are four kinds of derivation \(^a\): one of name-giving, as *equile* 'horse-stable' from *equus* 'horse'; the second that of the cases, as accusative *equum* from *equus*; the third that of augmentation, as

\(^d\) Nowhere found. \(^e\) The condition of the manuscripts shows that Varro was right.

\(\S\) 52. \(^a\) We should call these four respectively derivation by suffixes, declension, comparison of adjectives, derivation by a suffix denoting diminution; the fourth is a division of the first, and so also, in the broad sense, is the third, though it has a more specialized function.
VARRO

tertium augendi, ut ab albo albius, quartum minuendi, ut ⟨a⟩ cista cistula.

53. Primum genus, ut dixi, id est, cum ⟨ab⟩ aliqua parte orationis declinata sunt recto casu vocabula, ut a balneis balneator. Hoc fere triplices habet radices, quod et a vocabulo oritur, ut a venatore venabulum, et a nomine, ut a Tibure Tiburs, et a verbo, ut a currendo cursor. In nullo horum analogiam servari videbis.

XXX. 54. Primum cum dicatur ut ab ove et sue ovile et suile, sic a bove bovile non dicitur; et cum simile sit avis et ovis, neque dicitur ut ab ave aviarium ⟨ab ove oviarium, neque ut⟩ ab ove ovile ab ave avile; et cum debuerit esse ut a cubatione cubiculum sic a sessione sediculum, non est.

55. Quoniam taberna, ubi venit vinum, a vino vinaria, a creta cretaria, ab unguento unguentaria dicitur, àνα λόγον si essent vocabula, ubi caro venit, carnaria, ubi pelles, pelliaria, ubi calcei, calcearia diceretur, non lanienna ac pellesuina et sutrina. Et

\[ 4 \text{ Added by Aldus.} \]
\[ 5 \text{ Added by L. Sp.} \]
\[ 6 \text{ Aldus, for vocabulum.} \]
\[ 7 \text{ Laetus, for tibura.} \]
\[ 8 \text{ Aug., with B, for tibur Sed.} \]
\[ 9 \text{ For et.} \]
\[ 10 \text{ Aug., a, for servare.} \]
\[ 11 \text{ Added by Mue., after Stephanus.} \]
\[ 12 \text{ Laetus, for sit.} \]
\[ 13 \text{ For uenit.} \]
\[ 14 \text{ GS.; analogon L. Sp.; for analogion.} \]

§ 53. a That is, declinable stems, and not merely other case-forms of the same stem.

§ 54. a The correct form is bubile; but Charisius, i. 104. 28 Keil, testifies that Cato used bovile at least once.

b Properly both from sedere 'to sit'; despite Varro, Festus, 412
ON THE LATIN LANGUAGE, VIII. 52-55

albus 'whiter' from album 'white'; the fourth that of diminution, as cistula 'little box' from cista 'box.'

53. The first class, as I have said, is that in which words in the nominative a are derived from some part of speech, as balneator 'bath-keeper' from balneae 'public baths.' This class has in general three sources, because it develops from a common noun, as venabulum b 'hunting spear' from venator 'hunter,' and from a proper name, as Tiburs 'man of Tibur' from Tibur, and from a verb, as cursor 'runner' from currere 'to run.' In none of these will you see Regularity preserved.

XXX. 54. First, although from ovis 'sheep' and sus 'swine' there are said ovile 'sheepfold' and suile 'hog-sty,' there is no bovile a from bos 'ox'; and although avis 'bird' and ovis 'sheep' are alike, we do not say oviarium from ovis as we say aviariurn 'aviary' from avis, nor do we say avile from avis as we say ovile 'sheepfold' from ovis; and although there ought to be a sediculum 'chair' from sessio b 'sitting' like cubiculum 'sleeping-room' from cubatio c 'reclining,' there is not.

55. Since a shop where wine is sold is called vinaria from vinum 'wine,' and cretaria from creta 'chalk,' a unguentaria from unguentum 'perfume,' then if words went in regular fashion a shop where caro 'meat' is sold would be called carnaria, one where pelles 'hides' are sold would be called pelliaria, one where calcei 'shoes' are sold would be called calcearia, instead of laniena 'butcher's shop,' pellesuina 'leather-shop,' sutrina

336. 6 M., quotes sediculum as occurring, but without mentioning where.  a Properly both from cubare 'to recline.' § 55. a That is, 'Cretan (earth),' used at Rome for cleaning purposes.
VARRO

sicut est ab uno uni, ab tribus trini, a quattuor quadrini, sie a duobus duini, non bini diceretur; nec non ut quadrigae trigae, sie potius duigae quam bigae. Permulta sunt huiusce generis, quae quoniam admonitus perspicere potest, omitto.

XXXI. 56. Vocabula quae ab nominibus oriuntur, si ab similibus nominibus similia esse debent, dicemus, quoniam gemina sunt Parma\(^1\) Roma, \(\langle ut\rangle\) Parmenses \(\langle sic Romenses\rangle\)^2; aut quoniam est similis Roma Nola Parma, dicemus ut Romani Nolani sic Parmani; et a Pergamo, ab Ilio similiter Pergamenus Ilienus; aut ut Ilius\(^3\) et Ilia mas et femina, sic Pergamus et Pergama vir et mulier; et quoniam similia nomina sunt Asia Libya, dicemus Asiaticos et Libyaticos homines.

XXXII. 57. Quae vocabula dicuntur a verbis, siunt ut a scribendo scriptor, a legendo lector, haec quoque non servare similitudinem licet videre ex his: cum similiter dicatur ut ab amando amator, ab salutando salutator, \(\langle non est\rangle\)^1 a cantando cantator; et

\(\text{§ 56.} \quad ^1\) Sciop. deleted Alba after Parma; cf. viii. 35.
\(\text{§ 57.} \quad ^1\) Added by Canal (L. Sp. placed non est after cantator; Popma added non before cantator).

\(^2\) After Fay's ut Parmenses sic Albenses Romenses; ut Parmenses Albenses Romenses Mue.; Romenses et Albenses ut Parmenses Aug. (quoting a friend); for Parmenses.
\(^3\) Aug., with B, deleted unus after Ilius.

\(\text{b}\) The plural of \textit{ unus} is used to modify nouns plural in form but singular in meaning; though not strictly a multiplicative (\textit{ singuli} means 'one apiece'), \textit{ uni} is quoted here because its ending agrees with that of the higher multiplicatives. \(^c\) Varro fails to realize that before a vowel \textit{ du-} varied with \textit{ dw-}, and that \textit{ dw-} at the beginning of a Latin word became \textit{ b-}; so that \textit{ bini} and \textit{ bigae} are quite proper in these series.

414
ON THE LATIN LANGUAGE, VIII. 55–57

'cobbler's shop.' And just as from unus 'one' comes the plural uni b 'one set of,' and from tres 'three' comes trini 'three each,' from quattuor 'four' quadrini 'four each,' so from duo 'two' there should be a duini and not a bini c 'two each'; also, after quadrigae 'team of four' and trigae 'team of three,' there should be rather duigae than bigae 'team of two.' There are a great many examples of this class, but I pass them by, since he who has had his attention called to them cannot fail to notice them.

XXXI. 56. If words which develop from proper names ought to be alike if from like names, then since Parma and Roma are identical we shall say Romenses, a like Parmenses; or since Roma, Nola, Parma are alike, we shall say Parmani, a like Romani and Nolani. And from Pergamum and Ilium we shall have not only Pergamenus 'Pergamene,' but also Ilienus a; or like Ilius and Ilia 'Ilian' male and female, we shall say Pergamus a and Pergama a respectively for a man and a woman of Pergamum. And since Asia and Libya are like names, we shall call the people Asiatic and Libyatic.

XXXII. 57. The words which are made from verbs are such as scriptor 'writer' from scribere 'to write' and lector 'reader' from legere 'to read'; that those also do not preserve a likeness can be seen from the following: although amator 'lover' from amare 'to love' and salutator 'saluter' from salutare 'to salute' are formed in like manner, there is no cantator a 'singer' from cantare 'to sing'; and

§ 56. a Wrong forms, formed for purposes of argument.
   b Not Libyatici, but Libyci was the form in use.
   § 57. a Up to Varro's time, only cantor was used; cantator is a later word.
VARRO

cum dicatur lassus sum metendo ferendo, ex his vocabula non reddunt proportionem, quo(niam)² non fit ut messor fertor. Multa sunt item in hac specie in quibus potius consuetudinem sequimur quam rationem verborum.

58. Praeterea cum sint ab eadem origine verborum vocabula dissimilia superiorum, quod simul habent casus et tempora, quo vocantur participia, et multa sint contraria ut amo amor, lego legor,¹ ab amo et eiusmodi omnibus verbis oriantur praezens et futurum ut² amans et amaturus,³ ab eis verbis tertium quod debet fangi præteriti, in lingua Latina reperiri non potest: non ergo est analogia. Sic ab amor⁴ legor et eiusmodi verbis⁵ vocabulum eius generis præteriti te(m)poris fit, ut amatus,⁶ neque praesentis et futuri ab his fit.

59. Non est ergo analogia, praesertim cum tantus numerus vocabulorum in eo genere interierit¹ quod dicimus. In his verbis quae contraria non habent, ⟨ut⟩² loquor et venor, tamen dicimus loquens et venans, locuturus ⟨et venaturus⟩³ locutus et venatus),⁴ quod secundum analogias non est, quoniam dicimus

² L. Sp., for quo.
§ 58. ¹ L. Sp., for amor amo seco secor. ² Bentinus, for et.
³ H, B, Laetus, for ueta maturus. ⁴ Aug., for amabor.
⁵ Aug., for uerbi est. ⁶ L. Sp., for amaturus eram sum ero.
§ 59. ¹ Laetus, for inter orierit. ² Added by L. Sp.
³ Added by Laetus. ⁴ Added by Fay.

² The corresponding noun of agency is lator.
§ 58. ¹ That is, active and passive voices. ² Of the active voice. ³ Of the passive voice. ⁴ Varro does not consider the gerundive amandus to be a future passive participle.
though we say "I am tired with *metendo* 'reaping' and *ferendo* 'carrying,'" the words from these do not represent a like relation, since there is no *fertor* b 'carrier' made like *messor* 'reaper.' There are likewise many others of this class in which we follow usage rather than conformity to the verbs.

58. Besides these there are other words which also originate from verbs but are unlike those of which we have already spoken, because they have both cases and tenses, whence they are called participles. And as many verbs have opposite forms, a such as *amo* 'I love,' *amor* 'I am loved,' *lego* 'I read,' *legor* 'I am read,' from *amo* and all verbs of this kind b there develop present and future participles, such as *amans* 'loving' and *amaturus* 'about to love,' but from these verbs the third form which ought to be made, namely the past participle, cannot be found in the Latin language: therefore there is no Regularity. So also from *amor* 'I am loved,' *legor* 'I am read,' and verbs of this kind c the word of this class is made for past time, as *amatus* 'loved,' but from them none is made for the present and the future. d

59. Therefore there is no Regularity, especially since such a great number of words has perished a in this class which we are mentioning. In these verbs which have not both voices, such as *loquor* 'I speak' and *venor* 'I hunt,' b we none the less say *loquens* 'speaking,' and *venans* 'hunting;' *locuturus* 'about to speak' and *venaturus* 'about to hunt;' *locutus* 'having spoken' and *venatus* 'having hunted.' This is not according to the Regularities, since we say

§ 59. a That is, many verbs lack a complete paradigm that includes both active and passive forms. b Deponent verbs.

VOL. II E 417
loquor et venor, (non loquo et veno), unde illa erant superiorea; e(o) minus servantur, quod ex his quae contraria verba non habent alia efficiunt terna, ut ea quae dixi, alia bina, ut ea quae dicam: currens ambulans, cursurus ambulaturus: tertia enim praeteriti non sunt, ut cursus sum, ambulatus sum.

60. Ne in his quidem, quae saepius quid fieri ostendunt, servatur analogia: nam ut est a cantando cantitans, ab amando amitans non est et sic multa. Ut in his singularibus, sic in multitudinis: sicut enim cantitantes seditantes non dicuntur.

XXXIII. 61. Quoniam est vocabulorum genus quod appellant compositicium et negant conferri id oportere cum simplicibus de quibus adhuc dixi, de compositis separatim dicam. Cum ab tibiis et canendo tibicines dicuntur, quae sequi opporteat, cur non a cithara et psalterio et pandura dicamus citharicen et sic alia; si ab aede et tuendo (aeditumus

5 Added by L. Sp. 6 venor unde Laetus, for uenerunt de. 7 L. Sp., for eminus. 8 Mue. deleted cum after quod. 9 Aug., with B, for habentur.

§ 60. 1 M, Laetus, for sed ettitantes.

c That is, the deponent verbs, since they lack the active forms otherwise, should not have the active participles which actually they have. d Deponent verbs. e Intransitive verbs of active form, which naturally have no passive, and consequently no passive participle. f Varro’s logic here deserts him, since the deponent verbs have a perfect participle of passive form and active meaning, and there is no reason why intransitive verbs of active form should not have a perfect participle passive in form and active in meaning: in fact, such a participle is sometimes found, like adultus ‘grown up,’ from adolescere ‘to grow up.’
loquor and venor, not loquo and veno, whence came the forms given above. The Regularities are the less preserved, because some of the verbs which have not both voices, make three participles each, like those which I have named, and other make only two each, such as those which I shall now name: currens 'running' and ambulans 'walking,' cursurus 'about to run' and ambulaturus 'about to walk'; for the third forms, those of the past, do not exist, as in cursus sum 'I am run,' ambulatus sum 'I am walked.'

60. But Regularity is not preserved even in those which indicate that something is done with greater frequency; for though there is a cantitans 'repeatedly singing' from cantare 'to sing,' there is no amitans 'repeatedly loving' from amare 'to love,' and similarly with many others. The situation is the same in the forms of the plural as in those of the singular: though the plural cantitantes is used, seditantes 'sitting' is not.

XXXIII. 61. Since there is a class of words which they call compositional, saying that they ought not to be grouped in the same category with the simple words of which I have so far spoken, I shall deal separately with these compounds. Since from tibiae 'pipes' and canere 'to play' the tibicines 'pipers' are named, they ask, If we ought to follow the Regularities, why then from cithara 'lute' and psalterium 'psaltery' and pandura 'Pan's strings' should we not say citharicen 'lute-player' and the rest in the same way? If from aedes 'temple' and tueri 'to guard' the aedi-

§ 60. *The singular seditans also is not used, which is implied by Varro, but not stated.

§ 61. *Citharista, fem. citharistria, are used, both taken from Greek.
dicatur, cur non ab atrio et tuendo\textsuperscript{1} potius atritumus
sit quam atriensis; si ab avibus capiendis auceps
dicatur, debuisse aiunt a piscibus capiendis ut aucu-
pem sic pisci\textsuperscript{cu}pem\textsuperscript{2} dici.

62. Ubi lavetur aërias, non aerelavinas
nominari; et ubi fodiatur argentum argentifodinas
dici, neque \textsuperscript{1} fodiatur ferrum ferrifodinas; qui
lapides caedunt lapicidas, qui ligna, lignicidas non
dici; neque ut aurifecem sic argentifecem; non
doctum dici indoctum, non salsum insulsum. Sic ab
hoc quoque fonte quae profluant, \langle analogiam non
servare\rangle\textsuperscript{2} animadvertere est facile.

XXXIV. 63. Reliquitur de casibus, in quo Aris-
tarchei suos contendunt nervos. XXXV. Primum si
in his esset\textsuperscript{1} analogia, dicunt debuisse\textsuperscript{2} omnis nomi-
natus\textsuperscript{3} et articulos habere totidem casus: nunc alios
habere unum solum, ut litteras singulas omnes, alios
tris, ut praecordium praedii praedio, alios quattuor, ut

\textsection 61. \textsuperscript{1} The omission in F (and all codd.) was filled by
Laetus with edituus est cur ab atrio et tuendo; Aldus inserted
non after tuendo; Mue. wrote aeditumus and (with B) set
non after cur; A. Sp. proposed dicatur for sit. \textsuperscript{2} Aug.,
with B, for piscipem.

\textsection 62. \textsuperscript{1} Added by Laetus. \textsuperscript{2} Added by Christ.

\textsection 63. \textsuperscript{1} For essent. \textsuperscript{2} Aldus, for de risse. \textsuperscript{3} L. Sp.,
for nominatiuos.

\textsuperscript{b} The regular word is piscator; one inscription has piscicapus.
\textsection 62. \textsuperscript{a} Regularly ferrariae 'iron-mines.' \textsuperscript{b} Regularly
lignatores 'wood-cutters.' \textsuperscript{c} Regularly argentarius 'silver-
smith.' \textsuperscript{d} The difference here consists in the change of the
radical vowel of salsus, when it comes to stand in a medial
syllable; the process is called Vowel Weakening.

\textsection 63. \textsuperscript{a} Aristarchus, of Samothrace, famous grammarian
of Alexandria, lived about 216–144 B.C. He wrote many
commentaries on Greek authors, and many works on gram-
mar, in which he defended the principle of Regularity.

420
ON THE LATIN LANGUAGE, VIII. 61-63

tumus 'sacristan' is named, why from atrium 'main hall' and tueri 'to guard' is it not atritumus 'butler' rather than atriensis? And if from avis capere 'to catch birds' the aucesp 'fowler' is named, they say, from piscis capere 'to catch fish' there ought to be a pisciceps b 'fisherman' named like the aucesp.

62. They remark also that establishments where aes 'copper' lavatur 'is refined' are called aerariae 'smelters' and not aerelavinae 'copper-washery'; and places where argentum 'silver' foditur 'is mined' are called argentifodinae 'silver-mines,' but that places where ferrum 'iron' is mined are not called ferrifodinae a; that those who caedunt 'cut' lapides 'stones' are called lapicidae 'stone-cutters,' but that those who cut ligna 'firewood' are not called lignicidae b; that there is no term argentifex c 'silver-smith' like aurifex 'goldsmith'; that a person who is not doctus 'learned' is called indoctus, but one who is not salsus 'witty' is called insulsus.d Thus the words which come from this source also, it is easy to see, do not observe Regularity.

XXXIV. 63. It remains to consider the problem of the cases, on which the Aristarcheans a especially exert their energies. XXXV. First, if in these there were Regularity, they b say that all names and articles ought to have the same number of cases; but that as things are some have one only, c like all individual letters, others have three, d like praedium praedii

Among his pupils were important scholars of the next generation. b Those who do not believe in the principle of Regularity. c These are the indeclinable nouns. d Varro counts only different case-forms: where he finds three, the nom., acc., and voc. are identical, and the dat. and abl. are identical; etc.
mel mellis melli melle, alios quinque, ut quintus quinti quinto quintum quinte, alios sex, ut unus unius unum unum uno: non esse ergo in casibus analogias.

XXXVI. 64. Secundo quod Crates, cur quae singulos habent casus, ut litterae Graecae, non dicantur alpha alphi alphatos, si idem mihi respondebitur quod Cratetī, non esse vocabula nostra, sed penitus barbara, quacram, cur idem nostra nomina et Parasarum et ceterorum quos vocant barbaros cum casibus dica(n)t.

65. Quare si essent in analogia, aut ut Poenicum et Aegyptiorum vocabula singulis casibus dicerent, aut pluribus ut Gallorum ac ceterorum; nam dicunt alauda alaudas et sic alia. Sin quod scribunt dicent, quod Poenicum si(n)t, singulis casibus ideo eas litteras Graecas nominari: sic Graeci nostra senis casibus non quinis dicere debebant; quod cum non faciunt, non est analogia.

XXXVII. 66. Quae si esset, negant ullam casum duobus modis debuisse dici; quod fit contra. Nam sine reprehensione vulgo alii dicunt in singulari hac

§ 64. 1 Laetus, for grates. 2 Laetus, for grateti. 3 Aug., with B, for essent. 4 Laetus, for dicat.

§ 65. 1 Scaliger, for alaco alaucus. 2 Popma, for alias in. 3 Popma, M, for scrient. 4 Rhol., for sit.

5 Laetus transposed quinis non.

§ 66. 1 Laetus, for essent.

§ 64. a Crates of Mallos, head of the Pergamene school of scholarship, was a contemporary and opponent of Aristarchus, and championed the principle of Anomaly.

b Names of letters were indeclinable both in Greek and in Latin.

§ 65. a Not the Carthaginians, but the Phoenicians.

b Varro knew that neither language had a case system.

422
praedio 'farm,' others four, like mel mellis melli melle 'honey,' others five, like quintus quinti quinto quintum quinte 'fifth,' others six, like unus unius uni unum une uno 'one'; therefore in cases there are no Regularities.

XXXVI. 65. Second, in reference to what Crates said as to why those which have only one case-form each are not used in the forms alpha, dat. alphati, gen. alphatos, because they are Greek letters—if the same answer is given to me as to Crates, that they are not our words at all, but utterly foreign words, then I shall ask why the same persons use a full set of case-forms not only for our own personal names, but also for those of the Persians and of the others whom they call barbarians.

65. Wherefore, if these proper names were in a state of Regularity, either they would use them with a single case-form each, like the words of the Phoenicians and the Egyptians, or with several, like those of the Gauls and of the rest: for they say nom. alauda 'lark,' gen. alaudas, and similarly other words. But if, as they write, they say that the Greek letters received names with but one case-form each for the reason that they really belong to the Phoenicians, then in this way the Greeks ought to speak our words in six cases each, not in five: inasmuch as they do not do this, there is no Regularity.

XXXVII. 66. If Regularity existed, they say, no case ought to be used in two forms; but the opposite is found to occur. For without censure quite commonly some say in the ablative singular ori 'sheep'

*The text is desperate here; but at any rate alauda is Celtic.*

*Greek had no form by which it might represent the Latin ablative.*
ovi et avi, alii haec ove et ave; in multitudinis hae puppis restis et hae puppes restes; item quod in patricio\(^2\) casu hoc genus dispariliter dicuntur civitatum parentum et civitatum parentium, in accusandi hos montes fontes et hos montis fontis.

XXXVIII. 67. Item cum, si sit analogia, debeant ab similibus verbis similiter declinatis similia fieri et id non fieri ostendi possit, despiendi eam esse rationem. Atqui ostenditur: nam qui potest similius esse quam gens, mens,\(^1\) dens? Cum horum casus patricus et accusativus in multitudine sint dispariles\(^2\): nam a primo fit gentium et gentis, utrubique ut sit ⟨I⟩,\(^3\) ab secundo mentium et mentes,\(^4\) ut in priore solo sit I, ab tertio dentum et dentes, ut in neutro sit.

68. Sic item quoniam simile est recto casu surus lupus lepus, rogant, quor non dicatur proportione\(^1\) suro lupo lepo. Sin respondeatur similia non esse, quod ea vocemus dissimiliter sure lupe lepus (sic enim respondere voluit Aristarchus Crateti: nam cum scripsisset similia esse Philomedes Heraclides Melicertes, dixit non esse similia: in vocando enim cum ⟨E⟩\(^2\) brevi dici Philomede⟨s⟩,\(^3\) cum E longo Heraclide,

\(^2\) Laetus, for patricos.
\(^3\) Added by Aug., with B.
\(^4\) Laetus, for mentis.

§ 66. \(^a\) The doublet forms originated from the amalgamation, in Latin, of the declension of consonant-stems and that of \(i\)-stems.

§ 67. \(^a\) Varro is alone in giving a gen. dentum; all others use dentium. In the accusative, the form in -\(is\) is historically
ON THE LATIN LANGUAGE, VIII. 66-68

and avi 'bird,' others say ove and ave; in the plural, the nominative is puppis 'ship's sterns' and restis 'ropes,' also puppes and restes; likewise there is the fact that in the genitive plural of words of this class there are used the variant forms civitatum 'of states,' parentum 'of parents,' and civitatium, parentium, and in the accusative plural montes 'mountains,' fontes 'springs,' and montis, fontis.a

XXXVIII. 67. Likewise they say that, if there is Regularity, like forms ought to be made from like words declined alike, and that this can be shown not to take place; that therefore this theory is to be rejected. And yet this failure can be shown; for how can anything be more alike than gens 'clan,' mens 'mind,' dens 'tooth'? Despite which their genitives and accusatives in the plural are unlike; for from the first word are made gentium and gentis, with I in both, from the second come mentium and mentes, with I in the former only, from the third dentum and dentes,a with I in neither form.

68. So likewise since surus 'stake,' lupus 'wolf,' lepus 'hare' are alike in the nominative, they ask why there is not said in like fashion a suro, lupo, lepo. But if the answer is given that they are not alike, because in the vocative we use the unlike forms sure, lupe, lepus (this to be sure is what Aristarchus wished to say in reply to Crates; for when Crates had written that Philomedes, Heraclides, Melicertes were alike, he said that they were not alike, because in the vocative b Philomedes is said with a short E, Heraclide correct in all three; -es was transferred to them by the influence of consonant-stems.

§ 68. a Datives or ablatives; lepus has dat. lepori, abl. lepore. b Greek names, with their Greek vocative forms.
cum (A) brevi Melicertae), in hoc dicunt Aristarchum non intellexisse quod quaeeretur se non solvere.  

69. Sic enim, ut quieque in obliquis casibus discrepavit, diceret potuit propter eam rem rectos casus non esse similis; quom quaeeratur duo inter se similia sint necne, non debere extrinsecus adsum(i) cur similia sint. 

70. Item si esset analoga, similiter ut dicunt aves oves sues, dicerent item avium ovium suium. Si analoga est, inquit, cur populus dicit Dei Penates, Dei Consentes, cum sit ut hic reus fer(re)us deus, sic hei re(i) fer(re)i de(i) ? 

71. Item quaerunt, si sit analoga, cur appellant omnes aedem Deum Consentium et non Deorum Consentium? Item quor dicatur mille denarium, non mille denariorum? Est enim hoc vocabulum figura ut Vatinius, Manilius, denarius: debet igitur diei ut Vatiniorum Maniliorum denariorum; et non equum 

---

4 Added by Scip. 5 Sciop., for Melicerte. 6 Groth, for si non solveret. 
§ 69. 1 Aug., with B, for noti. 2 Laetus, for adsum. 3 L. Sp., for sunt. 
§ 70. 1 All additions by L. Sp. 2 Laetus, for uariniorum. 
§ 71. 1 Laetus, for uarinius. 2 Laetus, for uariniorum. 

---

§ 69. a Aristarchus. b Crates and his followers. 
§ 70. a For the correct suum. b Crates. c With EI graphic for long i; but cf. note e. d The twelve Great Gods: Jupiter, Neptune, Vulcan, Mars, Mercury, Apollo, Juno, Ceres, Vesta, Venus, Diana, Minerva. Consentientes 'who are together,' rather than for consentientes 'who agree
with a long E, Melicerta with a short A), in this, they say, Aristarchus did not realize that he was not giving a solution of the question that was asked.

69. For in this way, whenever there was any difference in the oblique cases, he could say that for this reason the nominatives were not alike; but since the question is whether the two nominatives are like each other, or not, there should be nothing brought in from outside, they say, as to why they are alike or different.

70. Likewise if there were Regularity, then just as they say in like fashion the nominatives aves 'birds,' oves 'sheep,' sues 'swine,' they would say in the genitive suium just as they do avium and oviun. If there is Regularity, he says, why do the people say dei 'gods' in Dei Penates 'Household Gods' and Dei Consentes 'United Gods,' although in the nominative singular deus 'god' is just like reus 'defendant,' ferreus 'of iron,' and so the plurals should be reci, ferrei, deei?

71. Likewise they ask, if Regularity exists, why do people all say the Temple Deum 'of the United Gods' and not Deorum Consentium? Likewise, why do they say a thousand denarium 'of denarii' and not a thousand denariorum? For this word denarius is in form exactly like Vatinius and Manilius, and therefore denariorum ought to be used as genitive, like Vatiniorum and Maniliorum. They in council. All with EI for long I; unless we are to read di above, and rei, ferrei, dei here. At any rate, the normal plural of deus was monosyllabic, and was not made like the plurals of the other words.

§ 71. The genitive in -UM was an older form than that in -ORUM, and was retained in many words pertaining to religion and law, and in weights and measures.
puplieum mille assarium esse, sed mille assariorum: ab uno enim assario multi assarii, ab eo assariorum.

72. Item secundum illorum rationem debemus secundis syllabis longis Hectórem Nestórem: est enim ut quaestor praetor Nestor quaeestorem praetorem Nestórem, quaeestóris praetóris Nestóris; et non debuit dici quibus das, his¹ das: est enim ut hi² qui his quis, a(u)³ siut quibus hibus.

73. Cum dieatur da patri familias,¹ si analogias sequi vellent, non debuerunt dicere hie pater familias, quod est ut Atiniae Catiniae familiae, sie una Atinia Catinia familia. Item plures patres familias dicere non debuerunt, sed, ut Sisenna scribit, patres familiarum.

74. Neque oportebat consuetudinem natare¹ alios dicere boum greges, alios boverum, et signa alios Ioum, alios Ioverum, cum esset ut Iovis bovis struis et

§ 72. ¹ Mue., for quis. ² L. Sp.; hei Scio. ; for ei.
 ³ L. Sp., for at.

§ 73. ¹ B, Ed. Veneta, for familias.

§ 74. ¹ Canal, for notare.

b That of an eques in the Roman army; cf. Pauly-Wissowa, Realenc. d. cl. Altertumswiss. vi. 277.  c Probably mille assarium is a single word, a compound adjective, in the accusative singular, since the word assarius is not otherwise known; cf. F. Stolz, Lateinische Grammatik, ed. 5, page 212, revised by M. Leumann: milleassarius 'worth one thousand asses librales.'

§ 72. ¹ These names are Greek, and have short o in the oblique cases, in Greek; the Roman writers usually imitated the Greek quantities, even though it made them unlike the native Latin words. ¹ Quis, quibus, and his are familiar in the dat.-abl. plural; but hibus is well attested only in Plautus, Curculio, 506.

§ 73. ¹ A genitive of an older type. ¹ Varro seems to think that in the nominative pater familias, the familias also
ON THE LATIN LANGUAGE, VIII. 71-74

say also that a cavalryman's horse \(^b\) is worth not a thousand \(assarium\) \(^c\) 'of assarii,' but a thousand \(assariorum\); for from the singular \(assarius\) comes the plural \(assarii\), and from that should come the genitive \(assariorum\).

72. Likewise, according to their theory, it is with long second syllables that we should pronounce \(Hec-torem\) and \(Nestorem\) \(^a\); for the accusatives \(quaestorem\) \(praetorem\) \(Nestorem\), and the genitives \(quaestoris\) \(praetoris\) \(Nestoris\) correspond to the nominatives \(quaestor\) \(praetor\) \(Nestor\). And we ought not to say \(quibus\) \(das\) 'to whom you give,' \(his\) \(das\) 'to these you give'; for it is dative \(his\) and \(quis\), like nominative \(hi\) and \(qui\), or else it is \(hibus\) like \(quibus\).

73. Although the dative \(patri\) \(familias\) \(^a\) 'to the father of the household' is used, still, if they wished to follow Regularities, they ought never to have said nominative \(pater\) \(familias\), because the word is genitive \(familiae\), like \(Atiniae\) and \(Catinia\), and therefore nominative \(familia\) \(^b\) like \(Atinia\) and \(Catinia\). Likewise, they ought not to say \(patres\) \(familias\) \(^c\) 'fathers of a household,' but as Sisenna \(^d\) writes, they should say \(patres\) \(familiarum\) 'fathers of households.'

74. Nor ought usage to fluctuate, in that some said herds \(boum\) 'of cattle,' others \(boverum\), \(^a\) and others said statues \(Ioum\) 'of Jupiters,' others \(Ioverum\), \(^a\) since

\(^{c}\) In favour of this form, see Charisius, i. 107 Keil. \(^{a}\) Page 128 Funaioli; L. Cornelius Sisenna, 119-67 B.C., orator and statesman, author of a history dealing chiefly with the times of Sulla.

\(\S\) 74. \(^a\) It is doubtful if these forms had any real existence; if so, \(boverum\) was formed after \(ingerum\), and \(Ioverum\) after \(Ienerum\), to avoid the inconvenient forms \(boum\) and \(Ioum\), which Varro would have pronounced \(bovm\) and \(Iovm\).
Iovem bovem struem Iovi bovi strui; nec cum haec convenirent in obliquis casibus, dubitare debuerunt in rectis, in quibus\(^2\) nunc in consuetudine aliter dicere, pro Ious\(^3\) Iupiter, pro b\(\langle o\rangle\) us\(^4\) bos, pro strus\(^5\) strues.\(^6\)

XXXIX. 75. Deinceps dicam de altero genere vocabulorum, in quo contentiones fiunt, ut album\(^1\) albius albissumum, in quo it\(\langle em\rangle\)\(^2\) analogias non servari apparat: nam cum sit simile salsum caldum et dicatur ab his : salsius caldius, salsissimum caldissimum, debuit dici, quoniam simile est bonum malum, ab his bonius et malius, bonissimum et malissimum. Nonne dicitur bonum melius optimum, \langle malum peius pessimum\rangle ?\(^3\)

76. In aliis verbis nihil\(^1\) \langle de\rangle est,\(^2\) ut dulcis dulcior dulcissimus, in aliis primum, ut peium \langle a\rangle\(^3\) peius pessimum, in aliis medium, ut caesior \langle a\rangle\(^3\) caesius caesi(s)sumus, in aliis bina sunt quae \langle de\rangle sint\(^4\) ab eadem voce declinata, et ea ita ut alias desint secundum et tertium, ut in hoc mane manius manissime, alias ut duo prima absint, ut ab optimum optius


\(^\$\) 75.  \(^1\) Rhol., for albus.  \(^2\) Mue., for id.  \(^3\) Added by Aug., with B.

\(^\$\) 76.  \(^1\) For nichil.  \(^2\) Aldus, for est.  \(^3\) Added by A. Sp.  \(^4\) Mue., for sint.

\(^b\) The reasoning demands hypothetical nominatives bearing the same relation to the oblique forms, so that either Ious, bous, strus or Iovis, bovis, struis must be posited as the unused ‘regular’ nominatives.

\(^\$\) 75.  \(^a\) Adjectives and adverbs.  \(^b\) Varro normally, but not always, quotes adjectives in the neuter form.  \(^c\) The syncopated form of calidum, common in popular speech at the time of Varro; cf. Quintilian, Inst. Oral. i. 6. 19.  For 430
ON THE LATIN LANGUAGE, VIII. 74–76

like the genitive *Iovis bovis struis* were the accusative *Iovem bovem struem* and the dative *Iovi bovi strui*; and since these agreed in the oblique cases, they ought not to have varied in the nominative forms, in which it is now customary to use different formations, *Jupiter for Ious,* *bos for bous,* *strues* 'heap of offering-cakes' for *strus.*

XXXIX. 75. Next I shall speak of a second a class of words, in which degrees of comparison are made, like *album* 'white,' *albius* 'whiter,' *albissimum* 'whitest,' in which likewise it is clear that the Regularities are not preserved. For whereas *salsum* 'salty' and *caldum* 'hot' are alike, and from these are made the comparatives *salsius* and *caldius,* and the superlatives *salsissimum* and *caldissimum,* there should be made from *bonum* 'good' and *malum* 'bad,' since these are alike, the comparatives *bonius* and *malius,* the superlatives *bonissimum* and *malissimum.* But are not the actual forms in use *bonum melius optimum,* and *malum peius pessimum?*

76. In some words no form is lacking; for example, *dulcis* 'sweet,' *dulcior,* *dulcissimus.* In others the first or positive degree is lacking, as *peium* from *peius* 'worse,' *pessimum* 'worst'; in others the second is lacking, as *caesior* from *caesius* 'blue-eyed,' superlative *caesissimus a*; in still others two are lacking which are derived from the same word, and these in such a way that in some instances the second and the third are lacking, as *manius* and *manissime* in connexion with the adverb *mane* 'early in the morning'; that in others the first two are wanting, as *optum* and *optius*

metrical facility the poets normally used positive *calidus,* comparative (nom. sing.) *caldior.*

§ 76. a This form is not otherwise attested.
optum, alias ut primum et tertium desit, ut a melius melum melissumum.

77. Praeterea si dicerentur similiter, cum similia essent (m)acer tener et macerrimus tenerrimus, non discreparet in his macrior tenerior, neque alia trisyllaba (alia quadrisyllaba) fierent; et si in his dominarctur similitudo, diceremus ut candidissimus candidissima, pauperrumus pauperrima, sic candidus candida, pauper paupera; et ut dicimus doctus docta, doctissimus doctissima, sic diceremus frugalissumus frugalissima, frug(al)us et frug(al)a.

78. Et si proportione esse<nt> verba, ut uno vocabulo dicitur virum et mulierem sapientem et diligentem et sapientiorem et diligentiorem, sic diceremus item, cum pervenissemus ad summum, quod nunc facimus aliter: nam virum dicimus sap(i)entissimum et diligentissimum, feminam sapientissimam et diligentiissimam. Quod ad vocabulorum huius generis exempla pertinet, multa sunt reliqua; sed ea

---

5 L. Sp., for melummelius.
§ 77. 1 Laetus, for acer; L. Sp. deleted sacer after macer; see note a. 2 L. Sp. deleted sacerrimus after macerrimus.
3 Aug., with B, for tenerrimus. 4 Added by Scio. 5 L. Sp., for frugus et fruga.
§ 78. 1 Laetus, for proportionem. 2 Aldus, for et.

---

b The corresponding ideas were expressed by forms unrelated etymologically, cf. § 75.
§ 77. a The mss. have sacer between macer and tener, and sacerrimus between macerrimus and tenerrimus; but the word is out of place in this passage, as it has no comparative, for which sanctior is regularly substituted. b Pauper 432
from *optimum* b 'best'; and that in others the first and the third are lacking, as *melum* and *melissumum* from *melius* 'better."

77. Besides, if they were spoken in like manner, then since *macer* 'lean' and *tener* 'tender' a are alike, and their superlatives *macerrimus* and *tenerrimus*, there would be no difference in their comparatives *macer* and *tener*, nor would some such words have three syllables and others four. And if likeness ruled in such words, then just as we say *candidissimus* 'most shining' and fem. *candidissima*, *pauperrumus* 'poorest' and fem. *pauperrima*, so we should say *candidus* 'shining' and fem. *candida*, *pauper* 'poor' and fem. *paupera*. b And as we say *doctus* 'learned' and fem. *docta*, *doctissimus* 'most learned' and fem. *doctissima*, so we should say *frugalissimus* 'most thrifty' and fem. *frugalissima*, *frugalus* 'thrifty' and fem. *frugala*. c

78. And if words were in regular relation to each other, as with one word a we call a man and a woman *sapiens* 'wise' and *diligens* 'diligent,' *sapientior* 'wiser' and *diligentior* 'more diligent,' so we should speak in the same way when we had come to the superlative—a thing which we now do quite otherwise b: for we call a man *sapientissimus* and *diligentissimus*, a woman *sapientissima* and *diligentissima*. As for examples of words of this class, there are many still remaining; but those which have been mentioned serves for all genders in the nominative, as it belongs to the third declension. c The form in actual use for the positive is the dative noun *frugi*: older Latin used *frugalis*.

§ 78. a These third declension adjectives use the same forms for masc. and fem. b All superlatives are of the second and first declensions, distinguishing the fem. from the masc. forms.
VARRO

quae dicta, ad iudicandum satis sunt, quor\textsuperscript{3} analogias in collatione verborum sequi non debeamus.

XL. 79. Magnitudinis vocabula cum possint esse terna, ut cista cistula cistella, in \langle aliis \rangle media\textsuperscript{1} non sunt, ut in his macer macricolus macellus, niger nigricolus nigellus. Item minima in quibusdam non sunt, ut avis avicula av\langle i \rangle cella,\textsuperscript{2} caput capitulum capitellum. In hoc genere vocabulorum quoniam multa desunt, dicendum est non esse in eo potius sequendam quam consuetudinem rationem. Quod ad vocabulorum genera quattuor pertinet, ut in hoc potius consuetudinem quam analogias dominari facile animadverti possit, dictum est.

XLI. 80. Sequitur de nominibus, quae different a vocabulis ideo quod sunt finita ac significant res proprias, ut Paris Helena, cum vocabula sint infinita ac res com\langle m \rangle unis designent,\textsuperscript{1} ut vir mulier; e quibus sunt alia nomina ab nominibus, ut Ilium ab Ilo et Illa ab Ilio,\textsuperscript{2} alia a vocabulo, ut ab albo Albius, ab atro Atrius. In neutris servata est analogia: nam et cum sit a Romulo Roma, proportione non est quod debuit esse \langle Romula, non Roma \rangle.\textsuperscript{3}

\textsuperscript{3} L. Sp., for quod F (corrected from quorum).
\textsuperscript{1} Aug. (quoting a friend), for in mediis.
\textsuperscript{2} For aucella.
\textsuperscript{3} Added by Stephanus, cf. ix. 50; but the lacuna is more serious, for it should show also irregularity in the derivation of proper names from common nouns.
\textsuperscript{a That is diminution in size. \textsuperscript{b} The non-existent forms.

434
are enough for the formation of a judgement why in the comparison of words we do not have to follow Regularities.

XL. 79. Whereas there can be a set of three words to indicate size,\(^a\) like *cista* 'casket,' *cistula,\(^b cistella*, in some the middle terms do not exist, as in these: *macer* 'lean,' *macricolus,\(^b macellus*, and *niger* 'black,' *nigricolus,\(^b nigellus*. Likewise in certain words the terms for least size do not exist, such as *avis* 'bird,' *avicula, avicella,\(^b and caput* 'head,' *capitulum,\(^b capitellum*.\(^b Since in this class of words there are many forms lacking, we must say that in it theory must not be followed rather than usage.

As to the four classes of common nouns, I have said enough; and it can easily be observed that here usage governs rather than Regularities.

XLI. 80. The matter of proper nouns now follows, which differ from common nouns in that they are definite and denote special things, like the names *Paris* and *Helen*, while common nouns are indefinite and indicate general ideas, like *vir* 'man' and *mulier* 'woman.' Among these there are some proper names from proper names, like *Ilium* from *Ilus,\(^a* and *Ilia \(^b from *Ilium*; others are from a common noun, like *Albius \(^c from *album \(^d* 'white,' *Atrius* from *atrum* 'black.' In neither set is Regularity preserved: for inasmuch as from *Romulus* comes the name *Roma*, there is not the form which should have come into existence by regular relation, namely, *Romula* and not *Roma.*

§ 80. \(^a* Grandfather of Priam. \(^b Daughter of Numitor, and mother of Romulus and Remus. \(^c Family name of Tibullus. \(^d* The word *vocabulum* 'common noun' includes in Varro's terminology both substantive and adjective.
VARRO

81. (Item Perpenna debuit esse)¹ Perpenni filia, non Perpennae (filius. Nam)² Perpenna mulieris nomen esse debuit et nata esse a Perpenno, quod est ut Arvernum³ Percelnum Perpennus, Arverna³ Percelna Perpenna. Quod si Marcus Perpenna virile est nomen et analogia sequenda, Lucius Aelia et Quintus Mucia virilia nomina esse debeat; item quae dicent ab Rhodo, Andro, Cyzico Rhodius, (Andrius),⁴ Cyzicenus, similiter Cyzicius dici (debebat),⁵ et civis unus quisque: non⁶ ut Athenaeus dicitur rhetor nomine, etsi non sit Atheniensis.

82. In hoc ipso analogia non est, quod alii nomina habent ab oppidis, alii aut non habent aut non ut debent habent.

83. Habent plerique libertini a municipio manusmissi, in quo, ut societatum et fanorum servi, non servarunt proportione¹ rationem, et Romanorum liberti debuerunt dici ut a Faventia Faventinus, ab Reate Reatinus sic a Roma Romanus, ut nominentur² libertini³ orti (a)⁴ publicis servis Romani, qui manusmissi ante quam sub magistratu(u)⁵ nomine, qui eos liberarunt, succedere c(o)eperunt.

§ 81. ¹ item added by Stephanus, Perpenna by Kent, debuit esse by L. Sp. ² Added by Kent. ³ Mue., for Arb-. ⁴ Added by Aldus. ⁵ Added by Mue. ⁶ Canal, for nam.

§ 83. ¹ L. Sp., for proportionem. ² Vertranius, for nominantur. ³ Vertranius, for a libertinis. ⁴ Added by Mue. ⁵ Scio., for magistratus.

§ 81. ¹ A well-known Roman family name of Etruscan origin; masculine, though of the first declension. ² Instead of the actual Aelius and Mucius. ³ Of the second century
Likewise, *Perpenna* ought to be the daughter of *Perpennus*, not the son of *Perpenna*. For *Perpenna* ought to be the name of a woman, and to mean a child of *Perpennus*; this is like masculine *Arvernum, Percelnus*, feminine *Arverna* and *Percelna*, so also *Perpennus* and *Perpenna*. But if Marcus *Perpenna* is a man's name and Regularity is to be followed, then *Lucius Aelia* and *Quintus Mucia* will have to be men's names. Likewise the names which they use derived from *Rhodus 'Rhodes', Andros*, and *Cyzicus*, are *Rhodius 'Rhodian', Andrius 'Andrian', and Cyzicenus 'Cyzicene*; but if made in like manner the last ought to be *Cyzicius*, and each name ought to denote a citizen of the place: not as a certain rhetorician is called Athenaeus, although he is not an Athenian by birth.

In this very matter, then, there is no Regularity, because some have names from the towns, others either have names from other sources or have names from towns from which they ought not to get them.

Most freedmen set free in a free town get their names from the town; in which, as slaves of guilds and temples, they have not observed the theory with proper relation; and the freedmen of the Romans ought to have got the name *Romanus*, like *Faventinus* from *Faventia* and *Reatinus* from *Reate*. In this way the freedmen whose parents were state slaves would be named *Romanus*, who had been set free before they began to take the names of the magistrates who set them free.

B.C.: not to be confused with the more celebrated Athenaeus of Naucratis, of the second century A.D., who wrote the *Deipnosophistae*.

§ 83. *Cf. Livy, iv. 61. 10.*
VARRO

84. Hinc quoque illa nomina Lesas, Ufenas, Carrinas, Maecenas, quae cum essent ab loco ut Urbinas, et tamen Urbin(ius),\(^1\) ab his debuerunt dici ad nostrorum nominum (similitudinem\(^2\) Lesius Ufenius Carrinius Maccenius)\(^3\) . . . \(^4\)

§ 84. \(^1\) GS.; Urbinus older editions; for uerbinus. \(^2\) Added by Laetus. \(^3\) Added by GS. \(^4\) Here the rest of the line, and all the reverse of the folio, are left vacant in F; but the remaining material which was contained in the book would have occupied much more space. Probably an entire quaternion had been lost from the archetype of F.
ON THE LATIN LANGUAGE, VIII. 84

84. From this practice came also such names as Lesas, Ufenas, Carrinas, Maecenas; since these are from the place of origin, like Urbinas, alongside Urbinius, there should from them have been formed, after the likeness of our names, the names Lesius, Ufenius, Carrinius, Maecenius.

§ 84. * Regularly formed cognomina; Lesas is not otherwise known, but the other three are. Maecenas was the friend of Augustus and the patron of literary men. * From Urbinum in Umbria. * Inasmuch as Roman gentile names almost always ended in -ius.
I. 1. . . . (Insignis eorum est error qui malunt quae) nesciunt docere quam discere quae ignorant: in quo fuit Crates, nobilis grammaticus, qui fretus Chrysippo, homine acutissimo qui reliquit περὶ ἄνω-μαλίας III libros, contra analogian atque Aristarchum est nixus, sed ita, ut scripta indicant eius, ut neutrius videatur pervidisse voluntatem, quod et Chrysippus de inaequabilitate cum scribit sermonis, propositum habet ostendere similis res dissimilibus verbis et dissimiles similibus esse vocabulis notatas, id quod est verum, et quod Aristarchus, de aequabilitate cum scribit ei us de m, verborum similitudinem quandam (in) inclinatione sequi iubet, quoad patiatur consuetudo.

§ 1. The folio contains but 23 lines instead of the usual 39, and as traces of the heading were formerly visible, the lost text was not very extensive. The subject-matter of the first extant sentence also indicates that not much has been lost; the additions are by Boot.  ² L. Sp., for lei libri.
I. 1. . . . They are a prey to extraordinary error, who prefer to teach what they do not know, rather than to learn that of which they are ignorant. In this position was the famous grammarian Crates, who placed his reliance on Chrysippus, a man of great acumen who left three books On Anomaly, and contended against Regularity and Aristarchus, but in such a way—as his writings show—that he does not seem to have understood thoroughly the intent of either. For Chrysippus, when he writes about the Inconsistency of speech, has as his object the showing that like things are denoted by unlike words and that unlike things are denoted by like words, as is true; and Aristarchus, when he writes about the Consistency of the same, bids us follow a certain likeness of words in their derivation, as far as usage permits.
2. Sed ii qui in loquendo partim sequi iube(n)t nos consuetudinem partim rationem, non tam discrepant, quod consuetudo et analogia coniunctiores sunt inter se quam ipsis credunt,
3. quod est nata ex quadam consuetudine analogia et ex haec (consuetudine itcm anomalia.\(^1\) Quare quod\(^2\) consuetudo ex dissimilibus et similibus verbis eorumque\(^3\) declinationibus constat, neque anomalia neque analogia est repudianda, nisi si non est homo ex anima, quod est\(^4\) ex corpore et anima.
4. Sed ea quae dicam quo facilius pervideri possint, prius de trinis copulis discernendum (nam\(^1\) confusim ex utraque parte pleraque dicuntur, quorum\(^2\) alia ad aliam referri debent summam) : primum de copulis naturae et \(\langle u\rangle\)suis\(^3\) : haec enim duo sunt quo derigunt\(\langle ur\rangle\)^\(^4\) diversa, quod aliud est dicere \(\langle esse\rangle\)^\(^5\) verborum analogias, aliud dicere uti oportere analogiis ; secundum de copulis multitudinis ac finis, utrum omnium verborum dicatur esse analogia\(\langle r\rangle\)um\(^6\) usus an maioris partis ; tertium de copulis personarum, qui eis debe\(\langle a\rangle\)nt\(^7\) uti, quae sunt plures.
5. Alia enim populi universi, alia singulorum, et de ieis non eadem oratoris et poetae, quod eorum non

---

\(^1\) Victorius, for iubet.
\(^2\) Added by Mue.
\(^3\) Added by L. Sp.
\(^4\) L. Sp., fororum quod.
\(^5\) homo ex anima quod est is repeated in F, but was deleted by A. Sp., with V, p ; ex anima quod est was deleted by Aug., with B.
\(^6\) GS., for quarum.
\(^7\) Added by L. Sp., for quod derigunt L. Sp. ; for quod erigunt.

---

\(^8\) Gellius, iv. 16 says that Varro always made the
2. But those who give us advice in the matter of speaking, some saying to follow usage and others saying to follow theory, are not so much at variance, because usage and regularity are more closely connected with each other than those advisers think.

3. For Regularity is sprung from a certain usage in speech, and from this usage likewise is sprung Anomaly. Therefore, since usage consists of unlike and like words and their derivative forms, neither Anomaly nor Regularity is to be cast aside, unless man is not of soul because he is of body and of soul.

4. But that what I am about to say may be more easily grasped, first there must be a clear distinction of three sets of relations; for most things are said indiscriminately in two ways, and of them some ought to be referred to one principle and others to other principles. First, the distinction of the relations of nature and use; for these are two factors which are diverse in the goals toward which they direct themselves, because it is one thing to say that Regularities exist in words, and another thing to say that we ought to follow the Regularities. Second, the distinction of the relations of extension and limitation, whether the use of the Regularities should be said to be proper in all words, or only in a majority of them. Third, the distinction in the relations of the speaking persons, how the majority of persons ought to observe the Regularities.

5. For some words and forms are the usage of the people as a whole, others belong to individual persons; and of these, the words of the orator and those of the poet are not the same, because their genitive of the fourth declension in -UIS. *Qui* is here the ablative adverb.
idem ius. Itaque populus universus debet in omnibus verbis uti analogia et, si perperam est consuetus, corrigere se ipsum, cum orator non debet in omnibus uti, quod sine offensione non potest facere, cum poeta transilire lineas impune possit.

6. Populus enim in sua potestate, singuli in illius: itaque ut suam quisque consuetudinem, si mala est, corrigere debet, sic populus suam. Ego populi consuetudinis non sum ut dominus, at ille meae est. Ut rationi optemperare debet gubernator, gubernatori unus quisque in navi, sic populus rationi, nos singuli populo. Quare ad quamcunque summam in dicendo referam si animadvertes, intelleges, utrum dicatur analogia esse an uti oportere ea; itemque intelleges si ad analogiam usum loquendi oporteat redigere, tum dici id in populum aliter ac in singulos nec i(de)m de omnibus dici in eum qui sit in populo.

II. 7. Nunc iam primum dicam pro universa analogia, cur non modo videatur esse reprehensenda, sed etiam cur in usu quodammodo sequenda; secundo de singulis criminibus, quibus rebus possint quae dicta sunt contra solvi, dicam ita ut generatim

§ 5. 1 L. Sp., for poetae.
§ 6. 1 Laetus, B, for non. 2 F has here uti oportet redigeretur dici id in populum aliter ac inde omnibus dici; Aug., with B, read redigere for redigeretur; Mue. emended to uti oportere ea; et quom poscit ut usus ad id quod oportet redigeretur dici, etc., deleting inde omnibus dici as a gloss; Reiter proposed uti oportere et redigere, tum dici, with the same deletion; GS. proposed that which is in the text, except that for their usus loquendi oportet redigeretur, I have adopted usum loquendi oporteat redigere tum, taking oporteat from Fay (ubi oporteat redigere tibi dici, with the rest like Mueller's version), and redigere tum from Reiter.
§ 7. 1 Added by Stephanus.

444
ON THE LATIN LANGUAGE, IX. 5-7

rights and limitations are not the same. Therefore the people as a whole ought in all words to use Regularity, and if it has a wrong practice, it ought to correct itself; whereas the orator ought not to use Regularity in all words, because he cannot do so without giving offence, and on the other hand the poet can with impunity leap across all the bounds.

6. For the people has power over itself, but the individuals are in its power; therefore as each one ought to correct his own usage if it is bad, so should the people correct its usage. I am not the master—so to speak—of the people's usage, but it is of mine. As a helmsman ought to obey reason, and each one in the ship ought to obey the helmsman, so the people ought to obey reason, and we individuals ought to obey the people. Therefore, if you will take notice of each principle on which I shall base my argument in the matter of speaking, you will appreciate whether Regularity is said merely to exist, or it is said that we ought to follow it; and likewise you will appreciate that if the practice of speech ought to be reduced to Regularity, then this is meant for the people in a different sense from that in which it is meant for individuals, and that that which is taken from the entire body of speakers is not necessarily meant in the same form for him who is only an individual in the people.

II. 7. Now I shall speak first in support of Regularity as a whole, why, as it seems, it not only should not be censured, but even should in practice be followed in a certain measure; and secondly, concerning the several charges against it, I shall give the arguments by which the objections can be refuted, arranging them in such a way that I shall include,
comprehendam\(^2\) et ea quae in priore libro sunt dieta et ea quae possunt diei atque\(^3\) illie praeterii.

III. 8. Primum quod aiunt, qui bene loqui velit consuetudinem sequi oportere, non rationem similitudinum, quod, alteram\(^1\) si neglegat, sine offensione facere non possit, alteram\(^1\) si sequatur, quod sine reprehensione non sit futurum, e\(^r\)r\(^a\)\(^n\)\(^t\),\(^2\) quod qui in loquentio consuetudinem qua oportet uti sequitur, \(\text{eam sequitur}\)^\(^3\) non sine\(^4\) ratione.

IV. 9. Nam vocabula ac verba quae declinamus similiter, ea in consuetudine esse videmus et ad ea\(^m\)^\(^1\) conferimus et, si quid est erratum, non sine ea corrigimus. Nam ut, qui triclinium constravant, si quem lectum de tribus unum imparem posuerunt aut de paribus nimium aut parum producerunt, una corrigimus et ad consuetudinem co\(^m\)\(^n\) munem et ad aliorum tricliniorum analogias, sic si quis in oratione in pronuntiando ita declinat verba ut dicat disparia, quod peccat redigere debemus ad ceterorum similium verborum rationem.

V. 10. Cum duo peceati genera sint in declinatione,\(^1\) unum quod in consuetudinem perperam receptum est, alterum quod nondum est et perperam dicitur, unum dant non oportere diei, quod \(\text{non}\)^\(^2\) sit in consuetudine, alterum non concedeitur quin ita dicitur,

\(^2\) Aldus, for comprahendant.  \(^3\) For atquae.
\(^1\) L. Sp., for alterum.  \(^2\) Aug., for erat.  \(^3\) Added by Mue., after L. Sp.  \(^4\) Mue. deleted ea after sine.
\(^1\) Aug., with B, for ea.
\(^1\) L. Sp., for declinationum.  \(^2\) Added by Aug.

\(^9\) Or a set of dining-couches: the Romans placed three couches on three sides of a square in the centre of which
ON THE LATIN LANGUAGE, IX. 7-10

item by item, those which have been narrated in the previous book and also those which can be presented but were passed over by me in that place.

III. 8. First, as to their alleging that he who wishes to speak well ought to observe usage and not the theory of likenesses, because if he disregards the former he cannot do so without giving offence, and if he follows the latter it will not be without incurring rebuke: they are mistaken, because he who in speaking follows the usage which he ought to employ, is following it also without disregard of the theory.

IV. 9. For we see that nouns and verbs which we inflect in similar ways are in general usage, and we compare others with this usage, and if there is any error we make the correction with the help of usage. For if those who have arranged the dining-room have among the three couches set one that in of a different size, or among couches that match have brought one too far forward, or not far enough, we join in making the correction according to common usage and to the analogies of other dining-rooms; in the same way, if in speech any one in his utterance should so inflect the words as to speak irregular forms, we ought to revise his mistake according to the model of other similar words.

V. 10. Now there are two kinds of wrong forms in inflection: one, that which has been erroneously accepted into general usage; the other, that which is not yet so accepted and may be called incorrect. The latter they grant ought not to be said, because it is not in usage, but as for the former they merely do not admit the propriety of saying it in this way; stood the dining-table. The couches should be identical and symmetrically placed.
ut si(t)\(^3\) similiter, eum id faciant, ac, si quis puierorum per delicias pedes male ponere atque imitari vatias e(o)eperit, hos corrigi oportere si conceda(n)t,\(^4\) contra si quis in consuetudine ambulandi iam factus sit vatia aut conpernis, si eum corrigi non conceda(n)t.\(^4\)

11. Non sequitur, ut stulte faciant qui pueris in genieulis alligent serperastra, ut eorum depravata corrigit erura? Cum \textit{vituperandus}\(^1\) non sit medicus qui e longinqua mala consuetudine aegrum in meliorem traducit, quare reprehendendus sit qui orationem minus valentem propter propter malam consuetudinem traducat in meliorem?

VI. 12. Pictores Apelles,\(^1\) Protogenes, sic alii artufices egregii non reprehendundi, quod consuetudinem Miconos, Dioris,\(^2\) Arimmae, etiam superiorum non sunt seuti: Aristophanes improbandus, qui potius in quibusdam veritatem\(^3\) quam consuetudinem secutus?

VII. 13. Quod si viri sapientissimi, et in re militari et in alii rebus multa contra veterem consuetudinem cum essent (a)usi,\(^1\) laudati, despiciendi sunt qui potiorem dieunt oportere esse consuetudinem ratione.

VIII. 14. An eum quis perperam consuerit quid facere in eivitate, non modo (non)\(^1\) patiemur, sed

\(^{3}\textit{Laetus},\ for si.\)
\(^{4}\textit{Aldus},\ for concedat.\)
\(^{\S}\text{11.}\ \textit{G, H, Victorius, for detuperandus.}\)
\(^{\S}\text{12.}\ \textit{For Appelles.}\ \textit{Aug.},\ with \textit{B, for Dioros.}\)
\(^{3}\textit{p, Laetus, for ueteritatem.}\)
\(^{\S}\text{13.}\ \textit{Canal, for usi.}\)
\(^{\S}\text{14.}\ \textit{Added by Aug., with B.}\)

\(^{\S}\text{11.}\ \textit{The interrogation-mark was placed here by Mueller; the question is sarcastic.}\)
\(^{448}\)
so that when they do this it is just as if they should grant that the boys ought to be corrected in case any of them in wilfulness begins to manage his feet awkwardly and to imitate the bowlegged, but should refuse to grant that one should be corrected if he in his habit of walking has already become bowlegged or knock-kneed.

11. Does it not follow that they act foolishly who fasten splints on the knees of children, to straighten their crooked leg-bones? Since even that physician is not to be censured who makes a healthier man out of one who has been ill as a result of a long-continued bad habit, why should he be blamed who brings into better condition a way of speech which has been less effective on account of bad usage?

VI. 12. The painters Apelles and Protogenes, and other famous artists are not to be blamed because they did not follow the ways of Micon, Diores, Arimmas, and even earlier craftsmen; then must Aristophanes be condemned because in some things he followed reality rather than usage?

VII. 13. But if the wisest men have been praised because both in warfare and in other things they had dared do much that was against old usage, then they must be despised who say that usage ought to be considered as better than good theory.

VIII. 14. Or when a person has been accustomed to do something wrong in civil life, shall we not only

§ 12. \( ^a \) Distinguished Greek painter of the time of Alexander the Great. \( ^b \) Distinguished Greek painter, contemporary of Apelles. \( ^c \) Sculptor and painter at Athens, middle of the fifth century B.C. \( ^d \) Entirely unknown otherwise; the names are perhaps corrupt, cf. Bergk in Philol. xxx. 682 (1870), and Georges in Fleckeisen’s Jahrbücher, cxxxv. 768 (1887). \( ^e \) See v. 9 note a.
etiam p(=o)ena\textsuperscript{2} afficiemus, idem si quis perperam consuerit dicere verbum, non corrigemus, cum id fiat sine p(=o)ena ?

IX. 15. Et hi qui pueros in ludum mittunt, ut discant quae nesciunt verba quemadmodum scribant, idem barbatos qui ignorabunt verba quemadmodum oporteat dici non docebimus, ut sciant qua ratione conveniat dici ?

X. 16. Sed ut nutrix pueros a lacte non subito avellit a consuetudine, cum a cibo pristino in meliorem tradueit, sic maiores in\textsuperscript{1} loquendo a \textit{minus}\textsuperscript{2} commodis verbis ad ea quae sunt cum ratione modice traducere oportet. Cum sint (\textit{in})\textsuperscript{3} consuetudine contra ratione\textit{(m)}\textsuperscript{4} alia verba ita ut ea facile tolli possint, alia ut videantur esse fixa, quae leviter haerent ac sine offensione commutar\textit{i} possunt\textsuperscript{5} \textit{statim}\textsuperscript{6} ad rationem corrigi oportet, quae autem sunt ita ut in praesentia corrigere nequeas quin ita dicas, his oportet, si possis, non uti : sic enim obsolescent ac postea iam obliteratora facilius corrigi poterunt.

XI. 17. Quas novas verbi declinationes ratione\textsuperscript{1} introductas respuet forum, his boni poetae, maxime

\textsuperscript{2} G, a, \textit{Laetus}, \textit{for penam}.
\textsuperscript{3} Added by \textit{Ed. Veneta}.
\textsuperscript{4} \textit{Laetus, for ratione}.
\textsuperscript{5} \textit{Aldus, for possint}.
\textsuperscript{6} Mue., \textit{for si enim}.

\section*{Notes}
\textsuperscript{1} Representing \textit{idem}, nom. sing. The whole sentence is a double question, of which the first part is really a statement of fact as a basis for the real query, which comes at the end.
\textsuperscript{2} \textit{Hi}, hanging nom., resumed by \textit{barbatos}.
\textsuperscript{3} Varro refers to wrong forms and wrong pronunciations of the words.
not tolerate him but even visit him with punishment—and yet if a person has the habit of saying a word wrong, shall we not correct him, when this may be done without actual punishment?

IX. 15. And these men who send their boys to school to learn how to write words which they don't know—shall we not likewise instruct these men, bewhiskered adults as they are, who do not know how the words ought to be spoken, that they may know by what logical theory they may properly be pronounced?

X. 16. But as the nurse does not with suddenness tear her nurslings away from their wonted method of feeding, when she changes them from their first food to a better, so we ought to go gradually and judiciously in matters of speech, in changing older persons from less suitable words to those which accord with logical theory. Since among the illogical words which are in common usage there are some which can easily be eliminated, and others of such a sort that they seem firmly fixed, it is proper to correct at once in the direction of logic only those which are lightly attached and can be changed without giving offence; but those which are such that for the present you cannot make the correction so as not to speak them thus, these you ought, if possible, to refrain from using. For thus they will become unwonted and afterward, when already blurred to the memory, they can be more easily corrected.

XI. 17. Such new inflectional forms as are introduced by logical theory but are rejected by the speech of the forum, these the good poets, especially § 16.  

§ 16. a Cf. § 10.
scaenici, consuetudine subigere aures populi debent, quod poetae multum possunt in hoc: propter eos quaedam verba in declinatione melius, quaedam deterius dicuntur. Consuetudo loquendi est in motu: itaque sole(n)t^2 fieri et meliora^3 deteriorea <et deteriorea>^4 meliora; verba perperam dicta^5 apud antiquos aliquos propter poetas non modo nunc dicuntur recte, sed etiam quae ratione dicta sunt tum, nun<e>^6 perperam dicuntur.

XII. 18. Quare qui ad consuetudinem nos vocant, si ad rectam, sequemur: in eo quoque enim est analogia; si ad eam invitam quae est depravata, nihilol magis sequemur, nisi cum erit necesse, quam^2 in ceteris rebus mala exempla: nam ea quoque, cum aliqua vis urget, inviti sequemur. 

XIII. Neque enim Lysippus artificem priorum potius <secutus>^3 est vitiosa quam artem; sic populus facere debet, etiam singuli, sine offensione quod fiat populi.

19. Qui amissa <non>^1 modo quierant, sed etiam quod indicium dent, idem, ex sermone si quid deperiiit, non modo nihil2 impedunt ut requirant, sed etiam contra indices repugnant ne restituatur?^3

20. Verbum quod novum et ratione introductum

---

2 Canal, for solet. 3 Canal, for meliore. 4 Added by Canal. 5 For dictam. 6 Aug., for num.
§ 18. 1 For nichilo. 2 Canal, for sequar. 3 Added here by GS.; after vitiosa by Laetus.
§ 19. 1 Added by Aug. 2 For nichil. 3 H, Ed. Veneta, for restituantur.

§ 18. 1 Of Sicyon, famous sculptor, contemporary of Alexander the Great.
the dramatists, ought to force upon the ears of the people and accustom them to them. For the poets have great power in this sphere: they are responsible for the fact that certain words are now spoken with improved inflections, and others with worse. The usage of speech is always shifting its position: this is why words of the better sort are wont to become worse, and worse words better; words spoken wrongly by some of the old-timers are on account of the poets' influence now spoken correctly, and on the other hand some that were then spoken according to logical theory, are now spoken wrongly.

XII. 18. Therefore those who summon us to obey usage, we shall follow, if it be to a correct usage. For in this also there is the principle of Regularity: if they invite us to that usage which is perverted and irregular, we shall not follow it unless it becomes necessary, any more than we follow bad examples in other things; for we do follow them too, though against our inclinations, when some force bears down upon us. XIII. And in fact Lysippus did not follow the defects of the artists who preceded him, but rather their artistry; just so should the people do in their speech, and even the individuals, so far as it may be done without offence to the people as a whole.

19. There are some persons who not only hunt for lost articles, but even of their own initiative give any information which they may have: do the same persons, if something has been lost from speech, not only not exert themselves in hunting for it, but even fight against the informers, to keep it from being put back into its place?

20. As for a word that is new and has been intro-
VARRO

quo minus\(^1\) recipiamus, vitare non debemus. XIV. Nam ad usum in vestimentis aedificiis supellectili\(^2\) novitati non impedit vetus consuetudo: quem enim amor assuetudinis potius in pannis possessorem retinet, quem ad nova vestimenta traducit? XV. An non saepe veteres leges abrogatae novis cedunt?

XVI. 21. Nonne inusitatis formis vasorum recentibus e Graecia adlatis\(^1\) obliteratorae antiquae consuetudinis sinorum et capularum\(^2\) species? His formis vocabulorum incontaminati\(\langle s\rangle\)\(^3\) uti nolent quas\(^4\) docu\(\langle e\rangle\)rit ratio\(^5\) propter consuetudinem veterem? Et tantum inter duos sensus interesse volunt, ut oculis semper aliquas figuras supellectilis novas conquirant, contra auris expertis velint esse?

XVII. 22. Quotus quisque iam servos\(^1\) habet priscis nominibus? Quae mulier suum instrumentum vestis atque auri veteribus vocabulis appellat? Sed indoctis\(^2\) non tam irascendum quam huiuscen pravitatis patronis.

23. Si enim usquequaque non\(^1\) esset analogia, tum sequebatur, ut in verbis quoque non esset, non, cum esset usquequaque, ut est, non esse in verbis.

XVIII. Quae enim est pars mundi quae non innumerabiles habeat analogias? Caelum an mare an terra, quae in his?

24. Nonne in caelo ut ab aequinoctiali circulo ad

\(^{\text{§ 20.}}\) 1 *Vertranius deleted ut after minus.* 2 *Aug.*; suppelectili \(B\); suppellectilis *Rhol.*; for suppellectilis.

\(^{\text{§ 21.}}\) 1 *Aug.*; allatis *Laetus*; for ablatis. 2 *For capularum.* 3 *L. Sp.*; ut contaminatis *Mue.*; for incontaminati. 4 *Stephanus,* for nollent quae. 5 *Rhol.,* for oratio.

\(^{\text{§ 22.}}\) 1 *Aldus,* for seruor. 2 *Aug.,* for inductis.

\(^{\text{§ 23.}}\) 1 *Aug.,* with \(B,* for nomen.
duced according to logical theory, we ought not for this to shun giving it a hospitable welcome. XIV. For long-standing custom is not a hindrance to novelty in garments, buildings, and utensils, when it is a question of use; what victim of a habit does the love of that habit rather keep in rags, when the love of novelty* is leading him toward new garments? XV. Are not old laws often annulled and succeeded by new laws?

XVI. 21. Have not the forms of the old-fashioned pots and cups been swept into oblivion by the unfamiliar shapes of the vessels recently brought from Greece? Shall they then, on account of old-time habit, be unwilling to use these unsullied forms of words, which good reason has taught them? And do they claim that there is such difference between the two senses, that for their eyes that are always seeking some new shapes of their furniture, but they wish their ears to have no share in similar novelties?

XVII. 22. Out of how many slave-owners is there now one who has slaves bearing the ancient names? What woman calls her outfit of clothing and jewelry by the old words? But it is not so much at the unlearned that anger must be felt, as at the advocates of this perversity.

23. For if there were Regularity in no place at all, then it follows that there would be none in words either; not that when it is everywhere present (as it is in fact), there is none in words. XVIII. For what part of the world is there which does not have countless Regularities? Sky or sea or land, what Regularities are there in these?

24. As in the sky there is a division from the

§ 20. * Supply *amor* novitatis as subject of *traducit.*
VARRO

solstitiali et hinc ad septemtrionali dividum, sic contra\(^1\) paribus partibus idem a bruma versus contra\(^2\) parte? Non quantum polu(s)\(^3\) superior abest\(^4\) a septemtrionali circulo et is a solstitiali, quem sol circumit cum it\(^5\) ad solstitium,\(^6\) tantundem abest inferior ab eo quem \(\alpha\nu\tau\alpha\rho\kappa\tau\iota\kappa\omega\nu\) vocant astrologi et is a brumali?\(^7\) Non, quemadmodum quantoque signum exortum hoc anno,\(^8\) quotquot annis eodem modo exoritur?

25. Num aliter sol a bruma venit ad aequinoctium, ac contra cum ad solstitium venit, ad aequinoctiale circulum et inde ad brumam? Nonne luna, ut ab sole discedit ad aquilonem et inde redit in eandem viam, sin inde fertur ad austrum et regreditur inde? Sed quid plura de astris, ubi difficilium reperitur quid sit aut fiat in motibus dissimiliter?

XIX. 26. At in mari, credo, motus non habent similitudines\(^1\) geminas, qui in XXIII\(^2\) horis luna-ribus cotidie quater se mutant, ac cum sex horis aestus creverunt, totidem decreverunt, rursus idem, itemque ab his. An hanc analogian ad diem servant, ad mensem non item, alios motus sic item cum

\(^{\S} 24.\) 1 For contra a. 2 Scaliger, for polo. 3 Mue. deleted et abest et after abest. 4 Added and changed by GS. (a solstitiali Kent, for ad solstitiali GS.), for circumit cum his. 5 For solstitium. 6 B, for arti articon. 7 Kent, for ad brumalem. 8 Aldus deleted quod after anno.

\(^{\S} 26.\) 1 Mue., for dissimilitudines. 2 Aldus, for XXIII.
Equator to the Tropic of Cancer, and from there to the Arctic Circle, is not also its counterpart, extending from the Tropic of Capricorn in the other direction, likewise divided into equal sections? Is it not a fact that as far as the North Pole is removed from the Arctic Circle and this from the Tropic of Cancer, around which the sun travels when it comes to the summer solstice, so far the South Pole is from that Circle which the astronomers call the Antarctic, and this from the Tropic of Capricorn? Is it not true that in the fashion in which each constellation has risen in the sky this year, in just the same fashion it rises each and every year?

25. The sun does not come in one way from the Tropic of Capricorn to the Equator, does it, and on the other hand, when it comes to the Tropic of Cancer, return in a different way to the Equator and thence to Capricorn? The moon, when it goes away from the sun to the north and returns from there into the same path which the sun pursues, goes on from there to the south and comes back again in just the same way, does it not? But why should I speak further of the stars, in the case of which there is unusual difficulty in finding any irregularity which exists or takes place in their motions?

XIX. 26. But in the sea, I suppose, the motions do not have the twofold likenesses—a—the motions which in twenty-four lunar hours change themselves four times, and when the tides have risen for six hours, and have ebbed for just as many, they likewise rise again, and in the same fashion ebb after this time. Or do they keep this Regularity for a day's space, and not likewise for a month, since similarly they have another set of motions which
habeant aliis inter se convenientes? De quibus in libro quem de Aestuariis feci scripsi.

XX. 27. Non in terra in sationibus servata analogia? Nee eius modi in praeterito tempore fructuum genera reddidit, similia in praesenti reddit, et eius modi tritico iacto reddidit segetes, sic hordeo sato proportione reddidit parilis? Non, ut Europa habet flumina lacus, montis campos, sic habet Asia?


XXIII. 29. Non sic ex viro et muliere omnis similis partus, quod pueri et puellae? Non horum ita inter se omnia similia membra, ut separatim in suo utroque genere similitudine sint paria? Non, omnes cum sint ex anima et corpore, partes quoque horum proportione similes?

3 Reiter, for alios.

§ 28. 1 Aug., with B, for suis. 2 an e Aug., for sane.

3 Aug., for faetus. 4 Added by L. Sp.; Aug., with B, added et asino after equa.

§ 29. 1 Sciop. deleted non after se. 2 Aug., for similitudines intra. 3 M, p, Laetus, for quaque.

458
agree with one another? Of these I have written in the book which I composed On Tidal Inlets.

XX. 27. On the earth, is not Regularity preserved in the case of plantings? Does it not give us to-day fruits of precisely the same kind as it has given us in the past? Does it not regularly return to us a crop of barley when barley has been sown, even as it returns a crop of wheat when wheat has been sown? Does not Asia have rivers and lakes, mountains and plains, even as Europe has?

XXI. 28. Is not Regularity preserved among the birds, according to their kind? As the progeny of eagles are eagles and the progeny of thrushes are thrushes, are not the progeny of the other birds all of their own proper and special kind? XXII. Does the process go on in another way in the water, than in the air? Are not the shell-fish here all like their own kind, despite their countless number? Are not the fishes? Is a pike or a sea-carp produced of a moray? Is not one head of cattle like another, when compared, and so also the calves which are procreated by them? Even where the offspring is unlike the parents, as the mule born of a he-ass and a mare, even there there is Regularity none the less: the offspring of any ass and mare whatsoever is a mule, male or female, as the offspring of a stallion and a she-ass is a hinny.

XXIII. 29. Are not in this way all the offspring of man and woman alike, in that they are boys and girls? Do these not have all their limbs mutually alike, in such a way that item by item they are pairs in likeness, in their own special kinds? As all are made up of soul and body, are not also the parts of soul and body alike with the same regularity?
30. Quid ergo cum omnes animae hominum sint\(^1\) divisae in octonas partes, hae\(^2\) inter se non proportione similis? Quinque quibus sentimus, sexta qua cogitamus, septuma qua progeneramus, octava qua voeae mittimus? Igitur quoniam qua loquimur voce oratio est,\(^3\) hane quoque necesse est natura habere analogias: itaque habet.

XXIV. 31. An non vides, ut Graeci habeant eam quadripertitam, unam in qua si\(n\)t\(^1\) casus, alteram in qua tempora, tertiam in qua neutrum, quartum in qua utrumque, sic nos habere? Ecquid\(^2\) verba nescis ut apud illos sint alia finita, alia non,\(^3\) sic utra\(<que)>\(^4\) esse apud nos?

32. Equidem non dubito, qui\(<n>\) animadverteris\(^1\) item in ea\(^2\) innumerabilem similitudinem\(^3\) numerum, ut trium temporum verb\(i\) aut\(^4\) trium personarum. XXV. Quis enim potest non una animadvertisse in omni oratione esse ut legebam lego\(^5\) legam si\(c\)\(^6\) lego legis legit, cum haec eadem dicantur alias ut singula, alias ut plura significentur? Quis est tam tardus qui illas quoque non animadvert<er>it\(^7\) similitudines, quibus utimur \(<in>\)\(^8\) imperando, quibus in optando, quibus

\(\frac{§ 30.}{\frac{1}{1}}\) H, Laetus, for sunt. \(\frac{2}{2}\) G, Rhol., for heae.
\(\frac{\frac{3}{3}}{\frac{L. Sp., for orationem.}{Mue., for sit.}}\) \(\frac{\text{Sciop., for et quid.}}{\text{Aug., for utra.}}\)
\(\frac{\frac{\text{Sciop., for qui animaduertunt.}}{\text{Sciop., for similitudinem.}}}{\text{L. Sp., for uerba ut.}}\) \(\text{Bentinus, for si.}\) \(\text{L. Sp., for animaduertit.}\) \(\text{Added by Sciop.}\)

\(\frac{\frac{\frac{\text{§ 30.}}{\text{§ 31.}}}{\text{§ 32.}}}{\frac{\text{§ 31.}}{\text{Cf. viii. 44.}}\text{§ 32.}}\) \(\frac{\text{Cf. viii. 45.}}{\text{That is, the verb-forms used in commands (im}-\)

460
ON THE LATIN LANGUAGE, IX. 30–32

30. What then of the fact that the souls of men are divided into eight parts—are these parts not mutually alike with regularity? Five with which we perceive, the sixth with which we think, the seventh with which we procreate, the eighth with which we utter articulate words? Therefore since the word with which we talk is speech, speech also must by nature have its Regularities; and it does.

XXIV. 31. Do you not see that the Greeks have divided speech into four parts, one in which the words have cases, a second in which they have indications of time, a third in which they have neither, a fourth in which they have both—and that in the same way we have all these divisions? Do you not know that among them some words are definite, others not—and that both kinds are present in our language also?

32. For my part I have no doubt that you have observed the countless number of likenesses in speech, such as those of the three tenses of the verb, or its three persons. XXV. Who indeed can have failed to join you in observing that in all speech there are the three tenses lego 'I read,' legebam 'I was reading,' legam 'I shall read,' and similarly the three persons lego 'I read,' legis 'thou readest,' legit 'he reads,' though these same forms may be spoken in such a way that sometimes one only is meant, at other times more? Who is so slow-witted that he has not observed also those likenesses which we use in commands, those which we use in wishes, those in questions, those in the case of matters not peratives and subjunctives) exhibit certain regular resemblances; and so do those used in wishes, etc.

461
VARRO

in interrogando, quibus in infectis rebus, quibus in perfectis, sic in aliis discriminibus?

XXVI. 33. Quare qui negant esse rationem\(^1\) analogiae, non vide\(n\)t\(^2\) naturam non solum orationis, sed etiam mundi; qui autem vident et sequi negant oportere, pugnant contra naturam, non contra analogiam, et pugnant volsillis, non gladio, cum pauc\(a\) excepta verba ex pelago sermonis \(\langle p\rangle\)puli\(^3\) minus \(\langle u\rangle\)t\(^4\) trita afferant, cum dicant propterea analogias non esse, similiter ut, si quis viderit mutilum bovem aut lusecum hominem claudieantemque equum, neget in\(^5\) bovum hominum et equorum natura similitudines proportione constare.

XXVII. 34. Qui autem duo genera esse dicunt analogiae, unum naturale, quod ut ex \(\langle l\rangle\)ntibus\(^2\) lentes\(^3\) sic ex \(\langle l\rangle\)upino\(^4\) lupinum, alterum voluntarium, ut in fabrica, cum vident scaenam ut in dexteriore parte sint ostia, sic esse in sinisteriore simili ratione factam, de his duobus generibus naturalem esse analogiam, ut sit in motibus caeli, voluntariam non esse, quod ut quo\(\langle i\rangle\)que\(^5\) fabro lubitum sit possit facere partis scaenae: sic in hominem partibus esse analogias, quod ea\(\langle s\rangle\)\(^6\) natura faciat, in verbis non esse, quod ea homines ad suam quisque voluntatem fingat, itaque de eisdem rebus alia verba habere Graecos, alia Syros, alia Latinos: ego declinatus verborum et voluntarios et naturalis

\(\S\) 33. 1 For orationem. 2 For uidet. 3 Canal, for puli. 4 Transferred to this place by Fay; added by GS. before populi. 5 Sciop, deleted cornibus after in.

\(\S\) 34. 1 Vertranius, after Aug., for natis. 2 Added by L. Sp. 3 For lentis. 4 L. Sp.; ex lupinis Aug., with B.; for et. 5 B, for quoque. 6 Laetus, for ea.

\(\S\) 34. a The expected continuation is, “They are in error.”

462
completed and those for matters completed, and similarly in other differentiations?

XXVI. 33. Therefore those who say that there is no logical system of Regularity, fail to see the nature not only of speech, but also of the world. Those who see it and say that it ought not to be followed, are fighting against nature, not against the principle of Regularity, and they are fighting with pincers, not with a sword, since out of the great sea of speech they select and offer in evidence a few words not very familiar in popular use, saying that for this reason the Regularities do not exist: just as if one should have seen a dehorned ox or a one-eyed man and a lame horse, and should say that the likenesses do not exist with regularity in the nature of cattle, men, and horses.

XXVII. 34. Those moreover who say that there are two kinds of Regularity, one natural, namely that lentils grow from planted lentils, and so does lupine from lupine, and the other voluntary, as in the workshop, when they see the stage as having an entrance on the right and think that it has for a like reason been made with an entrance on the left; and say further, that of these two kinds the natural Regularity really exists, as in the motions of the heavenly bodies, but the voluntary Regularity is not real, because each craftsman can make the parts of the stage as he pleases: that thus in the parts of men there are Regularities, because nature makes them, but there is none in words, because men shape them each as he wills, and therefore as names for the same things the Greeks have one set of words, the Syrians another, the Latins still another—a—I firmly think that there are both voluntary and natural
esse puto, voluntarios quibus homines vocabula imposuerint⁷ rebus quaedam, ut ab Romulo Roma, ab Tibure⁸ Tiburtes, naturales ut ab impositis vocabulis quae inclinantur in tempora⁹ aut in casus, ut ab Romulo Romuli Romulum et ab dico dicebam dixeram.

35. Itaque in voluntariis declinationibus inconstantia est, in naturalibus constantia; quae utrasque quoniam iei non debeant negare esse in oratione, quom¹ in mundi partibus omnibus sint, et declinationes verborum innumerabiles, dicendum est esse in his analogiās. Neque ideo statim ea in omnibus verbis est sequenda: nam si qua perperam declinavit verba consuetudo, ut ea aliter (non possint efferri)² sine offensione multorum, hinc rationem³ verborum praetermittendam ostendit loquendi ratio.

XXVIII. 36. Quod ad universam pertinet causam, cur similitudo et sit in oratione et debeat observari et quam ad finem quoque, satis dictum. Quare quod sequitur de partibus singulis deinceps expediemus ac singula crimina quae dicunt (contra)¹ analogias solvemus.

37. In quo animadvertit natura quadruplicem esse formam, ad quam in declinando accommodari debeant verba: quod debeat subesse res quae¹

---

⁷ For imposierint. ⁸ For tybere. ⁹ For tempore.
§ 35. ¹ Mue., with a, for quam. ² Added by GS., after Aldus efferri non possit (Aug., possint). ³ Scìop., a, for orationem.
§ 36. ¹ Added by L. Sp.; cf. ix. 7.
§ 37. ¹ Rhol., for resque.

§ 35. ⁴ That is, a regular form must be discarded in 464
derivations of words, voluntary for the things on which men have imposed certain names, as Rome from Romulus and the Tiburtes 'men of Tibur' from Tibur, and natural as those which are inflected for tenses or for cases from the imposed names, as genitive Romuli and accusative Romulum from Romulus, and from dico 'I say' the imperfect dicebam and the pluperfect dixeram.

35. Therefore in the voluntary derivations there is inconsistency, and in the natural derivations there is consistency. Inasmuch as they ought not to deny the presence of both of these in speech, since they are in all parts of the world, and the derivative forms of words are countless, we must say that in words also the Regularities are present. And yet Regularity does not for this reason have to be followed in all words; for if usage has inflected or derived any words wrongly, so that they cannot be uttered without giving offence to many persons, the logic of speaking shows us that because of this offence the logic of the words must be set aside.\(^a\)

XXVIII. 36. As far as concerns the general cause why likeness is present in speech and ought to be observed, and also to what extent this should be done, enough has now been said. Therefore in the following we shall set forth its several parts item by item, and refute the individual charges which they bring against the Regularities.

37. In this matter, you should take notice that by nature there are four elements in the basic situation to which words must be adjusted in inflection: there must be an underlying object or idea to be de-favour of an irregular form if the feeling (Sprachgefühl) of the speakers rebels against it.

\(^a\)
designetur, et ut sit ea res in usu, et ut vocis natura ea sit quae significavit, ut declinari possit, et simil- tudo figura(e) verbi ut sit ea quae ex se declinatus genus prodere certum possit.

38. Quo neque a terra terrus ut dicatur postulandum est, quod natura non subest, ut in hoc alterum maris, alterum feminae debeat esse; sic neque propter usum, ut Terentius significat unum, plures Terentii, postulandum est, ut sic dicamus faba et fabae: non enim in simili us(u) utrumque; neque ut dicimus ab Terentius Terentium, sic postulandum ut inclinemus ab A et B, quod non omnis vox natura habet declinatus.


XXIX. 40. Quod rogant ex qua parte oporteat simile esse verbum, a voce an a(significatione, respondemus a voce; sed tamen nonnunquam quae rismus genere similianc sint quae significantur ac nomen

---

2 Laetus, for designetur. 3 G, H, a, Laetus, for cares. 4 Mue., for figura. 5 L. Sp., for declinata. 6 Aug., for possunt.

§ 38. 1 L. Sp., for similius.
§ 40. 1 After Laetus, ab voce an, for aboeceana.

---

§ 38. a The singular faba was used also collectively for the plural or mass idea; cf. Priscian, ii. 176 Keil. b Names of letters.
§ 39. a Cf. § 92.
§ 40. a Cf. viii. 40.

466
signaled; this object or idea must be in use; the nature of the utterance which has designated it, must be such that it can be inflected; and the resemblance of the word's form to other words must be such that of itself it can reveal a definite class in respect to inflection.

38. Therefore it is not to be demanded that from terra 'earth' there should be also a terrus, because there is no natural basis that in this object there ought to be one word for the male and another for the female. Similarly, with respect to usage, while Terentius designates one person of the name and Terentii designates several, it is not to be demanded that in this way we should say faba 'bean' and fabae 'beans,' for the two are not subject to the same use.\(^a\) Nor is it to be demanded that as we say acc. Terentium from nom. Terentius, we should make case-forms from A and B,\(^b\) because not every utterance is naturally fitted for declensional forms.

39. The likeness which the word has in its shape must be investigated not in the comparison of the basis merely, but also sometimes in the effect which it has. For thus the Gallic wool and the Apulian wool seem alike to the inexperienced on account of their appearance, though the expert buys the Apulian at a higher price because in use it lasts better. These matters, which have been touched upon hastily here, will become clearer in a later discussion.\(^a\)

Now I shall start.

XXIX. 40. To their question in what respect a word ought to be similar, sound or meaning,\(^a\) we answer that it should be so in sound. But yet sometimes we ask whether the objects designated are like in kind, and compare a man's name with a man's,
virile cum virili conferimus, feminae cum muliebri: non quod id quod significant vocem commoveat, sed quod nonnunquam in re dissim(ili par)ilis² formas in simili³ imponunt dispariles,⁴ ut caleei muliebres sint an viriles dicimus ad similitudinem figurae, cum tamen sciamus nonnunquam et mulierem habere caleeos viriles et virum muliebris.

41. Sic dici virum Perpennam ut Alfenam¹ muliebri forma² et contra parietem ut abietem esse forma³ similem, quo(m)⁴ alterum vocabulum dicatur virile, alterum muliebre et utrumque natura neutrum sit.⁵ Itaque ea virilia dicimus non quae virum⁶ significant, sed quibus proponimus hic et hi, et sic muliebria in quibus dicere possimus⁷ haec aut hae.

XXX. 42. Quare nihil¹ est, quod dicunt Theona et Dionaa non esse similis, si alter est Aethiops, alter albus,² si analogia rerum dissimilitudines adsumat ad discernendum vocis verbi figuras.

XXXI. 43. Quod dicunt simile sit necne nomen nomini impudenter Aristarchum praecipere oportere spectare non solum ex recto, sed etiam ex eorum vocandi casu, esse¹ enim deridiculum, si similes

² GS.; dissim(ili sim)ilis Mue.; for dissimilis. ³ GS.; in (re) simili Mue.; for indissimiles. ⁴ For disperiles.

§ 41. ¹ ut Alfenam Mue., for aut plenam; cf. viii. 41. ² Laetus, for formam. ³ Aldus, for formam. ⁴ Mue.; cum Aug.; for quo. ⁵ Ant. Miller and Reiter, for sic.

§ 42. ¹ For nichil. ² Mue., for gallus; cf. viii. 41.

§ 43. ¹ L. Sp., C. F. W. Mueller, Madvig, for esset.

⁴ The forms of hic haec hoc are regularly used by the grammarians to indicate the case, number, and gender of a word.
a woman's name with a woman's: not because that which they designate affects the word, but because sometimes in case of an unlike thing they set upon it forms of an equivalent appearance, and on a like thing they set unequal forms, as we call shoes women's shoes or men's shoes by the likeness of the shape, although we know that sometimes a woman wears men's shoes and a man wears women's shoes.

41. In like fashion, we say, a man is called Perpenna, like Alfena, with a feminine form; and on the other hand paries 'house-wall' is like abies 'fir-tree' in form, although the former word is used as a masculine, the latter as a feminine, and both are naturally neuter. Therefore those which we use as masculines are not those which denote a male being, but those before which we employ hic and hi, and those are feminines with reference to which we can say haec or hae.

XXX. 42. For this reason it amounts to nothing, that on the premise that Regularity adopts the unlikenesses of the objects as a criterion for difference in the forms of the spoken word, they say that Theon and Dion are not alike if the one is an Ethiopian and the other is a white man.

XXXI. 43. As to what they say, that Aristarchus was shameless in his instructions that to see whether one name was like another you should view it not only from the nominative, but also from the vocative—for the same persons say that it is absurd to judge

§ 42. a One of the rare examples of the accusative of the gerund with an object. b The word as sound is vox, while the word as symbol of meaning is verbum; the vox verbi is therefore the sound, or series of sounds, which represent the symbol of meaning. Cf. viii. 40. c Cf. viii. 41.

§ 43. a Cf. viii. 42.
inter se parentes sint, de filiis iudicare\textsuperscript{2}: errant, quod non ab eo\langle rum\rangle\textsuperscript{3} obliquis casibus fit, ut recti simil\textsuperscript{4} facie ostendantur, sed propter eos facilius perspici similitudo potest eorum quam vim habeat,\textsuperscript{5} ut lucerna in tenebris allata non facit \langle ut\rangle\textsuperscript{6} quae ibi sunt posita similia sint, sed ut videantur, quae sunt quos \langle mo\rangle di sint.\textsuperscript{7}

44. Quid similius videtur quam in his est extrema littera crux Phryx\textsuperscript{1}? Quas, qui audit voces, auribus discernere potest nemo, cum easdem non esse similis ex \langle declin\rangle atis\textsuperscript{2} verbis intellegamus, quod cum sit cruces et Phryges\textsuperscript{3} et de his extremis syllabis exemplum\textsuperscript{4} sit E, ex altero fit ut ex C et S crux, ex altero G et S Phryx.\textsuperscript{1} Quod item apparat, cum est demputum S: nam fit unum crucet,\textsuperscript{5} alterum Phryge.\textsuperscript{6}

XXXII. 45. Quod aiunt, cum in maiore parte orationis non sit similitudo, non esse analogian, dupliciter stulte dicunt, quod et in maiore parte est et si in minore parte\textsuperscript{1} sit, tamen sit,\textsuperscript{2} nisi etiam nos calceos negabunt habere, quod in maiore parte corporis calceos non habeamus.

\textsuperscript{2} L. Sp. deleted qui after iudicare. \textsuperscript{3} L. Sp., for eo.
\textsuperscript{4} Laetus, for simile. \textsuperscript{5} Laetus, for habeant. \textsuperscript{6} Added by L. Sp. \textsuperscript{7} L. Sp., for dissint.

§ 44. \textsuperscript{1} Aldus, for frix. \textsuperscript{2} GS., for aliis. \textsuperscript{3} Aldus, for friges. \textsuperscript{4} Aldus, for exemplum. \textsuperscript{5} L. Sp., for cruci. \textsuperscript{6} Phrugen L. Sp., Phrygi Aldus; for frigi.

§ 45. \textsuperscript{1} Here L. Sp., following other slightly different deletions, deleted a repeated est et si in minore. \textsuperscript{2} After sit, L. Sp. deleted in maiore.

\textsuperscript{*}§ 44. \textsuperscript{a} For Phryx and its forms, Augustinus (with B) read frux, etc.; but nom. frux was no longer used in Varro's 470
from the children whether the parents are alike: those who say this are mistaken, for it does not come about from their oblique cases that the nominatives are shown to be of like appearance, but through the oblique cases can be more easily seen what evidential force lies in the likeness of the nominatives—even as a lamp in the dark, when brought, does not cause that the things which are there should be alike, but that they should be seen in their real character.

44. What seems more closely alike than the last letter in the words *crux* 'cross' and *Phryx* 'Phrygian'? No one who hears the spoken words can by his ears distinguish the letters, although we know from the declined forms of the words that though alike they are not identical; because when the plurals *cruces* and *Phryges* are taken and *E* is removed from the last syllables, from the one there results *crux*, with *X* from *C* and *S*, and from the other comes *Phryx*, from *G* and *S*. And the difference is likewise clear, when *S* is removed; for the one becomes *cruce*, the other *Phryge*.

XXXII. 45. As to what they say, that since likeness does not exist in the greater part of speech, Regularity does not exist, they speak foolishly in two ways, because Regularity is present in the greater part of speech, and even if it should exist only in the smaller part, still it is there: unless they will say that we do not wear any shoes, because on the greater part of our body we do not wear any.

time, cf. ix. 75-76. *b* The usual confusion of letters and sounds. *c* Abl. sing.; the manuscript has forms ending in *-i*, which are datives, but the removal of *s* from *cruces* and *Phryges* leaves forms ending in *e*, not in *i*.

§ 45. *cf* viii. 37.
XXXIII. 46. Quod dicunt nos dissimilitudinem (potius gratam acceptamque habere quam similitudinem)\(^1\): itaque in vestitu in supellectile delectari varietate, non paribus subuculis uxoris, respondeo, si varietas iunctitas, magis varium esse in quo alia sunt similia, alia non sunt: itaque sicut abaeum argento ornari, ut alia (paria sint, alia)\(^2\) disparia, sic orationem.

47. Rogant, si similitudo sit sequenda, cur malimus habere lectos alios ex eboere, alios ex testudine, sic item genere aliquid alio. Ad quae dico non dis(similitudines solum nos, sed)\(^1\) similitudines quoque sequi saepe. Itaque ex eadem supellectili licet videre: nam nemo facit triclinii lectos nisi paris et materia et altitudine et figura. Quis\(^2\) facit mappas triclinaris non similis inter se? Quis pulvinos? Quis denique cetera, quae unius generis sint plura?

48. Cum, inquit, utilitatis causa introducta sit oratio, sequendum non quae habebit similitudinem, sed quae utilitatem. Ego utilitatis causa orationem factam concedo, sed ut vestimenta: quare ut hic similitudines sequimur,\(^2\) ut virilis tunica sit virili similis, item toga togae, sic mulierum stola ut sit stola(e)\(^3\) proportione et pallium pallio simile, sic

\(^1\) Added by GS., following other attempts (Aug., with B, inserted sequi after nos; but cf. § 47, where sequi is actually found).  
\(^2\) Added by Aug., with B.  
\(^3\) Aug., for stola.

\(\text{§ 46.} \)
XXXIII. 46. As to what they say, that we find unlikeness pleasing and acceptable rather than likeness, and therefore in clothing and in furniture we take pleasure in variety, and not in having our wives' undertunics all identical: I answer, that if variety is pleasure, then there is greater variety in that in which some things are alike and others are not; and just as a side-table is adorned with silver in such a way that some ornaments are alike and others are unlike, so also is speech adorned.

47. They ask why, if likeness is to be followed, we prefer to have some couches inlaid with ivory, others with tortoise-shell, and so on with some other kind of material. To which I say that unlikenesses are not the only thing which we follow, but often we follow likenesses. And this may be seen from the same piece of furniture; for no one makes the three couches of the dining-room other than alike in material and in height and in shape. Who makes the table-napkins not like each other? Or the cushions? And finally the other things which are several in number but of one sort?

48. Since speech, they say, was introduced for the sake of utility, we should follow not that kind of speech which has likeness, but that which has utility. I grant that speech has been produced for utility's sake, but in the same way as garments have: therefore as in the latter we follow the likenesses, so that a man's tunic is like a man's, and a toga like a toga, and a woman's dress is like a dress regularly and a cloak like a cloak, so also, as words that are names

§ 46. a Cf. viii. 31-32.
§ 48. a Cf. viii. 28-29.
cum sint nomina utilitatis causa, tamen virilia inter se similia, item muliebria inter se sequi debemus.

XXXIV. 49. Quod aiunt ut persedit et perstitit sic (periacuit et)\(^1\) percubuit quoniam non si\(n\)t,\(^2\) non esse analogian, et\(^3\) in hoc e\(r\)rant\(^4\): quod duo posteriora ex prioribus declinata non sunt, cum analogia pollicetur ex duobus similibus similiter declinis similia fore.

XXXV. 50. Qui dicunt quod sit ab Romulo Roma et non Romula neque ut ab ove ovilia\(^1\) sic a bove bovilia,\(^2\) (non)\(^3\) esse analogias, errant, quod nemo pollicetur e vocabulo vocabulum declinari recto casu singulari in rectum singularem, sed ex duobus vocabulis similibus casus similiter declinatos similes fieri.

XXXVI. 51. Dicunt, quod vocabula litterarum Latinarum non declinentur in casus, non esse analogias. Hi ea quae natura declinari non possunt, eorum declinatus requirunt,\(^1\) proinde et non eo\(r\)um\(^2\) dicatur esse analogia quae ab similibus verbis similiter esse\(n\)t\(^3\) declinata. Quare non solum in vocabulis litterarum haee non requirenda analogia, sed (ne)\(^4\) in syllaba quidem ulla, quod dicimus hoc BA, huius BA, sic alia.

\(^{\text{§ }49.}\) 1 Added by Canal. 2 Kent, for sit. 3 Aug., for ut. 4 B, Rhol., for erant.

\(^{\text{§ }50.}\) 1 Aug., for ovilla. 2 Aug., for bovilla. 3 Added by Stephanus.

\(^{\text{§ }51.}\) 1 B, G, H, a, Aug., for sequirunt. 2 L. Sp., for eo \(F_1\), ea \(F_2\). 3 L. Sp.; esset M, a, Aug.; for esse. 4 Added by Aldus.

\(^{\text{§ }49.}\) a Referring to a passage now lost. b The two verbs are not attested in any form.

\(^{\text{§ }50.}\) a Cf. viii. 54 and 80.

474
ON THE LATIN LANGUAGE, IX. 48-51

of persons exist for the purpose of utility, we ought still to employ men’s names that are like one another, and women’s names that also have mutual resemblances.

XXXIV. 49. As to the fact that they say \(^a\) that Regularity does not exist because there are no perfects *periacuit* ‘remained lying’ and *percubuit* ‘remained lying,’ like *persedit* ‘remained sitting’ and *perstitit* ‘remained standing,’ in this also they are mistaken: for the two perfects have no presents \(^b\) from which to be inflected, whereas Regularity promises only that from two like words inflected in like manner there will be like forms.

XXXV. 50. Those who say \(^a\) that there are no Regularities because from *Romulus* there is *Roma* and not *Romula* and there is no *bovilia* ‘cow-stables’ from *bos* ‘cow’ as there is *ovilia* ‘sheepfolds’ from *ovis* ‘sheep,’ are in error; because nobody professes that one word is derived from another word, from nominative singular to nominative singular, but only that from two like words like case-forms develop when they are inflected in like manner.

XXXVI. 51. They say \(^a\) that because the words denoting the Latin letters are not inflected into case-forms the Regularities do not exist. Such persons are demanding the declension of those words which by nature cannot be inflected; just as if Regularity were not said \(^b\) to belong merely to those forms which had already been inflected in like fashion from like words. Therefore not only in the names of the letters must this kind of Regularity not be sought, but not even in any syllable, because we say nominative *ba*, genitive *ba*, and so on.

§ 51. \(^a\) Cf. viii. 64. \(^b\) Cf. viii. 23.

475
VARRO

52. Quod si quis in hoc quoque velit dicere esse analogias rerum, tenere potest: ut eni(m)\(^1\) dieunt ipsi alia nomina, quod quinque habeant figuras, habere quinque casus, alia quattuor, sie minus alia, dicere poterunt esse litteras ac syllabas in voce quae singulos habeant casus, in rebus pluris\(^2\); quamadmodum inter se conferent ea quae quaternos habeunt vocabulīs casus, item ea inter se qua(e) ternos,\(^3\) sic quae\(^4\) singulos habebunt, ut conferant inter se dicentes, ut sit hoc A, huic A, esse hoc E,\(^5\) huie E.

XXXVII. 53. Quod dicunt esse quaedam verba quae habeant declinatus, ut caput (capitis, nihil nihilī),\(^1\) quorum par reperiri quod non possit, non esse analogias, respondendum sine dubio, si quod est singulare verbum, id non habeat analogias: minimum duo esse debent verba, in quibus sit similitudo. Quare in hoc tollunt esse analogias.

54. Sed nihilum\(^1\) vocabulum recto casu apparat in hoc:

Quae dedit ipsa\(^2\) capi\(^3\) neque dispendi facit hilum,

\(\S\) 52. \(^1\) For eni. \(^2\) GS.; plureis Canal; for plurimis. \(^3\) Koeler, for quaternos. \(^4\) For sicque. \(^5\) After hoc E, L. Sp. deleted huiusce E.

\(\S\) 53. \(^1\) Added by Reitzenstein.

\(\S\) 54. \(^1\) Lachmann; in nihil Sciop.; for initium. \(^2\) Sciop., for ira. \(^3\) Scaliger, for caput.

\(\S\) 52. \(^a\) Cf. viii. 63. \(^b\) That is, words indeclinable in form have only one case-form, but still have all the case-uses.

\(\S\) 53. \(^a\) There is no corresponding passage in Book VIII. \(^b\) That is, when they select a unique word as basis for argument.

476
52. But if any one should wish to say that in this also there are Regularities in the things, he can maintain it. For as they themselves say that some nouns, because they have five forms, have five cases, and others have four, and others fewer in like manner, they will be able to say that the letters and syllables which have one case-form apiece in sound, have several in connexion with the things; as they will compare only with each other those which have four case-forms for the words, and likewise those which have three apiece, so let them compare with each other those which have only one form each, saying that nominative E, dative E is like nominative A, dative A.

XXXVII. 53. As to the fact that they say that there are certain words which have declensional forms, like caput 'head,' genitive capitis, and nihil 'nothing,' genitive nihili, a match for which cannot be found, and therefore the Regularities do not exist, answer must be made that unquestionably any word which is the only one of its kind is outside the systems of Regularity; there must be at least two words for a likeness to be existent therein. Therefore, in this case, they eliminate the possible existence of the Regularities.

54. But the word nihilum 'nothing' is found in the nominative in the following:

The body she's given
Earth doth herself take back, and of loss not a whit does she suffer,

§ 54. a Ennius, Ann. 14 Vahlen²; R.O.L. i. 6-7 War- mington; cf. v. 60 and 111. The neuter accusative, having the same form as the nominative, is used as a proof of the nominative form.
VARRO

quod valet nec dispendii facit quicquam. Idem hoc obliquoque apud Plautum:

Video enim te nihili pendere prae Philolacho omnis homines,

quod est ex ne et hili : quare dictus est nihili qui non hili erat. Casus tantum commutantur de quo dicitur, <ut> de homine : dicimus enim hic homo nihili et huius hominis nihili et hunc hominem nihili. Si in illo commutaremus, dicercmus ut hoc linum et libum, sic nihilum, non hic nihili, et <ut> huic lino et libo, sic nihil, non hoc nihil. Potest dici patricius casus, ut ei praepoantur nomina plura, ut hic casus Terentii, hunc casum Terentii, hic miles legionis, huius militis legionis, hunc militem legionis.

XXXVIII. 55. Negant, cum omnis natura sit aut mas aut femina aut neutrum, <non> debuisse ex singulis vocibus ternas figuras vocabulorum fieri, ut albus alba album ; nunc fieri in multis rebus binas, ut Metellus Metella, Aemius Aemia, nonnulla singula, ut tragoedus, comedia ; sic esse Marcum, Numerium, at Marcam, at Numeriam

4 Enim is Varro's addition; it is not found in the manuscripts of Plantus. 5 For nihili. 6 The manuscripts of Plantus have Philolache. 7 Fay, for tum cum. 8 Added by GS. 9 After nihili, L. Sp. deleted est. 10 Mue., for limum. 11 et ut Mue.; ut L. Sp.; for et. 12 Mue., for limo. 13 Mue., for praepoantur. 14 Kent, for praenomina.

§ 55. 1 Added by Mue. 2 Laetus, for metelle. 3 Wackernagel; Ennius Ennia Laetus; for ennus enua. 4 Christ, for tragoedia comedy.

478
which is the same as 'nor of loss does she suffer anything.' This same word is found in an oblique case in Plautus:

I see, beside Philolaches you count all men as nothing.

The word is from *ne ' not' and genitive *hili ' whit'; therefore he has been called *nihili ' of naught' who was not *hili ' of a whit' in value. Change is made only in the case-forms of that about which the speaking is done, as about a man; for we say a man *nihili ' of no account' in nominative, in genitive, in accusative, changing the forms of *homo but not changing the form *nihili. If we were to make changes in it, then we should say not *hic *nihili but *nihilum as the nominative, like *linum ' flax' and *libum ' cake,' and dative not *huic *nihili but *nihilo like *lino and *libo. The genitive case can however be said with various nouns set before it, like nominative *casus ' mishap' *Terentii ' of Terence,' accusative *casum *Terentii, and nominative *miles 'soldier' *legionis 'of the legion,' genitive *militis *legionis, accusative *militem *legionis.

XXXVIII. 55. They say that since every nature is either male or female or neuter, from the individual spoken words there should not fail to be forms of the words in sets of three, like *albus, *alba, *album ' white'; that now in many things there are only two, like *Metellus and *Metella, *Aemilius and *Aemilia, and some with only one, like *tragoedus 'tragic actor' and *comoedus 'comic actor'; that there are the names *Marcus and *Numerius, but no

Plautus, Most. 245.  
§ 55.  
Cf. viii. 47.
non esse; dici corvum,\(^5\) turdum, non\(^6\) dici corvam,\(^5\) turdam; contra dici pantheram, merulam, non dici pantherum, merulum; nullius nostrum\(^7\) filium et filiam non apte\(^8\) discerni marem ac feminam, ut Terentium\(^9\) et Terentiam, contra deorum liberos et servorum non itidem,\(^10\) ut Iovis filium et filiam, Iovem\(^11\) et Iovam; item magnum numerum vocabulum in hoc genere non servare analogias.

56. Ad haec dicimus, omnis orationis quamvis res naturae subsit, tamen si ea in usu(m)\(^1\) non pervenerit, eo non pervenire verba: ideo equus dicitur et equa: in usu enim horum discrimina\(^2\); corvus et corva non, quod sine usu id, quod dissimilis natura(e).\(^3\) Itaque quaedam al(i)ter olim ac nunc: nam et tum omnes mares et feminae dicebantur columbae, quod non erant in eo usu domestico quo nunc, (et nunc)\(^4\) contra, propter domesticos usus quod internovimus, appellatur mas columbus, femina columba.

57. Natura cum tria genera transit et id est in usu discriminatu(m), tum\(^1\) denique appareat, ut est in doctus\(^2\) et docta et doctum: doctrina enim per tria haec transire potest et usus docuit discriminare doctam rem ab hominibus et in his marem ac feminam. In mare et femina et neutro neque natura maris\(^3\)

---

\(^5\) Aldus, for corbun and corbam.  
\(^6\) Aldus, for non non.  
\(^7\) Aug., for neutros.  
\(^8\) Aug., with B, for apta.  
\(^9\) For terentium et terentium.  
\(^10\) Ed. Veneta, for ididem.  
\(^11\) For Iouem Iouem.

---

\(^1\) § 56.  
\(^2\) Aug., with B, for usu.  
\(^3\) Vertranius, for natura.  
\(^4\) Added by L. Sp.

---

\(^5\) Numeria is in fact found, but as a divine name.  
\(^6\) Cf. § 59.

---

\(^1\) For the expression, cf. ix. 37.
Marca and Numeria; that corvus ‘raven’ and turdus ‘thrush’ are said, but the feminines corva and turda are not said; that on the other hand panthera ‘panther’ and merula ‘blackbird’ are used, but the masculines pantherus and merulus are not; that there is no one of us whose son and daughter are not suitably distinguished as male and female, as Terentius and Terentia; that on the other hand the children of gods and slaves are not distinguished in the same way, as by Iovis and Iova for the son and the daughter of Jupiter; that likewise a great number of common nouns do not in this respect preserve the Regularities.

56. To this we say that although the object is basic for the character of all speech, the words do not succeed in reaching the object if it has not come into our use; therefore equus ‘stallion’ and equa ‘mare’ are said, but not corva beside corvus, because in that case the factor of unlike nature is without use to us. But for this reason some things were formerly named otherwise than they are now: for then all doves, male and female, were called columbae, because they were not in that domestic use in which they are now, and now, on the other hand, because we have come to make a distinction on account of their uses as domestic fowl, the male is called columbus and the female columba.

57. When the nature goes through the three genders and this distinction is made in use, then finally it is seen, as it is in doctus ‘learned man’ and docta ‘learned woman’ and doctum ‘learned thing’; for learning can go across through these three, and use has taught us to differentiate a learned thing from human beings, and among the latter to distinguish the male and the female. But in a male or a female
transit neque feminae neque neutra, et ideo non dicitur feminus femina feminum, sic reliqua: itaque singularibus ac secretis vocabulis appellati sunt.

58. Quare in quibus rebus non subest similis natura aut usus, in his vocabulis huiusce modi ratio quaeri non debet: ergo dicitur ut surdus vir, surda mulier, sic surdum theatrum, quod omnes tres (res)\(^1\) ad auditum sunt comparatae; contra nemo dicit cubiculum surdum, (quod)\(^2\) ad silentium, non ad auditum; at si fenestram non habet, dicitur caecum, ut caecus et caeca, quod omnia (non)\(^3\) habent (quod)\(^3\) lumen habere debent.

59. Mas et femina habent inter se natura quandam societatem, (nonnullam societatem)\(^1\) neutra cum his, quod sunt diversa; inter se\(^2\) quoque de his perpauca sunt quae habeant quandam co(m)munitatem. Dei et servi nomina quod non item ut libera nostra trans-eunt, eadem e(s)t\(^3\) causa, quod ad usum attinet (et)\(^4\) institui opus fuit de liberis, de reliquis nihil attinuit, quod in servis gentilicia natura non subest in usu, in nostri(s) nominibus qui sumus in Latio et liberi, necessaria. Itaque ibi appareat analogia ac dicitur Terentius vir, Terentia femina, Terentium genus.

---

\(^{\text{§ 58.}}\) \(^{1}\)tres res Mue.; res Bentinus; for tres. \(^{2}\) Added by Canal; quod id Mue.; quod sit Sciop. \(^{3}\) Added by Fay.

\(^{\text{§ 59.}}\) \(^{1}\) Added by A. Sp., after L. Sp. and Mue. \(^{2}\) B, G, H, Aug., for interest. \(^{3}\) L. Sp., for et. \(^{4}\) Added by L. Sp.

---

\(^a\) Varro means a theatre in which it is difficult to hear; but the term is applicable also to an audience which is inattentive. \(^b\) Rather, things are called 'blind' because they hinder vision by darkness or by walls without openings, such as windows and doors.
or what is neither, the nature of the male does not shift, nor that of the female, nor the neuter nature, and for this reason there is no saying of *feminus, femina, feminum*, and so with the rest. Therefore they are called by special and separate words.

58. Wherefore in the names of those things in which there is no likeness of nature or of use as the basis, a relation of this sort ought not to be sought. Accordingly, as a *surdus* 'deaf' man is a current term, and a *surda* woman, so also is a *surdum* theatre, because all three things are equally intended for the act of hearing. On the other hand, nobody says a *surdum* sleeping-room, because it is intended for silence and not for hearing; but if it has no window, it is called *caecum* 'blind,' as a man is called *caecus* and a woman *caeca*, because not all sleeping-rooms have the light which they ought to have.

59. The male and the female have by nature a certain association with each other; but the neuters have no association with them, because they are different from them in kind, and even of these neuters there are very few which have any elements in common with other neuters. As for the fact that the names of a god and of a slave do not vary like our free names, there is the same reason, namely that the variation is connected with use, and had to be established with reference to free persons, but as to the rest had no consequence, because among slaves the clan quality has no foundation in practice, but it is necessary in the names of us who are in Latium and are free. Therefore in that class Regularity makes its appearance, and we say *Terentius* for a man, *Terentia* for a woman, and *Terentium* for the genus 'stock.'
60. In praenominibus ideo non fit item, quod haec instituta ad usum singularia, quibus discernenterunt nomina gentilicia, ut ab numero Secunda, Tertia, Quarta (in mulieribus),\(^1\) in viris ut Quintus, Sextus, Decimus, sic ab aliis rebus. Cum essent duo Terentii aut plures, discernendi causa, ut aliquid singulare haberent, notabant, forsitan ab eo, qui mane natus diceretur, ut is Manius esset, qui luci, Lucius,\(^2\) qui post patris mortem, Postumus.

61. E quibus (ae)que\(^1\) cum item accidisset feminis, proportione ita appellata declinarent praenomina mulierum antiqua, Mania, Lucia, Postuma: videmus enim Maniam matrem Larum dici, Luciam Volunmiam\(^2\) Saliorum Carminibus appellari, Postumam a multis post patris mortem etiam nunc appellari.

62. Quare quocumque progressa est natura cum usu vocabuli,\(^1\) similiter proportione propagata est analogia, cum in quibus declinatus voluntarii\(^2\) maris et feminae et neutri, quae voluntaria, non debeant similiter declinari, sed in quibus naturales, sint de-

\(^{\text{§ 60.}}\) Placed here by GS.; added before Secunda by L. Sp.\(^1\) p, Aldus, for lucilii.

\(^{\text{§ 61.}}\) A. Sp., for que.\(^2\) Aug., for Volaminiam.

\(^{\text{§ 62.}}\) Aug., with B, for vocabula.\(^2\) L. Sp., for declinationibus voluntariis.

\(^{\text{§ 60.}}\) Seemingly a contamination of ab eo quod with sic . . . ut.\(^1\) Properly, as the ‘last’ child; but not to be associated with post humum ‘after (burial in the) earth,’ though this popular etymology gave a later spelling posthumus and the English posthumous.

\(^{\text{§ 61.}}\) Mania is perhaps not related etymologically to Manius; see Marbach in Pauly-Wissowa’s Encyc. d. el. Alt.-wiss. xiv. 1110.\(^2\) More probable than the Volaminia of F, 484
ON THE LATIN LANGUAGE, IX. 60–62

60. In first names the situation is not the same, because these were in practice established as individual names, by which the clan names might be differentiated; from the numerals came Secunda, Tertia, Quarta for women, Quintus, Sextus, Decimus for men, and similarly other names from other things. When there were two or more persons of the name Terentius, then that they might have something individual to distinguish them they marked them perhaps in this way, that he should be Manius who was said to have been born mane 'in the morning,' and he who has been born luci 'at dawn' should be Lucius, and he who was born post 'after' his father's death should be Postumus.

61. When any of these things happened to females as well, they derived the first names of women regularly in this manner—that is, in former times—and called them by them, for example, Mania, Lucia, Postuma: for we see that the mother of the Lares is called Mania, that Lucia Volumnia is addressed in the Hymns of the Salians, and that even now many give the name Postuma to a daughter born after the death of her father.

62. Therefore as far as the nature and the use of a word have jointly advanced, so far has Regularity been extended in like manner by a corresponding relationship, since of the words in which there are voluntary inflections of male and female and neuter, those which are voluntary in inflection ought not to be inflected in similar manner, but in those in which there are natural inflections there are those regular not found elsewhere: several members of the gens Volumnia are mentioned at Rome during Varro's time. a, b, c Frag. 5, page 336 Maurenbrecher; page 4 Morel.
clinatus hi qui esse reperiuntur. Quocirca in tribus generibus nominum in(i)que³ tollunt analogias.

XXXIX. 63. Qui autem eas reprehendunt, quod alia vocabula singularia sint solum, ut eicer, alia multitudinis solum, ut scalae, cum debuerint omnia esse duplicia, ut equus equi, analogiae fundamentum esse obliviscuntur naturam et usu(m).¹ Singulare est quod natura unum significat, ut equus, aut quod coniuncta quodammodo ad unum usu,² ut bigae: itaque (ut)³ dicimus una Musa, sic dicimus unae bigae.

64. Multitudinis vocabula sunt unum infinitum, ut Musae, alterum finitum, ut duae, tres, quattuor: dicimus enim ut hae Musae sic unae bigae et binae et trinae bigae, sic deinceps. Quare tam unae et uni et una quodammodo singularia sunt quam unus et una et unum; hoc modo mutat, quod altera in singularibus, altera in coniunctis rebus; et ut duo tria sunt multitudinis, sic bina trina.

65. Est tertium quoque genus singulare ut in multitudine, uter, in quo multitudinis ut utrei¹; uter

³ Aldus, for inquae.
§ 63. ¹p, Mue., for usu. ² A. Sp., for usum.
³ Added by L. Sp.
§ 65. ¹ A. Sp., for utre ·I·.

§ 62. a Crates and his followers, who uphold Anomaly.
§ 63. a Cf. viii. 48. b Cf. x. 54.
§ 64. a The first is the generic or collective, without specification of the number or of the individuals; the second is numerical, in which the number of the individuals is given or their identity is clearly implied. b A word like bigae, 486
inflections which are actually found to exist. Therefore in the matter of the three genders they are unfair in setting aside the Regularities.

XXXIX. 63. Moreover those who find fault with the Regularities, because some words are singulars only, like cicer 'chickpea,' and others are plural only, like scalae 'stairs,' although all ought to have the two forms, like equus 'horse' and equi 'horses,' forget that the foundation of Regularity is nature and use taken in combination. That is singular which by nature denotes one thing, like equus 'horse,' or which denotes things that by use are joined together in some way, like bigae 'two-horse team.' Therefore just as we say una Musa 'one Muse,' we say unae bigae 'one two-horse team.'

64. Plural words are of two sorts, the one indefinite, like Musae 'Muses,' the other definite, like duae 'two,' tres 'three,' quattuor 'four'; for as we say Musae in the plural, so also we say unae bigae 'one two-horse team,' and binae 'two' and trinae bigae 'three two-horse teams,' and so on. Wherefore unae and the masc. uni and the neut. una are in a certain manner as much singulars as unus and una and unum: the word changes in this way because the one set of forms is said of individual things, the other of things joined together in sets; and just as duo and tria are plurals, so also are bina and trina.

65. There is also a third class which is singular though expressed by a plural form, namely uter 'which of two,' in which the plural form is for ex-already plural in form, can be pluralized in meaning only by the use of a numerical modifier; for this purpose, distributive numerals such as bini are used. For the singular idea, the plural form of unus is used.
poeta singulari, utri poetae multitudinis est. Qua explicata natura apparet non debere omnia vocabula multitudinis habere par singulare: omnes enim numeri ab duobus susum versus multitudinis sunt neque eorum quisquam habere potest singulare compar. Iniuria igitur postulant, si qua sint singularia, oportere habere multitudinis.

XL. 66. Item qui reprehendunt, quod non dicatur ut unguentum unguenta vinum vina sic acetum aceta garum gara, faciunt imperite: qui ibi desiderant multitudinis vocabulum, quae sub mensuram ac pondera potius quam sub numerum sucedunt: nam in plumbo, a(r)ge(n)to, cum incrementum accessit, dicimus multum, sic multum plumbum, argentum; non plumba, argenta, cum quae ex hisce fiant, dicimus plumbea et argentea (aliud enim cum argenteum: nam id tum eum iam vas: argent(e)um enim, si pecillum aut quid item): quod pecilla argentea multa, non quod argentum multum.

67. Ea, natura in quibus est mensura, non numerus, si genera in se habe(n)t plura et ea in usum venerunt, a genere multo, sic vina et unguenta, dieta: alii generis enim vinum quod Chio, aliud

§ 66. 1 After plumbo, L. Sp. deleted oleo. 2 Aug., for aceto. 3 After dicimus, Aldus deleted enim. 4 After multum, L. Sp. deleted oleum. 5 After non, L. Sp. deleted multa olea. 6 Aug., with B, for argentum.

§ 67. 1 Laetus, for habet. 2 For aliut.

§ 65. a The old spelling of the nominative plural, still more or less in use in Varro’s time, though rarely attested in the manuscripts.

§ 66. a Cf. § 67. b Derivative adjectives, ‘made of lead’ and ‘made of silver’; supply rasa ‘utensils.’
ample *utrei* : *uter poeta* 'which of two poets' in the singular, *utri poetae* 'which of two sets of poets' in the plural. Now that the nature of this has been explained it is clear that plural nouns are not all under obligations to have a like singular form; for all the numerals from two upwards are plural, and no one of them can have a singular to match it. Therefore it is quite wrongly that they demand that all singulares that there are, must have a corresponding plural form.

**XL. 66.** Likewise those who find fault because there are no plurals *aceta* and *gara* to *acetum* 'vinegar' and *garum* 'fish-sauce' like *unguenta* to *unguentum* 'perfume' and *vina* to *vinum* 'wine,' act ignorantly; they are looking for a plural name in connexion with things which come under the categories of quantity and weight rather than under that of number. For in *plumbum* 'lead' and *argentum* 'silver,' when there has been added an increase, we say *multum* 'much': thus *multum plumbum* or *argentum*, not *plumba* 'leads' and *argenta* 'silvers,' since articles made of these we call *plumbea* and *argentea* (silver is something else when it is *argenteum*, for that is what it is when it has now become a utensil; thus *argenteum* if it is a small cup or the like), because in this case we speak of many *argentea* 'silver' cups, and not of much *argentum* 'silver.'

**67.** But if those things which have by nature the idea of quantity rather than that of number, exist in several kinds and these kinds have come into use, then from the plurality of kinds they are spoken of in the plural, as for example *vina* 'wines' and *unguenta* 'perfumes.' For there is wine of one kind, which comes from Chios, another wine which is from
quod Lesbo, sic ex regionibus aliis. (Ae)que ipsa dicuntur nunc melius unguenta, cui nunc genera aliquot. Si item discrimina magna essent olei et aceti et sic ceterarum rerum eiusmodi in usu co(m)-muni, dicerentur sic olea et (aceta ut) vina. Quare in utraque re (i)nique rescindere conantur analogias, et cum in dissimili usu similia vocabula quærant et cum item ea quae metimur atque ea quae numeramus dici potent oportere.

XLI. 68. Item reprehendunt analogias, quod dicantur multitutinis nomine publicae balneae, non balnea, contra quod privati dicant unum balneum, quom plura balnea (non) dicant. Quibus responderi potest non esse reprehendendum, quod scalae et aquae caldae, pleraque cum causa, multitutinis vocabulis sint appellata neque eorum singularia in usum venerint; idemque item contra. Primum balneum (nomen e(s)t Graecum), (cum) introiit in urbem, publice ibi consedit, ubi bina essent coniuncta aedificia lavandi causa, unum ubi viri, alterum ubi mulieres lavarentur; ab eadem ratione domi suae quisque ubi lavatur balneum dixerunt et, quod non erant duo, balnea dicere non consuerunt, cum

3 V, p, Aldus, for Lesbio. 4 A. Sp., for quae. 5 For unguentia. 6 Added by L. Sp. 7 Canal, for denique. 8 Aug., for analogiam set. 9 L. Sp., for querunt. § 68. 1 Canal, for quod. 2 Added by Popma. 3 Aldus, for respondere. 4 After pleraque, L. Sp. deleted quae. 5 GS., for et. 6 Added by GS.

§ 68. a The word is a heteroclite in form, with a different
Lesbos, and so on from other localities. Likewise unguenta 'perfumes' themselves are now properly spoken of in the plural, for of perfume there are now a number of kinds. If in like fashion there were great differences in olive-oil and vinegar and the other articles of this sort, in common use, then we should employ the plurals olea and aceta, like vina. Therefore in both these matters their attempt to destroy the Regularities is unfair, since they expect that the words will be alike though their uses are different, and since they think that articles which we measure and objects which we count should be spoken of in the same way.

XLI. 68. Likewise they find fault with the Regularities, because public baths are spoken of as balneae, with the form in the plural, and not as balnea, in the singular; and on the other hand they speak of one balneum of a private individual, though they do not use the plural balnea.\(^a\) To them answer can be made, that fault ought not to be found because scalae 'stairs' and aquae caldae 'hot springs,' mostly with good reason, have been called by plural names and the corresponding singulars have not come into use: and vice versa.\(^b\) The first balneum 'bath-room' (the name is Greek), when it was brought into the city of Rome, was as a public establishment set in a place where two connected buildings might be used for the bathing, in one of which the men should bathe and in the other the women. From the same logical reasoning each person called the place in his own house where baths were taken, a balneum; and they were not accustomed to speak of balnea in the plural, meaning in the two numbers. But the plural balnea began to be used in the time of Augustus. \(^b\) Cf. § 69.
hac antiqui non balneum, sed lavatrinam\textsuperscript{7} appellare consuessent.\textsuperscript{8}

69. Sic aquae caldae ab loco et aqua, quae ibi seateret, cum ut coherentur venissent in usum nostris, cum aliae ad alium morbum idoneae essent, eae cum plures essent, ut Puteolis et in Tuscis, quibus utebantur, multitudinis potius quam singulari vocabulo appellarunt. Sic scalas, quod ab scendendo dicuntur et singulos gradus scanderent, magis erat quaerendum, si appellasset singulari vocabulo scalam, cum origo nominatus ostenderet contra.

XLII. 70. Item reprehendunt de casibus, quod quidam nominatus habent rectos, quidam obliquos, quod dicunt utrosque in vocibus oportere. Quibus idem responderi potest, in quibus usus aut natura non subsit, ibi non esse analogiam.

71. Sed ne in his \((quidem)\)\textsuperscript{1} vocabulis quae declinantur, si transeunt e recto casu in rectum casum: quae tamen fere non discedunt ab ratione sine iusta causa, ut hi qui gladiatores Faustini\textsuperscript{2}: nam quod plerique dicuntur, ut tris extemo syllaebas

\textsuperscript{7} Aug., with B, for lauiatrinam. \textsuperscript{8} B, Ed. Veneta, for consuessent.

\S\ S 71. \textsuperscript{1} Added here by L. Sp.; added after vocabulis by Madvig. \textsuperscript{2} Mue., for faustinos.

\textsuperscript{c} More commonly in the contracted form *latrina*, and in Varro's time meaning 'water-closet, privy.'

\S\ S 69. \textsuperscript{a} At least nine places in Etruria bore the name *Aquae*.

\S\ S 70. \textsuperscript{a} Cf. viii. 49. \textsuperscript{b} There seems to be a lacuna here, as examples illustrating this point of the refutation are lacking.

\S\ S 71. \textsuperscript{a} That is, by derivation with suffixes, not merely by
ON THE LATIN LANGUAGE, IX. 68–71

because they did not have two in one house—though our forbears were accustomed to call this not a balneum, but a lavatrina 'wash-room.'

69. So also, the hot springs, on account of the locality and the water which gushed out there, came to be frequented for our use, since some of the springs were beneficial to one disease and others to another; and because those which they used were several in number, as at Puteoli and in Etruria, they called them by a plural word rather than by a singular. So also with the scalae 'stairs'; because they are named from scandere 'to mount' and there were separate steps to be mounted, it would be a more difficult problem to answer if they had called them scala, in the singular, inasmuch as the origin of the name shows their plural nature.

XLII. 70. Likewise they find fault a about the cases, because some nouns have nominative forms only, and others have only oblique forms: whereupon they say that all words ought to have both the nominative and the oblique forms. To them the same answer can be given, that there is no Regularity in those instances which lack a relationship in use or in nature. . . b

71. But they should not look for complete Regularity even in these names which are derived by passage from one nominative form to another. a Still, such words do not in general depart from the path of logic without valid reason, such as there is for those gladiators who are called Faustini b; for though most gladiators are spoken of in such a way that they case-inflection. b The troops of gladiators were designated by adjectives of this sort which were derived from the names of the owners.

493
habeant easdem, Cascelliani, (Caeciliani), Aquiliani, animadvertant, unde oriuntur, nomina dissimilia Cascellius, Caecilius, Aquilius, (Faustus: quod si esset) Faustius, recte dicerent Faustianos; si a Scipione quidam male dicunt Scipioninos: nam est Scipionarios. Sed, ut dixi, quod ab huiusce modi cognominibus raro declinantur cognomina neque in usum etiam perducta, natant quaedam.

XLIII. 72. Item dicunt, cum sit simile stultus luseus et dicatur stultus stultior stultissimus, non dici luseus luscior luceissimus, sic in hoc genere multa. Ad quae dico ideo fieri, quod natura nemo luseo magis sit luseus, cum stultior fieri videatur.

XLIV. 73. Quod rogant, cur dicamus mane manius manissime, item de vesperi: in tempore vere magis et minus esse non potest, ante et post potest. Itaque prius est hora prima quam secunda, non magis hora. Sed magis mane surgere tamen dicitur: qui primo mane surgit, {magis mane surgit} quam qui non pri(m)o: ut enim dies non potest esse magis quam {dies, sic mane non magis quam} mane;

\textsuperscript{3} Placed here by L. Sp.; added after Aquiliani by Aug. \textsuperscript{4} Aug., for animaduertunt. \textsuperscript{5} Cascellius Aug., for Cascellius F. \textsuperscript{6} Added by Mue. \textsuperscript{7} M, Laetus, for si.

§ 73. \textsuperscript{1} Added by Aug. \textsuperscript{2} Popma, for uespertino. \textsuperscript{3} Added by GS. \textsuperscript{4} Stephanus, for prior. \textsuperscript{5} Added by L. Sp.

\textsuperscript{1} § 72. Cf. viii. 75.

\textsuperscript{2} § 73. Cf. viii. 76. \textsuperscript{b} The usual phrase is \textit{muito mano}; evidently, to the Romans, \textit{mane} was not completely an adverb like English \textit{early}. \textsuperscript{c} The Latin corresponding to this (English) sentence should perhaps, as GS. suggest, be placed before the sentence beginning \textit{Itaque prius}; the argument then develops more logically.
have the last three syllables alike, *Cascelliani, Caeciliani, Aquiliani,* let them take note that the names from which these come, *Cascellius, Caecilius, Aquilius* on the one hand, and *Faustus* on the other, are unlike: if the name were *Faustius,* they would be right in saying *Faustiani.* In the same way, from *Scipio* some make the bad formation *Scipionini;* it is properly *Scipionarii.* But, as I have said, since appellations are rarely derived from surnames of this kind and they are not fully at home in use, some such formations fluctuate in form.

**XLIII. 72.** Likewise they say, that although *stultus* 'stupid' and *lucus* 'one-eyed' are like words, and *stultus* is compared with *stultior* and *stultissimus,* the forms *luscius* and *lusciissimus* are not used with *lucus,* and similarly with many words of this class. To which I say that this happens for the reason that by nature no one is more one-eyed than a one-eyed man, whereas he may seem to become more stupid.

**XLIV. 73.** To their question why we do not say *mane* 'in the morning,' comparative *manius,* superlative *manissime,* with a similar question about *vesperi* 'in the evening,' I reply that in matters of time there is properly no 'more' and 'less,' but there can be before and after. Therefore the first hour is earlier than the second, but not 'more hour.' But nevertheless to rise *magis mane* 'more in the morning' is an expression in use; he who rises in the first part of the morning rises *magis mane* 'more in the morning' than he who does not rise in that first part. For as the day cannot be said to be more than day, so *mane* cannot be said to be more than *mane.* Therefore that very *magis* 'more'
itaque ipsum hoc quod dicitur magis sibi non constat, quod magis mane significat primum mane, magis vespere novissimum vesper.

XLV. 74. Item ab huiuscemodi (dis)similitudinibus reprehenditur analogia, quod cum sit anus cadus simile et sit ab anu anicula anicilla, a cado duo reliqua quod non sint propagata, sic non dicatur a piscina piscinula piscinilla. Ad (haec respondeo) huiuscemodi vocabulis analogias esse, ut dixi, ubi magnitudo animadvertenda sit in unoquaque gradu et caque sit in usu eo(m)uni, ut est cista cistula cistella et canis catulus catellus, quod in pecoris usu non est. Itaque consuetudo frequentiuis res in binas dividit partis ut maius et minus, ut lectus et lectulus, arca et arcula, sic alia.

XLVI. 75. Quod dicunt casus alia non habere rectos, alia obliquos et idem non esse analogias, falsum est. Negant habere rectos ut in hoc frugis frugi frugem, item cole(m) colis cole, obliquos non habere ut in hoc Diespiter Diespitri Diespitrem, Maspiter Maspitri Maspitrem.

§ 74. 1 L. Sp., for similitudinibus. 2 Added by L. Sp. 3 L. Sp., for vocabula. 4 Mue., for ea quae.

§ 75. 1 A. Sp.; colis coli colem Mue.; for role rolius role.

§ 74. a Cf. viii. 79. b The diminutives are not etymological derivatives of canis, but are of quite distinct origin. c Curiously, none of the Latin words denoting sheep and goats, cattle and horses, had a diminutive in regular use in Varro’s time or earlier, except that Varro himself used equulus and equula. Plautus, Asin. 667, coined the words agnells ‘little lamb,’ haedillus ‘little kid,’ vitellus ‘little calf,’ as terms of endearment, but they do not appear again. d The normal, undiminished object.

§ 75. a Cf. viii. 49; the subject-matter of § 75 seems to come closely after that of § 70, but there seems to be no sure
which is commonly said is not consistent with itself, because *magis mane* means the first part of the *mane*, and *magis vespere* the last part of the evening.

XLV. 74. Similarly, Regularity is found fault with on account of unlikeliness of this sort, that although *anus* 'old woman' and *cadus* 'cask' are like words, and from *anus* there are the diminutives *anicula* and *anicilla*, the other two are not formed from *cadus*, nor from *piscina* 'fish-pond' are *piscinula* and *piscinilla* made. To this I answer that words of this kind have the Regularities, as I have said, only when the size must be noted in each separate stage, and this is in common use, as is *cista* 'box', *cistula*, *cistella*, and *canis* *b* 'dog', *catulus* 'puppy', *catellus* 'little puppy'; this is not indicated in the usage connected with flocks. Therefore the usage is more often that things be divided into two sets, as larger and smaller, like *lectus* 'couch' and *lectulus*, *arca* 'strong-box' and *arcula*, and other such words.

XLVI. 75. As to their saying that some words lack the nominative and others lack the oblique cases, and that therefore the Regularities do not exist, this is an error. For they say that the nominative is lacking in such words as *frugis frugi frugem* *b* 'fruit of the earth' and *colem colis cole* *c* 'plant-stalk,' and the oblique cases are lacking in such as *Diespiter* 'Jupiter,' dat. *Diespiti*, acc. *Diespitre*, and *Maspiter* 'Mars,' *Maspitri*, *Maspitrem.*

way of rearranging the order of the text. *b* Gen., dat., acc.

*Acc., gen., abl., unless the manuscript readings are to be more seriously altered; the word is more properly *caut-*; but Cato and Varro prefer the country forms, with *o* from *au.*

*For Dies pater and Mars pater; the addition of *pater* is found only in nom. and voc. (Juppiter, older Jupiter, is a voc. form).*
76. Ad haec respondeo et priora habere nominandi et posteriora obliquos. Nam et frugi rectus est natura frux, at secundum consuetudinem dicimus ut haec avis, haec ovis, sic haec frugis; sic secundum naturam nominandi est casus colis,¹ secundum consuetudinem colis,² cum utrumque conveniat ad analogian, quod et id quod in consuetudine non est cuius modi debeat esse appareat, et quod est in consuetudine nunc in recto casu, eadem est analogia ac plerique, quae ex multitudine cum transseunt in singularare, difficulter efferuntur ore. Sic cum transiretur ex eo quod dicebatur haec oves, una non est dicta ovs sine 1,³ sed additum I ac factum ambiguum verbum nominandi an patrci esse(t)⁴ casus. Ut ovis, et avis.

77. Sic in obliquis casibus cur negent esse Diespitrī Diespitrem non video, nisi quod minus est tritum in consuetudine quam Diespiter; quod in nihil argumentum est: nam tam casus qui non tritus est quam qui est. Sed est(o)¹ in casuum serie alia vocabula non habere nominandi, alia de obliquis aliquem: nihil enim ideo quo minus siet² ratio percellere poterit hoc crimine.

§ 76. ¹ Mue., for rois. ² Mue., for rolis. ³ L. Sp., for una. ⁴ L. Sp., for esse.
§ 77. ¹ L. Sp., for est. ² Mue., for si et; on the possibility of the use of siet² ratio percellere poterit hoc crimine.

§ 76. ¹ Frux is found in Ennius, Ann. 314 ('honest man') and 431 Vahlen² = R.O.L. i. 116-117 and 150-151 Warmington; but nom. frugis is not quotable from a text. ² Colis may be cited from Lucilius, 135 Marx, and Varro, R. R. i. 41. 6. ³ Varro is speaking on the basis that the relation is nom. sing. ending in -s, nom. pl. in -es, as in dux, pl. duces. ⁴ Haec before oves is the sign of the nom. pl. fem.; Varro appears to use hae before consonants, haec
ON THE LATIN LANGUAGE, IX. 76–77

76. To this I answer that the former have nominatives and the latter have oblique case-forms. For the nominative of *frugi* is by nature *frux*, but by usage we say *frugis*,\(^a\) like *avis* 'bird' and *ovis* 'sheep'; so also, the nominative of the other word is by nature *cols* and by usage *colis*.\(^b\) Both of these agree with the principle of Regularity, because it is perfectly clear of what sort that form ought to be which is not in use, and in that which is now in use in the nominative there is the same kind of Regularity as most words have that are hard to pronounce when they pass from the plural to the singular.\(^c\) So when the passage was made from the spoken plural *oves*,\(^d\) the form which was pronounced was not *ovis* without I, but an I was added and the word became ambiguous as to whether the case was nominative or genitive.\(^e\) Like the nominative *oris* is also the nominative *avis*.

77. Thus I do not see why they say that in the oblique cases *Diespiti* and *Diespitrem* are lacking, except because they are less common in use than *Diespiter*. But the argument amounts to nothing; for the case-form which is uncommon is just as much a case-form as that which is common. But let us grant that in the list of case-forms some words lack the nominative and others lack some one of the oblique cases; for this charge will not for that reason be able in any way to destroy the existence of a logical relationship\(^f\) among the forms.

before vowels as here (and at the sentence-end, as at v. 75).
\(^c\) Varro is of course unaware of the fact that some nouns of the third declension had stems ending in *i* and therefore had a right to nominatives in *is*, while others had stems ending in consonants and could have the ending *is* only by analogy with the *i*-stems.

§ 77. *\(^a\) That is, Regularity.*
VARRO

78. Nam ut signa quae non habent caput\(^1\) aut aliquam aliam partem, nihilo minus\(^2\) in reliquis mem-
bris eorum esse possunt analogiae, sic in vocabulis casuum possunt item fieri (iacturae. Potest etiam res fingi)\(^3\) ac reponi quod aberit, ubi patietur natura et consuetudo: quod nonnunquam apud poetas invenimus factum, ut in hoc apud Naevium in Clas-
tidio:

Vita inseptulta laetus in patriam redux.

XLVII. 79. Item reprehendunt, quod dicatur haec strues, hic Hercules,\(^1\) hic homo: debuisse set enim dici, si esset analogia, hic Hercul, haec strus, hic hom<en. N>on\(^2\) haec ostendunt no<mi>na\(^3\) non analogian esse, sed obliquos casus non habere caput ex sua analogia. Non, ut si in Alexandri statua imposueris caput Philippi, membra conveniant ad rationem, sic\(^4\) et Alexandri membrorum simulacr\(^5\) caput quod respondeat item sit? Non, si quis tunicam in usu ita consuit, ut altera plagula\(^6\) sit angustis clavis, altera latis, utraque pars in suo genere caret analogia.

XLVIII. 80. Item negant esse analogias, quod

§ 78. \(^1\)After caput, M and Laetus deleted et. \(^2\)For nihil hominuis. \(^3\)Added by GS.; but the lost part may be somewhat longer.

§ 79. \(^1\)p, Laetus, for Hercules. \(^2\)GS.; homen Canal; for homon. \(^3\)Kent, for noua. \(^4\)G, H, Aug., for sit. \(^5\)A. Sp., for simulacrum. \(^6\)Aldus, for placula.

§ 78. \(^a\)By regular formation. \(^b\)Trag. Rom. Frag., Praet. II Ribbeck\(^3\). \(^c\)Redux, not elsewhere found in the nom. sing.

§ 79. \(^a\)If the nominatives were of the usual types, which replace the genitive ending -IS by -S or by nothing at all, like sus, animal, nomen, genitives suis, animalis, nominis. \(^b\)That is, the nominatives are not formed 'regularly' from the oblique cases, but from these nominatives of variant types 500
ON THE LATIN LANGUAGE, IX. 78–80

78. For as some statues lack the head or some other part without destroying the Regularities in their other limbs, so in words certain losses of cases can take place, with as little result. Besides, what is lacking can be remade and put back into its place, where nature and usage permit; which we sometimes find done by the poets, as in this verse of Naevius, in the Clastidium:

> With life unburied, glad, to fatherland restored.

XLVII. 79. Likewise they find fault with the nominatives strues 'heap,' Hercules, homo 'man'; for if Regularity actually existed, they say, these forms should have been strus, Hercul, homen. These nouns do not show that Regularity is non-existent, but that the oblique cases do not have a head or starting-point according to their type of Regularity. Is it not a fact that, if you should put a head of Philip on a statue of Alexander and the limbs should be proportionately symmetrical, then the head which does correspond to the statue of Alexander's limbs would likewise be symmetrical? And it is not a fact that if one should in practice sew together a tunic in such a way that one breadth of the cloth has narrow border-stripes and the other has broad stripes, each part lacks regular conformity within its own class.

XLVIII. 80. Likewise they say that the Regular oblique cases are formed regularly. That is, the heads or nominatives may be varied, but the limbs or oblique cases are of uniform type. For there are tunics with the broad stripe, worn by senators, and tunics with the narrow stripe, worn by knights; therefore, though the two halves in the example do not belong together, each has its regular precedent.
alii dicunt cupressus, alii cupressi, item de ficiis platanis et plerisque arboribus, de quibus alii extre- tum US, alii EI faciunt. Id est falsum: nam debent dici E et I, fici ut nummi, quod est ut nummi fici(s), ut nummorum ficorum. Si essent plures ficus, essent ut manus; diceremus ut manibus, sic ficibus, et ut manuum, sic fieuum, neque has ficos diceremus, sed ficus, ut non manos appellamus, sed (manus, nec) consuetudo diceret singularis obliquos casus huius fici neque hac fico, ut non dici huius mani, sed huius manus, (n)ec hac mano, sed hac manu.

XLIX. 81. Etiam illud putant esse causae, cur non sit analogia, quod Lucilius scribit:

Decu(s)is,

Sive decussibus est.

Qui errant, quod Lucilius non debuit dubitare, quod utrumque: nam in aere usque ab asse ad centussis numerus aes significat, et eius numero finiti casus omnes ab dupondio sunt, quod dicitur a multis duobus modis hic dupondius et hoc dupondium, ut

§ 80. 1 L. Sp., for nummi fici. 2 Added by Mue.; manus neque L. Sp. 3 Aug., for dici. 4 M, Laetus, for manui. 5 L. Sp., for et.

§ 81. 1 After sit, Aldus deleted in. 2 Lachmann; decussi Mue.; for decuis. 3 For omnis.

§ 80. a As belonging to the fourth and the second declensions respectively. b This shows that Varro wrote the nominative plural of the second declension with EI, and not with I; but it would be pedantic to substitute such spellings throughout his works, or even merely in this section. c As type of the second declension. d As type of the fourth declension.
larities do not exist, because some say *cupressus* ‘cypress-trees’ in the plural and others say *cupressi*, and similarly with fig-trees, plane-trees, and most other trees, to which some give the ending US and others give EI. This is wrong; for the tree-names ought to be spoken with E and I, *fici* like *nummi* ‘sesterces,’ because the ablative is *ficus* like *nummis*, and the genitive is *ficus* like *nummorum*. If the plural were *ficus*, then it would be like *manus* ‘hand’; we should say ablative *ficus* like *manibus*, and genitive *ficus* like *manuum*, and we should not say accusative *ficos*, but *ficus*, just as we do not say accusative *manos* but *manus*; nor would usage speak the oblique cases of the singular genitive *fici* and ablative *fico*, just as it does not say genitive *mani* but *manus*, nor ablative *mano* but *manu*.

XLIX. 81. Moreover, they think that there is proof of the non-existence of Regularity, in the fact that Lucilius writes:

Priced a ten-as, or else we may say at ten-asses.

They are in error, because Lucilius should not have been uncertain as to the form, since both are right. For in copper money, from the *as* to the hundred-*as*, the number adds to itself the meaning of the copper coin, and all its case-forms are limited by its numerical value, starting from the *dupondius* ‘two-*as* piece,’ which is used by many in two ways, masculine *dupondius* and neuter *dupondium*, like *gladius* and

§ 81.  

* Lucilius, 1153-4 Marx.  
* Or *decussis, decus-sibus*; but the single S is elsewhere attested in these words, and Lucilius may well have followed the older orthography, which doubled no consonants. On the *as*, cf. v. 169.  
* As first element in the compound.
VARRO

hoc gladium et hic gladius; ab tressibus virilia multitudinis hi tresses et "his tressibus confido," singulare "hoc tressis habeo" et "hoc tres(s)is\(^4\) confido," sic deinceps a\(^d\)\(^5\) centussis. Deinde numerus aes non significat.\(^6\)

82. Numeri qui aes non significant, usque a quattuor ad centum, triplicis habent formas, quod dicuntur hi quattuor, hae quattuor, haec quattuor; cum perventum est ad mille, quartum assumit singulare neutrum, quod dicitur hoc mille denarium, a quo multitudinis fit milia denarium.\(^1\)

83. Quare quo(nia)m\(^1\) ad analogias quod pertineat non \(\text{opus}\)\(^2\) est ut omnia similia dicantur, sed ut in suo quaeque genere similiter declinentur, stulte quae sunt, eur as et dupondius et tressis non dicantur proportione, cum as\(^3\) sit simplex,\(^4\) dupondiis\(^5\) fictus, quod duo asses pendebat,\(^6\) tressis ex tribus aëris quod sit. Pro assibus nonnunquam aes dicebant antiqui, a

\(^4\) For tressis. \(^5\) Aug., for a. \(^6\) Aug., for significans.

§ 82. \(^1\) Aug., for denaria.

§ 83. \(^1\) Mue., for cum. \(^2\) Added by GS. \(^3\) as sit

\(^d\) Aldus, for adsit. \(^4\) For simples. \(^5\) For dipondius.

\(^6\) Aug., for pendebant.

\(^4\) Cf. v. 116 and viii. 45. \(^6\) The value-names tressis to centussis were invariable in the singular, but had a full set of cases in the plural, without multiplying the value of the term; thus tresses in the plural still means 'three asses' precisely like the singular.

§ 82. \(^1\) One invariable form serves for three genders.

\(^b\) Mille is not only an indeclinable plural adjective, of three genders, but also a neuter noun in the singular, upon which a genitive depends; and in this last capacity it has a plural, which is declinable. \(^c\) The denarius was a Roman silver coin, equivalent to the Greek drachma, and in modern times 504
gladium. From *tressis* 'three-as' there is a masculine plural, *tresses* in the nominative and *tressibus* in the ablative, as in "I trust in these three *asses,*" singular *tressis* as in "I have this three-as" and "I trust in this three-as." The same usage is followed all the way to *centussis* 'hundred-as.' From here on, the numeral does not denote money any more than other things.

82. The numerals which do not signify money, from *quattuor* 'four' to *centum* 'hundred,' have forms of triple function, a because *quattuor* is masculine, feminine, and neuter. When *mille* 'thousand' is reached, it takes on a fourth function, b that of a singular neuter, because the expression in use is *mille* 'thousand' of *denarii,* c from which is made a plural, *milia* 'thousands' of *denarii.*

83. Since therefore so far as concerns the Regularities it is not essential that all words that are spoken should be alike in their systems, but only that they should be inflected alike each in its own class, those persons are stupid who ask why *as* and *dupondius* and *tressis* are not spoken according to a regular scheme; for the *as* is a single unit, the *dupondius* is a compound term indicating that it *pendebat* 'weighed' *duo* 'two' *asses,* and the *tressis* is so called a because it is composed of *tres* 'three' units of *aes* 'copper.' Instead of *asses,* the ancients used sometimes to say *aes* b; a usage which survives when we hold an *as* in to the Swiss franc (about 1s. 4d. English, or 32 cents U.S.A., in 1936).

§ 83. a From *tres* and *as,* not from *tres* and *aes.* b But in the genitive, if with a numeral; just as we say "four o'clock," = "four (hours) of the clock": in the singular, *aes* might mean 'money' collectively, like the French *argent,* and sometimes even a 'copper piece.'
VARRO

quo dicimus assem tenentes "hoc\(^7\) aere aeneaque libra" et "mille aeris legasse."

84. Quare quod ab tressis usque ad centussis\(^1\) numeri ex \(\textless \text{partibus}\)\(^2\) eiusdem modi sunt compositi, eiusdem modi habent similitudinem: dupondius, quod dissimilis est, ut debuit, dissimilem habet rationem. Sic as, quoniam simplex est ac principium, et unum significat et multitudinis habet suum infinitum: dicimus enim asses, quos cum finimus, dicimus dupondius et tressis et sic porro.

85. Sic videtur mihi, quoniam finitum et infinitum habeat dissimilitudinem, non debere utrumque item dici, eo magis quod in ipsis vocabulis\(^3\) ubi additur certus numerus miliar\(\langle i\rangle\)is\(^2\) aliter atque in reliquis dicitur: nam sic loquuntur, hoc mille denarium, non hoc mille denari\(\langle o\rangle\)rum,\(^3\) et haec duo milia denarium,\(^4\) non duo milia denari\(\langle o\rangle\)rum.\(^5\) Si esset denarii in recto casu atque infinitam multitudinem significaret, tune in patrico denario\(\langle r\rangle\)rum dici oportebat; et non solum in denariis, victoriatis, \(\text{drachmis,}\)\(^6\) nummis, sed etiam in viris idem servari oportere, cum dicimus

\(^{7}\) After hoc, Brissonius deleted ab.
\(^{\S} 84.\) 1 Aug., for ducentussis. 2 Added by GS.
\(^{\S} 85.\) 1 M, Laetus, for vocalibns. 2 Mué.; milliariis \(L.\ Sp.,\) for militaris. 3 L. Sp., for denarii. 4 Aug., for denaria. 5 Christ, for denarii. 6 Rhol., for et rachmis.

\(^6\) A legal survival used in symbolic sales, \(\text{cf. v. 163; for the ancient as libralis (\text{cf. v. 169}) had long since been decreased in weight and was not coined after 74 B.C.}
\(^{\S} 84.\) \(^a\) Even as \text{dies and annus} were not modified by the lower numerals; for such phrases the Romans substituted \text{biduum, triduum, biennium, triennium}, etc. So for sums 506
the hand and say "with this *aes* 'copper piece' and *aenea libra* 'pound of copper,'" and also in the legal formula "to have bequeathed a thousand (*asses*) of *aes* 'copper.'"

84. Therefore, because the numerals from *tressis* to *centussis* are compounded of parts of the same kind, they have a likeness of the same kind; but the word *dupondius*, because it is different in formation, has a different system of declension, as it should have. So also the *as*, because it is a single unit and is the beginning, means one and has its own indefinite plural, for we say *asses*; but when we limit them numerically, we say *dupondius* and *tressis* and so on.⁹

₈₅. Thus it seems to me that since the definite and the indefinite have an inherent difference, the two ought not to be spoken in the same fashion, the more so because in the words themselves, when they are attached to a definite number in the thousands, a form is used which is not the same as that used in other expressions. For they speak thus: *mille denarium* ⁹ 'thousand of *denarii*,' not *denariorum*, and two *milia denarium* 'thousands of *denarii*,' not *denariorum*. If it were *denarii* in the nominative and it denoted an indefinite quantity, then it ought to be *denariorum* in the genitive; and the same distinction must be preserved, it seems to me, not only in *denarii, victoriati*, ⁶ *drachmae*, and *nummi*, but also in *viri*, when we say from 2 to 100 *asses*, the compound words were used, and not *asses* with the numeral.

§ 85. ⁹ For names of weights and measures, and for some other words, the old genitive in *-um* continued in use long after the new form in *-orum* had been generalized. ⁶ The *victoriatus* was a silver coin stamped with a figure of Victory, and worth half a *denarius*.  

507
VARRO

iudicium fuisset triumvirum, decem\(\)virum,\(\) non \(\)triumvirorum, decemvirorum,\(\) centum-virorum.

86. Numeri antiqui habent analogias, quod omni-

bus est una\(^1\) regula, duo actus, tres gradus, sex de-

curiae, qua\(\)omnia similiter inter se respondent.\(\)

Regula\(^2\) est numerus novenarius, quod, ab uno ad

novem cum pervenimus, rursus redimus ad unum et\(\)

\(V\)(III\)\(^4\); hinc et \(LX\)(XXX)\(^5\) et nongenta\(^6\) ab una

sunt natura novenaria; sic ab octonaria, et deo\(\)sum

versus ad singularia pervenient.

87. Actus primus est ab uno \(\)DCCCC, se-

cundus a mille ad nongenta\(^2\)milia; quod idem valebat

unum et mille, utrumque singulari nomine appellatur:

nam ut dicitur hoc unum, haec duo, \(\)sic hoc mille,

haec duo\(^3\) milia et sic deinceps multitudinis in duobus

actibus reliqui omnes item numeri. Gradus singu-

laris est in utroque actu ab uno ad novem, denarius\(^4\)

gradus \(\)decem \(\)ad \(\)LX\(\)XXX,\(^6\) centenarius a cen-

tum \(\)DCCCC. Ita tribus gradibus sex decuriae

fiunt, tres miliariae, tres\(^8\) minores. Antiqui his

numeris fuerunt contenti.

\(^7\) Added by L. Sp. \(^8\) Added by A. Sp., after Aldus.

\(\)§ 86. \(^1\) After una, L. Sp. deleted non novenaria (Aug.
dele\nted non). \(^2\) Rhol., for qua. \(^3\) Sciop., for regulae.

\(\)novem L. Sp., for V. \(^5\) nonaginta Aldus, for LX.

\(\)L. Sp.; nongenti G, H; for nungenti.

\(\)§ 87. \(^1\) Added by Aug. \(^2\) For nungenta. \(^3\) Added

by Gronov. \(^4\) Aug., for denarios. \(^5\) Added by Aug.

\(\)nonaginta Aug., for LX. \(^7\) Added by Aug. \(^8\) L. Sp.,

for miliariae tres.

\(^c\) The tresviri or triumviri capitales, in charge of prisons and

508
that there has been a decision of the triumvirs, the decemvirs, the centumvirs, all of which have the genitive virum and not virorum.

86. The old numbers have their Regularities, because they all have one rule, two acts, three grades, and six decades, all of which show regular internal correspondences. The rule is the number nine, because, when we have gone from one to nine, we return again to one and nine; hence both ninety and nine hundred are of that one and the same nine-containing nature. So there are numbers of eight-containing nature, and going downwards they arrive at those which are merely ones.

87. The first act is from one to nine hundred, the second from one thousand to nine hundred thousand. Because one and thousand are alike unities, both are called by a name in the singular; for as we say 'this one' and 'these two,' so we say 'this thousand' and 'these two thousands,' and after that all the other numbers in the two acts are likewise plural. The unitary grade is found in both acts, from one to nine; the denary grade extends from ten to ninety; the centenary grade from hundred to nine hundred. Thus from the three grades, six decades are made, three in the thousands, and three in the smaller numbers. The ancients were satisfied with these numerals.
VARRO

88. Ad¹ hos tertium et quartum actum (addentes)² ab decie(n)s (et ab deciens miliens)³ minores imposuerunt vocabula, neque ratione, sed tamen non contra est eam de qua scribimus analogiam. Nam⁴ deciens⁵ cum dicatur hoc deciens ut mille hoc mille, ut sit utrumque sine casibus vocis, dicemus ut hoc mille, huius mille, sic hoc deciens, huius deciens, neque eo minus in altero, quod est mille, praeponemus hi mille, horum mille, (sic hi deciens, horum deciens).⁶

L. 89. Quoniam in eo est nomen co(m)mune, quam vocant ὀμοιόμενος,⁷ obliqui casus ab eodem capite, ubi erit ὀμοιόμενος,² quo minus dissimiles fiant, analogia non prohibet. Itaque dicimus hic Argus, cum hominem dicimus, cum oppidum, Graec(e) Graec(an)i ceve³ hoc Argos, cum Latine (hi)⁴ Argi. Item faciemus, si eadem vox nomen et⁵ verbum significabit,⁶ ut et in casus et in tempora dispariliter declinetur, ut faciemus a Meto quod nomen est Metonis Metonem, quod verbum est metam metebam.

§ 88. ¹ For ab. ² Added by Kent, after Mue. (actum ab deciens minorem, ⟨a deciens miliens maiorem addentes⟩, imposuerunt). ³ After nam, L. Sp. deleted ut. ⁴ Aug., for decienis. ⁵ Added by L. Sp.; there may have been other text also in the lacuna.

§ 89. ¹ For omonimyan. ² For omonimya; after which Aug. deleted obliqui casus. ³ Fay, cf. x. 71; graecanice Pius; for graecancaene. ⁴ Added by Vertranius; (hei) Aug. ⁵ Pius, for nominet. ⁶ Pius, for significavit.

§ 88. "Elliptic for decies centena milia 'ten times a hundred thousands.'" ⁶ Similarly elliptic for decies milies centena milia. ³ Varro seems not to know the abl. sing. milli, found in Plautus, Bac. 928 (assured by the metre), and in Lucilius, 327 and 506 Marx (assured by Gellius, i. 16. 10-13).

510
ON THE LATIN LANGUAGE, IX. 88–89

88. To these, their descendants added a third and a fourth act, imposing names which started from deciens \textsuperscript{a} 'million' and deciens miliens \textsuperscript{b} 'thousand million'; and though the names were not formed by logical relation with the lower numerals, still their formation is not in conflict with the Regularity about which we are writing. For inasmuch as deciens is used as a neuter singular like mille, so that both words are without change of form for the various cases,\textsuperscript{c} we shall use deciens unchanged as nominative and as genitive, even as we do mille; and none the less shall we set before mille the signs of nominative and of genitive plural, because mille is also in the other number—and so also shall we speak of 'these deciens' in the same cases.

L. 89. When a noun is the same in the nominative though it has more than one meaning, in which instance they call it a homonymy, Regularity does not prevent the oblique cases from the same starting form in which the homonymy is, from being dissimilar. Therefore we say Argus in the masculine, when we mean the man, but when we mean the town we say, in Greek or in the Greek fashion, Argos \textsuperscript{a} in the neuter, though in Latin it is Argi, masculine plural. Likewise, if the same word denotes both a noun and a verb, we shall cause it to be inflected both for cases and for tenses, with different inflection for noun and verb, so that from Meto as a noun, a man's name, we form gen. Metonis, acc. Metonem, but from meto as a verb, 'I reap,' we form the future metam and the imperfect metebam.

§ 89. \textsuperscript{a} The homonymy is not perfect, since the forms are Argus and Argos; the neuter Argos is found in Latin only in nom. and acc.

511
VARRO

LII. 90. Reprehendunt, cum ab eadem voce plura sunt vocabula declinata, quas συνονυμίας appellant, ut Alc(m)aeus et Alc(m)aeo, sic Geryon, Geryon(e)us, Geryones. In hoc genere quod casus perperam permutant quidam, non reprehendunt analogiam, sed qui eis utuntur imperite; quod quisque caput prenderit, sequi debet eius consequenti(s) casus in declinando ac non facere, cum dixerit recto casu Alc(m)aeus, in obliquis Alc(m)aeoni et Alc(m)aeonem; quod si miscuerit et non secutus erit analogias, reprehendendum.

LII. 91. (Reprehendunt) Aristarchum, quod haec nomina Melicertes et Philomedes similia neget esse, quod vocandi casus habet alter Melicerta, alter Philomede(s), sic qui dicat lepus et lupus non esse simile, quod alterius vocandi casus sit lupe, alterius lupus, sic socer, maer, quod in transitu fiat ab altero trisyllabum soceri, ab altero bisyllabum maeri.

92. De hoc etsi supra responsum est, cum dixi de lana, hic quoque amplius adiciam similia non solum

§ 90. 1 For synonymyas. 2 After ut, Aug. deleted sapho et. 3 Kent, for alceus and alceo, usually corrected to Alcaeus, Alcaeo, though a variant nominative Alcaeo is unknown; whereas Alcumēus occurs in Plautus, Capt. 562, and Alcamæo in Cicero, Acad. Priora ii. 28. 89, and elsewhere. 4 Mue., for gerionus. 5 L. Sp., for consequenti. 6 Kent, for alceus, alceoni, alceonem; cf. crit. note 3. 7 After obliquis, Mue. deleted dicere.

§ 91. 1 Added by L. Sp., after Aug. 2 Mue., for philomede.

§ 92. 1 For hic hic quoque.

§ 90. a Son of Amphiaraus and Eriphyle, who killed his mother at the command of his father, because she tricked him into going to a war in which he was destined to die; cf. also the critical note. b The three-bodied giant whom Hercules 512
LI. 90. They find fault when from the same utterance two or more word-forms are derived, which they call synonymns, such as *Alcmaeus* and *Alcmaeo*, and also *Geryon, Geryoneus, Geryones*. As to the fact that in this class certain speakers interchange the case-forms wrongly—they are not finding fault with Regularity, but with the speakers who use those case-forms unskillfully: each speaker ought to follow, in his inflection, the case-forms which attend upon the nominative which he has taken as his start, and he ought not to make a dative *Alcmaeoni* and an accusative *Alcmaeonom* when he has said *Alcmaeus* in the nominative; if he has mixed his declensions and has not followed the Regularities, blame must be laid upon him.

LII. 91. They find fault with Aristarchus for saying that the names *Melicertes* and *Philomedes* are not alike, because one has as its vocative *Melicerta*, and the other has *Philomedes*; and likewise with those who say that *lepus* 'hare' and *lupus* 'wolf' are not alike, because the vocative case of one is *lupe* and of the other is *lepus*, and with those who say the same of *socer* 'father-in-law' and *macer* 'lean,' because in the declensional change there comes from the one the three-syllabled genitive *soceri* and from the other the two-syllabled genitive *macri*.

92. Although the answer to this was given above when I spoke about the kinds of wool, I shall make here some further statements: the likenesses of

overpowered and robbed of his cattle; all three forms are known in Greek, but only *Geryon* and *Geryones* in Latin.

§ 91. * Cf. viii. 68. * The Greek nominatives end in *-ης*, but the vocatives end in *-α* and *-ες* respectively.

a facie dici, sed etiam ab aliqua coniuneta vi et potestate, quae et oculis et auribus latere soleant: itaque saepe gemina facie mala negamus esse similia, si sapore sunt alio; sic equos eadem facie nonnullos negamus esse similis, (s)\(^2\) natione s(unt)\(^3\) ex procreante dissimiles.\(^4\)

93. Itaque in hominibus emendis, si natione alter est melior, emimus pluris. Atque in hisce omnibus similitudines non sumimus tantum a figura, sed etiam alius de, ut in equis aetas, ut in (asin)\(^1\) cuius modi faciant pullos, ut in pomis quo sint suco. Si igitur idem sequitur in similitudine verborum quis, reprehendundus non est.

94. Quare similitudinem\(^1\) discernendarum causa nonnunquam ut pronomen assumitur, sic casum aliquem assumimus,\(^2\) ut in his nemus, lepus, hie lepus, hoc nemus: itaque discedunt ac dicuntur hi lepores, haec nemora. Sic aliud si quid assumptum erit extrinsecus, quo similitudo penitus perspicie possit, non nimis\(^3\) erit remotum ab natura: neque enim magnetas lapides duo inter se similes sint necne, perspicere possess, nisi minutum extrinsecus prope apposueris ferrum, quod similes lapides similiter ducunt, dissimiliter dissimiles.

\(^2\) Sciop., for in. \(^3\) L. Sp.; natione Vertranius; for nationes. \(^4\) For dissimilis.

§ 93. \(^1\) Lachmann, for ut inis.

§ 94. \(^1\) L. Sp., for similitudinem. \(^2\) L. Sp., for assumi.

\(^3\) A. Sp., for enim.

§ 93. \(^a\) For example, Cappadocians were notoriously worthless as slaves.

514
ON THE LATIN LANGUAGE, IX. 92-94

spoken words rest not only upon their form, but also upon some attached strength and power which is usually hidden from our eyes and ears. Therefore we often say that two apples that are identical in appearance are not alike, if they are of different flavour; and we say that some horses of the same appearance are not alike, if by breed they are different on the sire's side.

93. Therefore in buying human beings as slaves, we pay a higher price for one that is better by nationality. And in all these matters we take the points of likeness not merely from the appearance, but also from other factors, as in horses their age, in asses the kind of colts that they beget, in fruits the flavour of their juice. If therefore one proceeds in the same way in deciding whether words are alike, he is not to be found fault with.

94. Wherefore as the pronoun is sometimes taken as an aid to distinguish the resemblances, so we take some case-form, as in nemus 'grove' and lepus 'hare,' lepus being shown by it to be masculine and nemus neuter: therefore they go in different directions and the plurals are lepores and nemora. So also, if anything else whatsoever is taken from outside to enable a thorough examination of the problem of likeness to be made, it will not be too far from the natural qualities: for you cannot even see whether two magnetic stones are alike or not, unless you have brought close to them from outside a particle of steel, which like magnets attract to a like degree, and magnets different in strength attract with different powers.

§ 94. Specifically, the demonstrative hic and its forms, used as indicative of gender and of case.

515
95. Quod ad nominatuom\(^1\) analogia\(^2\) pertinet, ita deliquatum\(^3\) arbitrur, ut omnia quae dicuntur contra ad respondendum ab his fontibus sumi possit. LIII. Quod ad verborum temporalium rationem attinet, cum partes sint quattuor, tempora, personae, genera, divisiones\(^4\), ex omni parte quoniam reprehendunt, ad singula respondebo.

LIV. 96. Primum quod aiunt analogias non servari in temporibus, cum dicit legi lego legam et sicut similis\(^1\) alia: nam quae sint ut legi rem\(^2\) perfectam significare, duo reliqua lego et legam\(^3\) inchoatam, iniuria reprehendunt: nam ex eodem genere et ex divisione idem verbum, quod sumptum est, per tempora traduci (infected)\(^4\) potest, ut diseebam disco discam, et eadem perfecti, ut didieeram didici didicero. LV. Ex quo licet seire verborum rationem\(^5\) constare, sed eos, qui trium temporum verba pronuntiare velint, (in)sentier\(^6\) id facere;

97. item\(^1\) illos qui reprehendunt, quod dicamus amor amabor amatus sum: non enim debuisse in una serie unum verbum esse duplex, cum duo simplicia essent. Neque ex divisione si unius modi ponas

\^1 L. Sp., for nominativum.  \^2 Aug., for analogia.  \^3 GS., for declinatum.  \^4 L. Sp., for personarum generum divisionum.
\^5 § 95.  \^6 C. F. W. Mueller (legi Aug.), for legerem.  \^1 L. Sp., with H, for simile.  \^3 After legam, L. Sp. deleted et lego (Aug. deleted lego et before legam).  \^4 Added here by GS.; after ut, by L. Sp.; after tempora, by Christ.  \^6 L. Sp., for scien
ter.

\^1 Aug., for idem.

§ 96.  \^1 L. Sp., for nominativum.  \^2 Aug., for analogia.  \^3 GS., for declinatum.  \^4 L. Sp., for personarum generum divisionum.

§ 97.  \^1 Aug., for idem.
ON THE LATIN LANGUAGE, IX. 95-97

95. That which concerns the Regularity of nouns has, I think been so cleared up that material for answering all objections can be drawn from these sources. LIII. We now come to the logical system of verbs; this has four parts: tenses, persons, kinds,\(^a\) and divisions.\(^b\) As they find fault with respect to each and every part, I shall make answer to the objections one by one.

LIV. 96. First as to their saying that the Regularities are not preserved in the tenses, when they give perfect legi 'I have read,' present lego 'I read,' future legam 'I shall read,' and others in just the same way: they are wrong in finding fault with those forms like legi as denoting completed actions and the other two, lego and legam, as denoting action only begun; for the same verb which has been taken from the same kind and the same division, can be paraded through the tenses of non-completion, like discebam 'I was learning,' disco 'I learn,' discam 'I shall learn,' and the same of completion, thus didiceram 'I had learned,' didici 'I have learned,' didicero 'I shall have learned.' LV. From this one may know that the logical system of verbs is consistent with itself, but that those who try to speak the verbs in their three tenses, do this in an ignorant way;

97. that likewise those do so ignorantly who find fault because we say amor 'I am loved,' amabor 'I shall be loved,' amatus sum 'I have been loved'; for, they say, in one and the same series there ought not to be one verb made up of two words while the other two verbs are each of one word. Yet if you would

\(^a\) There were two divisions, one comprising the tenses of incomplete action, and the other the tenses of completed action.
verba, discrepant inter se: nam infecta omnia simplicia similia sunt, et perfecta duplicia inter se paria in omnibus verbis, ut haec amabar amor amabor, amatus (eram amatus sum amatus)² ero.

98. Quare item male dicunt ferio feriam percussi, quod est ordo (ferio)¹ feriam feriebam, percussi percussero percusseram.² Sic deinceps in reliquis temporibus reprehendenti responderi potest.

LV. 99. Similiter errant qui dicunt ex utraque parte verba omnia commutare syllabas oportere aut nullum, in his pungo pungam pupugi, tundo tundam tutudi: dissimilia enim conferunt, verba infecti cum perfectis. Quod si infecta modo conferrent, omnia verbi principia incommutabilia viderentur, ut in his pungebam pungo pungam et contra ex utraque parte commutabilia, si perfecta ponerent, ut pupugeram pupugi pupugero.

LVII. 100. Item male conferunt fui sum ero, quod fui est perfectum, eius series sibi, ut debet, in omnibus partibus¹ constat, quod est fueram fui fuero; de infectis sum quod nunc dicitur olim dicebatur esum et in omnibus personis eonstatat, quod dieebatur

² Added by L. Sp.
§ 98. ¹ Added here by Mue. ; added after feriam by G, H, Aldus. ² Mue., for percutio percutiam ; see note b.
§ 100. ¹ A. Sp., for personis.

§ 98. a In this section Varro changes the order in which he cites the tenses. b Ferio is found only in the present tense-system; in the perfect tense-system it is replaced by percussi, the present tense-system of which is relatively little used. This justifies the emendation of the text.

518
put down verb-forms from a division of one kind, they would not differ from one another; for all the forms denoting incomplete action are alike single, and the forms of completed action are in all verbs double, quite like one another: such as *amabar, amor, amabor,* and *amatus eram, amatus sum, amatus ero.*

98. Wherefore likewise they do ill to cite *ferio* 'I strike,' future *feriam,* perfect *percussi*; because the proper order is *ferio, feriam, feriebam,* and *percussi, percussero, percusseram.* And in this fashion answer can be made to the one who finds fault in the matter of the other tenses.

LVI. 99. They make a similar mistake who say that all verbs ought to change the radical syllables in both divisions, or no verb should—as in *pungo* 'I prick,' future *pungam,* perfect *pupugi,* and *tundo* 'I pound,' *tundam,* *tutudi*; for they are comparing unlikes, namely verbs of the incomplete phase with the completed. But if they were comparing only the incomplete, then all the stems of the verb would be seen to be unchangeable, as in *pungebam, pungo, pungam,* and on the other hand changeable, if they instanced the completed, as in *pupugerm, pupugi, pupugero.*

LVII. 100. Likewise they do ill to compare *fui* 'I was,' *sum* 'I am,' *ero* 'I shall be'; for *fui* is a form of completed time, whose series is consistent with itself in all its parts, as it should be, namely *fueram,* *fui,* *fuero.* Of the incomplete, that which is now pronounced *sum* used to be spoken *esum,* and the series is consistent in all its persons, because they

§ 100. *a This form seems to have been invented by Varro to suit his argument; all the evidence is against its ever having existed.*
esum es est, eram eras erat, ero eris erit; sic huiusce modi cetera servarc analogiam videbis.

LVIII. 101. Etiam in hoc reprehendunt, quod quaedam verba neque personas habent ternas neque tempora terna: id imperite reprehendunt, ut si quis reprehendat naturam, quod non unius modi finxerit animalis omnis. Si enim natura non omnes formae verborum terna habent tempora, ternas personas, non habent totidem verborum divisiones. Quare cum imperamus, natura quod infecta (ver>ba solum habe<n>t, cum aut praesenti aut absenti imperamus, fiunt terna, ut lege legito legat: perfectum enim imperat nemo. Contra quae sunt indicandi, ut lego legis legit, novena fiunt verba infecti, novena perfecti.

LIX. 102. Quocirca non si genus cum genere discrepat, sed in suo quique genere si quid deest, requirendum. Ad haec addita si erunt ea quae de nominatibus supra sunt dicta, facilius omnia solventur. Nam ut illic externi caput rectus casus, sic hic in forma est persona eius qui loquitur et tempus praesens, ut scribo lego.


§ 102. ① Laetus, for discrepant. ② Abl. quique Lachmann, for quisque. ③ L. Sp., for nominatiuis. ④ Fay, for externi.

§ 101. ① Present imperative, future imperative, present subjunctive. ② The indicative mood. ③ Varro disregards the plural forms in this calculation.

§ 102. ① Meaning ‘mood’; cf. § 95, note a. ② Cf. ix. 75-79.
ON THE LATIN LANGUAGE, IX. 100–102

used to say present esum es est, imperfect eram eras erat, future ero eris erit. In this same fashion you will see that the other verbs of this kind preserve the principle of Regularity.

LVIII. 101. Besides, they find fault with Regularity in this matter, that certain verbs have not the three persons, nor the three tenses; but it is with lack of insight that they find this fault, as if one should blame Nature because she has not shaped all living creatures after the same mould. For if by nature not all forms of the verbs have three tenses and three persons, then the divisions of the verbs do not all have this same number. Therefore when we give a command, a form which only the verbs of uncompleted time have—when we give a command to a person present or not actually present, three verb-forms are made, like lege 'read (thou),' legito 'read (thou)' or 'let him read,' legat 'let him read': for nobody gives a command with a form denoting action already completed. On the other hand, in the forms which denote declaration, like lego 'I read,' legis 'thou readest,' legit 'he reads,' there are nine verb-forms of uncompleted action and nine of completed action.

LIX. 102. For this and similar reasons the question that should be asked is not whether one kind disagrees with another kind, but whether there is anything lacking in each kind. If to these there is added what I said above about nouns, all difficulties will be easily resolved. For as the nominative case-form is in them the source for the derivative cases, so in verbs the source for other forms is in the form which expresses the person of the speaker and the present tense: like scribo 'I write,' lego 'I read.'
103. Quare ut illic fit, si\textsuperscript{1} hic item acciderit, in
formula ut aut caput non sit aut ex alieno genere sit,
propontione eadem quae illic dicimus, eur nihilominus\textsuperscript{2}
servetur analogia. Item, sicut illic caput suum
habebit et in obliquis casibus transitio erit in ali\langle am\rangle
quam\textsuperscript{3} formulam, qua assumpta reliqua facilus
possint videri verba, unde sint declinata (fit enim, ut
rectus casus nonnunquam sit ambigui), ut in hoc
vero volo, quod id duo significat, unum a voluntate,
alterum a volando; itaque a volo intellegimus et
volare et velle.

LX. 104. Quidam reprehendunt, quod pluit et
luit dicamus in praeterito et praesenti tempore, cum
analogiae sui cuiusque temporis verba debeant dis-
criminare. Falluntur: nam est ac putant aliter,
quod in praeteritis U dicimus longum pluit \langle luit\rangle,\textsuperscript{1}
in praesenti breve pluit luit: ideoque in lege vendi-
tionis fundi "ruta caesa" ita dicimus, ut U produ-
camus.

LXI. 105. Item reprehendunt quidam, quod
putant idem esse sacrifico\textsuperscript{1} et sacrificor, lavat\textsuperscript{2} et
lavatur; quod sit an non, nihil commovet analogian,
dum sacrifico\textsuperscript{3} qui dicit servet sacrificabo et sic per

§ 103. \textsuperscript{1} Mue., for sic. \textsuperscript{2} For nichilominus. \textsuperscript{3} Mue.,
for aliquam.

§ 104. \textsuperscript{1} Added by Aug.
§ 105. \textsuperscript{1} Aug., for sacrificio. \textsuperscript{2} L. Sp.; sacrificor et
lavat Aug.; for sacrificio relauat. \textsuperscript{3} Aug., for sacrifici.

§ 103. \textsuperscript{a} Cf. ix. 76.
§ 104. \textsuperscript{b} Found in older Latin, but seemingly shortened
by about Varro’s time. \textsuperscript{d} One might exempt from inclu-
sion in the sale of a property all things dug up (sand, chalk,
etc.) and all things cut down (timber, etc.), even though they
were still unwrought materials. \textsuperscript{d} The u is short in the
compounds erutus, obrutus, etc.

522
ON THE LATIN LANGUAGE, IX. 103–105

103. Wherefore, if it has happened in verbs as it does happen in nouns, that in the pattern the starting-point is lacking or belongs to a different kind, we give the same arguments here which we gave there, with suitable changes in application, as to why and how Regularity is none the less preserved. And as in nouns the word will have its own peculiar starting-point and in the oblique cases there will be a change to some other pattern, on the assumption of which it can be more easily seen from what the word-forms are derived (for it happens that the nominative case-form is sometimes ambiguous), so it is in verbs, as in this verb *volo*, because it has two meanings, one from wishing and the other from flying; therefore from *volo* we appreciate that there are both *volare* 'to fly' and *velle* 'to wish.'

LX. 104. Certain critics find fault, because we say *pluit* 'rains' and *luit* 'looses' both in the past tense and in the present, although the Regularities ought to make a distinction between the verb-forms of the two tenses. But they are mistaken; for it is otherwise than they think, because in the past tense we say *pluit* and *luit* with a long *U*, and in the present with a short *U*; and therefore in the law about the sale of farms we say *ruta caesa* 'things dug up and things cut,' with a lengthened *u*.

LXI. 105. Likewise certain persons find fault, because they think that active *sacrijico* 'I sacrifice' and passive *sacrificor*, active *lavat* 'he bathes' and passive *lavatur*, are the same: but whether this is so or not, has no effect on the principle of Regularity, provided that he who says *sacrijico* sticks to the future

§ 105. a With the same meaning; but the passive of these verbs sometimes has true passive meaning.
totam formam, ne dicat sacrificatur aut sacrificatus sum: haec enim inter se non conveniunt.

106. Apud Plautum, cum dicit:

Piscis ego credo qui usque dum vivunt lavant
Diu minus lavariquam haec lavat Phronesium,
ad lavant lavari non convenit, ut I sit postremum, 
sei; ad lavantur analogia lavari reddit: quod 
Plauti aut librarii mendum si est, non ideo analogia, 
sei qui scriptus est reprehendendus. Omnino et 
lavat et lavatur dicitur separatim recte in rebus certis, 
quod puerum nutrix lava, puerr a nutrice lavatur, 
nos in balneis et lavamus et lavamur.

107. Sed consuetudo alterum utrum cum satis 
haberet, in toto corpore potius utitur lavamur, in 
partibus lavamus, quod dicimus lavo manus, sie pedes 
et cetera. Quare e balneis non rete dieunt lavi, lavi 
manus recte. Sed quoniam in balneis labor lautos 
sum, sequitur, ut contra, quoniam est soleo, oportet(dici 
solui, ut Cato et Ennius scribit, non ut dicit 
vulgus, solitus sum, debere dici; neque propter haec, 
quod discrepant in sermone paucis, minus est analogia, ut 
supra dictum est.

*L. Sp., for sacrificaturus.*

§ 106. 1 Plantus has minus diu lavare. 2 H, for T.

§ 107. 1 Mue., for oportet.

§ 106. a Truc. 322-323.

§ 107. a The passive form as a middle or reflexive, but the 
active form as a transitive requiring an object. b Frag. 
inc. 54 Jordan. c Frag. inc. 26 Vahlen. d Cf. ix. 33. 
524
sacrificabo and so on in the active, through the whole paradigm, avoiding the passive sacrificatur and sacrificatus sum: for these two sets do not harmonize with each other.

106. In Plautus, when he says:

The fish, I really think, that bathe through all their life, Are in the bath less time than this Phronesium, lavari ‘are in the bath,’ with final I instead of E, does not attach to lavant ‘bathe’: Regularity refers lavari to lavantur, and whether the error belongs to Plautus or to the copyist, it is not Regularity, but the writer that is to be blamed. At any rate, lavat and lavatur are used with a difference of meaning in certain matters, because a nurse lavat ‘bathes’ a child, the child lavatur ‘is bathed’ by the nurse, and in the bathing establishments we both lavamus ‘bathe’ and lavamur ‘are bathed.’

107. But since usage approves both, in the case of the whole body one uses rather lavamur ‘we bathe ourselves,’ and in the case of portions of the body lavamus ‘we wash,’ in that we say lavo ‘I wash’ my hands, my feet, and so on. Therefore with reference to the bathing establishments they are wrong in saying lavi ‘I have bathed,’ but right in saying lavi ‘I have washed’ my hands. But since in the bathing establishments lavor ‘I bathe’ and lautos sum ‘I have bathed,’ it follows that on the other hand from soleo ‘I am wont,’ which is in the active, one ought to say solut ‘I have been wont,’ as Cato and Ennius write, and that solitus sum, as the people in general say, ought not to be used. But as I have said above, Regularity exists none the less for these few inconsistencies which occur in speech.

525
LXII. 108. Item cur non sit analogia, afferunt, quod ab similibus similia non declinentur, ut ab dolo et colo: ab altero enim dicitur dolavi, ab altero colui; in quibus assumi solet aliquid, quo facilius reliqua dicantur, ut i(n)\(^2\) Myrmecidis\(^3\) operibus minutis solet fieri: igitur in verbis temporalibus, quo\(<m>^4\) similitudo saepe sit confusa, ut discerni nequeat, nisi transferis in aliam personam aut in tempus, quae proposita sunt no\(n e)sse\(^5\) similia intellegitur, cum transitum est in secundam personam, quod alterum est dolas, alterum colis.

109. Itaque in reliqua forma verborum suam utr(um)\(^1\) sequitur formam. Utrum in secunda \(persona\)^2 forma verborum temporali\(um\)^3 habeat in extrema syllaba AS \(an ES\) an ÍS a(\(u\))t ÍS,\(^4\) ad discernendas similitudines interest: quocirca ibi potius index analogiae quam in prima, quod ibi abstrusa est dissimilitudo, ut appareat in his meo, neo, ruo: ab his enim dissimilia fiunt transitu, quod sic dicuntur meo meas, neo nes, ruo ruis, quorum unumquodque suam conservat similitudinis formam.

LXIII. 110. Analogiam item de his quae appellantur participia reprehendunt multi; iniuria: nam non debent dici terna ab singulis verbis amaturus amans amatus, quod est ab amo amans et amaturus,

\(^{1}\) adferunt Aug., for asserunt. \(^{2}\) Aug., for uti. \(^{3}\) Pius, for murmecidis. \(^{4}\) Aug., for quod. \(^{5}\) Vertranius, for nosse.

\(^{1}\) Sciop., for uterque. \(^{2}\) Added by L. Sp. \(^{3}\) L. Sp., for temporale. \(^{4}\) L. Sp. (aut ES Canal), for as anis at si.

\(^{1}\) GS., for multa.

\(^{a}\) Just as we nowadays take the infinitive to show the conjugation, adding the perfect active and the passive.
LXII. 108. Likewise, they present as an argument against the existence of Regularity the fact that like forms are not derived from likes, as from dolo 'I chop' and colo 'I till'; for one forms the perfect dolavi and the other forms colui. In such instances something additional is wont to be taken to aid in the making of the other forms,\(^a\) just as we do in the tiny art-works of Myrmecides \(^b\) : therefore in verbs, since the likeness is often so confusing that the distinction cannot be made unless you pass to another person or tense, you become aware that the words before you are not alike when passage is made to the second person, which is dolas in the one verb and colis in the other.

109. Thus in the rest of the paradigm of the verbs each follows its own special type. Whether in the second person the paradigm of verbs has in the final syllable AS or ES or IS or IS, is of importance for distinguishing the likenesses. Wherefore the mark of Regularity is in the second person rather than in the first, because in the first the unlikeness is concealed, as appears in meo 'I go,' neo 'I sew,' ruo 'I fall'; for from these there develop unlike forms by the change from first to second person, because they are spoken thus: meo meas, neo nes, ruo ruis, each one of which preserves its own type of likeness.

LXIII. 110. Likewise, many find fault with Regularity in connexion with the so-called participles; wrongly: for it should not be said that the set of three participles comes from each individual verb, like amaturus 'about to love,' amans 'loving,' amatus 'loved,' because amans and amaturus are from participle to make up the "principal parts" which are our guide. \(^b\) Cf. vii. 1.
VARRO

ab amor<sup>2</sup> amatus. Illud analogia quod praestare debet, in suo quicque genere habet, casus, ut amatus amato et amati amatis; et sic in muliebribus amata et amatae; item amaturus eiusdem modi habet declinationes, amans paulo aliter; quod hoc genus omnia sunt in suo genere similia proportione, sic virilia et muliebra sunt eadem.

LXIV. 111. De eo quod in priore libro extremum est, ideo non es(analogia(m),<sup>1</sup> quod qui de ea scriptserint aut inter se non conveniant aut in quibus conveniant ea cum consuetudinis discrepent<sup>2</sup> verbis, utrumque (est leve)<sup>3</sup>: sic enim omnis repudiandum erit artis, quod et in medicina et in musica et in aliis multis discrepant scriptores; item in quibus conveniunt in<sup>4</sup> scriptis, si ea tam(en)<sup>5</sup> repudiat<sup>6</sup> natura: quod ita ut dicitur non sit ars, sed artifex reprehendendus, qui (dici)<sup>7</sup> debet in scribendo non vidisse verum, non ideo non posse scribi verum.

112. Qui dicit hoc monti et hoc fonti, cum alii dicant hoc monte et hoc fonte, sic alia quae duobus modis dicuntur, cum alterum sit verum, alterum falsum, non uter peccat tollit analogias, sed uter recte dicit confirmat; et quemadmodum is qui<sup>1</sup> peccat in his verbis, ubi duobus modis dicuntur, non

<sup>2</sup>Aug.; amaturus ab amabar Rhol.; for ab amaturus amabar.

§ 111. 1 Mue., for est analogia. 2 Mue., for discrepant. 3 Added by GS.; falsum A. Sp.; falsum est Popnia. 4 A. Sp., for ut. 5 GS., for etiam. 6 For repudiat. 7 Added by GS.

§ 112. 1 L. Sp., for quicum.

§ 112. <sup>a</sup> Cf. viii. 66.

528
ON THE LATIN LANGUAGE, IX. 110-112

the active amo, and amatus is from the passive amor. But that which Regularity can offer, which the participles have, each in its own class, is case-forms, as amatus, dative amato, and plural amati, dative amatis; and so in the feminine, amata and plural amatae. Likewise amaturus has a declension of the same kind. Amans has a somewhat different declension; because all words of this kind have a regular likeness in their own class, amans, like others of its class, uses the same forms for masculine and for feminine.

LXIV. 111. About the last argument in the preceding book, that Regularity does not exist for the reason that those who have written about it do not agree with one another, or else the points on which they agree are at variance with the words of actual usage, both reasons are of little weight. For in this fashion you will have to reject all the arts, because in medicine and in music and in many other arts the writers do not agree; you must take the same attitude in the matters in which they agree in their writings, if none the less nature rejects their conclusions. For in this way, as is often said, it is not the art but the artist that is to be found fault with, who, it must be said, has in his writing failed to see the correct view; we should not for this reason say that the correct view cannot be formulated in writing.

112. As to the man who uses as ablatives monti 'hill' and fonti 'spring' while others say monte and fonte, along with other words which are used in two forms, one form is correct and the other is wrong, yet the person who errs is not destroying the Regularities, but the one who speaks correctly is strengthening it; and as he who errs in these words where they are used in two forms is not destroying logical
tollit rationem cum sequitur falsum, sic etiam in his (quae) non duobus dicuntur, si quis aliter putat dici oportere atque oportet, non scientiam tollit orationis, sed suam inscientiam denudat.

LXV. 113. Quibus rebus solvi arbitramur posse quae dicta sunt priori libro contra analogian, ut potui brevi percucurri. Ex quibus si id conficissent quod volunt, ut in lingua Latina esset anomalia, tamen nihil cgissent ideo, quod in omnibus partibus mundi utraque natura inest, quod alia inter se (similia), alia (dissimilia) sunt, sicut in animalibus dissimilia sunt, ut equus bos ovis homo, item alia, et in uno quoque horum genere inter se similia innumerabilia. Item in piscibus dissimilis muraena lupo, is4 soleae, haec muraenae5 et mustelae, sic aliis, ut maior ille numerus sit similitudinum earum quae sunt separatim in muraenis, separatim in asellis, sic in generibus alii.

114. Quare cum in inclinationibus verborum numerus sit magnus a dissimilibus verbis ortus, quod etiam vel maior est in quibus similitudines reperiuntur, confitendum1 est esse analogias. Itemque2 cum ea non multo minus quam in omnibus verbis patiatur uti consuetudo co(m)munis, fatendum illud quoquo

2 Added by Aug. 3 After non, Aug. deleted in.
§ 113. 1 For conficissent. 2 Aug., for legissent.
3 Added by Mue. 4 L. Sp., for his. 5 G, H, Aldus, for nerene.
§ 114. 1 Aug., for conferendum. 2 Aug., for item quae.

That is, wrong forms not recognized as having a limited currency, but practically individual with the speaker.

§ 113. a The identification of the various kinds of fish is 530
ON THE LATIN LANGUAGE, IX. 112-114

system when he follows the wrong form, so even in those words which are not spoken in two ways, a person who thinks they ought to be spoken otherwise than they ought, is not destroying the science of speech, but exposing his own lack of knowledge.

LXV. 113. The considerations by which we might think that the arguments could be refuted which were presented against Regularity in the preceding book, I have touched upon briefly, as best I could. Even if by their arguments they had achieved what they wish, namely that in the Latin language there should be Anomaly, still they would have accomplished nothing, for the reason that in all parts of the world both natures are present: because some things are like, and others are unlike, just as in animals there are unlikes such as horse, ox, sheep, man, and others, and yet in each kind there are countless individuals that are like one another. In the same way, among fishes, the moray is unlike the wolf-fish, the wolf-fish is unlike the sole, and this is unlike the moray and the lamprey, and others also; though the number of those resemblances is still greater, which exist separately among morays, among codfish, and in other kinds of fish, class by class.

114. Now although in the derivations of words a great number develop from unlike words, still the number of those in which likenesses are found is even greater, and therefore it must be admitted that the Regularities do exist. And likewise, since general usage permits us to follow the principle of Regularity in almost all words, it must be admitted that we ought in some instances uncertain, but is not important for Varro's argument.
m<o>do\textsuperscript{3} analogian sequi nos debere universos, singulos autem praeterquam in quibus verbis offensura sit consuetudo co\textsuperscript{m}munis, quod ut dixi aliud debet praestare populus, aliud e populo singuli homines.

115. Neque id mirum est, cum singuli quoque non sint eodem iure: nam liberius potest poeta quam orator sequi analogias. Quare cum hic liber id quod pollicitus est demonstraturum absolverit\textsuperscript{1}, faciam finem; proxumo deinceps de declinatorum verborum forma\textsuperscript{2} scribam.

\textsuperscript{3} Canal; quoque modo Mue.; quodammodo Aug.; for quo quando.
§ 115. \textsuperscript{1} Aldus, for absolverim. \textsuperscript{2} Pius, for firma.
as a body to follow Regularity in every way, and individually also except in words the general use of which will give offence; because, as I have said, the people ought to follow one standard, the individual persons ought to follow another.

115. And this is not astonishing, since not all individuals have the same privileges and rights; for the poet can follow the Regularities more freely than can the orator. Therefore, since this book has completed the exposition of what it promised to set forth, I shall bring it to a close; and then in the next book I shall write about the form of inflected words.

§ 114. *Cf.* ix. 5.
I. 1. In verborum declinationibus disciplina loquendi dissimilitudinem an similitudinem sequi deberet, multi quæsierunt. Cum ab his ratio quae ab similitudine oriretur vocaretur analogia, reliqua pars appellaretur anomalia: de qua re primo libro quae dicerentur eur dissimilitudinem ducem haberi oporteret, dixi, secundo contra quae die(er)entur, cur potius similitudinem conveniret praeponi: quarum rerum quod nec fundamenta, ut deb(u)it, posita abullo neque ordo ac natura, ut res postulat, explicita, ipse eius rei formam exponam.

2. Dicam de quattuor rebus, quae continent declarationes verborum: quid sit simile ac dissimile, quid ratio quam appellant λόγοv, quid pro portione

§ 1. 1 Aldus, for dicentur. 2 Aldus, for dissimilitudinem. 3 Aug., for debita.
§ 2. 1 L. Sp., for declinationibus. 2 Plasberg, for proportione.

§ 1. Book VIII., which begins a fresh section of the entire work. 2 Book IX.
I. 1. Many have raised the question whether in the inflections of words the art of speaking ought to follow the principle of unlikeness or that of likeness. This is important, since from these develop the two systems of relationship: that which develops from likeness is called Regularity, and its counterpart is called Anomaly. Of this, in the first book,\(^a\) I gave the arguments which are advanced in favour of considering unlikeness as the proper guide; in the second,\(^b\) those advanced to show that it is proper rather to prefer likeness. Therefore, as their foundations have not been laid by anyone, as should have been done, nor have their order and nature been set forth as the matter demands, I shall myself sketch an outline of the subject.

2. I shall speak of four factors which limit the inflections of words: what likeness and unlikeness are; what the relationship is which they call *logos*; what “by comparative likeness” is, which they call

\(^a\) 535
quod dicunt ἀνὰ λόγον, quid consuetudo; quae explicatae declarabunt analogiam et anomaliam, unde sit, quid sit, cuius modi sit.

II. 3. De similitudine et dissimilitudine ideo primum dicendum, quod ea res est fundamentum omnium declinationum ac continet rationem verborum. Simile est quod res plerasque habere videtur easdem quas illud cuiusque simile: dissimile est quod videtur esse contrarium huius. Minimum ex duobus constat omne simile, item dissimile, quod nihil potest esse simile, quin alicuius sit simile, item nihil dicitur dissimile, quin addatur quoius sit dissimile.

4. Sic dicitur similis homo homini, equus equo, et dissimilis homo equo: nam similis est homo homini ideo, quod easdem figuras membrorum habent, quae cos dividunt ab reliquorum animalium specie. In ipsis hominibus simili de causa vir viro similior quam vir mulieri, quod plures habent easdem partis; et sic senior seni similior quam puer. Eo porro similiores sunt qui facie quoque paene eadem, habitu corporis, filo: itaque qui plura habent eadem, dicuntur similiores; qui proxume accedunt ad id, ut omnia habeant eadem, vocantur gemini, simillimi.

5. Sunt qui tris naturas rerum putent esse, simile, dissimile, neutrum, quod alias vocant non simile, alias

³ Aug., for quid. ⁴ Plasberg, for analogon. ⁵ Pius, for anomaly.

§ 2. ⁶ Cf. x. 37.
ON THE LATIN LANGUAGE, X. 2-5

"according to logos"; what usage is. The explanation of these matters will make clear the problems connected with Regularity and Anomaly: whence they come, what they are, of what sort they are.

II. 3. The first topic to be discussed must be likeness and unlikeness, because this matter is the foundation of all inflections and set limits to the relationship of words. That is like which is seen to have several features identical with those of that which is like it, in each case: that is unlike, which is seen to be the opposite of what has just been said. Every like or unlike consists of two units at least, because nothing can be like without being like something else, and nothing can be unlike without association with something to which it is unlike.

4. Thus a human being is said to be like a human being, and a horse to be like a horse, and a human being to be unlike a horse; for a human being is like a human being because they have limbs of the same shape, which separate human beings from the category of the other animals. Among human beings themselves, for a like reason a man is more like a man than a man is like a woman, because men have more physical parts the same; and so an elderly man is more like an old man than he is like a boy. Further, they are more like who are of almost the same features, the same bearing of person, the same shape of body; therefore those who have more points of identity, are said to be more like; and those who come nearest to having them all alike, are called most like, as it were, twins.

5. There are those who think that things have three natures, like, unlike, and neutral, which last they sometimes call the not like, and sometimes the
non dissimile (sed quamvis tria sint simile dissimile neutrum, tamen potest dividi etiam in duas partes sic, quodcumque conferas aut simile esse aut non esse); simile esse et dissimile, si videatur esse ut dixi, neutrum, si in neutram partem praeponderet, ut si duae res quae conferuntur vicenas habent partes et in his denas habeant easdem, denas alias ad similitudinem et dissimilitudinem aeque animadvertendas: hanc naturam plerique subieiunt sub dissimilitudinis nomen.

6. Quare quoniam fit\(^1\) ut potius de vocabulo quam de re controversia esse videatur, illud est potius advertendum, quom simile quid esse dicitur, cui\(^2\) parti simile dicatur esse (in hoc enim solet esse error), quod potest fieri ut homo homini similis\(^3\) non sit,\(^4\) ut multas partis habeat similis et ideo dici possit similis habere oculos, manus, pedes, sic alias res separatim et una plures.

7. Itaque quod diligenter videndum est in verbis, quas partis et quot modis oporteat similis habere (quae similitudinem habere)\(^1\) dieuntur, ut infra apparebit, is locus maxime lubricus est. Quid enim similius potest videri indiligenti quam duo verba haec suis et suis? Quae non sunt, quod alterum\(^2\) significat suere, alterum suem. Itaque similia vocibus

\(\text{§ 6.}^\quad 1\text{Aug., for fuit.}\quad 2\text{quoi L. Sp., for quin cui.}\quad 3\text{V, p, C. F. W. Mueller, for simile.}\quad 4\text{non sit Rhol., for sit non sit.}\)

\(\text{§ 7.}^\quad 1\text{Added by GS., cf. § 12 end; quae similia esse, added by L. Sp.; ut similia, by Canal.}\quad 2\text{After alterum, p and Aug. deleted non.}\)

538
not unlike; but although there are the three, like, unlike, neutral, there can also be a division into two parts only, in such a way that whatever you compare with something else either is like or is not. They think that a thing is like and is unlike if it is seen to be of such a kind as I have described, and neutral, if it does not have greater weight on one side than on the other; as if the two things which are being compared have twenty parts each, and among these should have ten to be noted as identical and ten likewise to be noted as different, in respect to likeness and unlikeness. This nature most scholars include under the name of unlikeness.

6. Therefore since it happens that the question in dispute seems rather to be about the name than about the thing, attention must rather be directed, when something is said to be like, to the problem to what part it is said to be like; for it is in this that any mistake ordinarily rests. This must be noted, I say, because it can happen that a man may not be like another man even though he has many parts like the other's, and can be said therefore to have like eyes, hands, feet, and other physical features in considerable number, separately and taken together, like the other man's.

7. Therefore because careful watch must be kept in words to see what parts those words which are said to show likeness ought to have alike, and in what ways, the inquirer is on this topic especially likely to slip into error, as will appear below. For to the careless person what can seem more alike than the two words suis and suis? But they are not alike, because one is from suere ‘to sew’ and means ‘thou sewest,’ and the other is from sus and means ‘of a swine.’ There-
esse ac syllabis confitemur, dissimilia esse partibus orationis videmus, quod alterum habet tempora, alterum casus, quae duae res vel maxime discernunt analogias.

8. Item propinquiors genere inter se verba similem saepe pariunt errorem, ut in hoc, quod nemus\(^1\) et lepus videtur esse simile, quom\(^2\) utrumque habeat eundem casum rectum; sed non est simile, quod eis\(^3\) certae similitudines opus sunt, in quo est ut in genere nominum sint eodem, quod in his non est: nam in virili genere\(^4\) est lepus, ex neutro nemus; dicitur enim hic lepus et hoc nemus. Si eiusdem generis esse\(<n\)>t\(^5\), utrique praeponeretur idem ac dicetur aut hic lepus et hic nemus aut hoc nemus, hoc lepus.

9. Quare quae et cuius modi sunt genera similitudinum ad hanc rem, perspiciendum ei qui declinationes verborum proportione sintne quaeret. Quem\(^1\) locum, quod est difficilis, qui de his rebus scripserunt aut vitaverunt aut inceperunt neque adsequi potuerunt.

10. Itaque in eo dissensio neque ea unius modi apparat: nam alii de omnibus universis discriminibus posuerunt numerum, ut Dionysius Sidonius, qui scripsit ea\(^1\) esse septuaginta unam,\(^2\) alii partis\(^3\) eius quae habet\(^4\) casus, cuius eidem hic cum dicat esse

\(^8\)§ 8. \(^1\) H, Rhol., for numerus. \(^2\) Mue., for quod cum. \(^3\) Aug., for eas. \(^4\) After genere, Aug. deleted nominum sint eodem, repeated from the previous line. \(^5\) Aug., for esset.

\(^9\)§ 9. \(^1\) Mue., for quod.

\(^10\)§ 10. \(^1\) L. Sp., for eas. \(^2\) L. Sp., for unam. \(^3\) Mue., for partes. \(^4\) Mue., for habent.

\(^8\)§ 8. "That is, so far as the termination is concerned.\(^b\)§ 10. "That is, schemes of inflection.\(^b\) A pupil of Aristarchus. 540
ON THE LATIN LANGUAGE, X. 7–10

fore we admit that they are alike as spoken words and in their separate syllables, but we see that they are unlike in their parts of speech, because one has tenses and the other has cases; and tenses and cases are the two features which in the highest degree serve to distinguish the different systems of Regularity.

8. Likewise, words that are even nearer alike in kind often cause a similar mistake, as in the fact that nemus 'grove' and lepus 'hare' seem to be alike since both have the same nominative \(^a\); but it is not an instance of likeness, because they stand in need of certain factors of likeness, among which is that they should be in the same noun-gender. But these two words are not, for lepus is masculine and nemus is neuter; for we say hic 'this' with lepus and hoc with nemus. If they were of the same gender, the same form would be set before both, and we should say either hic lepus and hic nemus, or hoc nemus and hoc lepus.

9. Therefore he who asks whether the inflections of words stand in a regular relation, must examine to see what kinds of likenesses there are and of what sort they are, which pertain to this matter. And just because this topic is difficult, those who have written of these subjects either have avoided it or have begun it without being able to complete their treatment of it.

10. Therefore in this there is seen a lack of agreement, and not merely of one kind. For some have fixed the number of all the distinctions \(^a\) as a whole, as did Dionysius of Sidon,\(^b\) who wrote that there were seventy-one of them; and others set the number of those distinctions which apply to the words which have cases: the same writer says that of these there are

541
discrimina quadraginta\textsuperscript{5} septem, Aristocles rettulit\textsuperscript{6} in litteras XIII, Parmeniscus VIII, sic alii pauciora aut plura.

11. Quarum similitudinum si esset origo recte capta et inde orsa ratio, minus erraret\textsuperscript{1} in declinationibus v\langleer\rangleborum.\textsuperscript{2} Quarum ego principia prima duum generum sola arbitror esse, ad quae\textsuperscript{3} similitudines exigi\textsuperscript{4} oporteat: e quis unum positum in verborum materia, alterum ut in materiae figura, quae ex declinatione fit.

12. Nam debet esse unum, ut verbum verbo, unde declinetur, sit simile; alterum, ut e verbo in verbum declinatio, ad quam conferetur, eiusdem modi sit: alias enim ab similibus verbis similiter declinantur, ut ab erus\textsuperscript{1} ferus, ero\textsuperscript{2} fero, alias dissimiliter erus\textsuperscript{1} ferus, eri\textsuperscript{3} ferum. Cum utrumque et verbum verbo erit simile et declinatio declinationi, tum denique dicam esse simile\textsuperscript{4} ac duplicem et perfectam similitudinem habere, id quod postulat analogia.\textsuperscript{5}

13. Sed ne astutius videar posuisse duo genera esse similitudinum sola, cum utriusque inferiores species sint plures, si de his reticuero, ut mihi relin-

\textsuperscript{5} M, Laetus, for quadrimgenta. \textsuperscript{6} Mue.; retulit Laetus; for rutulit.
\textsuperscript{1} Vertranius, for erraret. \textsuperscript{2} For uborum. \textsuperscript{3} Al-
dus, for atque. \textsuperscript{4} For exegi.
\textsuperscript{1} For herus. \textsuperscript{2} For hero. \textsuperscript{3} For heri. \textsuperscript{4} L. Sp., for similem. \textsuperscript{5} For analogiam.

\textsuperscript{6} Probably Aristocles of Rhodes, a contemporary of Varro.
\textsuperscript{d} A pupil of Aristarchus.

542
forty-seven, Aristocles \( ^c \) reduced them to fourteen headings, Parmeniscus \( ^d \) to eight, and others made the number smaller or larger.

11. If the origin of these likenesses had been correctly grasped and their logical explanation had proceeded from that as a beginning, there would be less error in regard to the inflections of words. Of these likenesses there are, I think, first principles of two kinds only, by which the likenesses ought to be tested; of which one lies in the substance of the words,\(^a\) the other lies, so to speak, in the form \(^b\) of that substance, which comes from inflection.

12. For there must be one, that the word be like the word from which it is inflected, and two, that in comparison from word to word the inflectional form with which the comparison is made should be of the same kind. \(^c\) For sometimes there are like forms reached by inflection from like words, such as datives \( \text{ero} \) and \( \text{fero} \) from \( \text{erus} \) 'master' and \( \text{ferus} \) 'wild,' and sometimes unlike forms, such as genitive \( \text{eri} \) and accusative \( \text{ferum} \), from \( \text{erus} \) and \( \text{ferus} \). When both principles are fulfilled and word is like word and inflectional form like inflectional form, then and not before will I pronounce that the word is like, and has a twofold and perfect likeness to the other—which is what Regularity demands.

13. But I wish to avoid the appearance of trickiness in having declared that there are only two kinds of likenesses when both have a number of sub-forms—if I say nothing about these, you may think that I am intentionally leaving myself a place of refuge; I

\[ \text{§ 11.} \quad \text{\( ^a \)} \text{That is, its form and ending, in the form which is the starting point for inflection.} \quad \text{\( ^b \)} \text{The inflectional form;} \quad \text{\( \text{cf.} \text{\( ^c \)} \text{§ 12.} \]
quam latebras, repetam ab origine similitudinum quae in conferendis verbis et inclinandis sequendae aut vitandae sint.

14. Prima divisio in oratione, quod alia verba nusquam declinantur, ut haec vix mox, alia declinantur, ut ab lima limae, a fero ferebam, et cum nisi in his verbis quae declinantur non possit esse analogia, qui dicit simile esse mox et nox errat, quod non est eiusdem generis utrumque verbum, cum nox succedere debeat sub casuum rationem, mox neque debeat neque possit.

15. Secunda divisio est de his verbis quae declinari possunt, quod alia sunt a voluntate, alia a natura. Voluntatem appello, cum unus quivis a nomine aliae (rei) imponit nomen, ut Romulus Romae; naturam dico, cum universi acceptum nomen ab eo qui imposuit non requirimus quemadmodum is velit declinari, sed ipsi declinamus, ut huius Romae, hanc Romam, hac Roma. De his duabus partibus voluntaria declinatio refertur ad consuetudinem, naturalis ad rationem.

16. Quare proinde ac simile conferre non oportet ac dicere, ut sit ab Roma Romanus, sic ex Capua dici oportere Capuanus, quod in consuetudine vehementer natat, quod declinantes imperite rebus nomina imponunt, a quibus cum accept consuetudo, turbulenta

§ 14. 1 For declimantur. 2 GS., for limabo. 3 Lachmann, for ratione.
§ 15. 1 Added by GS. 2 Aug., for orationem.
§ 16. 1 Stephanus, for conferri.
shall therefore go back and start from the origin of the likenesses which must be followed or avoided in the comparison of words and in their inflections.

14. The first division in speech is that some words are not changed into any other form whatsoever, like *vix* 'hardly' and *mox* 'soon,' and others are inflected, like genitive *limae* from *lima* 'file,' imperfect *ferebam* from *fero* 'I bear'; and since Regularity cannot be present except in words which are inflected, he who says that *mox* and *nox* 'night' are alike, is mistaken, because the two words are not of the same kind, since *nox* must come under the system of case-forms, but *mox* must not and cannot.

15. The second division is that, of the words which can be changed by derivation and inflection, some are changed in accordance with will, and others in accordance with nature. I call it will, when from a name a person sets a name on something else, as *Romulus* gave a name to *Roma*; I call it nature, when we all accept a name but do not ask of the one who set it how he wishes it to be inflected, but ourselves inflect it, as genitive *Romae*, accusative *Romam*, ablative *Roma*. Of these two parts, voluntary derivation goes back to usage, and natural goes back to logical system.

16. For this reason we ought not to compare *Romanus* 'Roman' and *Capuanus* 'Capuan' as alike, and to say that *Capuanus* ought to be said from *Capua* just as *Romanus* is from *Roma*; for in such there is in actual usage an extreme fluctuation, since those who derive the words set the names on the things with utter lack of skill, and when usage has accepted the words from them, it must of necessity speak confused names variously derived. Therefore
VARRO

necesse est dicere. Itaque neque Aristarchei neque alii in analogiis defendendam eius susceperunt causam, sed, ut dixi, hoc genere declinatio in co(m)uni consuetudine verborum aegrotat, quod oritur e populo multiplici (et) impero: itaque in hoc genere in loquendo magis anomalia quam analogia.

17. Tertia divisio est: quae verba declinata natura; ea dividuntur in partis quattuor: in unam quae habet casus neque tempora, ut docilis et facillis; in alteram quae tempora neque casus, ut docet facit; in tertiam quae utraque, ut docens faciens; in quartam quae neutra, ut docet et facete. Ex hae divisione singulis partibus tres reliquae dissimiles. Quare nisi in sua parte inter se collata erunt verba, si conveniunt, non erit ita simile, ut debeat facere idem.

18. Unius cuiusque partis quoniam species plures, de singulis dicam. Prima pars casualis dividitur in partis duas, in nominatus scilicet (et articulos); quod aeque finitum (et infinitum) est ut hic et quis; de his generibus duobus utrum sumpseris, cum

---

2 Kent, for Aristarchii; cf. viii. 63. 3 Added by Groth.

§ 17. 1 L. Sp., for dividitur. 2 Mue., for reliquere.

§ 18. The text of this § stands in the manuscripts between § 20 and § 21; the shift of position was made by Mueller, who left unus cuinsque partis at the end of § 20; A. Spengel transferred these words also.

1 Scip., for partes.

2 Laetus, for $ (= sunt). 3 Added by Mue. 4 L. Sp., for neque.

5 Added by L. Sp.; cf. viii. 45.

---

§ 16. § This is shown even to-day in the new technical terminology of some near-sciences. b Varro is somewhat 546
neither the followers of Aristarchus nor any others have undertaken to defend the cause of voluntary derivation as among the Regularities; but, as I have said, this kind of derivation of words in common usage is an ill thing, because it springs from the people, which is without uniformity and without skill. Therefore, in speaking, there is in this kind of derivation rather Anomaly than Regularity.

17. There is a third division, the words which are by their nature inflected. These are divided into four subdivisions: one which has cases but not tenses, like *docilis* 'docile' and *facilis* 'easy'; a second, which has tenses but not cases, like *docet* 'teaches,' *facit* 'makes'; a third which has both, like *docens* 'teaching,' *faciens* 'making'; a fourth which has neither, like *docte* 'learnedly' and *facete* 'wittily.' The individual parts of this division are each unlike the three remaining parts. Therefore, unless the words are compared with one another in their own subdivision, even if they do agree the one word will not be so like the other that it ought to make the same inflectional scheme.

18. Since there are several species in each part, I shall speak of them one by one. The first subdivision, characterized by the possession of cases, is divided into two parts, namely into nouns and articles, which latter class is both definite and indefinite, as for example *hic* 'this' and *quis* 'who.' Whichever of these two kinds you have taken, it must not be compared with the other, because they belong unfair here, since derivation by suffixes, though varied, is not without its regular principles.

§ 17.  

---

547
reliquo non conferendum, quod inter se dissimiles habent analogias.

19. In articulis vix adumbrata est analogia et magis rerum quam vocum; in nomin(at)ibus magis expressa ac plus etiam in vocibus ac (syllabarum) similitudinibus quam in rebus suam optinet rationem. Etiam illud accedit ut in articulis habere analogias ostendere sit difficile, quod singula sint verba, hic contra facile, quod magna sit copia similium nominatum. Quare non tam hanc partem ab illa dividendum quam illud videndum, ut satis sit verecundi etiam illam in candem arenam vocare pugnatum.

20. Ut in articulis duae partes, finitae et infinitae, sic in nominatibus duae, vocabulum et nomen: non enim idem oppidum et Roma, cum oppidum sit vocabulum, Roma nomen, quorum discriminem in his reddendis rationibus alii discernunt, alii non; nos sicubi opus fuerit, quid sit et cur, ascribemus.

21. Nominatui ut similis sit nominatus, habere debet ut sit eodem genere, specie eadem, sic casu, exitu codem: specie, ut si nomen est quod conferas, cum quo conferas sit nomen; genere, ut non solum (unum sed) utrumque sit virile; casu, ut si alterum sit dandi, item alterum sit dandi; exitu, ut quas

§ 19. 1 L. Sp., for nominibus. 2 Added by GS. 3 After illa, Aug. deleted ab. 4 Kent, for verecundi.
§ 20. 1 L. Sp., for vocabulis. 2 Scip., for ascribimus.
§ 21. 1 Mue., for nominatus (Scip. changed the second nominatus to -tui). 2 Mue., for eius. 3 Lübbert, for genere, transposing with specie (note 4). 4 Lübbert, for specie (cf. preceding note); after this, L. Sp. deleted simile. 5 Added by Mue.; sed added by Aug. 6 After casu, L. Sp. deleted simile.

§ 21. 1 Here, as often in Varro, including adjective as well as substantive.
to schemes of Regularity which are different from each other.

19. In the articles, Regularity is hardly even a shadow, and more a Regularity of things than of spoken words; in nouns, it comes out better, and consummates itself rather in the spoken words and the likeness of the syllables than in the things named. There is also the additional fact that it is difficult to show that Regularities reside in the articles, because they are single words; but in nouns it is easy, because there is a great abundance of like name-words. Therefore it is not so much a matter of dividing this part from that other part, as of seeing to it that the investigator should be too much ashamed even to call that other part into the same arena to do battle.

20. As there are two groups in the articles, the definite and the indefinite, so there are in the nouns, the common nouns and the proper names; for *oppidum* 'town' and *Roma* 'Rome' are not the same, since *oppidum* is a common noun, and *Roma* is a proper name. In their account of the systems, some make this distinction, and others do not; but we shall enter in our account, at the proper place, what this difference is and why it has come to be.

21. That noun *a* may be like noun, it ought to have the qualities of being of the same gender, of the same kind, also in the same case and with the same ending: kind, that if it is a proper name which you are comparing, it be a proper name with which you compare it; gender, that not merely one, but both words be masculine; case, that if one is in the dative, the other likewise be in the dative; ending, that what-
unum habeat extremas litteras, easdem alterum habat.

22. Ad hunc quadruplicem fontem ordines deriguntur bini, uni transversi, alteri directi, ut in tabula solet in qua latrunculīs\(^1\) ludunt. Transversi sunt qui ab recto casu obliqui declinantur, ut albus albi albo; directi sunt qui ab recto casu in rectos declinantur, ut albus alba album; utrique sunt partibus senis. Transversorum ordinum partes appellantur\(^2\) casus, derectorum genera\(^3\) utrisque inter se implicatīs forma\(^4\).

23. Dicam prius de transversis. Casuum vocābula alius alio modo appellavit; nos dicemus, qui nominandi causa dicitur, nominandi vel nominatīvum. . . .\(^1\)

HIC DESUNT TRIA FOLIA IN EXEMPLARIO\(^2\)

24. . . . (dicuntur una)e\(^1\) scopae, non dicitur una scopa: alia enim natura, quod priora simplicibus,

---

\(^1\) Bentinus, for latrunculus. 
\(^2\) Aldus, for expellantur. 
\(^3\) Aug., for genere. 
\(^4\) Aug., for formam.

\(^1\) There is blank space here in F, for the rest of the page (18 lines), all the next page (39 lines), and the first part of the following (8 lines).

\(^1\) Added and altered by Kent, for ct; cf. viii. 7.
ever last letters the one has, the other also have the same.

22. To this fourfold spring two sets of lines are drawn up, the ones crosswise and the others vertical, as is the regular arrangement on a board on which they play with movable pieces. Those are crosswise which are the oblique cases formed from a nominative, like *albus* 'white,' genitive *albi,* dative *albo*; those are vertical which are reflected from one nominative to other nominatives, as masculine *albus,* feminine *alba,* neuter *album.* Both sets of lines are of six members. Each member of the crosswise lines is called a case; each member of the vertical lines is a gender; that which belongs to both in their crossed arrangement, is a form.

23. I shall speak first of the crosswise lines. Scholars have given various sets of names to the cases; we shall call that case which is spoken for the purpose of naming, the case of naming or nominative . . .

HERE THREE LEAVES ARE LACKING IN THE MODEL COPY

24. . . . To indicate one 'broom' the plural *scopae* is used, not the singular *scopa.* For they are different by nature, because the names first men-
cases, which were listed in the lost text, are: *casus patricius* or *patrius,* *casus dandi,* *casus accusandi* or *accusativus,* *casus vocandi,* *casus sextus.* The names *genetivus,* *dativus,* *vocativus,* *ablativus* appear in Quintilian and Gellius. In the lost text stood the remainder of the discussion of cases, all the discussion of gender, and almost all concerning number, which is concluded in § 30.

§ 24. *Cf.* viii. 7. The nouns in the preceding discussion, of which *scopae* alone is preserved in the text.
posteriora in coniunctis rebus vocabula ponuntur, sic bigae, sic quadrigae a coniunctu dictae. Itaque non dicitur, ut haec una lata et alba, sic una biga, sed unae bigae, neque\(^2\) dicitur ut hae duae latae, albae, sic hae duae bigae et quadrigae, \langle sed hae binae bigae et quadrigae\rangle.\(^3\)

25. Item figura verbi qualis sit refert, quod in figura vocis alias commutatio fit in \textit{primo}\(^1\) verbo \textit{sūt}\(^2\) modo \textit{sūt},\(^2\) alias in medio, ut \textit{curso}\(^3\) cursito, alias in extremo, ut doceo doceui, alias co\((m)\)munis, ut lego legi.\(^4\) Refert igitur ex quibus litteris quodque verbum constet, maxime extrema, quod ea in plerisque commutatur.\(^5\)

26. Quare in his quoque partibus similitudines ab aliis male, ab aliis bene quod solent sumi in casibus conferendis, recte an perperam videndum; sed ubicumque commoventur litterae, non solum eae sunt animadvertendae, sed etiam quae proxumae sunt neque moventur: haec enim vicinitas aliquantum potes\(t\)\(^1\) in verborum declinationibus.

27. In quis figuris non ea similia dicemus quae

\(^1\) After neque, \(p\) and \textit{Sciop.} deleted ut. \(^2\) Added by \textit{L. Sp.}, cf. ix. 64. 
\(^3\) Added by \textit{L. Sp.}, cf. ix. 64. 
\(^4\) \textit{Aug.}, for \textit{cursu}. 
\(^5\) \textit{L. Sp.} for commutantur. 

\(^{2}\) These are all lost. \(^{a}\) \textit{Scopae}, as ‘twigs’ done in a bundle; \textit{bigae} and \textit{quadrigae}, because of the number of horses involved. \(^{e}\) The distributive numeral is used to multiply ideas whose singular is denoted by a plural form: cf. ix. 64. 
\(^{3}\) I have added the signs of quantity in \textit{lego} and \textit{legi}, to make clear Varro’s point.
ON THE LATIN LANGUAGE, X. 24–27

tioned are set upon simple objects, and those mentioned later apply to compounded objects; thus bigae 'two-horse team' and quadrigae 'four-horse team' are employed in the plural because they denote a union of objects. Therefore we do not say one biga, like one lata 'broad' and alba 'white;' but one bigae, with the numeral also in the plural; nor do we say duae 'two' with reference to bigae and quadrigae, as we say duae 'two' with application to the plural forms latae and albae, but we say binae 'two sets' of bigae and quadrigae.

25. Likewise the character of the form of a word is important, because in the form of the spoken word a change is sometimes made in the first part of the word, as in sūt 'sews' and sūt 'sewed;' sometimes in the middle, as in curso 'I run to and fro;' and cursitō, of the same meaning; sometimes at the end, as in doceo 'I teach' and docui 'I have taught;' sometimes the change is common to two parts, as in lēgo 'I read,' lēgi 'I have read.' It is important therefore to observe of what letters each word consists; and the last letter is especially important, because it is changed in the greatest number of instances.

26. Because of this, since the likenesses in these parts also are wont to be used in the comparison of case-forms, and this is done ill by some and well by others, we must see whether this has been done rightly or wrongly. Yet wherever the letters are altered, not only the altered letters must be noted, but also those which are next to them and are not affected; for this proximity has considerable influence in the inflections of words.

27. Among these forms we shall not call those
VARRO

similis res significant, sed quae ea forma sint, ut eius modi res similis\(^1\) ex instituto significare plerumque sole\(\textit{a})\)nt,\(^2\) ut tunicam virilem et muliebrem dicimus non eam quam habet vir aut mulier, sed quam habere ex instituto debet: potest enim muliebrem vir, virilem mulier habere, ut in scena ab actoribus haberi videmus, sed eam dicimus muliebrem, quae de eo genere est quo induitui mulieres ut uterentur est institutum. Ut actor stolam muliebrem sie Perpenna et Caecina et \(\textit{S}\)purinna\(^3\) figura muliebria dicuntur habere nominà, non mulierum.

28. Flexurae quoque similitudo videnda ideo quod alia verba quam vi\(\textit{a})\)m\(^1\) habeant ex ipsis verbis, unde declinantur, apparët,\(^2\) ut quemadmodum oporteat uti\(^3\) praetor consul, praetori consuli; alia ex transitu intelleguntur, ut socer macer, quod alterum fit socerum, alterum mærum, quorum utrumque in reliquis a transitu suam viam sequitur et in singularibus et in multitudinis declinationibus. Hoc fit ideo quod naturarumgenera sunt duo quae inter se conferri possunt, unum quod per se videri potest, ut homo et equus, alterum sine assumpta aliqua re

\(^{\S}\) 27. \(^1\) \textit{Mue.}, for similia. \(^2\) \textit{Aldus}, for solent.
\(^3\) \textit{Aug.}, for purinna.

\(^{\S}\) 28. \(^1\) \textit{Schoell} (marginal note in his copy of \textit{A. Sp.}'s ed.), for uim. \(^2\) \textit{Pius}, for appellarit. \(^3\) \textit{A. Sp.}, for ut a.

\(^a\) With \textit{eius modi}, understand \textit{figuræ} ; \textit{cf. in eius modi}, v. 128. \(^b\) \textit{ Cf.} ix. 48. \(^c\) \textit{ Cf.} viii. 41, 81, ix. 41.

\(^a\) That is, the nominative is the stem to which the case-endings are added. \(^b\) That is, the stem is seen in an
ON THE LATIN LANGUAGE, X. 27–28

words like which denote like things, but those which are of such a stamp that such forms \(^a\) are in most instances wont by custom to denote like things, as by a man’s tunic or a woman’s tunic we mean not a tunic that a man or a woman is wearing, but one which by custom a man or a woman ought to wear.\(^b\) For a man can wear a woman’s tunic, and a woman can wear a man’s, as we see done on the stage by actors; but we say that that is a woman’s tunic, which is of the kind that women customarily use to dress themselves in. As an actor may wear a woman’s dress, so Perpenna and Caecina and Spurinna are said to have names that are feminine in form; they are not said to have women’s names.\(^c\)

28. The likeness of the inflection also must be watched, because the way which some words take is clear from the very words from which their inflection starts,\(^a\) as how it is proper to use praetor and consul, dative praetori and consuli. Others are properly appreciated only as a result of the change seen in the inflections, as in socer ‘father-in-law’ and macer ‘lean,’ because the one becomes socerum in the accusative, and the other macrum; after making this change, each of them follows its own way in the remaining forms,\(^b\) both in the inflections of the singular and in those of the plural. This method is employed \(^c\) because in the inflections there are two kinds of natures which can be compared with each other, one which can be seen in the word itself, such as homo ‘man’ and equus ‘horse,’ but the second cannot be seen through without bringing in some-oblique case rather than in the nominative; cf. ix. 91-94. \(^c\) Varro’s logical sequence is here at fault, for he brings in derivative stems, after speaking only of noun declensions.
extrinsecus perspici non possit, ut eques et equo: uterque enim dicitur ab equo.

29. Quare hominem homini similem esse aut non esse, si contuleris, ex ipsis homini<bus> animadversis scies; at duo inter se similiterne sint longiores quam sint corum fratres, dicere non possis, si illos breviores cum quibus conferuntur quam longi sint ignores; si<e>c latiorum atque altiorum, item cetera eiusdem generis sine assumpto extrinsecus aliquo perspici similitudines non possunt. Sic igitur quidam casus quod ex hoc genere sunt, non facile est dicere similis esse, si corum singulorum solum animadvertas voces, nisi assumpseris alterum, quo flectitur in transcendendo vox.

30. Quod ad nominatuum1 similitudines animadvertendas arbitratus sum satis esse<se> tangere,2 haec sunt. Relinquitur de articulis, in quibus quaedam eadem, quaedam alia. De quinque enim generibus duo prima habent eadem, quod sunt et virilia et muliebria et neutra, et quod alia sunt ut significent unum, <alia>3 ut plura, et de casibus quod habent quinos: nam vocandi voce notatus non est. Proprium illud habent, quod partim sunt finita, et hie haec, partim infinita, ut quis et quae,4 quorum quod adumbrata et tenuis analogia, in hoc libro plura dicere <non>5 necesse est.

§ 29. 1 Canal, for homini. 2 Aldus, for ignorant. 3 Aug., for si. 4 Aug., for transenundum.

§ 30. 1 L. Sp.; -uum G, Aug., for nominatuum. 2 Aug., for est angere. 3 Added by Aug. 4 After quae, Aug. deleted et. 5 Added by Aug.
ON THE LATIN LANGUAGE, X. 28–30

thing from outside, as in *eques* 'horseman' and *equiso* 'stable-boy'—for both are derived from *equus* 'horse.'

29. By this method, you will, on making a comparison, know that of men observed in person one is or is not like the other; but you could not say that the two are in like fashion taller than their brothers, if you should not know how tall those shorter brothers are with whom they are compared. In this way the likenesses of things broader and higher, and others of the same kind, cannot be examined without bringing in some help from outside. So therefore, inasmuch as certain case-forms are of this kind, it is not easy to say that they are like, if you observe the spoken words in one case only; to make a correct judgement, you will have to bring in another case-form to which the spoken word passes as it is inflected.

30. These considerations are what I have thought enough to touch upon, for observing the likenesses of nouns. It remains to speak of the articles, of which some are like nouns and others are different. For of the five classes the first two have the same properties, because they have forms for masculine, feminine, and neuter, they have some forms to denote the singular and others to denote the plural, and they have five cases; the vocative is not indicated by a separate spoken form. They have this of their own, that some are definite, like *hie* 'this,' feminine *haec,* and others are indefinite, like *quis* 'which,' feminine *quae.* But since their system of Regularity is shadowy and thin, it is not necessary to speak further of it in this book. a

— 

a Cf. viii. 14. 
§ 30. a Cf. x. 19-20.
31. Secundum genus quae verba tempora habent neque casus, sed habent personas. Eorum declinatum species sunt sex: una quae dicitur temporalis, ut legebam gemenbam, lego gemo; altera personarum, ut sero meto, seris metis; tertia rogandi, ut scribone legone, scribisne legisne. Quarta respondendi, ut fingo pingo, fings pingis; quinta optandi, ut dicerem facerem, dicam faciam; sexta imperandi, ut cape rape, capito rapito.


33. Accedunt ad has species a copulis divisionum quadrinis: ab infecti et perfecti, (ut) emo edo, emi

§ 31. ¹ Aug., for si. ² For logo.
§ 32. ¹ Aug., for sum ne habent. ² Aug., for sint ne.
³ Canal, for parari pugnari.
§ 33. ¹ Added by L. Sp.

§ 31. ¹ Cf. x. 17. ² Respectively tense, person, interrogative (indicative), declarative indicative, subjunctive, imperative; the technical vocabulary was not fully developed in Varro’s time.
§ 32. ¹ Corresponding to the last four of the categories in § 31; Varro shows a good understanding of the impersonal passive.
§ 33. ¹ Cf. x. 14-17.
ON THE LATIN LANGUAGE, X. 31–33

31. The second subdivision consists of those words which have tenses but not cases, and have persons. The categories of their inflections are six: one which is that of the tenses, as *legebam* 'I was reading,' *gemebam* 'I was groaning,' *lego* 'I read,' *gemo* 'I groan'; the second is that of the persons, as *sero* 'I sow,' *meto* 'I reap,' *seris* 'thou sowest,' *metis* 'thou reapest'; the third is the interrogative, as *scribone* 'do I write?' *legone* 'do I read?'; *scribissne, legisne*; the fourth is that of the answer, as *fingo* 'I form,' *pingo* 'I paint,' *fngis*, *pingis*; the fifth that of the wish, as *dicerem* 'would I were saying,' *facerem* 'would I were making,' *dicam* 'may I say,' *faciam* 'may I make'; the sixth that of the command, as *cape* 'take,' *rape* 'seize,' *capito, rapito*.

32. Likewise there are four categories of inflections which have tenses without persons: in the interrogative, as *foditurne* 'is digging going on?,' *seriturne* 'is sowing going on?' and *fodieturne* 'will digging be done?,' *sereturne* 'will sowing be done?'; of the category for the answer the same forms are used, but without the last syllable *ne*; the category for the wish, as *vivatur* 'may there be living,' *ametur* 'may there be loving,' *viveretur* 'would there were living,' *amaretur* 'would there were loving.' Whether the inflections for the impersonal command exist, is somewhat doubtful; there is also doubt about the scheme of the forms, which is given as *paretur* 'let there be preparation,' *pugnetur* 'let there be fighting,' or *parator, pugnator*.

33. There are added to these categories those which proceed from the four sets of pairs consisting of the divisions: from that of the incomplete and the completed, as *emo* 'I buy' and *edo* 'I eat,' *emi* 'I
edi; ab semel et saepius, ut scribo lego, scriptito lectito; (a) faciendi et patiendi, ut uro ungo, uror ungor; a singulari et multitudinis, ut laudo culpa, laudamus culpamus. Huius generis verborum cuius species exposui quam late quidque pateat et cuius modi efficiat figuras, in libris qui de formulis verborum erunt diligentius expedietur.

34. Tertii generis, quae declinantur cum temporibus ac casibus ac vocantur a multis ideo participalia, sunt hoc ge(nere)\(^1\) . . .

HIC DESUNT FOLIA III IN EXEMPLARI\(^2\)

35. . . . quemadmodum declinemus,\(^1\) quaerimus casus eius, etiamsi siqui\(^2\) finxit poeta aliquod vocabulum et ab eo casu(m)\(^3\) ipse aliquem perperam declinavit, potius eum reprehendimus quam sequimur. Igitur ratio quam dico utrubique, et in his verbis quae imponuntur et in his quae declinantur, neque non etiam tertia illa, quae ex utroque miscetur genere.

36. Quarum una quaeque ratio collata cum altera

\(^2\) L. Sp., for scriptitaui lectitaui. \(^3\) Added by L. Sp.

§ 34. \(^1\) Added by Rhol.; \(^2\) F here leaves blank the rest of the page (a little more than 28 lines) and all the next page (39 lines). \(^1\) F\(^1\), in margin.

§ 35. \(^1\) L. Sp., for declinamus. \(^2\) L. Sp., for is qui.

\(^1\) Added by L. Sp.

\(^2\) Verbs. \(^3\) Not extant.

§ 34. \(^1\) Adjective to the more common term participia or participles; both meaning 'taking part' in the features of two sets of words (nouns and verbs). For the form participalia (in F) rather than -pialia (in p), cf. M. Niedermann, Mnemosyne, lxiii. 267-268 (1936). \(^b\) The lost text contained the discussion of participles, that of adverbs, and the beginning of that on ratio.

§ 35. \(^a\) This is perhaps the simplest way of giving a meaning to the incomplete sentence. \(^b\) Referring to the previous discussion, now almost entirely lost. \(^c\) The independent
ON THE LATIN LANGUAGE, X. 33–36

have bought' and edi 'I have eaten'; from that of the act done once and the act done more often, as scribo 'I write' and lego 'I read,' scriptito 'I am busy with writing,' and lectito 'I read and reread'; from that of active and passive, as uro 'I burn' and ungo 'I anoint,' uror 'I am burned' and ugor 'I am anointed'; from that of singular and plural, as laudo 'I praise' and culpo 'I blame,' laudamus 'we praise' and culpamus 'we blame.' With regard to the words of this class whose categories I have described, the matter of how full an equipment of forms each has, and what sort of forms it makes, will be set forth with more attention to detail in the books which are to be on the paradigms of verbs.

34. The words of the third subdivision, which are inflected with tenses and cases and are by many therefore called participials, are of this kind.

Here three leaves are lacking in the model copy

35. . . . When we meet a new word, we ask about its case-forms, as to how we shall inflect them; and yet if some poet has made up some word and has himself formed from it some case-form in an incorrect way, we blame him rather than follow his example. Therefore Ratio or Relation, of which I am speaking, is present in both: in the words which are imposed upon things, and in those which are formed by inflection; and then also there is that third kind of Relation, which combines the characteristics of the two.

36. Among these, each and every relation, when words.
aut similis aut dissimilis, aut saepe verba alia, ratio eadem, et nonnunquam ratio alia, verba eadem. Quae ratio in amor amori, eadem in dolor dolori, neque eadem in dolor dolorem, et cum eadem ratio quac est in amor et\textsuperscript{1} amoris sit in amores et amorum, tamen ea, quod non in ea qua oportet confertur\textsuperscript{2} materia, per se solum efficere non potest analogias propter disparilitatem vocis figurarum, quod verbum copulatum singulare\textsuperscript{3} cum multitudine: ita cum est pro portione, ut eandem habeant rationem, tum denique ea ratio conficit id quod postulat analogia; de qua deinceps dicam.

III. 37. Sequitur tertius locus, quae sit ratio pro portione; \langle e\rangle a Graece\textsuperscript{1} vocatur\textsuperscript{2} ἀνὰ λόγον; ab analogo dicta analogia. Ex eodem genere quae res inter se aliqua parte dissimiles rationem habent aliquam, si ad eas duas alterae duae res allatae sunt, quae rationem habeant eandem, quod ea verba bina habent eundem λόγον, dicitur utrumque separatim ἀνάλογον, simul collata quattuor ἀναλογεία.\textsuperscript{3}

38. Nam ut in geminis, cum simile\langle m\rangle\textsuperscript{1} dicimus esse Menaechmum Menaechmo, de uno dicimus; cum similitudine\langle m\rangle\textsuperscript{2} esse in his, de utroque: sic cum dicimus eandem rationem habere assem ad

\textsuperscript{1} After et, a repeated amor et has been deleted.
\textsuperscript{2} After confertur, Aug. deleted a.
\textsuperscript{3} Aug., for singularem.
\textsuperscript{1} L. Sp., for agreeee.
\textsuperscript{2} Aug., for uocantur.

\textsuperscript{3} GS.; analogia Muse., with G; for analoga.
\textsuperscript{1} C. F. W. Mueller, for simile.
\textsuperscript{2} Aug., for similitudine.

\textsuperscript{1} Because of the difference in number.
\textsuperscript{2} As in mathematics, two ratios of equal value make a proportion.
\textsuperscript{3} In the comedy of Plautus.
ON THE LATIN LANGUAGE, X. 36–38

compared with another, is either like or unlike; and often the words are different but the relation is the same, and sometimes the relation is different but the words are the same. The same relation which is in *amor* 'love' and dative *amori* is in *dolor* 'pain' and dative *dolori*, but not in *dolor* and accusative *dolorem*. The same relation which is in *amor* and genitive *amoris* is in plural *amores* and genitive *amorum*; and yet, because the subject-matter in it is not compared as it should be, this relation cannot of itself effect Regularities, on account of the differences in the forms of the spoken word, because a singular word has been associated with a plural. So, when it is by a proportionate likeness that the word has the same relation, then and not until then does this relation achieve what is demanded by *Analogia* or Regularity; of which I shall speak next.

III. 37. There follows the third topic: What is *Ratio* or Relation that is *pro portione* 'by proportionate likeness'? This is in Greek called 'according to *logos*'; and from analogue the term *Analogia* or Regularity is derived. If there are two things of the same class which belong to some relation though in some respect unlike each other, and if alongside these two things two other things which have the same relation are placed, then because the two sets of words belong to the same *logos* each one is said separately to be an analogue and the comparison of the four constitutes an *Analogia*.

38. For it is as in a matter of twins: when we say that the one Menaechmus is like the other Menaechmus, we are speaking of one only; but when we say that a likeness is present in them, we are speaking of both. So, when we say that a copper *as* has the same
semissem quam habet in argento\textsuperscript{3} libella ad simbellam,\textsuperscript{4} quid sit \(\dot{\alpha}n\dot{\alpha}l\dot{o}g\dot{o}v\) ostendimus; cum utrumque dicitur et in aere et in argento esse eandem rationem, tum dicimus de analogia.

39. Ut sodalis et sodalitas, civis et civitas non est idem, sed utrumque ab eodem ac coniunctum, sic \(\dot{\alpha}n\dot{\alpha}l\dot{\alpha}g\dot{\alpha}v\) et \(\dot{\alpha}n\dot{\alpha}l\dot{\alpha}g\dot{\alpha}v\) idem non est, sed item est con-generatum. Quare si homines sustuleris, sodalis sustuleris; si sodalis, sodalitatem: sic item si sustuleris \(\lambda\dot{\alpha}g\dot{\alpha}v\), sustuleris \(\dot{\alpha}n\dot{\alpha}l\dot{\alpha}g\dot{\alpha}v\); si id, \(\dot{\alpha}n\dot{\alpha}l\dot{\alpha}g\dot{\alpha}v\)\textsuperscript{\textdagger}.

40. Quae cum inter se tanta sint cognatione, debebis sulptius audire quam dici expectare, id est cum dixero quid de utroque et erit co(m)mune, \langle ne\rangle\textsuperscript{1} expectes, dum ego in scribendo transferam in reliquum, sed ut potius tu persequare animo.

41. Haec fiunt in dissimilibus rebus, ut in numeris si contuleris cum uno duo, sic cum decem viginti: nam \langle quam\rangle\textsuperscript{1} rationem duo ad unum habent, eandem habent viginti ad decem; in nummis in similibus sic est ad unum victoriatum denarius, si\langle cut\rangle\textsuperscript{2} ad alterum victoriatum alter denarius; sic item in aliis rebus omnibus pro portione dicuntur ea, in quo est sic quadruplex natura, ut in progenie \(q\dot{u}o\dot{m}<o\dot{d}o\rangle\textsuperscript{3} est filius ad patrem, sic\textsuperscript{4} est filia ad matrem, et ut est in

\textsuperscript{3} Pius, for argumento. \textsuperscript{4} Pius, for singulas.

\textsuperscript{\S} 40. \textsuperscript{1} Added by Sciop.

\textsuperscript{\S} 41. \textsuperscript{1} Added by Aldus. \textsuperscript{2} Aug., for si. \textsuperscript{3} Mue., for cum. \textsuperscript{4} After sic, Aug. deleted si.

\textsuperscript{\textdagger} A silver coin of the same value as the copper as.

\textsuperscript{\S} 41. \textsuperscript{a} The quinarius, marked with a figure of Victory, and worth half a denarius.
relation to a half-as as a silver libella has to a half-libella, then we are showing what an analogue is; when we say that both in copper and in silver there is the same relation, then we are speaking of Analogia 'Regular Relation.'

39. As sodalis 'fellow' and sodalitas 'fellowship,' civis 'citizen' and civitas 'citizenship' are not the same, but both come from the same origin and are connected, so analogue and Analogia are not the same, but are likewise congenitally connected. Therefore, if you take away men, you have taken away the sodales; if you take away the sodales, you have taken away the sodalitas: just so, if you take away the logos or Relation, you have taken away the analogue, and if you have taken this away, you have taken away the Analogia.

40. Since these are of such close kinship to each other, you must listen with keen understanding rather than wait to be told, that is, when I have said something about either, it will be also of general application to both; you should not wait for me to repeat it in writing in a later part of my work, but you should rather continue to follow up the line of thought.

41. These phenomena are produced in unlike things, as in numbers, if you compare two with one and so also twenty with ten; for twenty has to ten the same relation which two has to one. It is found also in like things; in coins, for example, one denarius is to one victoriate as a second denarius is to a second victoriate. So likewise in all other things those are said to be in a status of comparative likeness, wherein there is a fourfold nature of such a kind as among children the daughter is to the mother as the son is to
te(m)poribus meridies ad diem, sic media nox ad noctem.

42. Hoc poetae genere in similitudinibus utuntur multum, hoc aeutissime geometrae, hoc in oratione diligentiusquam alii ab Aristarchho grammatici, ut eum dieuntur pro portione similia esse amorem amor, dolorem dolor, cum ita dissimile¹ esse videant amorem et amori,² quod est alio casu, item dolorem dolor, sed dieunt, quod ab similibus.

43. Nonnunquam rationes habet implicatas duas, ut sit¹ una derecta, altera transversa. Quod dico, apertius sie fiet. Esto sic expositos esse numeros, ut in primo versu sit unum duo quattuor, in secundo decem viginti quadraginta, in tertio centum dueenti quadringenti. In hae formula numerorum duo inerunt quos dixi logoe, qui diversas faciant analogias: unus duplex qui est in obliquis versibus, quod est ut unus ad duo, sua duo ad quattuor; alter decemplex in directis ordinibus, quod est ut unum ad decem, sic decem ad centum.

44. Similiter in verborum declinationibus est bivium, quod et ab recto easu (declinantur in obliquos et ab recto casu)¹ in rectu(m),² ita ut formulam similiter efficiant, quod sit primo versu hie albus, huic albi, huius albi, secundo haec alba, huie albae, huius albae, tertio hoc album, huic albo, huius albi. Itaque

---
¹ For dissimilem. ² Christ; amori Canal, omitting et; for et dolorem.
¹ For sic. ² Added by Mue. (obliquom Mue.; obliquos L. Sp.).

---
¹ For dissimilem. ² That is, proportionally.

566
ON THE LATIN LANGUAGE, X. 41-44

the father, and in matters of time the midnight is to the night as the midday is to the day.

42. The poets make a great use of this kind of relationship in their similes, and the geometricians use it with greatest keenness; in reference to speech, Aristarchus and the grammarians of his school use it with more care than others do, as when acc. *amorem* and dat. *amori*, acc. *dolorem* and dat. *dolori* are said to be like by comparative likeness, although they see that *amorem* is unlike *amori* because it is in another case, and likewise *dolorem* is unlike *dolori*; but they say that the four are like, because they come from like words.

43. Sometimes it has two crossed relationships, in such a way that one is vertical and the other crosswise. What I mean will become clearer by this: Suppose that some numerals are so set down that in the first line there are 1 2 4

in the second line there are 10 20 40

in the third line there are 100 200 400

In this scheme of numerals there will be two examples of what I have called *logos*, which make different systems of Regularity: one is the twofold which is in the crosswise lines, because two is to four as one is to two; the other is the tenfold relation in the vertical lines, because ten is to one hundred as one is to ten.

44. Likewise the inflections of words may go in two directions, because from the nominative case they are inflected into the oblique cases, and from the nominative to the nominative, so that they make a similar scheme; which is

fiunt per obliquas declinationes ex his analogiae hoc genus Albius Atrius, Albio Atrio, quae scilicet erit particula ex illa binaria, per directas declinationes Albius Atrius, Albia Atria, quae scilicet denaria formula analogiarum, de qua supra dixi.

45. Analogia quae dicitur, eius genera sunt duo: unum deiunctum sic est: ut unum ad duo sic decem ad viginti; alterum coniunctum sic: ut est unum ad duo, sic duo ad quattuor. In hoc quod duo bis dicuntur et tum (cum) conferimus ad unum et tune cum (ad) quattuor,

46. hoc quoque natura dicitur quadruplex; sic e septem chordis eitharae tamen duo dicuntur habere tetrachorda, quod quemadmodum crepat prima ad quartam chordam, sic quarta ad septumam respondet, media est alterius prima, alterius extrema. Medici in aegroto septumos dies qui observant, quarto die diligentius signa morbi advertunt, quod quam rationem habuit primus dies ad quartum eandem praesagit habiturum qui est futurus ab eo quartus, qui est septuam a primo.

47. Quadruplices deiunctae in casibus sunt vocabulorum, ut rex regi, (lex legi), coniunctae sunt triplices in verborum tribus temporibus, ut legebam lego legam, quam quam rationem habet legebam ad

---

3 quae . . . binaria was transposed to this position by Mue., from its position after albia atria; binaria Mue., for vice-naria. 4 After the transposition (note 3), albia atria atria quae is left; the second atria is deleted. 5 L. Sp., for centenaria.

§ 45. 1 Added by L. Sp. 2 Added by Sciop.

§ 46. 1 For quadruplex. 2 The h inserted by Aug. 3 For midici. 4 L. Sp., for egrotos.

§ 47. 1 Added by Mue. 2 After legebam, Aug. deleted ab. 3 Aug., for ab.
ON THE LATIN LANGUAGE, X. 44-47

Therefore by the crosswise inflections there are made from these words systems of Regularity like Albius and Atrius, Albio and Atrio, which to be sure is only a small part of that binary scheme; and by the vertical inflections are made Albius and Atrius, Albia and Atria, which is a part of the tenfold scheme of Regularities of which I have spoken above.

45. Of that which is called Regularity, there are two kinds. One is disjoined, thus: as one is to two, so ten is to twenty. The other is conjoined, thus: as one is to two, so two is to four. Because in it two is said twice, both when we compare it with one, and then when we compare it with four,

46. this kind also is said to be fourfold by nature. So the eithers, though with seven strings, are none the less said to have two sets of four strings, because just as the sound of the first string stands in a certain relation to that of the fourth, so the fourth stands in the same relation to the seventh; the middle string is the first of the one set and the last of the other. The doctors who watch the seven days when a man is ill, note the symptoms of the illness with greater care on the fourth day, for the reason that the relation which the first day had to the fourth, foretells that the day which will be fourth from it, that is, seventh from the first, will bear the same relation to the fourth.

47. The Regularities are disjoined and fourfold in the cases of nouns, such as rex 'king,' dative regi, and lex 'law,' dative legi; they are conjoined and threefold in the three tenses of verbs, such as legebam 'I was reading,' present lego, future legam, because the relation which legebam has to lego, this same relation lego

§ 46. a In recurrent fevers; specifically the quartan ague.
VARRO

lego hanc habet lego ad legam. In hoc fere omnes homines peccant, quod perperam in tribus temporibus haec verba dicunt, cum proportione volunt pronuntiare.

48. Nam cum sint verba alia infecta, ut lego et legis, alia perfecta, ut legi et legisti, et debeant sui cuius(que)\textsuperscript{1} generis in coniungendo copulari, et cum recte sit ideo lego \textit{ad}\textsuperscript{2} legebam, non recte est lego ad legi, quod legi significat quod perfectum: ut haec tutudi pupugi, tundo pungo, tundam pungam, item necatus\textsuperscript{3} sum verberatus sum, \langle necor verberor,\textsuperscript{4} necabor\textsuperscript{5}\rangle verberabor, iniuria reprehendunt,\textsuperscript{6} quod et infecti inter se similia sunt et perfecti inter se, ut tundebam tundo tandam et tutuderam tutudi tutuder; sic amabar amor amabor, et amatus eram amatus sum amatus ero. Itaque \langle inique\rangle\textsuperscript{7} reprehendunt qui contra analogias dicunt, cur dispariliter in tribus temporibus dicantur quaedam verba, natura cum quadruplex sit analogia.

49. Id nonnunquam, ut dixi, pauciores videtur habere partes, sic etiam alias pluris, ut cum est: quemadmodum ad tria unum et duo, sic ad sex duo et quattuor, quae tamen quadripertita\textsuperscript{1} comprehenditur forma, quod bina ad singula conferuntur; quod in oratione quoque nonnunquam reperietur sic:

\textsuperscript{1} quoiusque \textit{H}, \textit{for} cuius \textit{F, V, p.} \textsuperscript{2} \textit{Aug., for et.} \textsuperscript{3} \textit{Aug., for haec catus.} \textsuperscript{4} \textit{Added by Mue.} \textsuperscript{5} \textit{Added by Aug.} \textsuperscript{6} \textit{Mue., for reprehendunt.} \textsuperscript{7} \textit{Added by Christ.}

\textsuperscript{1} \textit{GS., for quadripertita.}

\textsuperscript{a} That is, past action is to present action, as present is to future.

570
ON THE LATIN LANGUAGE, X. 47–49

has to *legam*. In this, almost all men make a mistake, because they cite these verbs wrongly in the three tenses, when they wish to express them in a proportion.

48. For since some verbs denote incomplete action, like *lego* 'I read' and *legis* 'thou readest,' and others denote completed action, like *legi* 'I have read' and *legisti* 'thou hast read,' and since in the conjoined form they ought to be connected with others of their own kind and by this principle *lego* is rightly related to *legebam*—*lego* is not rightly related to *legi*, because *legi* denotes something completed; so that they are wrong in finding fault with *tutudi* 'I have pounded' and *pupugi* 'I have pricked,' *tundo* and *pungo*, *tundam* and *pungam*, as well as *necatus sum* 'I have been killed' and *verberatus sum* 'I have been beaten,' *necor* and *verberor*, *necabor* and *verberabor*, because the tenses of incomplete action are like one another, and those of completed action are like one another. Thus we should say *tundebam* *tundo* *tundam*, and *tutuderam* *tutudi* *tutudero*, and in the same way *amabar* *amor* *amabor*, and *amatus eram*, *amatus sum*, *amatus ero*. Therefore those who speak against the Regularities are unfair in finding fault on the ground that whereas Regularity is fourfold by nature certain words are cited in a different way, in three tense-forms merely.

49. This seems sometimes to have fewer parts, as I have said; similarly it seems, at other times, to have more parts, as when it is thus: as one and two are to three, so two and four are to six. Yet this form is included in the fourfold type, because sets of two are compared with sets of one. In speech also, this will sometimes be found, thus: As nominative *Diomedes*
ut Diomedes confertur Diome<di et Diome>dis, sic dicitur ab Hercules Herculi et Herculis.

50. Et ut haec<sup>1</sup> ab uno capite ac recto casu in duo obliquos discedunt casus, sic contra multa ab duobus capitibus recti casuis<sup>2</sup> confluunt in obliquum unum. Nam ut ab his rectis hi <B>a</B>biei, hae Baebiae fit his Baebieis, sic est ab his hi Caelii, hae Caeliae his Caeliiis. A duobus similibus <dis>similiter<sup>3</sup> declinantur, ut in his nemus <i>holus</i>, nemora <i>holera</i>. Alia ab dissimilibus similiter declinantur, ut in articulis ab hic iste, hunc istun<e>.<sup>4</sup>

51. Analogia fundamenta habet aut a voluntate hominum aut a natura verborum aut <a>re utraque. Voluntatem dico impositionem vocabulorum, naturam declinationem vocabulorum, quo decurrit sine doctrina. Qui impositionem sequetur, dicet, si simile in recto casu dolus et malus, fore in obliquo dolo et malo; qui naturam sequetur, si sit simile in obliquis Marco Quinto, fore ut sit Marcus Quintus<sup>2</sup>; qui utrumque sequetur, dicet si sit simile, transitus ut est in servus serve, fore ut sit item cervus eerve. Co<em>m</em>une omnium est, ut quattuor figurae vocis habeant proportione declinatus.

52. Primum genus est ortum ab similitudine in

<sup>2</sup> <i>L. Sp.</i>, for diomedibus.  <sup>3</sup> <i>L. Sp.</i>, for herculibus.

§ 50. 1 <i>Mue.</i>, for he hic.  2 <i>A. Sp.</i>, for casum; cf. <i>Gellius</i>, iv. 16. 1. 3 <i>Christ</i>, for similiter. 4 <i>Mue.</i>, for istum.

§ 51. 1 <i>Added by G, II.</i> 2 <i>Christ</i>, for marcum quintum.

§ 49. "For the double genitive form, see viii. 26.

§ 50. "The writing EI in these forms is historically correct, and was doubtless used by Varro himself; but it rarely survives in the manuscript. <B>Caelii</B> and <B>Caeliiis</B>, immediately following, have survived with I and not EI.

572
is compared with genitive Diomedi and Diomedis, so from nominative Hercules are said the genitive forms Herculi and Herculis.¹

50. And as these move away from one starting-point and nominative into two oblique case-forms, so on the other hand from two starting-points of the nominative many words unite in a single oblique case-form. For as from the nominatives Baebiei (masc.) and Baebiae (fem.) comes the dative Baebieis,¹ so from the nominatives Caelii and Caeliae comes Caeliis. From two like words forms are developed in unlike fashion, as happens in nemus ‘grove’ and holus ‘vegetable,’ plural nemora and holera. Others from unlike words are developed in like fashion, as in the articles the accusatives hunc and istunc come from hic ‘this’ and iste ‘that.’

51. Regularity has its foundations either in the will of men or in the nature of the words, or in both. By will I mean the imposition of the word-names: by nature I mean the inflection of the words, through which passage is made without special instruction. He who starts from the imposition, will say that if dolus ‘guile’ and malus ‘bad’ are alike in the nominative, there will be found in an oblique case dolo and malo. He who starts from the nature of the words, will say that if Marco and Quinto are alike in the oblique cases, there will be nominatives Marcus and Quintus. He who proceeds from both, will say that if there is a likeness, then as the change is in servus ‘slave’ and vocative serve, so also there will be cervus ‘stag’ and vocative cerve. It is a common feature of all, that the four word-forms have their inflectional changes in a proportional relation.

52. The first kind starts from the likeness in the
rectis casibus, secundum ab similitudine quae est in obliquis, tertium ab similitudine quae est in transitibus de casu in casum. Primo genere ab imposito ad naturam proficiscimur, in secundo contra, in terto ab utroque. Quocirca etiam hoc tertium potest bifariam divisum tertium et quartum dici, quod in eo vel prosus et rusus¹ potest dici.

53. Qui initia faciet analogiae impositiones, ab his obliquas figuris declinare debbit; qui naturam, contra; qui ab utroque, reliquas declinationes ab eiusmodi transitibus. Impositio est in nostro dominatu, nos in natura(e); quemadmodum enim quisque volt, imponit nomen, at declinat, quemadmodum volt natura.

54. Sed quoniam duobus modis imponitur vocabulum aut re singulari aut multitudine, singulari, ut cicer, multitudinis, ut scalae, nec dubium est, quin ordo declinatum, in quo res singulares declinabuntur solae, ab singulari aliquo casu proficiscatur,¹ ut cicer ciceri ciceris, item contra in eo ordine, qui multitudinis erit solum, quin a multitudinis a(li>quo easu ordiri conveniat, ut scalae scalis scalas: aliud videndum est, cum duplex natura copulata ac declinatu(u)m bini fiant ordines, ut est Mars Martes, unde tum ratio analogiae debeat ordiri, utrum ab singulari re in multitudinem an contra.

55. Neque enim si natura ab uno ad duo pervenit,
nominatives, the second from a likeness which is in oblique cases, the third from a likeness which is in the changes from case to case. In the first kind we set out from the imposed name to the nature, in the second we go in the other direction, in the third we go in both directions. Therefore in fact this third can be divided into two parts and called the third and the fourth, because in it the argument can actually go both forward and backward.

53. He who makes the imposed forms the starting-point for the Regularity, will have to develop the oblique forms from these; he who makes the nature the starting-point, will have to work in the other direction; he who starts from both, will have to make the rest of the inflections from the changes of the same kind. The imposition is in our power, but we are under the control of the nature of the words: for each one imposes the name as he wishes, but he inflects it as its nature requires.

54. But since a noun is imposed in two ways, either on a singular thing or on a plural—singular like *cicer* 'chickpea,' plural like *scalae* 'stairs' —and there is no doubt that the line of the inflections wherein things which are singular only will be declined, proceeds from some case of the singular, as *cicer ciceri ciceris*; and likewise that in the line of inflections which is in the plural only, it is proper to begin from some case of the plural, as *scalae scalis scalas* : another point must be examined, since their connected nature is twofold and two lines of inflections are made, like *Mars* and *Martes*, namely from what place the relation of Regularity ought to start, whether from the singular to the plural or vice versa.

55. For not even if nature does proceed from one
i(d)circo non potest ap(er)tius esse in docendo posterius, ut inde incipias, ut quid sit prius ostendas. Itaque et hi qui de omni natura disputant atque ideo vocantur physici, tamen ex his ab universa natura profecti retro quae essent principia mundi ostendunt. Oratio cum ex litteris constet, tamen (ex) ea grammatici de litteris ostenderunt.

56. Quare in demonstrando, quoniam potius proficisci oportet ab eo quod apertius est quam ab eo quod prius est et potius quam (a corrupto) principio ab incorrupto, ab natura rerum quam ab lubidine hominum, et haec tria quae sequenda magis sunt minus sunt in singularibus quam in (multitudinis, a) multitudine commodius potest ordiri, quod in his principiis minus rationis verbis fingendis. Verborum forma(s) facilis (ex multitudinis) singularis videri posse quam ex singularibus multitudinis haec ostendunt: trabes trabs, duces dux.

57. Videmus enim ex his verbis trabes duces de extrema syllaba E litteram exclusam et ideo in singu-

§ 55. 1 Canal, for amplerius; cf. § 56. 2 For quod.
   3 L. Sp., for constat. 4 Added by L. Sp.
   § 56. 1 G, a, Scio, for proficisse; after which Aug. deleted de litteris ostendunt, repeated from above. 2 L. Sp., for potius quam ab incorrupto principio. 3 GS., following Canal (in multitudinis, multitudine) and L. Sp. (in multitudine, a multitudine), for in multitudine. 4 Aldus, for principibus. 5 L. Sp., for orationis. 6 L. Sp., for forma. 7 Added by GS.; added before videri by Groth. 8 Kent, for singularia.

§ 55. a From Greek φύσις ‘nature’ as an originating or moving power. b Properly, of sounds.

§ 56. a Principia are the singular forms, in whichever direction the argument is carried; but perhaps quam in singulari should be inserted between ordiri and quod.

b Because the B and the C ending the stems can be seen in the
to two, should the conclusion be drawn that in teaching the later thing cannot be the clearer, for the purpose of beginning from it, to show what the prior thing is. Therefore even those who deal with the nature of the universe and are on this account called *physici* \( ^a \) 'natural philosophers,' proceed from nature as a whole and show by backward reasoning from the later things, what the beginnings of the world were. Though speech consists of letters,\( ^b \) it is nevertheless from speech that the grammarians start in order to show the nature of the letters.

56. Therefore in the explanation, since one ought rather to set out from that which is clearer than from that which is prior, and rather from the uncorrupted than from a corrupt original, from the nature of things rather than from the fancy of men, and since these three factors which are more to be followed are less present in the singulars than in the plurals, one can more easily commence from the plural than from the singular, because in the latter as starting-points \( ^a \) there is less of a basis for relationship in the forming of words. That the singular forms of words can be more easily interpreted from plural forms than plural forms from the singular, is shown by these words \( ^b \): plural *trabes* 'beams,' singular *trabs*; plural *duces* 'leaders,' singular *dux*.

57. For we see that from the plural nominatives *trabes* and *duces* the letter E of the last syllable has been eliminated and thereby in the singular have been plural, but cannot be inferred with certainty from the nominative singular, especially if we read not *trabs* but *traps* (Roth, *Philol.* xvii. 176, and Mueller's note to § 57), which represents the actual pronunciation. Yet Varro wrote *trabs* and not *traps*, according to Cassiodorus, *Gram. Lat.* vii. 159. 23 Keil.
lari factum esse trabs dux. Contra ex singularibus non tam videmus quemadmodum facta sint ex B et S trabs\textsuperscript{1} et ex C et S dux.\textsuperscript{2}

58. Si mul\textsuperscript{1}titudinis\textsuperscript{1} rectus casus forte figura corrupta erit, id quod accidit raro, prius id corrigemus quam inde ordiemur; \langle ab\rangle\textsuperscript{2} obliquis adsumere oportet\textsuperscript{3} figuras eas quae non erunt ambugiae, sive singulares sive multitudinis,\textsuperscript{4} ex quibus id, cuius modi debent esse, perspici possit.\textsuperscript{5}

59. Nam nonnunquam alterum ex altero videtur, ut Chrysippus scribit, quemadmodum pater ex filio et filius ex patre, neque minus in fornicibus propter sinistram dextra stat quam propter dextram\textsuperscript{1} sinistra. Quapropter et ex rectis casibus obliqui et ex obliquis recti et ex singularibus multitudinis\textsuperscript{2} et ex multitudinis singulares nonnunquam recuperari possunt.

60. Principium id potissimum sequi debemus, ut in eo fundamentum sit\textsuperscript{1} natura, quod in declinationibus ibi facilior ratio. Facile est enim animadvertere, peccatum magis cadere posse in impositiones eas quae sint plerumque in rectis casibus singularibus, quod homines imperiti et dispersi vocabula rebus imponunt, quocumque eos libido invitavit: natura

\textsuperscript{1}Aug., for trabes. \textsuperscript{2}Aug., for duces. 
\textsuperscript{1}si multitudinis Mue., for similitudinis. \textsuperscript{2}Added by Canal. \textsuperscript{3}L. Sp., for oportere. \textsuperscript{4}Aug., for multitudines. \textsuperscript{5}Sciop., for possint. 
\textsuperscript{1}Laetus, for dextras. \textsuperscript{2}Vertranius, for multitudines. 
\textsuperscript{1}After sit, L. Sp. deleted in.
ON THE LATIN LANGUAGE, X. 57–60

made the nominatives *trabs* and *dux*. But on the other hand, if we start from the singulairs we do not so easily see how they have become *trabs*, from *B* and *S*, and *dux*, from *C* and *S*.

58. If the nominative plural is by any chance a corrupted form, which rarely occurs, we shall correct this before we make it our starting-point; it is proper to take from the oblique cases, either singular or plural, some forms which are not ambiguous, from which can be seen the make-up which the other forms ought to have.

59. For sometimes the one is seen from the other and at other times the other is seen from the one, as Chrysippus writes,* as the father's qualities may be seen from the son, and the son's from the father, and in arches the right-hand side stands on account of the left-hand side, no less than the left on account of the right. Therefore the oblique forms can sometimes be regained from the nominatives, and sometimes the nominatives from the oblique forms; sometimes the plural from the singular forms, and sometimes the singular forms from the plural.

60. The principle that we should most of all follow, is that in this the foundation be nature, because in nature *a* there is the easier relationship in inflections. For it is easy to note that error can more easily make its way into those impositions *b* which are mostly made in the nominative singular, because men, being unskilled and scattered,* set names on things just as their fancy has impelled them; but nature *c* is of

§ 60. *a* Rather than in *voluntas*. *b* Or imposed word-names, characterized by *voluntas*. *c* For this point of the Stoic philosophy, *cf.* Cicero, *de Inventione*, i. 2. *d* The quality underlying the paradigms.
incorrupta plerumque est suapte sponte, nisi qui eam usu inscio depravabit.

61. Quare si quis principium analogiae potius posuerit in naturalibus casibus quam in \textlangle im\textrangle positiciis,\textsuperscript{1} non multa\textsuperscript{2} \textlangle inconcinna\textrangle\textsuperscript{3} in consuetudine occurrerent et a natura libido humana corrigetur, non a libidine natura, quod qui impositionem sequi voluerint facient contra.\textsuperscript{4}

62. Sin ab singulari quis potius proficisci volet, \textit{initium}\textsuperscript{1} facere oportebit ab sexto casu, qui est proprius Latinus: nam eius casuis\textsuperscript{2} litterarum discriminibus facilius reliquorum varietate\textlangle m\textrangle\textsuperscript{3} discernere poterit, quod ei habent exitus aut in A, ut hac terra, aut in E, ut hac lance, aut in I, ut hac \textlangle e\textrangle\textit{lavi},\textsuperscript{4} aut in O, ut hoc caelo, aut in U, ut hoc versus. \textit{Igitur ad demonstrandas declinationes biceps via}\textsuperscript{5} haec.

63. Sed quoniam ubi analogia, tria,\textsuperscript{1} unum quod in rebus, alterum\textsuperscript{2} quod in vocibus, tertium quod in utroque, duo priora simplicia, tertium duplex, animadvertendum haec quam inter se habeant rationem.

64. Primum ea quae sunt discrimina in rebus, partim sunt quae ad orationem non attineant, partim quae pertinent. Non pertinent ut ea quae observant in acdificiis et signis faciendis ceterisque rebus

\textsuperscript{1} L. Sp.; in impositivis \textit{Aug.}; for in positiciis.
\textsuperscript{2} \textit{Aug.}, for multae.
\textsuperscript{3} Added by Christ.
\textsuperscript{4} \textit{Aug.}, for contraria.
\textsuperscript{5} The name 'ablative' had not come into use in 580

\textsuperscript{6} By making wrongly inflected forms.

\textsuperscript{2} Groth, for inillum.  
\textsuperscript{2} A. Sp.; cassuis \textit{Mue.}; for casus his.  
\textsuperscript{3} \textit{Aug.}, for uarietate.  
\textsuperscript{4} Groth, for leui; cf. Varro, \textit{R. R. i. 22. 6.}
\textsuperscript{5} \textit{Canal}, for una.
\textsuperscript{2} alterum is repeated in F.
ON THE LATIN LANGUAGE, X. 60-64

itself for the most part uncorrupted, unless somebody pervers it by ignorant use.

61. Therefore, if one has founded the principle of regularity on the natural cases rather than on the imposed case-forms, not many awkwardnesses will be his to face in usage; human fancifulness will be corrected by nature, and not nature by fancy, because those who have wished to follow imposition will in reality act in the opposite way.

62. But if one should prefer to start from the singular, he ought to start from the sixth case,\textsuperscript{a} which is a case peculiar to Latin; for by the differences in the letters \textsuperscript{b} of this case-form he will be more easily able to discern the variation in the remaining cases, because the ablative forms end either in A, like \textit{terra} 'earth,' or in E,\textsuperscript{c} like \textit{lance} 'platter,' or in I, like \textit{clavi} 'key,' or in O, like \textit{caelo} 'sky,' or in U, like \textit{versu} 'verse.' Therefore, for the explaining of the declensions, there is this way, which may proceed from either of two starting-points.

63. But where there is regularity, there are three factors, one which is in the things, a second which is in the spoken words, a third which is in both; the first two are simple, the third is twofold. In view of this, attention must be given to the relation which they have to one another.

64. First, of the differences which exist in the things, there are some which have no bearing on speech, others which are connected with it. Those which are not connected with it are like those which the artificers observe in making buildings and statues

\textsuperscript{a} That is, the endings. \textsuperscript{b} Varro does not list separately the ablative of the fifth declension, ending in long E.
artifices, e quis vocantur aliae harmonicae, sic item aliae nominibus aliis: sed nulla harum fit (in)\(^1\) loquendo pars.\(^2\)

65. Ad orationem quae pertinent, res eae sunt quae verbis dicuntur pro portione neque a similitudine quoque vocum declinatus habent, ut Iupiter Mars-piter, Iovi Marti. Haec enim genere\(^1\) nominum et numero et casibus similia sunt inter se, quod utraque et nomina sunt et virilia sunt et singularia et casu nominandai et dandi.

66. Alterum genus vocale est, in quo voces modo sunt pro portione similes, non res, ut biga bigae, nuptia nuptiae: neque enim in his res singularis subest una, cum dicitur biga quadriga, neque ab his vocibus quae declinata sunt, multitudinis significant quicquam, id\(^1\) quod omnia multitudinis quae declinantur ab uno, ut a merula merulae: sunt (enim)\(^2\) eius modi, ut singulari subiungatur, sie merulae duae, catulae tres, faculae quattuor.

67. Quare cum idem non possit subiungi, quod\(^1\) (non)\(^2\) dicimus biga una,\(^3\) quadrigae duae, nuptiae tres, sed pro eo unae bigae, binae quadrigae, trinae nuptiae, apparit non esse a biga et quadriga\(^4\) bigae et quadrigae, sed ut est huius ordinis una\(^5\) duae tres

\(\text{§ 64. }^1\) Added by L. Sp.  \(\text{§ 65. }^2\) Sentence division of Boot.
\(\text{§ 66. }^1\) Fay, for ideo.  \(\text{§ 67. }^2\) Added by Fay.
\(\text{§ 66. }^1\) Sciop., for cum.  \(\text{§ 67. }^2\) Added by Sciop.  \(\text{§ 66. }^1\) L. Sp.; una biga Sciop.; for bigae unae.  \(\text{§ 67. }^2\) After quadriga, L. Sp. deleted et.  \(\text{§ 67. }^1\) Aug., for unae.

\(\text{§ 65. }^*\) The unlikeness is in the forms of the nominative: but both words denote male deities.
\(\text{§ 66. }^*\) The two words belong to the same declension and both lack the singular forms; but the objects denoted are entirely unlike.

582
ON THE LATIN LANGUAGE, X. 64–67

and other things, of which some are called harmonic, and others are called by other names; but no one of these becomes an element in speaking.

65. The differences which pertain to speech, consist of those things which are expressed by the words in a proportionate way, and yet do not have a likeness of the spoken words also to help in forming the inflections: such as nominative *Jupiter* and *Marspiter*, dative *Iovi* and *Marti.* For these are like one another in the gender of the nouns, and in the number, and in the cases; because both are nouns, and are masculine, and singular, and nominative and dative in case.

66. The second kind has to do with the sounds, in which the spoken words only are similar in a proportionate way—and not the things—as in *bīga* and *bīgae*, *nuptia* and *nuptiae.* For in these there is no underlying unit thing expressed by the singular when we say *bīga* or *quadriga*, nor have the plural forms which are derived from these words any plural meaning. Yet all plurals which are derived from a unit singular, like *merulae* from *merula* 'blackbird,' do have such plural meaning; for they are of such a sort that there is subordination to a singular form: thus two *merulae* 'blackbirds,' three *catulae* 'female puppies,' four *fāculae* 'torches.'

67. Therefore since there cannot be the same subordinating relation because we do not say *una bīga*, *duae quadrigae*, *tres nuptiae*, but instead *unae bīgae* 'one two-horse team,' *bīnae quadrigae* 'two teams of four horses,' *trinae nuptiae* 'three sets of nuptials,' it is clear that *bīgae* and *quadrigae* are not from *bīga* and *quadriga*, but belong to another series: the usual.
principium una, sic in hoc ordine altero unae binae trinae principium est unae.

68. Tertium genus est illud duplex quod dixi, in quo et res et voces similiter pro portione dicuntur ut bonus malus, boni mali, de quorum analogia et Aristophanes et alii scripserunt. Etenim haec denique perfecta ut in oratione, illae duae simplices inchoatae analogiae, de quibus tamen separatim dicam, quod his quoque utimur in loquendo.

69. Sed prius de perfecta, in qua et res et voces quadam similitudine continentur, cuius genera sunt tria: unum vernaculum ac domi natum, alterum adventicum, tertium nothum ex peregrino hie natum. Vernaculum est ut sutor et pistor, sutori pistori; adventicum est ut Hectores Nestores, Hectoras Nestoras; tertium illum nothum ut Achilles et Peles.

70. De ⟨his primo⟩¹ genere multi utuntur non modo poetae, sed etiam plerique omnes qui soluta oratione loquuntur. Haec primo² dicebant ut quaestorem praetorem, sic Hectorem Nestorem: itaque Ennius ait:

Hectoris natum de muro iactari.³

§ 70. ¹ Added by A. Sp. ² Lachmann transferred haec primo from its position after plerique. ³ So Scaliger (moero) for Hectoris natum de Troiano muro lactari F; the misquoted line must be made metrical to establish the long o in Hectoris.

§ 68. ¹ Page 267 Nauck; the grammarian of Byzantium, see v. 9, note a.
§ 69. ¹ The type is marked by the ơ in the stem. ² The type is marked by the ơ in the stem, and the short vowels in the case endings -es and -as, for both of which native Latin had -ēs. ³ With -ēs replacing the normal -evs of the Greek nominatives (though Arcadian and some other dialects had -ēς); the standardized Latin had Achilles, but Peleus.

584
ON THE LATIN LANGUAGE, X. 67–70

series *una, duae, tres*, has *una* as its beginning, but in this second series *unae, binae, trinae*, the beginning is *unae*.

68. The third kind of Regularity is that which has two elements, which I mentioned, in which both the things and the spoken words are uttered with a similarity in a proportionate way, like *bonus* 'good' and *malus* 'bad,' plural *boni* and *mali*; Aristophanes *a* and others have written about the Regularity in such words. And indeed this is a perfected Regularity in speech, but those two simple forms of Regularity are only incomplete beginnings; yet I shall speak of them separately, because we use them also in speaking.

69. But first I shall speak of the perfected Regularity, in which both the things and the spoken words are held together by a certain likeness; of this there are three kinds: one native, born here among us; the second coming from abroad; the third hybrid, born here of foreign paternity. The native type is such as *sutor* 'cobbler' and *pistor* 'baker,' dative *sutori* and *pistori* *a*; the foreign type is such as *Hectōrēs* 'men like Hector' and *Nestōrēs* 'men like Nestor,' accusative *Hectōrās* and *Nestōrās* *b*; that third type, the hybrid, consists of such words as *Achilles* and *Peles.*

70. Of these, many use the first type, not merely poets, but also almost all who speak in prose. At first they used to say *Hectōrem* and *Nestōrem* like *quaestōrem* and *praetōrem*: so Ennius says *a*:

That Hector's *b* son be hurlèd from the Trojan wall.

---


*b* Hectōris, as the scansion shows.
Accius haec in tragoediis largius a prisca consuetudine movere coepit⁴ et ad formas Graecas verborum magis revocare,⁵ a quo Valerius ait:

Accius He(c)torem⁶ nollet facere, Hectora mallet.

Quod adventicia pleraque habemus Graeca, secutum ut de nothis Graecanicos quoque nominatus⁷ plurimos⁸ haberemus. Itaque ut hic alia Graeca, alia Graecanica, sic analogiae.

7. I quis quae hic nothae fiunt declinationes, de his aliae sunt priscae, ut Ba(c)hides et Chrysidēs,¹ aliae iuniores,² ut Chrysidēs et Ba(c)hides,¹ aliae recentes,³ ut Chrysidas et Ba(c)hidas; cum his omnibus tribus utantur nostri, maxime qui sequuntur media in loquendo offendunt minimum, quod prima parum similia videntur esse Graecis, unde sint tralata, tertia parum similia nostris.

IV. 72. Omnis analogiae fundamentum similitudo quaedam, ea, ut dixi, quae solet esse in rebus et in vocibus et in utroque; in qua(m) harum parte(m) quodque¹ sit inferendu(m)² et cuius modi, videndum. Nam, ut dixi, neque rerum neque vocis similitudo ad has duplisc quasi in loquendo quaerimus analogias

⁴ For caepit. ⁵ After revocare, L. Sp. deleted et. ⁶ For haetorem. ⁷ V, for nominatos. ⁸ A. Sp., with a, for plurimus.

§ 71. ¹ The quantities of the vowels were added by Christ; cf. Charisius, G. L. i. 148. 38 Keil, and Diomedēs, G. L. i. 305. 13 Keil. ² Scio[m], for minores. ³ Aldus, for regentes.

§ 72. ¹ Kent, for in qua harum parte cumque. ² GS., for inferendo. ³ Mue., for quae.
Accius in his tragedies began to take these words away from the early usage and rather to restore them to their Greek forms; hence Valerius says:

Accius would not use Hectōrem, but Hectōra rather.

Because most of our foreign words are Greek, it has followed that the greatest number of the hybrid nouns which we have are also Greek in origin. Therefore, as in these types some words are Greek and others are Greek in origin, so also are the systems of Regularity.

71. Of the hybrid inflectional forms which are made from these materials in our country, some are early, like Bacchidēs and Chrysidēs, others are younger, like Chrysidēs and Bacchidēs, and still others are recent, like Chrysidās and Bacchidās; our fellow-countrymen use all three, but those who follow the middle forms in speaking give the least offence, because those of the first set seem insufficiently like the Greek forms from which they are taken, and those of the third seem insufficiently like our own forms.

IV. 72. The basis of all Regularity is a certain likeness, that, as I have said, which is wont to be in things and in spoken words and in both; we must see in which one of these sections each word should be entered, and of what sort it is. For, as I have said, neither the likeness of the things nor that of the spoken words is separately sufficient to express these double Regularities of the words, which we seek in

§ 71. a Nom.-acc., with Latin ending. b Nom., with Greek ending, but differing from Latin only in the quantity of the vowel. c Acc., with Greek ending.

§ 72. a A bookkeeping idiom.
verborum exprimendas\textsuperscript{4} separatim satis est, quod utraque parte opus est simili. Quas ad loquendum ut perducas accedere debet usus: alia enim ratio qua facias vestimentum, alia quemadmodum utare vestimento.

73. Usui\textsuperscript{(s)}\textsuperscript{1} species videntur esse tres: una consuetudinis veteris, altera consuetudinis huius, tertia neutra\textsuperscript{(e)}\textsuperscript{2}. Vetera, ut cascus casi, surus suri\textsuperscript{3}; huius consuetudinis, ut albus caldus, albo caldo; neutrae, ut scala scalam, phalera phaleram.\textsuperscript{4} Ad quas accedere potest quarta mixta, ut amicitia inimicitia, amicitiam inimicitiam. Prima est qua usi antiqui et nos reliquimus, secunda qua nunc utimur, tertia qua utuntur poetae.

74. Analogia\textsuperscript{1} non item ea definienda quae derogatur ad naturam verborum atque illa quae ad usum loquendi. Nam prior definienda sic: analogia est verborum similium declinatio similis, posterior sic: analogia est verborum similium declinatio similis non repugnante consuetudine co\textsuperscript{(m)}muni. At quom\textsuperscript{2} harum duarum ad extremum additum erit hoc "ex

\textsuperscript{1} analogias verborum exprimendas, after simili in F, was set here by A. Sp. (after duplicis, by Mue.).
\textsuperscript{2} L. Sp.; usus Aug.; for usui.
\textsuperscript{3} Canal, for neutra.
\textsuperscript{4} For falera faleram.
\textsuperscript{5} That is, the 'regular' form may be constructed, but it must also be found in use to have any value.
ON THE LATIN LANGUAGE, X. 72-74

speaking, because there must be a likeness in both respects. To introduce them into speech there must be also actual use; for the method by which you make a garment is quite different from that in which you wear it.\(^b\)

73. The categories of use appear to be three: one that of old usage, the second that of to-day’s usage, the third that of neither. Old words are such as \textit{cascus cascì ‘old,’ surus suri ‘stake’}; words of to-day’s usage, such as \textit{albus ‘white,’ caldus}\(^a\) ‘hot,’ datives \textit{albo} and \textit{caldo}; words of neither usage, such as \textit{scala} and acc. \textit{scalam ‘stair,’ phalera} and \textit{phaleram ‘trapping’}.\(^b\) To these there can be added a fourth kind which does not belong exclusively to one category, like \textit{amicitia ‘friendship’} and \textit{inimicitia ‘enmity,’} accusatives \textit{amicitiam} and \textit{inimicitiam}.\(^c\) The first is that which the ancients used and we have abandoned; the second is that which we now use; the third is that which the poets use.

74. That \textit{Analogia} or Regularity which is directed toward the nature of the words \(^a\) is not to be defined in the same way as that which is directed toward the actual use in speaking. For the former should be defined thus: \textit{Analogia} is the like inflection of like words; and the latter thus: \textit{Analogia} is the like inflection of like words, not inconsistent with common usage. But when to the end of these two there has been added “within a certain range,” then poetic

\(^{\S}\ 73. \textit{a} \text{The syncopated form of calidus, current in Varro’s time.} \quad \textit{b} \text{Normally used only in the plural; the forms cited are not ambiguous with any plural cases.} \quad \textit{c} \text{Composition by prefixes yielded words belonging to each of the three categories.}

\(^{\S}\ 74. \textit{a} \text{As evidenced in their paradigms.}
quadam parte,” poetica analogia erit definita. Harum
primam sequi debet populus, secundam omnes singuli e populo, tertiam poetae.

75. Haec diligentius quam apertius dicta esse
arbitror, sed non obscurius quam de re simili defini-
tiones grammaticorum sunt, ut Aristeae, Aristodemi,
Aristocli, item aliorum, quorum obscuritates eo minus
reprehendendae, quod pleraeque definitiones re in-
cognita propter summam brevitatem non facile
perspiciuntur, nisi articulatim sunt explicata(e).¹

76. Quare magis apparebit, si erit aperte de
singulis partibus, quid dicatur verbum, quid similitudo
verbi, quid declinatio, quid similitudo declinationis
non repugnante consuetudine eo(m) muni, quid ex
quadam parte.

77. Verbum dico orationis vocalis partem, quae
sit indivisa et minima. Si declinationem naturalem
habeat, simile verbum verbo tum quom et re
quam significat et voce qua significat et in figura e transitu
declinationis parile. Declinatio est, cum ex verbo
in verbum aut ex verbi discrimine, ut transeat mens,
vocis commutatia fit aliqua. Similitudo declinationis,

² Aug., for omnem.
§ 75. ¹ Sciop., for explicata.
§ 77. ² Aug., for vocabulis. ³ For co.
⁴ Sciop., for similem. ⁵ Sciop., for
⁶ Aug., for quoniam. ⁷ Mue., for rem.
⁸ Mue., for vocem. ⁹ Mue., for est.

① Cf. § 78 ; the poets, while having certain privileges, are yet
under some restrictions.

② A§ 75. Apparently followers of Aristarchus. Varro
seems to have had a book containing a collection of defini-
tions of analogia, arranged according to an alphabetical list
of their authors.

590
Analogia will be defined. The first of these is that which the people ought to follow; the second is that which all the individuals in the people ought to follow; and the third is that which the poets ought to follow.

I think that these things have been said with more care than clarity, but not more obscurely than are the definitions of the same subject given by the grammarians, such as Aristeas, Aristodemus, Aristotle, and others, whose obscurities are the less to be found fault with, because most definitions, being on an unknown theme and being expressed with extreme brevity, are not easily understood unless they are expounded point by point.

Therefore the matter will be more apparent if there is a clear exposition of the parts one by one, as to what is meant by a word, what is meant by the likeness of the word, by inflection, by likeness of inflection not inconsistent with common usage, and by "within a certain range."

By word I mean that part of spoken speech which is the smallest indivisible unit. If a word has natural inflection, then a word is like another word when it is similar to the other word in the thing which it denotes and in the spoken word by which it denotes the thing and in the form which it has after an inflectional change has taken place. Inflection is that which takes place when some change of the spoken word is made from word-form to word-form or to a new word-stem by derivation, in order to express a change of the thought. Likeness of in-
VARRO

cum item ex aliqua figura in figuram transit, ut id transit, cum quo confertur.

78. Adiectum est "non repugnante consuetudine co(m)muni," quod quaedam verba contra usum veterem inclinata patietur, ut passa Hortensium dicere pro hae\(^1\) cervices cervix, quaedam non, ut si dicas pro fauces faux. Ubi additur "ex quadem parte," significat non esse in consuetudine in his verbis omnis partis, ut declinatum ab amo\(^2\) vivo amor \(\text{sed non}\)^3 vivor.

V. 79. Quid videretur analogia in oratione et quas haberet species et quae de his sequenda\(^1\) vide-re\(n\)tur,\(^2\) ut brevi potui informavi; nunc, in quibus non debeat esse ac proinde ac debeat soleat quaeri, dicam. Ea fere sunt quattuor genera: primum in id genus verbis quae non declinantur analogia non debet quaerī, ut in his nequam mox vix.

80. De his magis in alio quam in alio erratur verbo. Dant enim non habere casus mox et vix, nequam habere, quod dicamus hic nequam et huius nequam et huic nequam. Cum enim dicimus hic nequam et huius nequam, tum hominis eis, que\(m\)^1 volumus ostendere esse nequam, dicimus casus, et ei proponimus tum hic no\(me\)n,\(^2\) cuius putamus nequitiam.

\(\text{§ 78.}^{1}\) Stephanus, for hac si. \(\text{§ 79.}^{1}\) Kent, for sequenda. \(\text{§ 80.}^{1}\) For quae. \(\text{§ 78.}^{2}\) L. Sp., for amabo. \(\text{§ 79.}^{2}\) Aug., for videretur. \(\text{§ 80.}^{2}\) Sciop., for non.

\(\text{§ 78.}^{a}\) Frag. Poet. Lat., page 91 Morel; cf. viii. 14.
\(\text{§ 79.}^{a}\) Cf. viii. 9.
ON THE LATIN LANGUAGE, X. 77–80

Flection exists, when it passes from some form to another form in the same way in which that other word passes with which it is being compared.

78. There is the addition "not inconsistent with common usage," because usage tolerates some words inflected contrary to the old practice, as it suffered Hortensius a to say cervix ‘neck’ instead of the plural cervices, but does not tolerate certain others, as when you should say faux ‘throat’ instead of the plural fauces. When the addition "within a certain range" is made, it means that in the relevant words not all the forms are in use, as, for example, there is derived from amo ‘I love’ and vivo ‘I live’ the passive amor but not the passive vivor.

V. 79. What Analogia or Regularity in speech is seen to be and what categories it has, and which of these seem essential to follow, I have set forth as briefly as I could. Now I shall speak of the categories in which it ought not to exist and yet it is usually looked for just as if it ought to be there; these are in general of four kinds. First, Regularity ought not to be looked for in such words as are not inflected, for example nequam ‘worthless,’ mox ‘soon,’ vix ‘hardly.’

80. Among these, a greater error is made in one word than in another. For they grant that mox and vix have no cases, but assert that nequam has, because we use it with nominative hic ‘this,’ with genitive huius, with dative hui. For when we say hic nequam and huius nequam, then we are uttering the cases of this man whom we wish to show as worthless, and before the word we then set hic to represent the name of him whose worthlessness we are considering.

vol. ii q 593
81. Quod vocabulum factum ut ex non et volo nolo sic ex ne et quicquam item media extrita syllaba coactum est nequam. Itaque ut eum quem putamus esse non hili dicimus n(i)hili, sic in quo putamus esse ne quicquam dicimus nequam.

82. Secundo, si unum solum habent casum in voce, quod non decline(n)tur, ut litterae omnes. Tertio, si singularis est vocabuli series neque habet eum qua comparari possit, ut esse putant caput capiti capitis capite. Quartum, si ea vocabula quattuor quae conferuntur inter se rationem (non) habent quam oportet, ut socer socrus, soceros socrus.

VI. 83. Contra in quibus debeat quaери analogia, fere totidem gradus debent esse coniuncti: primum ut sint res, secundum ut earum sit usus, tertium uti hae res vocabula habeant, quartum ut habeant declinatus naturalis. De primo gradu, quod natura subest et multitudinis et singularis, dicimus hi asses hosce ases, hic as hunc assem; contra quod in numeris finitis multitudinis natura singularis non est, dicitur hi duo et hi tres, his duobus et his tribus.

84. Secundo gradu si est natura neque est usus,
ON THE LATIN LANGUAGE, X. 81-84

81. This word is made like nolo<sup>a</sup> 'I do not wish' from non 'not' and volo 'I wish'; thus from ne 'not' and quicquam 'anything,' with loss of the middle syllable, is likewise compounded nequam.<sup>b</sup> So as him whom we think to be non hili 'worth not a whit' we call nihili,<sup>c</sup> him in whom we think that there is ne quicquam 'not anything' we call nequam.

82. Second, Regularity is not to be looked for if the words have only one case in their spoken form, because they are not inflected, like all names of letters.<sup>a</sup> Third, it is not to be looked for if the series of forms which the noun has is unique and has nothing with which it can be compared, as they consider true of caput 'head,' dat. capiti, gen. capitis, abl. capite.<sup>b</sup> Fourth, it is not to be sought if those four noun-forms which are compared with one another fail to have the mutual relation which they should have, as in socer 'father-in-law' and socrus 'mother-in-law,' accusative plural soceros and socrus.

VI. 83. On the other hand, in words in which Regularity ought to be looked for, in general the same number of stages should be found in conjunction: first, the things should exist; second, the things should be in use; third, these things should have names; fourth, they should have natural inflection. As for the first stage, because the nature of plural and singular is basic, we say plural nom. asses, acc. asses, singular nom. as, acc. assem; on the other hand, because in definite plural numerals the singular nature does not exist, only plural forms are used, such as nominative duo 'two' and tres 'three,' dative duobus and tribus.

84. In the second stage, if the nature exists but
id genus ut sit discriminandum, ut fit in faba et id genus, quae item et ex parte et universa nominamus:
non enim opus fuit ut in servis. . . . ¹

§ 84. ¹The rest of the page in F, and five further pages,
are blank; after which Cicero’s Oration pro Cluentio is
written.

§ 84. ²Cf. viii. 48, ix. 38; the Romans seem to have used
names of materials and foodstuffs freely in the singular, with
there is no practice of making this kind of distinction, as happens in *faba* "bean" and in that class of words which we use for one and for all collectively, without change of form: for there was no need, as in the matter of slaves... 

collective meaning. The thought seems to have been, that as one name was sufficient for a slave since he had no family name (cf. ix. 59), so one form was adequate for such words as *faba*, whether denoting an individual thing or many as a collective unit.
M. TERENTI VARRONIS
DE LINGUA LATINA

LIBRORUM II-IV FRAGMENTA

III

Fr. 1.¹ Deus autem vel dea generale nomen est omnibus. . . Varro ad Ciceronem tertio: "Ita respondent cur dicant deos, cum (de)² omnibus antiqui dixerint divos."

Fr. 2.¹ Figor ambigue declinatur apud veteres tempore perfecto. Reperimus enim fictus et fixus: . . . Varro ad Ciceronem tertio "fixum."

Fr. 3.¹ Hoc nomen licet veteres Latinum negent, auctoritate tamen valet. Dicebant enim leonem masculum et feminam. . . Leam vero Varro ad Ciceronem dicit libro III: "Sicut non est² panthera et lea."

Fr. 1. ¹ Serv. Dan. in Aen. xii. 139. ² Added by Thilo.
Fr. 2. ¹ Diomedes, Ars Grammatica, i. 377. 11-13 Keil.
Fr. 3. ¹ Philarg. in Buc. ii. 63. ² For nocest.

II.-IV. ¹ Cf. also v. 1; v. 6; vii. 109-110; viii. 1; Frag. 21.
Fr. 1. ¹ The word split into two paradigms, as a result of extensions from deus, divi, divo, deum, etc., which has come about by regular phonetic development.

598
Fr. 1. *Deus* 'god' or *dea* 'goddess' is in fact a general name for all. . . . Varro, in the third book of the treatise addressed to Cicero, says: "So let them give answer why they say *dei* 'gods,' when in reference to all of them the old-time Romans used to say *divi.*"  

Fr. 2. *Figor* 'I am transfixed' is by the old writers inflected in two ways in the perfect tense. For we find both *fictus* and *fixus*; . . . Varro in the third book of the treatise addressed to Cicero has "*fixum.*"  

Fr. 3. Though the old writers say that the name *leaena* 'lioness' is not good Latin, still it has the force of authority. For they used to say *leo* 'lion' both as masculine and as feminine. . . . But *lea* 'lioness' Varro has, in the third book of the treatise addressed to Cicero: "Just as *panthera* 'panther' and *lea* 'lioness' are not."  

Fr. 3. "That is, are not similarly formed from a corresponding masculine: *cf.* v. 100, ix. 55.
VARRO

IV

Fr. 4. Varro de Lingua Latina lib. IIII: "Pro-
lubium et lubidinem dici ab eo quod lubeat: unde
etiam lucus Veneris Lubentina(e) dicatur."

Libri VIII Fragmentum

Fr. 5. (5) M. Varronis liber ad Ciceronem de
Lingua Latina octavus nullam esse observationem
similium docet inque omnibus paene verbis consue-
tudinem dominari ostendit: (6) "Sicuti cum dicimus,"
inquit, "lupus lupi, probus probi et lepus leporis, item
paro paravi et lavo lavi, pungo pupugi, tundo tutudi
et pingo pinxi. (7) Cumque," inquit, "a ceno et
prandeo et poto et cenatus sum et pransus sum et
potus sum dicamus, a destringor tamen et extergeor
et lavor destrinxi et extersi et lavi dicimus.

(8) "Item cum dicamus ab Osco Tusco Graeco

Fr. 4. 1 Nonius Marcellus, 64. 15-17 M. 2 Guier, for
proluiuem. 3 Quicherat, for prolubidinem.
Fr. 5. 1 Aulus Gellius, Noct. Att. ii. 25. 5-10; the text
follows Rolfe's, in the Loeb Classical Library.

Fr. 4.  a Cf. vi. 47.
VIII. a See also vii. 90, ix. 53, 66, 79, 80, 81, 89, 90, 96,
97, 100, 101, 104, 105, 108, 111, which refer to passages in
VIII. that are not extant.
Fr. 5. a The translation is essentially Rolfe's, in the Loeb
Classical Library.  b Cf. especially viii. 25.  c Cf. viii.
34, ix. 91.  d Cf. ix. 106.  e Cf. ix. 99, x. 48.  f Perfect
passives of active verbs, yet with active meaning.
600
FRAGMENTS, 4–5

IV

Fr. 4. Varro in the fourth book of the treatise *On the Latin Language*: "Prolubiiim and lubido 'desire' are derived from lubet 'it is pleasing'; whence also the grove of Venus Lubentia gets its name."  

Fragment of Book VIII  

Fr. 5. (5) The eighth book of Marcus Varro's treatise *On the Latin Language*, addressed to Cicero, maintains that no regard is paid to Regularity, and points out that in almost all words usage rules. (6) "As when we decline," says he, "lupus 'wolf,' gen. lupi, probus 'honest,' gen. probi, but lepus 'hare,' gen. leporis 'hare'; again, paro 'I prepare,' perf. paravi, and lavo 'I wash,' perf. lavi, pungo 'I prick,' perf. pupugi, tundo 'I pound,' perf. tutudi, and pingo 'I paint,' perf. pinxi. (7) And although," he continues, "from ceno 'I dine' and prandeo 'I lunch' and poto 'I drink' we form the perfects cenatus sum, pransus sum, and potus sum, yet from destringor 'I scrape myself' and extergeor 'I wipe myself dry' and labor 'I bathe myself' we make the perfects destrinxi 'I am scraped' and extersi 'I am dried' and lavi 'I have had a bath.' (8) "Furthermore, although from Oscus 'Oscan,' Tuscus 'Etruscan,' and Graecus 'Greek' we derive the adverbs Osce 'in Oscan,' Tusce 'in Etruscan,'

---

a Active perfects of passive verbs, yet with passive (intransitive, reflexive) meaning: this meaning of the perfect lavi is regular in Plautus, but is nowhere attested for destrinxi and extersi.
VARRO

Osce Tusce Graece, a Gallo tamen et Mauro Gallice et Maurie dicimus; item a probus probe, a doctus docte, sed a rarus non dicitur rare, sed alii raro dicunt, alii rarenter.”

(9) Idem M. Varro in eodem libro: “Sentior,” inquit, “nemo dicit et id per se nihil est, adsentior tamen fere omnes dicunt. Sisenna unus adsentio in senatu dicebat et eum postea multi securi, neque tamen vincere consuetudinem potuerunt.”

(10) Sed idem Varro in aliis libris multa pro ãvar-λογίῳ tuenda scribit.

LIBRORUM XI-XXIV FRAGMENTA

XI

Fr. 6.¹ Et ubi auctoritas maiorum genus tibi non demonstraverit, quid ibi faciendum est? Scripsit Varro ad Ciceronem: “Potestatis nostrae est illis rebus dare genera, quae ex natura genus non habent.”

Fr. 7a.¹ Nunc de generibus dicamus. Varro dicit “genera dicta a generando. Quicquid enim gignit aut gignitur, hoc potest genus dic et genus facere.”

Fr. 6. ¹ Julianus Toletanus, Commentarius in Donatum, v. 318. 31-34 Keil.
Fr. 7. ¹ [Sergii] Explanat. in Donatum, iv. 492. 37-493. 3 Keil.

¹ Charisius, i. 217. 8 Keil, cites rare as used by Cicero, Cato, and Plautus (Rudens 995); but editors usually replace it by raro. That is, not a deponent unless compounded; even in a passive meaning, the passive form of the uncompounded verb is rare, though occasionally found, as in Caesar, Bellum Civile i. 67 (sentiretur), where it is however impersonal. Notably in ix.

602
and Graece ‘in Greek,’ yet from Gallus ‘Gaul’ and Maurus ‘Moor’ we have Gallice ‘in Gallic’ and Maurice ‘in Moorish’; also from probus ‘honest’ comes probe ‘honestly,’ from doctus ‘learned’ docte ‘learnedly,’ but from rarus ‘rare’ there is no adverb rare, but some say raro, others rarenter.”

(9) In the same book Varro goes on to say: “No one uses the passive sentior, and that form by itself is naught, but almost every one says adsentior ‘I agree.’ Sisenna alone used to say adsentio in the senate, and later many followed his example, yet could not prevail over usage.”

(10) But this same Varro in other books wrote a great deal in defence of Regularity.

Fragments of Books XI-XXIV

XI

Fr. 6. Where the authority of our ancestors has not shown you the gender of a word, what in this instance must be done? Varro wrote, in the treatise addressed to Cicero: “We men have the right and power to give genders to the names of those things which by nature have no gender.”

Fr. 7a. Now let us speak of genders. Varro says: “Genera ‘genders’ are named from generare ‘to generate.’ For whatever gignit ‘begets’ or gignitur ‘is begotten,’ that can be called a genus and can

XI.-XXIV. a On Books XI.-XIII., see also vii. 110, viii. 2, 20, 34, x. 33; and on Books XIV.-XXV., see vii. 110.

Fr. 6. a Varro uses genus both for grammatical gender and for natural sex; each is a ‘kind’ or ‘class,’ cf. Frag. 7, note a.

603
VARRO

Quod si verum est, nulla potest res integrum genus habere nisi masculinum et femininum.


Fr. 8. Ostrea si primae declinationis fuerit, sicut Musa, feminino genere declinabitur, ut ad animal referamus; si ad testam, ostreum dicendum est neutro genere et ad secundam declinationem, ut sit huius ostrei, huic ostreo, quia dicit Varro "nullam rem animalem neutro genere declinari."

Fr. 9. Ait Plinius Secundus secutus Varronem: "Quando dubitamus principale genus, redeamus ad diminutionem, et ex diminutivo cognoscimus principale genus. Puta arbor ignoro cuius generis sit: fac diminutivum arbuseula, ecce hinc intellegis et principale genus quale sit. Item si dicas columna,

---

2 Pompeius, Commentum Artis Donati, v. 159. 23-26 Keil.
Fr. 8. 1 Cledonius, Ars Grammatica, v. 41. 24-28 Keil.
2 For ostria. 3 Keil, for animam. 4 For sic. 5 For ostrium. 6 Keil, for sicui ostri. 7 For dicitur.
Fr. 9. 1 Pompeius, Commentum Artis Donati, v. 164. 13-18 Keil.

---

Fr. 7. a The root gen- lies at the basis of all these words; but genus has the weakened meaning 'kind, class,' from which the idea of 'begetting' has faded out. b Donatus, the eminent grammarian who flourished about 350 A.D. c That is, 'kinds' : cf. Frag. 6, note a.
Fr. 8. a This distinction is not borne out by the use of the words in the Latin authors. b Almost precisely true for Latin, though there are many exceptions in Greek and in the Germanic languages (cf. τέκνον, German das Kind, and the neuter diminutives in -ov, -chen, -lein).

604
produce a genus." If this is true, then the genus that a thing has is not perfect unless it is masculine or feminine.

Fr. 7b. He treats of genders. Varro says: "Only those are genera ‘genders’ which generant ‘generate’; those are properly called genera.” But if we follow his authority, there will be only two genders, masculine and feminine. For no genders can procreate except these two.

Fr. 8. If ostrea ‘oyster’ is of the first declension, like Musa ‘Muse,’ it will be declined in the feminine gender, so that we refer the word to the living being; if we use it for the shell, then the word must be ostreum, inflected in the neuter and according to the second declension, so that it is genitive ostrei, dative ostreo: because Varro says: "No living creature has a name which is inflected in the neuter gender.”

Fr. 9. Plinius Secundus says, following Varro: "When we are in doubt about the gender of a main word, let us turn to the diminutive form, and from the diminutive we learn the gender of the main word." Suppose that I do not know the gender of arbor ‘tree’; form the diminutive arbuscula, and lo! from this you observe as well the gender of the word from which it comes. Again, if you say, What is the

Fr. 9. This and subsequent citations from Pliny are taken from the Elder Pliny’s Dubius Sermo, a work in eight books, mentioned by the Younger Pliny, Epist. iii. 5. 5. Diminutives have in Latin the gender of the words from which they are derived; the exceptions are very few. In Greek and in the Germanic languages, however, diminutives are commonly neuter without regard to their primitives; cf. Frag. 8, note b.
VARRO

cuius generis est? facis inde diminutivum, id est
columella, et inde intellegis quoniam principale
feminini generis est."

Fr. 10.¹ "Hypocorismata semper generibus suis
und(e oriuntur consonant, paua dissonant, velut
haec rana) hic ranunculus, hic ung(u)is haec ungula,
h(oc glandium haec glandula, hic panis hic pastillus
et) hoc pastillum," ut Varro dixit: "haec beta hic
betace(us, haec malva hic malvaceus), hoc pistrinum
haec pistrilla, ut Terentius in Ad(elphis, hic ensis
haec ensicula et hic ensiculus): sic in Rudente
Plautus."

Fr. 11.¹ Dies communis generis est. Qui mascu-
lino genere dicendum putaverunt, has causas reddi-
derunt, quod dies festos auctores dixerunt, non festas,
et² quartum et quintum Kalendas, non quartam nec
quintam, et cum hodie dicimus, nihil aliud quam hoc
die intelligitur." Qui vero feminino, catholicō utun-
tur, quod ablativo casu E non nisi producta finiatur,

Fr. 10. ¹ Charisius, Instit. Gram. i. 37. 13-18 Keil. The
right-hand edge of the manuscript is destroyed, but the restora-
tions are made with certainty from almost verbatim repetitions
Charisius i. 90. 10-12, 155. 14-17, 535. 21-25, 551. 36-38 Keil,
in which Varro is not mentioned as the source. His pastillus,
required by the space, was added by Keil from i. 90. 11, i.
94. 4.
Fr. 11. ¹ Charisius, Instit. Gram. i. 110. 8-16 Keil.
² For ut. ³ For intellegatur.

Fr. 10. ¹ As substantive, for pes betaceus: but betaceus is
an adjective, not a diminutive. ² Also an adjective; its
application as substantive is not known. ³ Adelphoe 584.
⁴ Rudens 1156-1157.
Fr. 11. ¹ Dies was by origin a masculine; in Latin,
because it was declined like the feminines of the fifth de-
clension, possibly also because its counterpart nox was
606
gender of columna 'column', make from it the diminutive, that is, columella, and therefrom you understand that the word from which it comes is of the feminine gender.'

Fr. 10. "Diminutives always agree in gender with the words from which they come: a few differ, such as fem. rana 'frog,' diminutive masc. ranunculus 'tadpole'; masc. unguis 'nail (of finger or toe),' fem. ungula 'hoof, talon'; neut. glandium 'kernel of pork', fem. glandula 'tonsil'; masc. panis 'loaf of bread,' masc. pastillus and neut. pastillum 'roll,'" as Varro said; "fem. beta 'beet,' masc. betaceus 'beet-root'; fem. malva 'mallow,' masc. malvaceus 'mallow-like vegetable'; neut. pistrinum 'pounding-mill,' fem. pistrilla 'small mill,' as Terence says in The Brothers; masc. ensis 'sword,' fem. ensicula and masc. ensiculus 'toy-sword': so Plautus in The Rope."  

Fr. 11. Dies 'day' is of common gender. Those who thought that it must be used as a masculine, offered these reasons: that their authorities said dies festi 'holidays,' with the masculine adjective, not the fem. festae; that they said the fourth and the fifth day before the Kalends, with the masculine and not the feminine form of the adjective; and that when we say hodie 'to-day,' it is understood as hoc die 'on this day,' with the masculine article, and nothing else. On the other hand, those who regard dies as feminine, use the general argument, that in the ablative the feminine, it acquired use as a feminine in some meanings.  

b Full phrase: ante diem quartum (quintum) Kalendas.  
c The demonstrative was an 'article,' in the grammatical terminology of the Romans; cf. viii. 45.
et quod deminutio eius diecula sit, non dieculus, ut ait Terentius:

Quod tibi addo dieculam.

Varro autem distinxit, ut masculino genere unius diei cursum significare, feminino autem temporis spatium; quod nemo servavit.

Fr. 12.¹ Catinus masculino genere dicitur . . . et hinc deminutive catillus fit. . . . Sed Varro ad Ciceronem XI "catinuli" dixit, non catilli.

Fr. 13.¹ Naevus generis neutri, sed Varro ad Ciceronem "hic naevus."

Fr. 14a.¹ Antiquissimi tamen et hie gausapes et haec gausapa et hoc gausape et plurale neutri haec gausapa quasi a nominativo hoc gausapum protulisse inveniuntur, . . . Varro vero de Lingua Latina ait, "talia ex Graeco sumpta ex masculino in femininum transire et A litera finiri: ὁ κοχλίας haec cochlea, ὁ χάρτης haec charta, ὁ γαύσάπης haec gausapa."

Fr. 14b.² Varro autem ait "vocabula ex Graeco sumpta, si suum genus non retineant, ex masculino in femininum Latine transire et A littera terminari

---

¹ For et.
Fr. 12. ¹ Charisius, Inst. Gram. i. 79. 23-80. 4 Keil.
Fr. 13. ¹ De Dubiis Nominibus, v. 584. 27 Keil.
² Charisius, Inst. Gram. i. 104. 13-16 Keil.

---

⁴ But this masculine diminutive was used in Oscan.
⁵ Andria 710. ⁷ That is, a short space of time, as a respite.

608
FRAGMENTS, 11–14b

word ends in a long E, never in a short E; and that its diminutive is the feminine diecula (not the masculine dieculus a), as Terence has it e:

That to you I give a daytime.

But Varro made the distinction, that in the masculine it means the course of one day, in the feminine a space of time: a distinction to which nobody has conformed in practice.

Fr. 12. Catinus 'bowl' is used in the masculine gender . . . and from it is made the diminutive catillus. . . . But Varro, in the eleventh book of his treatise addressed to Cicero, sponsored the form catinuli, and not catilli.

Fr. 13. Naevus 'mole, wart,' is of the neuter gender a; but Varro in the treatise addressed to Cicero uses it as a masculine.

Fr. 14a. Yet the oldest writers are found to have employed masculine gausapes 'cloth,' and feminine gausapa, and neuter gausape, and a neuter plural gausapa as if from a neuter nominative singular gausapum. . . . But Varro in his treatise On the Latin Language says: "Such words, when taken from Greek, pass from the masculine to the feminine, and end in the letter A: fem. cochlea 'snail' from masc. κοχλίας, fem. charta 'paper' from masc. χάρτης, fem. gausapa from masc. γαυσάπης."

Fr. 14b. But Varro says: "Words taken from Greek, if they do not keep their own gender, pass from the masculine to the feminine in Latin and end in the letter A, like cochlea from κοχλίας, herma 'pillar-

Fr. 13. a Apparently an error; naevus is always masculine.

VOL. II R 609
velut κοχλίας cochlea, Ἐρμῆς herma, χάρτης charta, ergo γανοάπης gausapa.”

Fr. 14c.³ Margarita feminini generis est, quia Graeca nomina -ης terminata in Α transeunt et sunt feminina, ut ὁ χάρτης haec charta, μαργαρίτης margarita, aut communia, ut ἄθλητης athleta. Ergo neutraliter hoc margaritum dicere vitiolum est; et tamen multi dixerunt, ut Valgius . . . et Varro Epistularum⁴ VIII “margaritum unum, margarita plura.” Sed idem Varro saepe et alii plures margarita feminine dixerunt; in genetivo tamen plrali non nisi feminino genere margaritarum.

Fr. 15.¹ VAS terminata et SIS faciunt genitivo et DIS, hoc vas huius vasis; utrumque Varro ait de Lingua Latina : hie vas huius vadis.

Fr. 16.¹ VIS et ipsa tertiae sunt declinationis et similem nominativo faciunt genetivum, (hic)² civis huius civis, haec vis huius vis et plrali hae vis, sicut (Luc)retius² et Varro : nam hae vires numero semper plrali declinantur.

Fr. 17.¹ M. Varronem et P. Nigidium, viros Romani generis doctissimos, comperimus non aliter

³ Charisius, Inst. Gram. i. 108. 4-12 Keil. ⁴ Or Epistularum; cf. Charisius, i. 104. 21 Keil.
Fr. 15. ¹ Probus, Catholica iv. 30. 26-27 Keil.
Fr. 16. ¹ Probus, Catholica iv. 30. 30-31. 2 Keil. ² Additions from Priscian, ii. 249. 9-10 Keil.
Fr. 17. ¹ Aulus Gellius, Noct. Att. iv. 16. 1; Rolfe’s text, in the Loeb Classical Library.

¹ A sculptured head, originally of a bearded Hermes, at the top of a rectangular pillar. ² On the title 610
bust' from 'Ερψ, charta from χάρτης, therefore gausapa from γαυσάρης.'

Fr. 14c. Margarita 'pearl' is of the feminine gender, because Greek nouns ending in -ης change to Α and become feminine, like fem. charta from masc. χάρτης, margarita from μαργαρίτης, or else they are of common gender, like athleta 'athlete' from ἀθλητής. Therefore to use margaritum as a neuter is wrong; and yet many have done so, like Valgius...and Varro in the eighth book of his Letters: "One margaritum, several margarita." But Varro likewise often used margarita in the feminine, and so did many others; and in the genitive plural they never used any form except the feminine margaritarum.

Fr. 15. Nouns ending in VAS make the genitive in -SIS and -DIS: neuter nom. vas 'vessel,' gen. vasis. Varro mentions both in his tratise On the Latin Language, the other being masc. vas 'bondsman,' gen. vasis.

Fr. 16. Nouns ending in VIS are also of the third declension and make the genitive like the nominative: civis 'citizen,' gen. civis; nom. vis 'force,' gen. vis, and also nom. plural vis, used by Lucretius and Varro; for the plural vires is always inflected in the plural number.

Fr. 17. I learn that Marcus Varro and Publius Nigidius, the most learned of all the Romans, always of this work, see the critical note, and F. Ritschl, Rhein. Mus. vi. 537.

Fr. 15. The only word with this 'ending' is the word vas, which is in reality two distinct words.

Fr. 16. iii. 265; also acc. pl. vis, ii. 586.

VARRO

elocutos esse et scripsisse quam senatus et domus et fluctus, qui est patrius casus ab eo quod est senatus, domus, fluctus; huic senatu, domui, fluctui, ceteraque is consimilia pariter dixisse.

Fr. 18. Amni Maro,

Secundo defluit amni.

Ubi Plinius eodem libro "Ab antiquis" inquit "quos Varro reprehendit, observatio omnis illa damnata est, non quidem in totum. Dicimus enim," inquit, "ab hoc canali siti tussi febri. Maiore tamen ex parte forma mutata est. Ab hoc enim cane orbe carbone turre faele igne veste fine monte fonte ponte strigae tegete ave asse axe nave classe dicimus."

Fr. 19. Quem Plinius ad eundem XI "rure ordinatum arbustum" dixisse laudat.

Fr. 20. Fonteis: "Quorum nominum genetivi pluralis ante UM syllabam I litteram merebuntur,


1 For ambustum.
2 For fontis.

Fr. 18. a Georg. iii. 447. b The rule, stated at i. 120. 19-24 Keil, is that nouns with genitivae ending in is have the ablativae in e, unless the genitive is identical with the nominative, when the ablativae ends in i; an adjective also has the ablativae in i if it stands before a noun which it modifies. The scientific formulation is that consonant-stems should have short e in the ablativae, and i-stems should have long i; a status much disturbed by the encroachment of the e-ending on the i-ending. c Not all these should, by the 'rule,' end in i; for carbo, falx, mons, fons, pons, teges do not have identical nom. and gen.; and the nom. of asse is as, very rarely assis. As to the actual forms of the ablativae, igni is commoner than igne; orbi, turri, fini, strigili, avi, axi, navi,
said and wrote *senatus*, *domus*, and *fluctus* as the genitive case of the words *senatus* 'senate,' *domus* 'house,' and *fluctus* 'wave,' and used *senatui*, *domui*, *fluctui* as the dative; and that they used other similar words with the corresponding endings.

Fr. 18. *Amni* was used by Vergil as ablative of *amnis* 'river,' as in

> He drifts with the stream of the river.

On this point, Pliny in the same book says: "By the old writers, whom Varro criticizes adversely, all observance of the rule is disregarded, yet not utterly. For we still say," says he, "*canali* 'canal,' *siti* 'thirst,' *tussi* 'cough,' *febrī* 'fever' as the ablative forms. But in most words the form has been changed, and uses the ablative which ends in E: *cane* 'dog,' *orbe* 'circle,' *carbone* 'charcoal,' *turre* 'tower,' *falce* 'sickle,' *igne* 'fire,' *veste* 'garment,' *fīne* 'limit,' *monte* 'mountain,' *fonte* 'spring,' *ponte* 'bridge,' *strigile* 'scraper,' *tegete* 'mat,' *āve* 'bird,' *asse* 'as,' *axe* 'axle,' *nave* 'ship,' *classe* 'fleet.'"

Fr. 19. Varro, whom Pliny mentions as having said, in the eleventh book of his treatise addressed to Cicero "a plantation of trees set in rows *rure* 'in the country.'"

Fr. 20. *Fonteis* 'springs,' accusative plural spelled with EIS: "The nouns which gain an I in the genitive plural before the ending UM," says Pliny, "have the classi are found in authors of the first century B.C., but are less common than the forms with e, or are used to satisfy metrical requirements; *ponti* is found once in older Latin; *monti* and *fonti* are cited by Varro, ix. 112.

Fr. 19. "Instead of the usual locative form *ruri.*"
VARRO

accusativus," inquit Plinius, "per EIS loquetur, montium monteis; licet Varro," inquit, "exemplis hanc regulam confutare temptarit istius modi, falcium fales, non faleis facit, nec has mereis, nec hos axeis lintreis ventreis stirpeis urbeis corbeis\textsuperscript{3} vecteis menteis.\textsuperscript{4} Et tamen manus dat praemissae regulae ridicule, ut exceptis his nominibus valeat regula."

Fr. 21.\textsuperscript{1} Poematorum et in II et in III idem Varro adsidue dicit et his poematis, tam quam nominativo hoc poematum sit et non hoc poema. Nam et ad Ciceronem XI, horum poematorum et his poematis oportere dici.

Fr. 22.\textsuperscript{1} Git: Varro ad Ciceronem XI per omnes casus id nomen ire debere conmeminit; vulgo autem hoe gitti diceunt.

XIII

Fr. 23.\textsuperscript{1} Palpetras per T Varro ad Ciceronem XIII dixit. Sed Fabianus de Animalibus primo pal-pebras per B. Alii dicunt palpetras genas, palpebras autem ipsos pilos.

\textsuperscript{3} For curueis. \textsuperscript{4} GS., for inepteis, cf. viii. 67.

Fr. 21. 1 Charisius, Inst. Gram. i. 141. 29-31 Keil.
Fr. 22. 1 Charisius, Inst. Gram. i. 131. 7-8 Keil.
Fr. 23. 1 Charisius, Inst. Gram. i. 105. 14-16 Keil.

Fr. 20. \textsuperscript{a} This EI does not represent an earlier diphthong, but was often written for a long $i$ after the original diphthong had become identical in sound with the long $i$. There are scattered examples of the ending EIS in the accusative, found in inscriptions and manuscripts.

614
accusative in EIS,\(^a\) like genitive *montium* 'mountains,' accusative *monteis* ; although Varro," he continues, "tried to refute this rule by examples of the following sort: to the genitive *falcium* 'sickles' the accusative is *falces* and not *falceis*, nor is the proper spelling *merceis* 'wares,' nor *axeis* 'axles,' *lintreis* 'skiffs,' *ventreis* 'bellies,' *stirpeis* 'stocks,' *urbeis* 'cities,' *corbeis* 'baskets,' *vecteis* 'levers,' *menteis* 'minds.' And yet he gives up the fight against the aforesaid rule in a ridiculous fashion, saying that apart from these nouns the rule holds."

Fr. 21. In the second and the third books Varro constantly uses the genitive *poematorum* 'poems' and the dative *poematis*, as though the word were *poematum* in the nominative and not *poema*. For in the eleventh book of the treatise addressed to Cicero he says that genitive *poematorum* and dative *poematis* are the proper forms to be used.

Fr. 22. *Git* 'fennel'\(^a\): Varro in the eleventh book of the treatise addressed to Cicero states that this form ought to be used in all the cases; but people quite commonly say *gitti* in the ablative.

**XIII**

Fr. 23. Varro in the thirteenth book of the treatise addressed to Cicero used *palpetrae*, with T. But Fabianus,\(^a\) in the first book *On Animals*, wrote *palpebrae* with B. Others say that *palpetrae* means the eyelids, and *palpebrae* the eyelashes.

Fr. 22. \(^a\) *Nigella sativa.*
Fr. 23. \(^a\) Papirius Fabianus, who wrote on philosophy and on natural history in the time of Augustus.
VARRO

Fr. 24.¹ Oxo: “Varro ad Ciceronem XIII olivo et oxo putat fieri,” inquit Plinius Sermonis Dubii libro VI.

XVIII

Fr. 25.¹ Indiscriminatim, indifferenter. Varro de Lingua Latina lib. XVIII: “Quibus nos in hoc libro, proinde ut nihil interst, utemur indiscriminatim, promisee.”

XXII

Fr. 26.¹ Rure Terentius in Eunucho:
Ex meo propinquo rure hoc capio commodi. Itaque et Varro ad Ciceronem XXII “rure veni.”

XXIII

Fr. 27.¹ Varro ad Ciceronem in libro XXIII: “ingluvies tori,” inquit, “sunt circa gulam, qui propter pinguedinem fiunt atque interiectas habent rugas.” Sed nunc pro gula positum.

Fr. 24.¹ Charisius, Inst. Gram. i. 139. 15-16 Keil.
Fr. 25.¹ Nonius Marcellus, de Compendiosa Doctrina, 127. 24-26 M.
Fr. 26.¹ Charisius, Inst. Gram. i. 142. 18-20 Keil.
Fr. 27.¹ Serv. Dan. in Georg. iii. 431.

Fr. 24. a Antecedent unknown. b Greek ὠξο (neuter, third decl.), denoting sour wine, and vinegar made therefrom.
Fr. 25. a Antecedent unknown.
Fr. 26. a 971. b These are examples of rure as a pure ablative. The continuation is our Fragment 19, in which examples of rure as a locative are discussed.
Fr. 27. a That is, double chins.
FRAGMENTS, 24–27

Fr. 24. Oxo, ablative: “Varro, in the thirteenth book of the treatise addressed to Cicero, expresses the opinion that it \( a \) is composed of olive-oil and \( oxos \) \( b \) ‘vinegar,’” says Pliny in the sixth book of the treatise entitled *Variations in Speech*.

XVIII

Fr. 25. *Indiscriminatim* means ‘without difference.’ Varro in the eighteenth book of the treatise *On the Latin Language* says: “Which \( a \) in this book we shall use *indiscriminatim* ‘without distinction,’ promiscuously, just as if there were no difference between them.”

XXII

Fr. 26. The ablative *rure* is used by Terence in the *Eunuchus* \( a \) :

I get this comfort from my near-by country-seat.

So also Varro, in the twenty-second book of the treatise addressed to Cicero, says: “I have come *rure* ‘from the country.’” \( b \)

XXIII

Fr. 27. Varro, in the twenty-third book of the treatise addressed to Cicero, says: “The *ingluvies* is the bulging muscles around the throat, which are produced by fatness and have creases between them.” \( a \) But now the word is used merely for the throat.
VARRO

Fr. 28.¹ (1) Cum in disciplinas dialecticas induci atque imbuui vellemus, necessus fuit adire atque cognoscere quas vocant dialectici εἰςαγωγάς. (2) Tum, quia in primo περὶ ὀξιωμάτων descendum, quae M. Varro alias profata, alias proloquia appellat, Commentarium de Proloquiis L. Aelii, docti hominis, qui magister Varronis fuit, studiose quaesivimus eumque in Pacis Bibliotheca repertum legitimus. (3) Sed in eo nihil edocenter neque ad instituendum explanate scriptum est, fecisseque videtur eum librum Aelius sui magis admonendi quam aliorum docendi gratia.

(4) Redimus igitur necessario ad Graecos libros. Ex quibus accepimus ὀξιωμα esse his verbis (definitum): λεκτὸν αὐτοτελῆς ἀπόφασιν ὅσον ἐφ’ αὐτῷ. (5) Hoe ego supersedi vertere, quia novis et inconditis vocibus ntendum fuit, quas pati aures per insolentiam vix possent. (6) Sed M. Varro in libro de Lingua Latina ad Ciceronem quarto vicesimo expeditissime ita finit: "Proloquium est sententia in qua nihil desideratur."

(7) Erit autem planius quid istud sit, si exemplum eius dixerimus. Ὑξίωμα igitur, sive id proloquium dicere placet, huiuscemodi est: Hannibal Poenus fuit; Scipio Numantiam delevit; Milo caedis damnatus est; Neque bonum est voluptas neque malum; (8) et omnino quiequid ita dicitur plena atque perfecta verborum sententia, ut id necesse sit aut verum aut falsum esse, id a dialecticis ὀξιωμα

Fr. 28. ¹Aulus Gellius, Noctes Atticae, xvi. 8. 1-14; Rolfe’s text, in the Loeb Classical Library.

Fr. 28. ²Rolfe’s translation, in the Loeb Classical Library, with modifications. ³In Vespasian’s Temple of Peace, in the Forum Pacis. ⁴Page 75 Funaioli.
Fr. 28.⁴ (1) When I wished to be introduced to the science of logic and instructed in it, it was necessary to take up and learn what the logicians call ἐναγωγαί, or 'introductory exercises.' (2) Then because at first I had to learn about axioms, which Marcus Varro calls, now profata or 'propositions,' and now proloquia or 'forthright statements,' I sought diligently for the Commentary on Proloquia of Lucius Aelius, a learned man, who was the teacher of Varro; and finding it in the Library of Peace,⁵ I read it. (3) But I found in it nothing that was written to instruct or to make the matter clear; Aelius seems to have made that book rather as suggestions for his own use than for the purpose of teaching others. (4) I therefore of necessity returned to my Greek books. From these I obtained this definition of an axiom: "a proposition complete in itself, declared with reference to itself only." (5) This I have forborne to turn into Latin, since it would have been necessary to use new and as yet uncoined words, such as, from their strangeness, the ear could hardly endure. (6) But Marcus Varro, in the twenty-fourth book of his treatise On the Latin Language, dedicated to Cicero, thus defines the word very briefly: "A proloquium is a statement in which nothing is lacking." (7) But his definition will be clearer if I give an example. An axiom, then, or a forthright statement, if you prefer, is of this kind: "Hannibal was a Carthaginian"; "Scipio destroyed Numantia"; "Milo was found guilty of murder"; "Pleasure is neither a good nor an evil"; (8) and in general any saying which is a full and perfect thought, so expressed in words that it is necessarily either true or false, is called by the logicians an axiom; by Marcus Varro,
VARRO

appellatum est, a M. Varrone, sicuti dixi, proloquium, a M. autem Cicerone pronuntiatum, quo ille tamen vocabulo tantisper uti se adtestatus est, "quoad melius," inquit, "invenero."

(9) Sed quod Graeci συμμεμένον ἄξιωμα dicunt, id alii nostrorum adiunctum, alii conexum dixerunt. Id conexum tale est : Si Plato ambulat, Plato moveetur ; Si dies est, sol super terras est. (10) Item quod illi συμπεπλεγμένον, nos vel coniunctum vel copulatum dicimus, quod est eiusdemmodi : P. Scipio, Pauli filius, et bis consul fuit et triumphavit et censura functus est et collega in censura L. Mummi fuit. (11) In omni autem coniuncto si unum est mendacium, etiamsi cetera vera sunt, totum esse mendacium dicitur. Nam si ad ea omnia quae de Scipione illo vera dixi addidero Et Hannibalem in Africa superavit, quod est falsum, universa quoque illa quae coniuncte dicta sunt, propter hoc unum quod falsum accesserit, quia simul dientur, vera non erunt.

(12) Est item aliquid quod Graeci διεξενγμένον ἄξιωμα, nos disiunctum dicimus. Id huiuscemodi est : Aut malum est voluptas aut bonum, aut neque bonum neque malum est. (13) Omnia autem quae disiunguntur pugnantia esse inter sese oportet, eorumque opposita, quae ἀντικείμενα Graeci dicunt, ea quoque ipsa inter se adversa esse. Ex omnibus quae dis-

a Tusc. Disp. i. 7. 14. 'Two connected statements, of which the second follows as the result of the first. f This is the younger Africanus, who destroyed Carthage in 146 B.C.; it was the older Africanus who defeated Hannibal at Zama in 202 B.C. 620
as I have said, a *proloquium* or 'forthright statement'; but by Marcus Cicero a *pronuntiatum* or 'pronouncement,' a word however which he declared that he used "only until I can find a better one."

(9) But what the Greeks call a συνημένον ἀξίωμα or 'connected axiom,' some of our countrymen call *adiunctum* 'adjoined,' others call *conexum* 'connected.' The following are examples of this: "If Plato is walking, Plato is moving"; "If it is day, the sun is above the earth." (10) Also what they call συνπεπλεγμένον or a 'compound axiom,' we call *coniunctum* 'conjoined' or *copulatum* 'coupled'; for example: "Publius Scipio, son of Paulus, was twice consul and celebrated a triumph, and held the censorship, and was the colleague of Lucius Mummius in his consulship." (11) But if in the whole of a proposition of this kind one member is false, even if the others are true, the whole is said to be false. For if to all those true statements which I have made about that Scipio I add "and he worsted Hannibal in Africa," which is false, all those other statements which have been made in conjunction will not be true, on account of this one false statement which has been added to them, because they will now all be spoken of together as one statement of fact.

(12) There is also another form, which the Greeks call a διεξεγγέμενον ἀξίωμα or 'disjunctive proposition,' and we call *disiunctum* 'separated.' For example: "Pleasure is either good or evil, or it is neither good nor evil." (13) Now all statements which are contrasted ought to be opposed to each other, and their opposites, which the Greeks call ἀντικείμενα, ought also to be opposed. Of all state-
VARRO

iunguntur unum esse verum debet, falsa cetera. (14) Quod si aut nihil omnium verum aut omnia plurave quam unum vera erunt, aut quae disiuncta sunt non pugnabunt, aut quae opposita eorum sunt contraria inter sese non erunt, tunc id disiunctum mendacium est et appellatur \( \tau \alpha \rho \alpha \delta \dot{\iota} \delta \epsilon \zeta \epsilon \nu \gamma \mu \epsilon \nu \), sicuti hoc est, in quo quae opposita non sunt contraria: Aut curris aut ambulas aut stas. Nam ipsa quidem inter se adversa sunt, sed opposita eorum non pugnant: non ambulare enim et non stare et non currere contraria inter sese non sunt, quoniam contraria ea dicuntur quae simul vera esse non queunt; possis simul eodemque tempore neque ambulare neque stare neque currere.

Fr. 29.¹ Excipiuntur haurio hausi (inventur tamen etiam haurivi vel haurii; Varro in XXIII ad Ciceronem: "Cum indidem haurierint"), saepio saepsi, . . .

Incertae Sedis Fragmenta

Fr. 30a.¹ Proceres: Varro ad Ciceronem dixit "proceres qui processerunt ante alios, unde et proceres tigna quae alia tigna porro esserunt."

Fr. 30b.² Proceres autem ideo secundum Varronem principes civitatis dicuntur, quia eminent in

Fr. 29. ¹ Priscian, *Inst. Gram.* ii. 540. 3-5 Keil.
Fr. 30. ¹ Schol. cod. Ambr. in *Aen.* iii. 58. ² Serv. in *Aen.* i. 740.

¹ To the rule that in the fourth conjugation the perfect is formed by changing the *is* of the second person singular of the present, to *ivi* or *ii*; cf. Priscian, ii. 539. 8-11 Keil.
ments which are contrasted, one ought to be true and the rest false. (14) But if none at all of them is true, or if all, or more than one, are true, or if the contrasted things are not at odds, or if those which are opposed to each other are not contrary, then that is a false contrast, and is called παραδιεκκαθώμενον or 'wrong-disjunctive.' For instance, this case, in which the things which are opposed are not contraries: ‘Either you run or you walk or you stand.’ These acts are indeed contrasted, but their opposites are not contrary; for ‘not to walk’ and ‘not to stand’ and ‘not to run’ are not contrary to one another, since those things are called ‘contraries’ which cannot be true at the same time. But you may together and at the same time neither walk nor stand nor run.

Fr. 29. Exceptions a are haurio ‘I draw off,’ perfect hausi (yet haurivi or haurii also is found; Varro, in the twenty-fourth book of the treatise addressed to Cicero, says ‘when they haurierint ‘have drained’ from the same”), saepio ‘I fence in,’ perfect saepsi, ... .

Fragments of Undeterminable Position

Fr. 30a. Proceres: Varro in the treatise addressed to Cicero said that proceres are those who processerunt ‘have advanced’ ahead of others,a whence also those beams are called proceres which project beyond the other beams.b

Fr. 30b. Proceres however, according to Varro, is a name applied to leaders of the state, because they

Fr. 30. a Wrong etymology. b The ends of the rafters project beyond the line of the wall on which they rest.
VARRO

ea, sicut in aedificiis mutuli quidam, hoc est capita trabium, quae proceres nominantur.

Fr. 31a.¹ Senior: secundum Varronem senior et iunior comparativi sunt per inminutionem. . . . Ergo senior non satis senex, sicut iunior non satis iuvenis, intra iuvenem, sicut pauperior intra pauperem. Dicit autem hoc Varro in libris ad Ciceronem.

Fr. 31b.² Iam senior: aut pro positivo posuit, id est senex, aut, ut diximus, senior est virens senex, ut iunior intra iuvenem est: quam rem a Varrone tractatam confirmat et Plinius.

Fr. 32.¹ In summo vero constructionis eius, quam similem navali carinae diximus, caput conlocavit, in quo esset regimen totius animantis, datumque illi hoc nomen est, ut quidem Varro ad Ciceronem scribit, quod hinc capiant initium sensus ac nervi.

Fr. 33.¹ Non nulli proprie calamos lupinorum alas dici putant, ut Aelius: alae ex lupino, s<ureuli sine fo>liis; Cato in Originibus: alae ex lup<ino> leg<umine; Varro> de Lingua Latina alam culmum fabae dic<i docet>.

Fr. 34.¹ Haec de quattuor coniugationibus quae

Fr. 31. ¹ Serv. in Aen. v. 409. ² Serv. in Aen. vi. 304.
Fr. 32. ¹ Lactantius, de Opificio Dei, v. 6.
Fr. 33. ¹ Serv. Dan. in Georg. i. 75.
Fr. 34. ¹ Diomedes, Ars Gram. i. 371. 23-26 Keil.

Fr. 31. ¹ Such a comparative expresses something which is not even as great as the positive: smaller is a typical example; but this feature of senior is not clear. ² In both passages of the Aeneid the senior is still physically vigorous: the boxer Entellus, the ferryman Charon.

Fr. 32. ¹ The backbone of man. ² Wrong etymology.
stand out in it, just as in buildings certain mutules, that is, heads of beams, stand out, which are called proceres.

Fr. 31a. Senior: according to Varro, *senior* and *iunior* are comparatives of diminution. Therefore *senior* is not a man who is completely old, just as a *iunior* is not an entirely youthful person, but one not quite as much as a *iuvenis* ‘young man,’ as a *pauperior* ‘poorer’ person is not even as much as *pauper* ‘poor.’ Varro says this in the books addressed to Cicero.

Fr. 31b. *Iam senior* ‘now older’: either he set this as a positive, namely *senex*, or, as we have said, a *senior* is a vigorous old man, as a *iunior* is one not yet a youth. The matter is mentioned by Varro, and is confirmed by Pliny.

Fr. 32. But at the top of this edifice, which we have said was like a ship’s keel, he set the *caput* ‘head,’ in which there was to be the guidance of the whole creature, and the name *caput* was given to it, as indeed Varro writes in the treatise addressed to Cicero, because from it the senses and the nerves *capiunt* ‘take’ their start.

Fr. 33. Some think that the stems of lupines are properly called *alae* ‘wings’; thus Aelius: “*alae* of lupine, shoots without leaves”; Cato in the *Origins*: “*alae* of lupine pulse”; Varro in the treatise *On the Latin Language* instructs us that the stalk of the bean is called an *ala*.

Fr. 34. With regard to the four conjugations, these

Fr. 33. *a* Properly, the places where the branches or shoots start from the stem. *b* Page 59 Funaioli. *c* Frag. 122 Peter.
pertinent ad verba quae analogiae parent, quorum exempla passim perscripta sunt et sunt nota. Quae siquis conceperit animo, non facile labetur. Sunt enim evidenter expedita et Varroni Menippeo.

Fr. 35. Sapio tam sapui vel sapii quam sapivi protulisse auctores inveniuntur; Probo tamen sapui placet dici, Charisio sapui vel sapivi, Aspro sapivi et sapii secundum Varronem, quod Diomedes etiam approbat.

Fr. 36. Sunt alia verba, quibus desunt diversa tempora, usu deficiente, non ratione significationis. Et quibusdam deest praeteritum perfectum et omnia, quae ex eo nascentur, ut ferio sisto tollo fero aio furo, quod Varro ponit. Ergo aliorum verborum perfectis, quae videntur eandem significationem habere, pro his utimur.

Fr. 37. Puer et in feminino sexu antiqui dicebant, ut Graeci ό παις και ή παις; ut in Odyssia vetere, quod est antiquissimum carmen:

Mea puer, quid verbi ex tuo ore audio?

Fr. 36. 1 Priscian, Inst. Gram. ii. 418. 27-419. 2 Keil.
Fr. 37. 1 Charisius, Inst. Gram. i. 84. 5-11 Keil. 2 The verse is quoted with mea puer a and supra fugit (for audio) by Priscian, ii. 231. 10 Keil.

Fr. 34. a The rules for the formation of the perfect active. b Varro, as author of the Menippean Satires, is sometimes called Varro Menippeus, as here; but the present passage may be textually corrupt.
are the principles applying to the verbs which obey Regularity; examples are set down everywhere and are well known. Anyone who has mastered them will easily avoid error. For they are set forth clearly also by Varro of the Menippean Satire.

Fr. 35. To sapio 'I am wise,' authors are found to have employed as perfect sapui or sapii as well as sapivi; yet Probus prefers sapui, Charisius sapui or sapivi, Asper sapivi or sapii in reliance on Varro, a view which Diomedes also approves.

Fr. 36. There are other verbs, which lack different tenses; it is the use of a form that is lacking, the reason for the meaning exists. Certain verbs lack the perfect and all the forms made from it; such are ferio 'I strike,' sisto 'I put,' tollo 'I pick up,' fero 'I bear,' aio 'I say,' furo 'I am mad' — a list which Varro sets down. Therefore for the perfects of these verbs we use the perfects of other verbs which seem to have the same meaning.

Fr. 37. Puer 'boy' the ancients used to use also as a feminine, like the Greek παιδία, masc. meaning 'boy' and fem. meaning 'girl'; as in the old Odyssey, a very ancient poem:

My child, what word is this I hear fall from your lips?

Fr. 35. a Cf. iv. 36. 12 Keil.  b i. 246. 11 Keil.  c i. 369. 25 Keil. All these four grammarians belong to the fourth century a.d.

Fr. 36. a The text then cites ferio percussi, sisto statui, tollo sustuli, fero tuli, furo insanivi. After Varro's time, a perfect furui was occasionally used.

Fr. 37. a Livius Andronicus, frag. 3 Baehrens; R.O.L. ii. 24-25 Warmington.
VARRO

Et in Nelei Carmine, aeque prisco:
Saucia puer filia sumam;
ubi tamen Varro cum A puera putat dictum, sed Aelius <S>tilo, magister eius, et Asinius contra.

Fr. 38.1 Leontion et Chrysion et Phanion ex neutris Graecis feminina nostri fecere, et Plautus quod dixit haec Phronesium et Caecilius <haec> Leontium. Varroni autem placet talia nomina dativo tantum casu et ablativo declinari, in ceteris vero sic efferri ut nominativo.

3 Keil, for eoque. 4 For aediliius cilo.
Fr. 38. 1 Charisius, Inst. Gram. i. 104. 1-4 Keil. 2 For thyrusion et faunion. 3 For neutra. 4 Added by Fabricius. 5 For de.

b Trag. Rom. Frag., page 271 Ribbeck; R.O.L. ii. 628-629 Warmington. c The verse is incomplete in sense; perhaps the text is corrupt. d Page 69 Funaioli. e Page 499 Funaioli.
And in the *Song of Neleus*, which is equally old:

A wounded child, a daughter, I’ll take . . .

In this however Varro thinks that *puera*, with A, was used, but his teacher Aelius Stilo and Asinius take the opposite view.

Fr. 38. *Leontion* and *Chrysion* and *Phanion* are neuters in Greek, but when we took them into Latin we made feminines of them; Plautus used *Phrone-sium* as a feminine, and Caecilius used *Leontium* in the same way. But Varro thinks that such nouns are inflected only for the dative and the ablative, and that in the other cases the same form as the nominative is used.

Fr. 38. *Neuter diminutives, as women’s names.*

*Truculentus 323.* *This and Leontium, with Latin -um replacing the Greek -on.*

*Comic. Rom. Frag., page 93 Ribbeck.* *That is, nom. acc. voc. in -um, dat. abl. in -o, gen. lacking.*
**Comparative Table of the Fragment Numbers**

K = the present edition.


F = Funaioli, *Grammaticae Romanae Fragmenta*, 1907.

W = Wilmanns, *De M. Terenti Varronis libris grammaticis*, 1864.

<table>
<thead>
<tr>
<th>K</th>
<th>GS</th>
<th>F</th>
<th>W</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>3</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>5</td>
<td>146</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>7</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>8</td>
<td>245</td>
<td>8</td>
</tr>
<tr>
<td>8</td>
<td>9</td>
<td>246</td>
<td>9</td>
</tr>
<tr>
<td>9</td>
<td>10</td>
<td>247</td>
<td>10</td>
</tr>
<tr>
<td>10</td>
<td>11</td>
<td>248</td>
<td>11</td>
</tr>
<tr>
<td>11</td>
<td>12</td>
<td>249</td>
<td>12</td>
</tr>
<tr>
<td>12</td>
<td>13</td>
<td>16</td>
<td>25</td>
</tr>
<tr>
<td>13</td>
<td>14</td>
<td>25</td>
<td>13</td>
</tr>
<tr>
<td>14</td>
<td>15</td>
<td>26</td>
<td>14</td>
</tr>
<tr>
<td>15</td>
<td>16</td>
<td>27</td>
<td>16</td>
</tr>
<tr>
<td>16</td>
<td>17</td>
<td>253</td>
<td>15</td>
</tr>
<tr>
<td>17</td>
<td>18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>19</td>
<td>254</td>
<td>18</td>
</tr>
<tr>
<td>19</td>
<td>20</td>
<td>13</td>
<td>19</td>
</tr>
</tbody>
</table>

630
INDEX OF AUTHORS AND WORKS

References are to Book (Roman numeral) and Section (Arabic number), and to Fragment (F.) and serial number (Arabic), with subdivisions.

<table>
<thead>
<tr>
<th>Author</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accius</td>
<td>v. 21, 80 (Brutus), 98; vi. 80; vii. 11 ter (Philoctetes), 14, 15, 19, 50, 64, 65 (Melanippus), 80 (Philoctetes), 83, 85, 88, 96; x. 70; v. Cassius</td>
</tr>
<tr>
<td>Aelius</td>
<td>v. 18, 21, 25, 66, 101; vi. 7, 59; vii. 2; viii. 81</td>
</tr>
<tr>
<td>Afranius</td>
<td>v. 25 (toga)</td>
</tr>
<tr>
<td>Annales</td>
<td>v. 74, 101</td>
</tr>
<tr>
<td>Antipater</td>
<td>vi. 2</td>
</tr>
<tr>
<td>Apollodorus</td>
<td>v. 105; vi. 2</td>
</tr>
<tr>
<td>Aprissius (?</td>
<td>vi. 68</td>
</tr>
<tr>
<td>Aquilius</td>
<td>vi. 89 (Boeotia)</td>
</tr>
<tr>
<td>Argei</td>
<td>see Sacra Argeorum</td>
</tr>
<tr>
<td>Aristarchei</td>
<td>vii. 63; x. 16, 42 (ab Aristarcho grammatici)</td>
</tr>
<tr>
<td>Aristarchus</td>
<td>viii. 65; ix. 1, 43, 91</td>
</tr>
<tr>
<td>Aristaeas</td>
<td>x. 75</td>
</tr>
<tr>
<td>Aristocles</td>
<td>x. 10, 75</td>
</tr>
<tr>
<td>Aristodemus</td>
<td>x. 75</td>
</tr>
<tr>
<td>Aristophanes (Byzantius)</td>
<td>v. 9; vi. 2; ix. 12; x. 68</td>
</tr>
<tr>
<td>Aristoteles</td>
<td>vii. 70 (vómina &amp; 88-89)</td>
</tr>
<tr>
<td>Atellanae</td>
<td>vii. 29, 84, 95</td>
</tr>
<tr>
<td>Athenis in libris sacrorum</td>
<td>v. 97</td>
</tr>
<tr>
<td>Attilius</td>
<td>vii. 90, 106</td>
</tr>
<tr>
<td>Augures</td>
<td>Auguria, Auspicia, v. 21, 33, 47, 58, 85; vi. 42, 53 bis, 64, 76, 82 bis, 86, 91; vii. 6, 7, 8, 31, 51</td>
</tr>
<tr>
<td>Aurelius Opillus</td>
<td>vii. 50, 65, 67, 70, 79, 106</td>
</tr>
<tr>
<td>Auspicia</td>
<td>v. Augures</td>
</tr>
<tr>
<td>Brutus</td>
<td>v. Iunius</td>
</tr>
<tr>
<td>Caecilius</td>
<td>vii. 103</td>
</tr>
<tr>
<td>Callimachus</td>
<td>v. 113; vii. 34</td>
</tr>
<tr>
<td>Canius (= Cassius?)</td>
<td>vi. 81</td>
</tr>
<tr>
<td>Carmen Nele</td>
<td>F. 37</td>
</tr>
<tr>
<td>Carmen Priami</td>
<td>vii. 28</td>
</tr>
<tr>
<td>Carmen Saltorum, see Salii</td>
<td>vii. 7 (Brutus), 81; vii. 72</td>
</tr>
<tr>
<td>Cassius</td>
<td>vi. 58; ix. 107</td>
</tr>
<tr>
<td>Catullus</td>
<td>vii. 50 note</td>
</tr>
<tr>
<td>Catulus (= Pacuvius)</td>
<td>vi. 6</td>
</tr>
<tr>
<td>Censoriae Tabulae</td>
<td>vi. 86-87</td>
</tr>
<tr>
<td>Chorus Proserpineae</td>
<td>vi. 60, 94</td>
</tr>
<tr>
<td>Chrysippus</td>
<td>vi. 2, 11, 56; ix. 1; x. 59</td>
</tr>
<tr>
<td>Claudius</td>
<td>vii. 66, 70, 106</td>
</tr>
<tr>
<td>Cleanthes</td>
<td>v. 2</td>
</tr>
<tr>
<td>Comici</td>
<td>v. 62, 73; vi. 71, 73</td>
</tr>
<tr>
<td>Commentaria Consularia</td>
<td>vi. 88-89</td>
</tr>
<tr>
<td>Commentarium vetus aquisitionis, M. Sergi Mani f., vi. 90-92</td>
<td></td>
</tr>
<tr>
<td>Cornelius</td>
<td>v. 148, 150; vii. 39 (commentarium Naerii)</td>
</tr>
<tr>
<td>Cosconius</td>
<td>vi. 36, 89 (Actiones)</td>
</tr>
<tr>
<td>Crates</td>
<td>vii. 64, 68; ix. 1</td>
</tr>
<tr>
<td>Democritus</td>
<td>vi. 39</td>
</tr>
<tr>
<td>Dion</td>
<td>viii. 11</td>
</tr>
<tr>
<td>Dionysius Sidonius</td>
<td>x. 10</td>
</tr>
<tr>
<td>Duodecim Tabulae</td>
<td>v. 22, 140; vi. 5; vii. 15, 51</td>
</tr>
<tr>
<td>Ennius</td>
<td>v. 9, 163</td>
</tr>
<tr>
<td>Annales</td>
<td>v. 22, 42, 55, 59, 60, 65; 111, 182; vi. 82; vii. 6, 7, 12, 20, 21, 28, 29, 32, 33, 36, 37, 41</td>
</tr>
</tbody>
</table>

631
INDEX

bis, 42, 43, 44, 45, 46 ter, 48, 100, 103, 104 ter; ix. 54

Trog. v. 14, 19 ter, 23; vi. 6 (Ajax), 81 (Ajax), 81 (Medea), 83 (Alexander); vii. 6 (Hecuba), 6 (Andromacha), 9 (Medea), 12, 13, 16, 19, 33, 49, 73, 76 (Ajax), 82 bis (Andromacha), 87, 89, 93 bis, 101; ix. 70

Miscellaneous, v. 59 (Epicharmus), 60, 62 (Sota), 61 bis, 65, 68 (Epicharmus), 86; vi. 61; vii. 35, 71, 101, 104; ix. 107

Epicurus, vi. 39

Euripides, vii. 82

Fasti, v. 84

Flaccus flamen Martialis, vi. 21

Fulvius, vi. 33

Glossae, Glossomata, vii. 10, 34, 107

Grammatici et similes, sine nomine citati, v. 30, 34, 43, 49, 51, 53, 85, 120, 146, 147, 154, 157; vi. 7, 34, 96; vii. 10, 17, 34, 36, 46, 107; viii. 23, 44

Iesiodus, v. 20 (Theogonia)

Homerus, vii. 74, 85

Hortensius, viii. 14; x. 78

Hypsocrates, v. 88

Iunius Brutus, v. 5, 42, 48, 55; vi. 33 bis, 95 (commentaria)

Inventius, vi. 50; vii. 65, 104 note

Leges, vi. 60; v. Duodecim Tabulae

Leges privatae adficiorum, v. 42

Lex muncipiorum, v. 163; vi. 74

Lex Plautior, v. 3

Lex praediorum urbanorum, v. 27

Lex venditionis fundi, ix. 104

Litterae antiquae, v. 143; vi. 33

Livius (poeta), v. 9; vii. 3

Lucillius, v. 17, 24, 44, 63, 80, 138 (Urbs); vi. 69; vii. 30, 32, 47 ter, 94, 96, 103 bis; ix. 81

Lutatius, v. 150

Maccius, vii. 104; see Plautus

Manilius, vii. 10 bis, 17, 28, 105

Manilius, v. 31

Matius, vii. 95, 96

Mimus, vi. 61

Mucius Scaevola pontifex, v. 5, 83; vi. 30; vii. 105

Naevius, v. 43, 53, 153; vi. 70; vii. 7, 23, 39, 51, 53 bis, 54 bis (Cemeterius, Romulus), 60 (Coriolaria), 70 (Fretum), 92, 107

Novies (Aesonia, Clastidium, Dolus, Demetrius, Lampado, Nagido, Romulus, Stigmaticus, Technicus), 108 ter (Tarentilla, Tunicalaria, Bellum Punicum); ix. 78 (Clastidium)

Nelet Carmen, v. Carmen Nelei

Opillius, v. Aurelius

Pacuvius, v. 7 ter, 17 bis, 24, 60; vi. 6 bis, 60 (Medus), 94 (Hermione); vii. 6 (Periboea), 18, 22, 34 (Medus), 59, 76, 87, 88, 91, 102

Papinius (?), vii. 28 (Epigrammation)

Parmeniscus, x. 10

Physici, v. 69; x. 55

Piso, v. 148, 149 (Annales), 165 (Annales)

Plato, vii. 37

Plautus:

Amph. vi. 6; vii. 50

Asin. vi. 7; vii. 79

Aul. v. 14, 108, 181; vii. 103

Bac. vii. 16

Cas. vii. 104, 106

Cist. v. 72; vii. 64 bis, 98, 99 bis

Curt. v. 146; vii. 60, 71

Epid. v. 131

Men. vii. 12, 54, 56, 93

Merc. vii. 60

Miles, v. 108; vii. 52, 86

M ost. ix. 54

Persa, vi. 95; vii. 55

Poen. v. 68; vii. 52, 69, 88 note

Pseud. v. 108; vii. 81

Rud. F. 10

Stich. v. 68

Trin. vii. 57, 78

Truc. vii. 11; vii. 70; ix. 106

Lost plays:

Astraba, vi. 73; vii. 66

Boeotia, vi. 89

Cestio, vii. 67

Colax, vii. 105

Condalium, vii. 77
INDEX

Cumicularia, v. 153; vii. 52
Faeneratrix, vii. 96
Frivolaria, v. 89; vii. 58
Fugiticii, vii. 63
Nervolaria, vii. 65, 68
Pagon, vii. 61
Parasitus piger, vii. 62, 77
Sitellitergus, vii. 66
Unnamed: vii. 38, 91, 103
Poetae sine nomine citati, v. 1, 88; vi. 11, 60, 67, 83; vii. 52; v. Comici, Minus, Scaenici, Tragic.
Polybius, v. 113
Pomphilius, vii. 98
Pontifices, v. 23, 98
Porcius, v. 163; vii. 104
Priam Carminum, v. Carmen Priami
Procullus, v. 148, 154
Pythagoras, v. 11; vii. 17

Sacra vel Sacrificia Argeorum, v. 47-54; in aliquid sacrís et sacellíbus scriptum, vii. 84; v. Athenis Saliorum carmina, v. 110; vi. 14, 49; vii. 2, 3 bis, 26, 27; ix. 61
Saturnii versus, vii. 36
Scaenici, vi. 76

Scaevola, v. Mucius
Scenici, v. Scaenici
Scriptores antiqui Graeci, v. 123
Sergius, v. Commentarium
Sybillini libri, vi. 15
Sisenna, vii. 73, F. 5. 9
Sophron, v. 179
Sueius, vii. 104 bis
Sulpicius, v. 40

Terentius: Adel. vi. 69; vii. 84, F. 10
Tragic, vi. 67 bis, 72; vii. 23, 24, 25

Valerius Soranus, vii. 31, 65; x. 70
Varro:
Antiquitatum libri, vi. 13, 18
De Aestuariis, ix. 26
De Poematis, vii. 36; De Poëtis, vi. 52
Epistulae, F. 14 c
Tribuuum liber, v. 50
Vergilli commentarium Naevi, vii. 39
Volnus, v. 55

Zenon Citieus, v. 59
### INDEX OF LATIN WORDS AND PHRASES

References are to Book (Roman numeral) and Section (Arabic number), and to Fragment (F.) and serial number (Arabic), with subdivisions.

<table>
<thead>
<tr>
<th>A, viii. 68; ix. 38, 52; A additum, v. 97; A exitus, x. 62; A litera finita, F. 14 a, F. 14 b; A: E, vii. 94; A: ES: IS: IS, ix. 109; cf. E</th>
<th>addietus, vi. 61</th>
</tr>
</thead>
<tbody>
<tr>
<td>abacus, ix. 46</td>
<td>additio litterarum, v. 6; v. 1</td>
</tr>
<tr>
<td>abies, ix. 41</td>
<td>addixit iudicium, vi. 61</td>
</tr>
<tr>
<td>aborigines, v. 53</td>
<td>adicere, v. litterae</td>
</tr>
<tr>
<td>aboriuntur, v. 66</td>
<td>adiectio (sylilabarum), v. 6</td>
</tr>
<tr>
<td>abrogatae, v. vetus</td>
<td>adiunctum, F. 28. 9</td>
</tr>
<tr>
<td>abscessit, vi. 38</td>
<td>adlocutum ire, vi. 57</td>
</tr>
<tr>
<td>Acca Larentia, vi. 28; sepulcrum Accae, vi. 24</td>
<td>aduncet, vi. 79</td>
</tr>
<tr>
<td>accensus, v. 82; vi. 88, 89, 95; vii. 58</td>
<td>administranda pars, viii. 44</td>
</tr>
<tr>
<td>accessit, vi. 38</td>
<td>aedistos, vii. 54; aedistos, vii. 54</td>
</tr>
<tr>
<td>accipe, vii. 90</td>
<td>aduentici (genus similitudinis), x. 69; adventicia (verba), x. 70</td>
</tr>
<tr>
<td>Acculeia, v. Curia</td>
<td>advocare, v. contio</td>
</tr>
<tr>
<td>accusandi casus, viii. 66; accusativus, v. vii. 67; v. casus</td>
<td>adytum, v. 8</td>
</tr>
<tr>
<td>acetum (non aceta), ix. 66, 67</td>
<td>aedificia, v. 42, 141; vii. 29, 30; ix. 20; x. 64</td>
</tr>
<tr>
<td>Acherusia templum, vii. 6</td>
<td>aedilis, v. 81; v. Publicius</td>
</tr>
<tr>
<td>Achilles, x. 69</td>
<td>aedis aedes, v. 80, 160; vi. 61; v. 10, 12; v. Aesculapii, cavum aedium, Concordia, deus, Dius Fidius, luno, Iupiter, Minerva, Portunus, Quirinus, Romanus, sacrae, Salus, Saturnus, Venus, Vesta</td>
</tr>
<tr>
<td>acquirere, vi. 79</td>
<td>aeditumus, v. 50, 52; vii. 61; aeditumum non aeditumum, vii. 12</td>
</tr>
<tr>
<td>acsitosae, v. axitiosae</td>
<td>aedus, v. laedus</td>
</tr>
<tr>
<td>actio, v. 11, 12; vi. 41; actiones tres, vi. 42; in actionibus, vi. 89, vii. 93</td>
<td>aeges, vii. 21</td>
</tr>
<tr>
<td>adagio, vii. 31</td>
<td>Aegeum fretum, vii. 22</td>
</tr>
<tr>
<td>addici nupmo, vi. 61</td>
<td>aegrotus, v. 71; x. 46</td>
</tr>
<tr>
<td>addico, vi. 30</td>
<td></td>
</tr>
</tbody>
</table>
INDEX

Aegyptiorum vocabula, viii. 65
Aegyptus, v. 57, 79
Aelia, viii. 81
Aelius Sextus, vii. 46
Aemilius -ii, etc., vii. 4; Aemilius -ia, ix. 55; r. Basilica
aenea, v. vas
Aeneas, v. 144; vi. 60
Aelolis, v. 25, 175; Aeloi Graeci, v. 101, 102
aequabilitas, ix. 1, etc.
Aequinaeum, v. 157
aequinoctium, vi. 8; vii. 14; ix. 25; v. circulus
aegor, vii. 23
aegumen, vi. 71; v. pila
aer, v. 63; cf. animalia
aerariae (non aerelavinae), viii. 62
aerari, v. militae, tribuni
aerarium, v. 150, 153
aes, v. 169-171, 173, 180-183; ix. 81-83; x. 38; aes et libra, vii. 105, ix. 83; r. militare, mille, randus
Aesculapii aedes vetus, vii. 57
aesucleatum, v. 152
aestas, v. 61; vi. 9
aestivum, vi. 9; aestiva triclinia, vii. 29
aestivus, vii. 22; ix. 26
aetas, vi. 11; ix. 93
aeternum, vii. 11
Aethiops, viii. 38, 41; ix. 42
Aetolia, viii. 18
aeviternum aeternum, vi. 11
aevum, vii. 11
Africa, v. 159
Africanae bestiae, vii. 40
Africanus vicus, v. 159
Agamemnon, v. 19
Agenor, v. 31
ager, v. 13, 34, 37; cultus, incultus, v. 30; Romanus, v. 33, 55; agrorum genera quinque, v. 33; r. Aricinus, Calydonius, Gabinus, hosticus, incertus, Latius, novalis, peregrinus, Praenestinus, Realinum, restibilis, Romanus, Sabinus, Tuscanus, uliginosus
agger, v. 141
agitans, quadrigae, vi. 41, 42
agitatus, vi. 11, 12; vi. 41, 78; mentis, vi. 42
agnus, v. 99
ago, v. 34; vi. 41, 42, 77, 78; agit

gestum tragoedus, vi. 41; agitur
pecus pastum, vi. 41; agitur
fabus, vii. 77; agere causam,
agurium, vii. 42; agere ex sponsu,
vi. 73; r. facio, gerit, gradus
agonales, v. dies
Agonenses, vi. 14
Agonia, vi. 14
agrius, v. 13; agrarii, viii. 15
agrestis hostias, vii. 24; r. loca
agricola, v. 18
agros, v. agrarius
ain, F. 36
al, v. 33
alardaludes (Gall.), viii. 65
Alba, v. 144; viii. 35; Alba Longa, v. 144
Albanii Albenses, viii. 35; v. Aventinus
Albanus mons, vi. 25; rex, v. 43
albatus, v. 82
Albiius, viii. 80; x. 44; Albia, x. 44
Albula, v. 80
albus -a -um, etc., viii. 38, 41, 80;
ix. 42, 55; x. 22, 24, 44, 45, 73;
album albus albissimum, viii. 52, 75
alcedo, v. 79; vii. 88
Alcmaeus Alcaeus, ix. 90
alcyonia, vii. 88
Aleyonis ritu, vii. 88
Alexander (Magnus), vii. 79; eius
statua, ix. 79
Alexander (Paris), vii. 82
Alexandrea, v. 100
Alfenus, viii. 41; ix. 41
aliena verba, v. 10
alienigenae, v. 90
alites, v. 75
allecti, vi. 66
Allia, Alliensis dies, vi. 32
alpha, viii. 64
altieres, x. 29
altitono caeli clipeo, v. 19; vii. 73
altitantis lovis, vii. 7
amator, vii. 57
ambages, vii. 30
ambagio, viii. 31
ambacius, vi. 30
ambecius, vi. 43
ambegna bos, vii. 31
amblectum, v. 152
ambiguus rectus casus, ix. 103
ambit, v. 28

635
INDEX

animum, v. despondisse
Anio, v. 28
annualae, v. 74, 101; (feriae), vi. 25, 26
annus, vi. 8; v. novus
animalia, viii. 23; ix. 1, 3, 118; x.
1, 2, 16; v. dissimilitudo
anquisitio, vi. 90, 92
anser, v. 75
Antemnae, v. 28
antiqua, vi. 61, cf. vi. 82; antiqui, v.
34, 71, 79, 96 (Graeci), 131, vi. 19,
33, 58 (nostri), 63, vii. 26, 36, 73
(rustici), 84, ix. 17, 68, 83, 87,
x.73, F. 1; antiquissimum, v. 133;
antiquissimi, v. 132; antiqui
Graeci, v. 103, 166; antiquae
mulieres, v. 69; antiquum oppi-
dum Palatinum, v. 164, v. 34;
antiquum Graecum, v. 84; anti-
quum nomen, v. 50; antiquis
litteris, v. 143, vi. 33; v. Graecus,
grammatica, Jupiter, numerus,
urbs, verbum
Antonius, v. Tullius
anuli, vi. 8
anus, viii. 25; anicula anicilla, ix.
74; v. Liber
a parte totum, v. 155; vii. 18, 75
Apelles, ix. 12
aper, v. 101; viii. 47
apexabo, v. 111
Aphrodite, vi. 33
Apollinaris, v. 52
Apollinares ludi, vi. 18
Apollo, v. 68; vii. 16, 17; cortina
Apollinis, vii. 48; v. Sol
appellandi pars, viii. 44; partes
quattuor, viii. 45
Aprilis, vi. 33
aprinum (Sab.), v. 97
Apula, v. lana
Apulia, v. 32
aqua, v. 61, 122, 123; v. animalia,
ignis
aqua caldae, v. 25, 156; ix. 68,
69
aqua frigidae, v. 25
aqualis, v. 119
aquirum, v. vas
aquatilia, v. animalia
aquila, vii. 7; ix. 28
Aquiliani gladiatores ab Aquilio,
ix. 71
INDEX

Aquila, ix. 25
ara, v. 38; aerae, v. 74; v. Consus, deus, Elicii, Hercules, Iupiter, Lavernae, Tatius
arationes, v. 39
aratum, v. 135
Arbernus -na, v. Arvernum
arbitrium (= censio), vii. 58
arbor arbuscula, F, 9; arbores, vii. 8, 9, ix. 80
arborariae falces, v. 137
arca, v. 128; ix. 74
Arcas, v. 21
arcera, v. 140
arc, v. Arx
arcula, ix. 74
ardor, v. 38, 61
area areae, v. 38
arefacit, v. 38
arena, v. asena
Areopagus, Areopagitae, vii. 19
Argel, v. 45; vii. 44; Argeorum sacrificia, v. 52; sacra, v. 50; sacellum quartum, v. 47; sextum, v. 48; sacaria septem et viginti, v. 45, cf. 47
argenterii, v. 91
argenteum argentea, ix. 66
argentifex non dicitur, viii. 62
argentifodinae, v. 7; vii. 62
argentum, v. 169, 173, 174; ix. 66 (non argenta); x. 38
Argi, vii. 44; ix. 89
Argilenum, v. 157
Argivi, vii. 38; v. Hercules
Argos, ix. 89
Argus, ix. 89; Argus Larisaenus, v. 157
Aricia, v. 32, 143
Aricinus ager, v. 32
aries, v. 98, 117
ariga, v. ariuga
Arinna, ix. 12
arista, vi. 49
Aristarchum, vi. 2
ariaga ariugus, v. 98
arma, v. 115; v. sonant
armamentarium, v. 128
armarium, v. 128
Armenia (lingua), v. 100
armenta, v. 96
Armilustrum, v. 153; vi. 22
arrabo, v. 175
arruit, v. 135
ars, v. 93; viii. 6; v. medicina, musica, sutrina
Artemas, viii. 21
Artemidorus, viii. 21, 22
articuli, viii. 45, 51, 52, 63; x. 18-20, 30, 50; v. genus, infiniti
artifex artufex, v. 93; ix. 12, 18, 111; x. 64; artificium vocabula, v. 93
aruspex, r. haruspex
Arvales (Fratres), v. 85
Arvernum -na, vii. 81
arviga, r. ariuga
arvus, v. 39
Arx, v. 47, 151; vi. 28, 91, 92; vii. 8, 44 (arcs)
as, v. 169, 171, 174; ix. 81, 83, 84; x. 38; asses, v. 170, 182; as assemasses, x. 83; asse, F. 18
asbestinon, v. 131
ascriptivi, vii. 56
asellus, v. 77; ix. 113
asena (= arena), vii. 27
Asia, v. 16, 31; vii. 21; viii. 56; ix. 27
Asiatici, viii. 56
asinus -a, ix. 28; asini, ix. 93
aspagali, v. 104
aspicio, vi. 82
assarius assarium, viii. 71
asserere, r. adserere
asseretem, vi. 23
assiduus, vii. 69
assipondium, v. 169
assuetudo, ix. 29
assum, v. 109, cf. 120
asta (Osc.), vii. 54
asta, r. hasta
astrologi, ix. 24
atabus, vii. 3
Aternus, v. 28
Athenae, v. 97; vii. 19; viii. 35
Athenaeopolitae, vii. 35
Athenaeus, viii. 81; Athenaei, viii. 35
Athenaeus rhetor, viii. 82
Athenais, viii. 35
Atheniensis, viii. 81
Atinia -ae, viii. 73
atatus, viii. 18
atri (dies), vi. 29
Atriates (Tusci), v. 161
atriensis (non atritumus), viii. 61
| atrium, v. 161; viii. 29; atrium sutorium, vi. 14 | Bacchus, vii. 6; Bacchi sacra, vii. 87; Bacchi templum, vii. 6 |
| Atrius ab atro, viii. 80; Atrius -o, x. 44 | Baebii -ae -is, x. 50 |
| Attalus rex, vi. 15 | Balatium (= Palatium), v. 53 |
| Attica, v. 76 | baneae (non banea), viii. 48, 53; ix. 68, 106, 107; balneum, viii. 48, ix. 68 |
| Attici, v. 108, 175; vi. 10 | balneator, viii. 53 |
| attributum, v. 181 | balteum, v. 116 |
| attuinur, vii. 7 | barbarae (vocabula), barbi, viii. 64 |
| auccella, v. avis | barbatus, v. 119; ix. 15 |
| aupees, viii. 61 | Basilica Aemilia et Fulvia, vi. 4; Optimia, v. 156 |
| audio, vi. 83 | beatus, v. 92 |
| augendi genus, viii. 52 | Bellona, v. Duellona |
| augmentum, v. 112 | bellum, v. Carthaginense, duellum, indicet, Punicum, Pyrrhi, Sabi-
| augur, vi. 95; augures, v. 47, vii. 42, 53, 64, 76; v. Index of Authors, s.v. Augures |
| augurium, vi. 42; vii. 8, 51; auguria, v. 85; v. ago | um |
| aurocolum, v. auguraculum | bes olim des, v. 172 |
| aures, vi. 83; aurium aviditas, vii. 83; auribus lupum teneo, vii. 31 | bestiae, v. Africæ |
| aurescit, vii. 83 | beta betaesus, F. 10; v. pes |
| aurifex, viii. 62 | bibo, vi. 84 |
| aurora, v. 24; vii. 83 | bicessis, v. vicensis |
| ausculto, vi. 83 | bigae, viii. 55 (non duigae), ix. 63 |
| auspicato, v. dies | 64; x. 24, 66 (non biga), 67 |
| auspicium, vi. 76, 82, 86, 91; vii. 8 | binaria, v. formula |
| auspicium petitum, vi. 91; auspicia, v. 33, 143 (urbana), vi. 53 | bini (non duini), viii. 55; binae |
| (caelestia), vii. 8, 97 (sinistra); v. Index of Authors, s.v. Augures | bina, ix. 64, x. 24, 67; v. unus |
| Auster, ix. 25 | bisellium, v. 128 |
| autumnus, vi. 9 | bonus boni, x. 68; bonum malum, |
| auxilium, v. 90 | v. 11, viii. 34; melius optimum |
| Aventinum (mons), v. 43, 152; vi. | (non bonius bonissimum), vii. |
| 94; rex Albanus, v. 43 | 75, 76 (optum optius, melum |
| averruncassint, vii. 102 | melissimum desunt); v. Copia, |
| Averruncus, vii. 102 | dea, duonus, meliosem, quod bon-
| aviarium (non avile), viii. 54 | num, scaeva |
| avicula, v. avis | bos boves, etc., v. 96; vii. 74; viii. |
| aviditas, v. aures | 54, 74 (bos non bouis; boum et |
| avis, viii. 54; ix. 76; avii et ave, | boverum); ix. 28, 113; bovis vox, |
| vii. 66; ave, F. 18; aves avium, | vii. 104; v. ambegna, Luca |
| vii. 70; avis avicula auccella, | bovantes, vii. 104 |
| vii. 79; avem specere, vi. 82 | Bovarium Forum, v. 146 |
| axis, vii. 74; axe, F. 18; axes non | bovine (non dicitur), viii. 54; ix. |
| axeiis, F. 20 | 50 |
| axtiosae, acsitosae, vii. 66 | brassica, v. 104 |
| B, ix. 38; BA, ix. 51; BS, x. 57 | breviore, x. 29 |
| bacc in Hispania vinum, vii. 87 | bruma, vi. 8; ix. 24, 25 |
| Bacchae, vii. 87 | Brutus, v. Mucius |
| Bacchides Bacchidas, x. 71 | bubo, v. 75 |
| | bucco, vi. 68 |
| | bucinator, vi. 75 |
| | bulbam, v. 112 |
| | buram, v. 135 |
| | Busta Gallica, v. 157 |
INDEX

C: G, v. 64, 101, 116; vi. 95; CS:
X, ix. 44, x. 57
Cabirum delubra, vii. 11
caccebus, v. 127
cadus, ix. 74
Caeciliani gladiatores a Caecilio, ix. 71
Caecilinus Cecilius, vii. 96
Caecina, x. 27
caeus -a -um, ix. 58; r. cubiculum
caelare, v. 18
Caelae, v. 46
caeligena, v. 62; r. Venus
Caeli -iae -is, x. 50
Caeliolum, v. 46
caelites, vii. 5, 34
Caelius mons, v. 46, 47
Caeleum, v. 57-69, 63, 65, 67; caelum, v. 10-18, 20, 31, vii. 20; hoc caelo, x. 62; caeli loca supera, v. 16; caelum principium, v. 64; caeli regiones, v. 31; r. signum
Caeriolensis (locus), v. 47
caeda, r. exta, ruta
caesius (caesior non dicitur) caesissimus, viii. 76
Calabra, r. curia
calamistrum, v. 129
calatio, v. 13
calcearia taberna non dicitur, viii. 55
calcei, viii. 55; ix. 40
caldor, v. 59
caldus caldo, x. 73; caldum caldus
caldissimus, viii. 75; r. aquae
Calendae, r. Ianuariae, Kalendae
calix, v. 127
calo (kalo), vi. 16, 27
calor, v. 60
Calpurnius, C., vi. 88
Calydon, vii. 18
Calydonius ager, non terra, vii. 18
camelopardalis, v. 100
camelus, v. 100
Camena, vi. 75; vii. 27; Camenarum priscum vocabulum, vii. 26; r. Casmena
camillus camilla, vii. 34
Campania, v. 137
campus, v. 36; vi. 92 (Martius); r. Flaminius, Martius
canali, F. 18
cancer, vii. 81
candelabrum, v. 119
candens, r. signum
candidus -um candidius candidissimus, viii. 17; candidus -a candidissimus -a, viii. 77
canes, vii. 32 (canes laniumorum), 33 (caninam non est); canis, v. 99, vii. 32; canis catulus catellus, ix. 74; cane, F. 18
canicula (piscis), v. 77
canistra, v. 120
canit canere, vi. 75; canite cante, vii. 27
cantatio, vi. 75
cantator non dicitur, viii. 57
cantitat, vi. 75; cantitans, viii. 60 (cantitantes non dicitur)
canto cantat, vi. 75
cape, vii. 90; cape capito, x. 31
capparata fronte, vii. 107
capides, v. 121
capilli (gen. sing.), vii. 44
capital, v. 130
capitales, r. triumvirī
capitellum, r. caput
capitium, v. 131
Capitolinus, v. 41; Capitolinus clivus, v. 32
Capitolium, v. 149, 158; vi. 27, 68; Capitolium vetus, v. 158
capitulum, r. caput
capra, v. 97
caprea, v. 101
capricicus, vi. 18
Caprotina (Iuno), vi. 18; Caprotinae Nonae, vi. 18
Capua Capuanaus, x. 16
capulae, v. 121; ix. 21
caput capitis, etc., ix. 53; x. 82.
F. 32; caput capitulum, vii. 14; capitellum (deest), vii. 79; caput
Sacrae viae, v. 47; caput unde
declinator, x. 50, cf. ix. 102, 108,
x. 50
carbone, F. 18
carcer, v. 151; carceres, v. 153
careere (lanam), vii. 54
Carinae, v. 47, 48
cariosas, vii. 23
Carmen -ae, vii. 26, 27
Carmentaua, vi. 12
Carmentis feriāe, vi. 12

639
INDEX

carina, vii. 54
carnaria taberna non dicitur, viii. 55
caro, viii. 55; carnem petere (ex Albano monte ex sacris), vi. 25; r. pecus
Carrinas (non Carrinius), viii. 84
Carthaginiense bellum, v. 165
cartibulum, v. 125
Cascellian gladiatores a Cassellio, ix. 71

cascus - i, x. 73; cascus - a, vii. 28; Casca, vii. 28
caseus, v. 106, 108; vi. 43
Casinum, vii. 29
Casmina -ae, vii. 26-28
Casmilus, vii. 34
casnar (Osc.), vii. 29
cassabundus, vii. 58
Castor, v. 58, 66, 73
castra, v. 121, 162, 166
castale (genus declinationis), viii. 52; orationis prima pars casualis, x. 18
catus, v. 4; vi. 36; viii. 11, 16, 22, 42, 44, 46, 58, 63-67; ix. 31, 34, 50-52, 54, 70, 77, 81, 88-90, 94, 110; x. 7, 10, 17, 21, 22, 26, 29-31, 34, 35, 42, 47, 54, 65, 80, 82; de casu in cassum, viii. 39; casum vocabula, x. 23; casuum iacturae, ix. 78; (casus) quis, quemadmodum, quo, a quo, cui, culum vocetur, viii. 16; cum vocaret, cum daret, cum accensaret, viii. 16; secundum naturam nominandi est casus, ix. 76; casus communis, viii. 46; casus singuli, terni, etc., ix. 52; casus naturales et impositici, x. 61; v. accusandi, dandi, declinatio, exitus, nominandi, obliqui, patriecius, patrius, ratio, reactus, series, sextus, transitus, vocandi
catellus, v. canes
Catimia -ae, vii. 73
catinus, v. 120; catimuli, F. 12
Cato Catulus, v. 99
catulae, x. 66
catulus, v. 99; v. canes
catus - a, vii. 46
calvis, vii. 103
caulae, v. 20
causam orare, vii. 41; causae ver-

- borum, vi. 37; v. ago, dicis, nascendi
caya, v. 19; cava cortina, vii. 48
cavatio, v. 19, 20
cavea, v. 20
cavernae, v. 20
cavum, v. 19, 20, 135; cavum caelum, v. 19, 20; cavum clipeum, v. 19; v. cava, chaos, cownt
cavum aedium, v. 161, 162
Cecilius, v. Caecilius
celare, v. 18
cella, v. 162
cenaculum, v. 162
ceno cenatus sum, F. 5. 7
censo (=arbitrium), v. 81; viii. 58
censor, v. 81; vii. 86, 93; censores, vii. 57, 90, 92
censorium judicium, vii. 71; censoriae tabulae, vi. 86
cenarius, v. gradus, numeros
centum, ix. 82, 87; x. 43
centumvirum (non-viborum), ix. 85
centuria, v. 35, 88; v. ollus
centuriato constitut, vi. 93; v. comitium
centurio, v. 88
centussis, v. 169, 170; ix. 81, 84
cerei, v. 64
cerei, vi. 81
Ceres, v. 64; vi. 15; templum Ceres, vii. 9
Cerialia, vi. 15
Cermalus, Germals, Germalense, v. 54
cerno, cernito, cernere vitam, vi. 81; cernere crevi, vii. 98
Ceroliensis, v. Caeriolensis
cerus, vi. 26
cerves cervix, viii. 14; x. 78
cervus cerva, viii. 47; cervus cerve, x. 51; cervi, v. 101, 117
Cespius Mons, v. 50
chaos, v. 19, 20
charta, F. 14 a, F. 14 b
Chersonese, v. 137
Chio vinum, ix. 67
chlamydes, v. 133; clamide, v. 7
chorda citarum, x. 46
choun, v. 19
Chrysidas Chrysidas, x. 71
Chrysson, F. 38
cibaria, v. 64, 90
cibus, viii. 30
INDEX

creatus, v. vitio
crepare, vi. 67
crepurum, creperae res, vi. 5; vii. 77
Crepuscui, vi. 5
crepusculum, vi. 5; vii. 77
Cretaci, vi. 69
cretaria taberna, viii. 55
cretio, vi. 81
crocodilios, v. 78
crua holera, v. 108
crusta, v. 107
crustulum, v. 107
Crustumerina secessio, v. 81
cruix cruce cruces, ix. 44
cubicularis gradus, vii. 32
cubicularium, v. 162; viii. 29. 54;
cubicularium caecum, ix. 58
cuculus, v. 75
cuumeres, vi. 104
cuclea, v. 107
culmen, v. 37
culmi, v. 37
culpo culpamux, x. 33
cultus, v. ager
cumarus, vii. 34
cum muliere puisse, vi. 80
Cupidinis Forum, Forum Cuppedinius, v. 146
cuppedium, v. 146
cupressi cupressus, ix. 80
cur, viii. 9
cura, vi. 46
cure, vi. 46
curatores omnium tribum, vi. 86
Curenses, vi. 86
Cures, v. 51
Curia Acculea, vi. 23; Calabra, v. 13, vi. 27; Hostilia, v. 155, vii. 10; curiae, v. 83. 155, vi. 15, 46;
curiae veteres, v. 155
curata, v. comitium
curiones, v. 83; vi. 46
curiosus, vi. 46
currit, viii. 11. 53; currens currurus, viii. 59
cursio, v. 11
cursus cursito, x. 25
cursor, v. 11, 94; viii. 15. 53
cursus, v. 35
Curtius, v. 148: Curtius laucus, v. 148-150; Metlius Curtius Sabinus, v. 149; Curtius, consul, v. 150
curvor, vii. 25; cf. v. 104

Cutiliensi lacus, v. 71
cyathus, v. 124
cybium, v. 77
Cypricus Vicus, v. 159
cyprum (Sab.) bonum, v. 159
Cyzicens (non Cyzicius) a Cyzico, vii. 81

D: R, vi. 4, cf. vi. 83
damnum, v. 176
dandi casus, vii. 36; x. 21. 65; v. casus; cf. vii. 16
dae bona, r. quis
decem, x. 41, 43, 45
December, vi. 34
decemplex, v. logos
decemvirum (non -virorum) iudicium, ix. 85
decernunt de vita, vi. 81
decessit, vi. 38
decessus, v. Galli
deciens, hoc declens, huinis deciens, ix. 88
Decimus, ix. 60; r. decuma
decinata verba vel vocabula, v. 7; vi. 37; viii. 1, 2, 9; ix. 115; declinata nomina, vii. 5
declinatio -ones, viii. 3, 5, 11. 13, 15. 20. 21. 24; ix. 10. 17 (novae), 110; x. 3. 11, 12. 16, 28, 44. 51, 53, 60. 62, 74. 76 (verbi), 77;
declinatio in casus, vii. 110; decinatio naturalis et voluntaria, viii. 21-23, ix. 35, x. 15 (voluntas), 17. 51. 77. 83; declinationem genus, viii. 17. 21; declinationem genera quattuor, viii. 52;
decinatio verborum, vi. 2. 38, 38. ix. 3, x. 1. 2, 9. 11, 26, 44; v. declinatus, directae, iuniores, nothus, priscum, recentes, similitudo, transitus
decinatus, viii. 6, 10; ix. 37. 38, 51, 53; x. 51, 76; declinatus voluntarius, naturalis, ix. 34. 62, x. 77, 83; vocem declinatus, x. 65; verborum declinationum genera quattuor, vi. 36; declinationum species quattuor, x. 32; sex, x. 31; imperandi declinatus, x. 32, cf. ix. 32, 101; r. ordo declinatum
decuma, r. Hercules
decuriae numerorum, ix. 86, 87; cf. v. 34, 91
INDEX

decuriones, v. 91
decussis, v. 170; ix. 81
dedicat dedicatur, vi. 61
definitiones grammaticorum, x. 75
dierae sub tecto, v. 66
Dei Penates, v. deus
deiunctum, v. analogia
Deli, vii. 16
Deliae, vii. 16
delicuam, deliquare, vii. 106
Delphi, vii. 17
delubra, v. Cabirum
Demetrius rex, vii. 52
demptio litterarum, v. 6; vii. 1
denarius denarii, v. 170, 173, 174; viii. 71; ix. 85; x. 41; denarium (non -orum), viii. 71, ix. 82, 85; v. formula, gradus, numeri
denasci, v. 70
dens, v. 135; viii. 67; dentum dientes, vii. 67
densum, v. 113
deoorsum, v. 101; deorum versus, ix. 86
depsere, vi. 96
directae declinationes, x. 44
directus, v. ordo, ratio
des, v. bes
despicio, vi. 82
despontet, vi. 69; desponsa, vi. 70; despontesse, vi. 71; despontisse animum, filli am, vi. 71
desponsor, vi. 69
destringor destrinxi, F. 5. 7
detrectio (syllabarum), v. 6
detrimentum, v. 176
detritum, v. E. 8
deuex, v. 172
dens deei, vii. 70; dei, v. 57, 65, 66, 71; deos, F. 1; dei contrarii, v. 71; deo principi, vi. 34; dei principes, v. 57; Dei Consentes, vii. 70; Deum (non Deorum) Consentium aedem, vii. 71; dei magni, v. 58, vii. 34; diis inferis, vi. 34; Dii Penates nostri, v. 144; Dei Penates, viii. 70; aedem Deum Penatium, v. 54; Di Manes serviles, vi. 24; ara deum, v. 38; aera deorum, v. 52; liberorum dei nomina, ix. 55, 59; v. Samothracae; cf. Novensides
dextans, v. 172
dextra, v. propter

diabatha, vii. 53
Dialis flamen, v. 84; vi. 16
Diana, v. 68 (Diviana), 74; vii. 16; Dianae templum, v. 43; v. Titanis, Trivia
dibalare, vii. 103
dicare, vi. 61
dicendi pars, viii. 44
dicis causa, vii. 61, 95
dico, vi. 30, 61, 62; dicit, vi. 78; dicere, vi. 42; dico dicebam dicebam, ix. 34; dicerem dicam, x. 31; v. do
dictata in ludo, vi. 61
dictator, v. 82; vi. 61, 93; v. Poetelus
dictiosus, vi. 61
dictum in mimo, vi. 61; dicta in manipulis castrensisb, vi. 61
dies, v. 68; vi. 4; ix. 73; x. 41; F. 11; Dies Agonales, vi. 12; die auspiciato, v. 143; dies conceptivus, vi. 25; dies fasti, vi. 29, 53; dies Fortis Fortunae, vi. 17; dies nefasti, vi. 30, 53; dies sacri Sabini, v. 123; dies et nox, vi. 11; dierum nomina, vi. 10-32; dierum singulorum vocabula, vi. 33; v. Alliensis, atri, civilis, comitiales, febratrus, intercisi, lupiter, Larentinae, prodixit, quando, quartus, septuages, statuti, Venus Diespiter, v. 66; Diespiter Diespiter Diespiter Diespiter, ix. 75, 77
dilectus, vi. 65
pillens, vi. 65; diligence diligentissimus -ma, viii. 78
Di Manes, v. deus, Manes
diminutio, F. 9
diminutivum, F. 9
diabolares, vii. 64
Diomedes -di -dis, x. 49
Dionem, vi. 2; Dionia, vii. 41, ix. 42
Diores, ix. 12
Diovis, v. 66, 84
directus, v. directus
dicere, vi. 62; dicebam disco discam, didicere didici dicidere, ix. 96
discerniculum, v. 129
dissessit, vi. 38
disciplina, vi. 62; loquendi, x. 1
discordia verborum novorum ac veterum, v. 6
<table>
<thead>
<tr>
<th>INDEX</th>
</tr>
</thead>
<tbody>
<tr>
<td>discrimen, vi. 12 (naturale), 81; ix. 56; x. 20, 77 (verb); discrimina verborum, rerum, vi. 36, 88, viii. 1, 2, 10, 14, 16, 17 (cf. 51), ix. 32, x. 64 (in rebus); discrimina litterarum, x. 62; discriminum numerus, x. 10</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>disertus, vi. 64</td>
</tr>
<tr>
<td>disparilites vocis figurarum, x. 36</td>
</tr>
<tr>
<td>Dis pater, v. 66</td>
</tr>
<tr>
<td>dispenderm, v. 183; ix. 54</td>
</tr>
<tr>
<td>dispensator, v. 183</td>
</tr>
<tr>
<td>disputare, disputatio, vi. 63</td>
</tr>
<tr>
<td>disserit, vi. 64</td>
</tr>
<tr>
<td>dissimilia, vii. 34, etc.; v. simile</td>
</tr>
<tr>
<td>dissimilitudo, viii. 23, 24, 29, 31, 32, etc.; ix. 46, etc.; x. 1, 3, etc.</td>
</tr>
<tr>
<td>distractio doloris, vii. 60</td>
</tr>
<tr>
<td>distractio doloris, vii. 60</td>
</tr>
<tr>
<td>dius, v. 66; vii. 34</td>
</tr>
<tr>
<td>Dios Fidius, v. 66; aeides Dei Fidi, v. 52</td>
</tr>
<tr>
<td>diva, v. Palatua</td>
</tr>
<tr>
<td>dives, v. 92; viii. 17</td>
</tr>
<tr>
<td>Diviana, r. Diana</td>
</tr>
<tr>
<td>dividia, vii. 60</td>
</tr>
<tr>
<td>divisio, vi. 60; x. 97; x. 14, 15, 17, 33; divisiones, viii. 44, ix. 95, 101; ex eodem genere et ex divisione, ix. 96, 97</td>
</tr>
<tr>
<td>divum, v. 66; vii. 27, 50; divos, F. 1; sub divo, v. 66; divi potes, v. 59; r. deus</td>
</tr>
<tr>
<td>do dico addico, vi. 30</td>
</tr>
<tr>
<td>do, r. ollus</td>
</tr>
<tr>
<td>doceo, vi. 62; docet, x. 17; doceo docui, x. 25; docentur inducuntur, vi. 62; docens, x. 17; doctus, F. 5. 8</td>
</tr>
<tr>
<td>docilis, x. 17</td>
</tr>
<tr>
<td>docte, vii. 12, 44; x. 17; F. 5. 8</td>
</tr>
<tr>
<td>doctiloqui, vii. 41</td>
</tr>
<tr>
<td>doctor, vi. 62</td>
</tr>
<tr>
<td>doctus -a -um, viii. 46; ix. 57; doctus -a doctissimus -a, vii. 77; doctus docte, vii. 12</td>
</tr>
<tr>
<td>documenta, vi 62</td>
</tr>
<tr>
<td>dodrans, v. 172</td>
</tr>
<tr>
<td>dolia, r. sirpata</td>
</tr>
<tr>
<td>doliolae, v. 157</td>
</tr>
<tr>
<td>dolo dolas dolavi, ix. 108</td>
</tr>
<tr>
<td>dolor dolori dolorem, x. 36, 42; r. distractio</td>
</tr>
<tr>
<td>dolus malus, dolo malo, x. 51</td>
</tr>
<tr>
<td>domare, vi. 96</td>
</tr>
<tr>
<td>domus, v. 160; domus domus domui, F. 17; r. hibernum, Maleius, video</td>
</tr>
<tr>
<td>donum, v. 175</td>
</tr>
<tr>
<td>dos, v. 175</td>
</tr>
<tr>
<td>Dossennus, vii. 95</td>
</tr>
<tr>
<td>drachmæ, ix. 85</td>
</tr>
<tr>
<td>ducenti, v. 170; x. 43</td>
</tr>
<tr>
<td>Ducerector, vi. 62</td>
</tr>
<tr>
<td>Duellona Belonna, v. 73, viii. 49</td>
</tr>
<tr>
<td>duellum, v. 73; viii. 49</td>
</tr>
<tr>
<td>duigae, v. bigae</td>
</tr>
<tr>
<td>duini, r. bini</td>
</tr>
<tr>
<td>dulcis dulcius dulcisimus, viii. 76</td>
</tr>
<tr>
<td>duo duae, ix. 64, 65, 87; x. 24, 41, 43, 45, 49, 67, 83</td>
</tr>
<tr>
<td>duodenarius numerus, v. 34</td>
</tr>
<tr>
<td>duonius, vii. 26</td>
</tr>
<tr>
<td>duplex verbum, ix. 97; duplicia vocabula, ix. 63; r. logoe</td>
</tr>
<tr>
<td>duplicarii, v. 90</td>
</tr>
<tr>
<td>dupondium dupondius, v. 169, 173; ix. 81 (-um), 83, 84</td>
</tr>
<tr>
<td>dux, vi. 62; duces dux, x. 56, 57</td>
</tr>
<tr>
<td>E, viii. 68; ix. 52; E:AE, v. 97, vii. 96; EI:US, ix. 80; E:U, v. 114, vii. 94; E:1, vi. 95; E:U, v. 91; E detritum, viii. 74; E exclusum, x. 57; E exemptum, ix. 44; E exitus, x. 62</td>
</tr>
<tr>
<td>ecbolicas aulas, v. 108</td>
</tr>
<tr>
<td>echinus, v. 77</td>
</tr>
<tr>
<td>ecurria, vi. 13</td>
</tr>
<tr>
<td>edictum, vi. 92</td>
</tr>
<tr>
<td>edo, vi. 84; edo edi, x. 33</td>
</tr>
<tr>
<td>edulium, vii. 61; edulia, vi. 84</td>
</tr>
<tr>
<td>edus, r. hedus</td>
</tr>
<tr>
<td>effari, templo effantur, fines effantur, vi. 53</td>
</tr>
<tr>
<td>effata, vi. 53</td>
</tr>
<tr>
<td>effutitum, viii. 93</td>
</tr>
<tr>
<td>Egeria, vii. 42</td>
</tr>
<tr>
<td>elegantia, vii. 31</td>
</tr>
<tr>
<td>elephants, elephantos, vii. 39</td>
</tr>
<tr>
<td>Elicii Iovis ara, vi. 94</td>
</tr>
<tr>
<td>eliquaturn, vii. 106</td>
</tr>
<tr>
<td>elixum, v. 109</td>
</tr>
<tr>
<td>eloquens, vi. 57</td>
</tr>
<tr>
<td>eloqui, vi. 57</td>
</tr>
<tr>
<td>eminisci, vi. 44</td>
</tr>
<tr>
<td>emo emi, x. 33; r. homo</td>
</tr>
<tr>
<td>em pa, vii. 27</td>
</tr>
</tbody>
</table>
INDEX

ensiculas ensicula, F. 10
co, v. i, ite
Epeus, vii. 38
Ephesi (loc.), viii. 21
Ephesius, vii. 21, 22
epichysis, v. 124
epicrōcum, vii. 52
epigrammatio, vii. 28
Epimenides, vii. 3
epityrum, vii. 85
Epulo, vi. 82
equa, v. equus
eques equites, vii. 4; x. 28; v.
ferentarius, magister
equile, viii. 18, 29, 52
equirria, v. ecurria
equis, vii. 14; x. 28
equitatum, vii. 4, 103
equums, vii. 4; viii. 11, 14, 52; ix.
113; x. 4, 28; equus equi, ix. 63;
equo equum, viii. 52; equus equa, ix.
28, 56; equus publicus, viii.
71; equi dissimiles eadem facie,
ix. 92, 93; v. Troianus
errare, vi. 96
erus eri ero, x. 12
esca, vi. 84
escaria mensa, v. 118, 120
esculentum, vi. 84
esculetum, v. aesculetum
Esquilina (regio), v. 45; (tribus), v.
56; Esquillinus lucus, v. 50
esum es est, v. sum
et, viii. 9, 10
Etruria, v. 30, 32, 46; vii. 35
Etrusco ritu, v. 143
etymologia, vii. 109
etymogica, vii. 3
etymologus, vi. 39
en, vii. 93
Enander, v. 21, 53
eux, vii. 93
eum (gen. pl), vii. 26
Europa, v. 16, 31, 32; vii. 21; ix. 27
exbolas, v. ecobicas
exceptum, v. os
excessit, vi. 38
exercitus, v. 87; v. urbanus
exiguas, vii. 14
exitum, v. 60
exitus v. 60; exitus nominatum,
x. 21; exitus casus sexti, x. 62
ex iure (coctum), v. 109
ex iure manum consortum vocare,
vi. 64
exorat, vi. 76
ex parte, x. 84
explanandi, v. gradus
expecto, vi. 82
expensum, v. 183
ex quadam parte, x. 74, 76, 78
exquireas, vi. 91
Esquiliae, v. 25, 159; v. Esquiliae
extra olivoqua, v. 104, cf. v. 98; exta
caesa et porrecta, vi. 16, 31
extemplo, vii. 13
extergeor extensi, F. 5. 7
extermentarium, v. 21
externa, ix. 102
extremum, vi. 59; v. littera, syllaba
extrita, v. syllaba, I, R, S

F: H, v. 97
faba, ix. 38; x. 84
fabri, vi. 78
fabulae, vi. 55; nova fabula, vi. 58;
v. ago
facete, x. 17
faciendi et patienti copulae, x. 33
facies, vi. 78; ix. 92
facilis, x. 17
facio facere, vi. 42, 77, 78; facit, x.
17; poeta facit fabulum (non agit), vi.
77 (v. ago, gerit); facerem faciam, x. 31; faciens, x.
17; facere verba, vi. 78; v. lumen, lustrum, velatura
factiosae, vii. 66
faculam, vi. 79; faculae, v. 137,
x. 66
facundi, vi. 52
Facutalis lucus, v. 49, 50; v.
Fagutal
Faeneratricem Feneratricem, vii. 96
faenusia faenicia, vii. 96
faenus, vi. 65
Fagutal, Iovis Fagutalis, v. 152; v.
Facutalis
Falacer flamen, pater, v. 84; vii. 45
falcis, v. 137; falce, F. 18; falcium
falcis, non falcis, F. 20; v.
arborariae, fenariae, lumariae,
sirpiculae
falera, v. phalera
Falerii, v. 111, 162
Faliscus venter, v. 111
INDEX

fallacia, vi. 55
falli, vi. 55
falsum, vi. 55
falx, v. falces
fama, vi. 55
famigerable, vi. 55
família, v. funesta, mater, pater, purgare
famosi, vi. 55
fana, v. 51; vi. 54; fanorum servi, viii. 23; v. Fortis Fortunae, Liber, magmentaria, Quirinus, Sabinus, Saturnus
fanatur, vi. 54
far, v. 106; v. mola
farceina, vi. 111
fari fatur, vi. 52, 56; vii. 36
farina, v. 106, 107
fariolus, vi. 52
farticum, v. 111
fartum, v. 111
fartura, v. 111
fas, vi. 31; v. quando
fases, v. 137
fasciola, v. texta
fassi, vi. 55
fasti, v. dies
fastidium, v. 146
fatales res, vi. 52
fatidici, vi. 52
Fatuae, vi. 55
fatum, vi. 52
fatuus, vi. 52; Fatuus, vi. 55
fauces, v. 42; vii. 21; (non faux), x. 78
Fauni (Faunus, Fauna), vii. 36
Faustiani gladiatores a Fausto, ix. 71
Faustini gladiatores a Fausto, ix. 71
Faventinus a Faventia, viii. 83
febru, F. 18
Februarius, vi. 13 (Nonae), 34
febratio, vi. 13
febratur, vi. 34
febratus dies, vi. 13, 34
februm (= extremum), v. 79
februm (Sabinii, purgamentum), vi. 13
fedus, v. 97
felix, v. quod bonum
femina, ix. 57; feminae, v. 130, ix. 67; feminae nomen, ix. 40; v. mas
feminimum, F. 14a, F. 14b; femininum genus, F. 9, F. 11
fenariae falces, v. 137
Feneratricem, v. Faeneratricem
fenestrata, viii. 29
fenisicia, v. faenisicia
ferae, v. 80; ferarum vocabula, v. 100
feralia, vi. 13
fere, vii. 92
ferentarius, ferentarii equites, vii. 57
feretrum, v. 166
feriae conceptivae, vi. 26; conceptae, vi. 29; menstruae, vi. 13; v. annales, Carmentis, Furinales, Latinae, paganicae, rex, sementivae
ferio, F. 36; ferio feriam percussi, feriam ferio feriebam, ix. 98
ferme, vii. 92
fero, F. 36; fero ferebam, x. 14; ferte, vi. 96; ferendo, viii. 57; ferundo, v. 104
Feronia, v. 74
ferreus ferrei, viii. 70
ferrifodinae non dicitur, viii. 62
fertor non dicitur, viii. 57
ferus fero ferum, x. 12
fervere, vi. 84
fetiales, v. 86
fetus, v. 61
fiber, v. 79
fibra, v. 79
ficedulae, v. 76
facta (verba), v. 9
tictor, vi. 78; factores, vi. 78, vii. 44
Ficuleates, vi. 18
ficus, v. 76; ficus fici, ix. 80; v. ruminalis
Fidenates, vi. 18
Fides, v. 74
Fidius, v. Dius
fidus, v. foedus
figinae, v. 50
figuli: inter figulos, v. 154
figura figurae, vi. 78; viii. 39, 71; ix. 39, 40, 42, 52, 93; x. 4, 11, 27, 32, 33, 58, 77; figura vocis, x. 25, 36, 51; figura verbi, viii. 39, ix. 37, x. 11, 25; figurae vocabularum, ix. 55; v. Graecus, obliqui, singularis
INDEX

filius, x. 59; filius -a, ix. 55, x. 41
filum, v. 113
fimbrae, v. 79
fingo, v. 7; vi. 78; fingo fingis, x. 31
finis fine, F. 18; v. copulae, effari
finitor et infinitum, v. 11; vii. 45; ix. 31, 64, 85; x. 18, 20, 30; v. infiniti, numerus; cf. templum
ficus, v. 97
fiscina, v. 139
fistula, v. 123
fixum, F. 2
Flaccus flamen Fortunae, vi. 21
flamen vinum legit, vi. 16; flamines, v. 84, vii. 45; v. Dialis, Falacer, Flaccus, Floralis, Furinalis, Fortunae, Martialis, Palatnalis, Pomonalis, Quirinalis, Veleanalis, Voturnalis
Flaminius circus, campus, v. 154
flexura, x. 28
Flora, v. 74, 158; vii. 45
Floralis flamen, vii. 45
fluctus fluctus fluctui, F. 17
flumen, v. 27, 28
fluvis, v. 27
fodari, vii. 100
foditurne fodieturne, x. 32
foedus, v. 86; fidus, v. 86; foedusum, vii. 27
Fons, v. 74; vi. 22; fons, v. 123; fonte, F. 18; fonti et fonte, ix. 112; fontis fontes, viii. 66; v. corona
Fontanalia, vi. 22
forda (quae fert in ventre), vi. 15
Fordinidia, vi. 15
forma, vi. 78; viii. 9, 47; ix. 21, 39-41, 82; x. 1 (vocabulorum), 22, 27, 49; forma etymologiae, vii. 109; forma in declinando, ix. 37; formae verborum, ix. 101, 102, 109, 115, x. 56; formae Graecae verborum, x. 70; v. similitudinum
formido, vi. 48
formo, vi. 78
formula, ix. 103; x. 44; formula numerorum, x. 43; formulæ verborum, x. 33; analogiarum formula binaria, denaria, x. 44
fornices, v. 19 (caeli); x. 59
Fortis Fortunae famum, vi. 17; v. dies
Fortuna, v. 74; vii. 98; v. vocabula fortunatum, v. quod bonum
forum, v. 47, 145, 148, 149; vi. 59; vii. 94; ix. 17; v. Bovarium, Cupidinis, Holitorium, Pis-carium, vetus
fosca, v. 143; vii. 100
Fratres, v. Arvales
fratricia, v. 85
fremere, vii. 104
fremor oritur, vi. 67
frendit, vii. 104
frequens, vii. 99
frequentare, vii. 99
fretum fretu, vii. 22
frigidum, v. 59; v. aquae
frigus, v. 60
fringuilla vox, vii. 104
fringuttis, vii. 104
frithinit, vii. 104
frondenti coma, vii. 24
fructus, v. 37, 40, 104
fruges, v. 37, 104; frugis frux (haec), ix. 76; frugis -i-em, ix. 75
frugis (non frugalus -a) frugalissimus
-ima, viii. 77
frumentum, v. 104
fruor, v. 37, 104
fugitiva, v. 5
fulgur, v. 70
fulguritum, v. 70, 150
fullo, vi. 43
fulmen, v. 70
fulmentum, viii. 10
Fulvia, v. Basilica
famillicus, vii. 38
fundolus, v. 111
fundula, v. 145
fundus, v. 37
funesta familia, v. 23
funs, v. indicit, indicitum
Furinalis flamen, v. 84; vi. 19; vii. 45; Furinales feriae, v. 84
Furnacalia, vi. 13
furo, F. 36
Furina, v. 84; vi. 19; vii. 45
Furinaria, vi. 19
fustes, v. 137
futis, v. 119
futurum, viii. 20, 58
Gabii, v. 33

648
INDEX

Gabinus, M., v. 150
Geniculus, M., v. 150
Menaechmi

digit (id est sustinet), vi. 77; res gerere (non agere, facere), vi. 77

Galea, v. 116
Gallerius, v. 76
Galli obsederunt Romam, vi. 32; decessus Gallorum, vi. 18; Gallorum ossa, v. 157; vocabula, viii. 65

Gallus, F. 5. 8
gallina, v. 75
Gallus Gallicus, F. 5. 8; v. Galli
gannit, vi. 103

generative, vi. 4; v. lanus,

Geralulus Germales, v. Cermalus gerra, vii. 55
Geryon Geryonensis Geryones, ix. 90
Gignitur, vi. 96

Galia
Galo-
Geralulus Germales, v. Cermalus gerra, vii. 55

Galerius, v. 76

Gallea, v. 116; (vocabula), v. 167; v. Busta
Galicana, v. lana
Gallice, F. 5. 8
gallina, v. 75
Gallus Gallicus, F. 5. 8; v. Galli
gannit, vi. 103

genus

generative, vi. 4; v. lanus,

Gallus, F. 5. 8
gallina, v. 75
Gallus Gallicus, F. 5. 8; v. Galli
gannit, vi. 103

generative, vi. 4; v. lanus,

Gallus, F. 5. 8
gallina, v. 75
Gallus Gallicus, F. 5. 8; v. Galli
gannit, vi. 103

genus

generative, vi. 4; v. lanus,

Gallus, F. 5. 8
gallina, v. 75
Gallus Gallicus, F. 5. 8; v. Galli
gannit, vi. 103

genus

generative, vi. 4; v. lanus,

Gallus, F. 5. 8
gallina, v. 75
Gallus Gallicus, F. 5. 8; v. Galli
gannit, vi. 103

genus

generative, vi. 4; v. lanus,

Gallus, F. 5. 8
gallina, v. 75
Gallus Gallicus, F. 5. 8; v. Galli
gannit, vi. 103

genus

generative, vi. 4; v. lanus,

Galea, v. 116; (vocabula), v. 167; v. Busta
Galicana, v. lana
Gallice, F. 5. 8
gallina, v. 75
Gallus Gallicus, F. 5. 8; v. Galli
gannit, vi. 103

genus

generative, vi. 4; v. lanus,
INDEX

illicit, vi. 95; v. injicere
immortales, v. 75; immortalia in locis, v. 57
impendium, v. 183; vi. 65
imperandi (facies), x. 31, 32; in imperando, x. 32; cum imperamus, ix. 101; v. declinatus
imperator, v. 87; vi. 77; vii. 37
impius, vi. 30
impluvium, v. 161
imponenda (vocubula), vi. 3
impos, v. impos
impositica nominis, viii. 5; impositici casus, x. 61
impositio verborum (vocabulum), v. 1, 3; vi. 3; vii. 32, 109, 110; viii. 5, 7; x. 15, 16, 34, 51, 53, 60, 61
impositor, v. 18; vii. 1, 2
impositum (verbum, vocubulum, nomen), v. 1-3; vii. 1, 9, 10, 22, 27; x. 34, 52
improrro, amburro
inaequabilitas, vii. 28, 30; ix. 1
incertus ager, v. 83
incessit, vi. 38
inchoa (= infecta) res, ix. 96; v. analogia
incircum, v. 25
inclinanda verba, x. 13
inclinatio inclinationes, ix. 1, 118; cf. x. 13
incommutabilia, ix. 99
incrementum, viii. 17
increpitare, vi. 67
increpitus, v. ager
incurvicericum, v. 7
indagabilis ambitus, v. 28
indagare, v. 5
indeclinabilia, x. 14, 79, 80, 82; viii. 9
indicandi, ix. 101
indicit bellum, vi. 61; indixit funum, vi. 61
indicium, vi. 61
indicivum verba, v. 160; vii. 42
indiscriminatum, F. 25
indoctus, viii. 62; indocti, ix. 22
indusiatam, v. 181
indusium, v. 181
indutii, v. 131; x. 27
infantes, vi. 52
infecta (verba), ix. 97, 100, 101; x. 48; infecti verba, ix. 99, 101, x. 33, 48; infecti tempora, ix. 96; infectae res, ix. 32; cf. inchoata
inficentei, v. infiniti
inferi, vii. 37, v. deus; infera loca, v. terra
inficientem esse, vi. 78
inflma Nova Via, v. 43
infiniti articuli, viii. 50; infinita natura articulorum, viii. 52; infinitae naturae verborum, viii. 3;
inflnitum, v. 11, viii. 45, ix. 84; v. finitum
infrequens, vii. 99
infusae, vii. 24
infustiae hostiae, vii. 24
ingeniosi, vii. 15
ingluvies, F. 27
inhumatus, v. 23
imicicitiam, x. 73
initia, v. 60; rerum initia, v. 51
initium quadrige, v. 12; initia regis, v. 8; initia analogiae, x. 33; v. nascond. Samothraces
inllex inficis, v. illex
inlceres populum, vi. 90; iniiciatur ad magistratus conspectum, vi. 94
incipium vocare, visere, vi. 56-58, 93-95; v. illicit
iulocabilem, v. 14
inminusium, F. 31 a
inops, v. 92
inpos, v. 4
insane, vii. 86
insicia, v. 110
insidia, v. 90
insignia militaria, vii. 37
insipitur, v. 93
Insteanus Vicus, v. 52
institutum, x. 27
instrumentum, v. 105; instrumen
tum mulieris, ix. 22; v. rustica
insulsus, vii. 62
intempesta nox, vi. 7; vii. 72
Interamna, v. 28
intercisi dies, vi. 31
interduo, vii. 91
intermestris, vi. 10
interpolata (verba), v. 3
interrex, vi. 93
interrogando, ix. 32
intertrigo, v. 176
intertrimentum, v. 176
INDEX

intervalum mundi motus, vi. 3, cf. v. 12
intuisti, vii. 7
intusium, v. indusium
inumbavit, vi. 4
invident, vi. 80; invidit invidendum, vi. 80
Ion, viii. 21, 22
Iones, v. 146; vii. 9
Ionia, v. 16; viii. 21
Ircus, v. hiercus
irpices, v. 136
irundo, v. hirundo
is ea id, ea eae, eius eaius, ei eae,
ies eais, viii. 51; eius viri, eius
mulieris, eius pabuli, viii. 51
Iisis, v. 57
iste istunc, x. 50
Italia, vii. 86
ite (imperat.), vi. 96
iter, v. 22, 35
Itus (Tascurum), vi. 28
iactarier, x. 70
iaculum, v. 115
iam, viii. 9
ianeus, vii. 26
ianitor ianitos, vii. 27
Ianualis Porta, v. 165
Ianuarius, vi. 34; Kalendae Ianuariae, vi. 28
Ioum Ioverum, v. Jupiter
iuba, vii. 76, cf. vi. 6
ibar, vi. 6, 7; vii. 76
ibibilare, vi. 68
incunditas, ix. 46
index, vi. 61; indices, vi. 88
indicare, vi. 61
iudicium, v. addixit, censorium,
decemvirum
iugerum, v. 35
iuglans, v. 102
Iugula, vii. 50
iugum, v. 135
iumentum, v. 135
iungendi pars, viii. 44
Iuniae Idis, vi. 17; Innis mensis,
vi. 17, 33
iuniores, vi. 33, (declinatones) x.
71; v. iuvenis
Iuno, v. 65, 67; Iunonis, viii. 49; Iuno Covella, vi. 27; aedes Iunonis
Lanuvii, v. 162; Iuno Lucina, v.
69, 74; aedes Iunonis Lucinae, v.
50; Iucus Iunonis Lucinae, v. 49;
Iuno Regina, v. 67; v. Caprotina,
Iupiter, terra
Iupiter, v. 65, 67, 84; vi. 4; vii.
12, 16, 85; Iupiter non Ious,
viili. 74; Iupiter Iovi, viili. 34, x.
65; Iuppitri, viili. 33; Iupiter
Iovis Iovem, viili. 49; Iovis Iovem
Iovi, viili. 74; Ioum Ioverum, viili.
74; aedes Iovis, v. 41; aedes
(Iovis) in Capitolio, v. 158; ara
Iovis Vinimini, v. 51; sacellum
Iovis Iunonis Minerva, v. 158;
dies Iovis non Veneris, vi. 16;
Iovis Iuno coniunx, v. 67; Iovis
illium et filiam (non) Iovem et
Iovam, ix. 55; antiquus Iovis
nomen, v. 66; v. Elicius, Fagutal
iurgare, iurgium, viii. 93
ius, v. ex iure, praetorium
Iturna lympha, v. 71
Iuvencus, v. 96; v. Hercules
iuvenis iunior, F. 31 a, F. 31 b
Kalendae, vi. 20, 27-29; v. Ianuariae
kalo, vi. 16, 27
L, v. G; L: S, v. 79
Lacedaemonii, v. 146
lact, v. 104
lactuca, v. 104
lacus, v. 26; v. Curtius, Cutiliensis,
Velini
laena, v. 133
laeta, vi. 50
laetari, vi. 50
laetitia, vi. 50
lana, v. 113, 130, cf. 133; vii. 24;
ix. 92; lana Gallicana et Apula,
ix. 39; v. carere, vellere
lanea, v. 130
langula, v. 120
laniea, viii. 55
Lanuvium, v. 162
lanx lance, x. 62
lapathium, v. 108
lapicidae, viii. 62
lapicidaeae, v. 151
Larentia, vi. 23
Larentia, v. Acca
INDEX

Larentinae dies, vi. 23
Lares, v. 74; Lares Lasibus, vi. 2;
Lares viales, vi. 25; Larum Quer-
quetulanum sacellum, v. 49; v.
Mania
Larisaenus, v. Argus
Larunda, v. 74
Lasibus, v. Lares
 latinae, x. 24
Latiasis Collis, v. 52
Latinae feriae, vi. 25, 29
Latine, vi. 6, 84; vii. 89; ix. 89
Latinus (rex), v. 9, 32, 53, 144;
Latinus (adj.), v. 29, passim;
Latinus casus sextus, x. 62;
Latinum vocabulum, Latina vo-
cabula, v. 29, 68, 75, 79, 103, 167,
vi. 35; Latini populi, vi. 25;
Latinis, v. 30, 43, 69, vi. 25,
vi. 28, 36, viii. 23, ix. 34; r.
lingua, litterae, nomen, sermo,
verbun
latiores, x. 29
Latium, v. 21, 29, 30, 32, 42, 57, 79,
84, 96, 97, 100, 143, 144, 102; vi.
16, 18, viii. 35; ix. 34, 59
Latius ager, v. 32
Lato, vii. 16
latomiae lautumia, v. 151
Latona, vii. 16
Latonius, viii. 19
latrat, vii. 103
latratus, vii. 32
latrocinatus, vii. 52
latrones, vii. 52
latrunculis ludere, x. 22
laudo laudamus, x. 33
Laurentes, v. 152
Lauretum, v. 152
lautae, v. 156
lautumia, v. latomiae
lavatrina, v. 118; ix. 68
Lavernae ara, v. 163
Lavernalis Porta, v. 163
Lavina, v. 144
Lavinium, v. 144
lav sum, ix. 105-107; lavo lavi,
F. 5. 6; lavo lavi,
F. 5. 7
lea, F. 3
Leaena Leaena, v. 100
lecte lectissime, vi. 36
lectica, v. 166
lectio, vi. 36
lectito, x. 33
lector, vi. 36; viii. 57
lectus lectulus, ix. 74; lecti, viii.
32; ix. 47; lectulorum vocabula,
v. 166; lectus mortui, v. 166; v.
pes
legasse mille aeris, ix. 83
legati, v. 87; vi. 66
legio, v. 87, 89; vi. 66; miles
legionis, militis militem legionis,
ix. 54
legitima, vi. 66
lego, vi. 36, 37; vii. 44 (lego legena),
ix. 102; x. 33; lego legis, x. 48;
lego legis legit, ix. 32, 101; lego
legis legit legam, vi. 37; lego
legam, ix. 96; lego legi, x. 25, 48;
legi lego legam, viii. 3, 9, ix. 96;
legebant lego legam, ix. 32, x. 31,
47, 48; legit, viii. 11; leges lege,
v. 36; lege legito legit, ix. 101;
legere, vi. 66; legisti, vii. 35;
legi legisti, x. 48; legor, viii. 58;
legone legisne, x. 31; legens le-
turus, vi. 36; v. flamem
legulus, v. 94; leguli, vi. 66
legumina, vi. 66
Lemmia litora, vii. 11; Lemnios
Philoctetes, vii. 11
lentes, ix. 34
leo, v. 100; vii. 76; leones, vii.
40; leonis vox, vii. 104
Leonion, F. 38
lepetae, v. 123
lepus, vii. 101; viii. 68; ix. 91, 94;
x. 8; lepus leporis, F. 5. 6; lepus
lepori, viii. 34; lepores, ix. 94
Lesas non Lesius, viii. 84
Lesbo vinum, ix. 67
letum, vii. 42; v. ollus
lex, vi. 71; lex legi, x. 47; leges,
vi. 60, 66, vii. 15, ix. 20; r.
poetica, vetus
libella, v. 174; x. 38
Libentina, v. Venus
Liber, vii. 87; Liberi cognomentum
Graecum, vi. 68; Liberi fanum,
v. 14; sacerdotes Liberi anus, vi.
14; v. Loebeso
Liberalia, vi. 14
liberi, ix. 59; r. deus, servus
liberti, r. Romanus
libertini a municipio manumissi,
INDEX

vi. 83; orti a publicis servis
Romani, viii. 83
Libethrides, vii. 20
libidinosus, vi. 47
libido, vi. 47; x. 60, 61; v. lubido
Libitina, v. Venus
Libo, v. Poetelius
libra, v. 169, 174, 182; vii. 14; v. aes
librarii, viii. 51; ix. 106
libum, v. 106; libum libo, ix. 54;
liba, vii. 44
Libya, vii. 40; viii. 56
Libyatici non dicitur, viii. 56
Libyci, vii. 39
dictores, vii. 37
ligna, vi. 66
lignicidae non dicitur, viii. 62
ligo, v. 134
liligum, v. 103
lima, vii. 68; limae, x. 14
limax, vii. 64
lingere, vi. 96
lingua Latina, v. 1, 29; vii. 55, 110;
vi. 58; ix. 113; lingua nostra,
v. 3, 29; v. Armenia, Graecus,
Osca, Sabinus
lingula, vii. 107
lingulaca, v. 77
lintres non lintreis, F. 20
linum lino, ix. 54
liquidum, vii. 106
liquidur, vii. 106
lis, vii. 93
licitines, v. 91; vi. 75
litora, v. Lemnia
litterae, v. 30; vi. 2, 66; vii. 2;
vii. 63; ix. 32; x. 25, 26, 55, 52;
antiquae litterae, v. 143, vi. 33;
litterae Latinae, v. 73, vii. 2, ix.
51; litterae Graeciae, vii. 64, 65;
interpretationem exili littera expeditam, vii. 2; littera praeterita, vii. 2; littera extrema, ix. 44, x.
21, 25; littera extrita, v. 96;
litteram adicere, vii. 1; litteras assumere, vi. 2; litteras mittere, vi. 2; litterarum vocabula, ix.
51; v. additio, commutatio,
demptio, discrimina, productio,
traiectio
lixulae, v. 107
locare, v. 14, 15
locarium, v. 15
locatum, v. 14
locus, v. 11-15, 57; viii. 12; loca,
vi. 97, vii. 5; loca agrestia, vii.
10; loca Europae, v. 32; loci mulieres, v. 15; loca naturae,
v. 16; loca urbis, v. 45; origines
locorum, vii. 110; vocabula vel
verba locorum, v. 10, 184, vi. 1;
v. animalia, caelum, Caeriolensis,
terra, Tutilinae, urbs
Loebeso (=Libero), vi. 2
logoe, x. 43 (duplex, decemplex),
cf. x. 2, 37, 39
lolligo, v. 79
longavo, v. 111
longa, vii. 17; longiores, x. 29
loquax, vi. 57
loquela, vi. 57
loquor, vii. 59; loquuntur, vi. 1;
loqui, vi. 56; loquens locuturus
locutus, viii. 59; v. concinne,
disciplina
lorica, vi. 116
Lua Saturni, viii. 36
Lubentina, v. Venus
Inbere, vi. 47
libido hominum, x. 56; lubidinem,
F. 4; v. libido
Luca bos, vii. 39, 40; Lucana bos,
vi. 39
Lucani, v. 32, 111; vii. 39, 40;
Lucana origo, v. 100
Lucanica, v. 111
Lucere, vi. 79
Luceres, v. 55, 81, 89, 91
Lucerna, v. 9, 119
Lucia, ix. 61; Lucia Volumnia, ix.
61
Lucienus, vi. 2
Lucina, v. Iuno
Lucifer (stella), vii. 76
Lucius, ix. 60; Lucii, vi. 5; v.
Aelius; cf. Lucia
Lucretia, vi. 7
Lucrum, v. 176
Lucumo, v. 55
Lucus, v. Esquilina, Facutalis, Iuno,
Mefitis, Poetelius, Venus
Ludens, vi. 35
Ludus, ix. 15; ludi quibus virgines
Sabinae raptae, v. 20; v. Apollinares, dictata, Tauri
Lunariae falcis, v. 137
Lumecta, v. 137
Lumen facere, vi. 79
INDEX

Luna, luna, v. 68, 69, 74; vi. 10; vii. 16; ix. 25; v. hora, nova
lunaris, v. hora
luo luam, vii. 36; luit, ix. 104; luendo (id est solvendo), vi. 11; solvunt
Lupe (voc.), vii. 47
Lupercal, v. 85; vi. 13; Lupercalibus, v. 85
Luperci, v. 85; vi. 13; Luperci, v. 85; vi. 13; Luperci
Lupinus, ix. 34
Lupus, v. 77 (piscis); ix. 28; lupus
lupi, F. 5; lupus lipo lupe, vii. 34, 68, ix. 91, 113 (piscis);
lupi vox, vii. 104
Luscinia, l. vii. 76
Lusus (non luscior luseissimus), ix. 72
Istrare, vi. 93
Iustum, vi. 11, 22; Iustum facere, condere, vi. 87
Iutrus, vii. 79
Lactri, vii. 40; v. primo
Lyce, vii. 90
Lymphas, vi. 71; vii. 87 (a Nympha);
Lymphas, vii. 87 (a Nympha);
Lymphata, lymphatos, vii. 87
Lysippos, ix. 18

M : N, vi. 75
Macedonia, v. 20
Macellum, v. 146, 147, 152
Macellus, v. 147
Macer, maerum, ix. 91; x. 28;
maerum, macercolus, maccellus, vii. 79; maceri, vi. 50; macrior, macer,
Macedon (non Macedon), vii. 84
Maelius (et eius domus), v. 157
Maecenas, vi. 50
Maecenas, vi. 50
Maecenas, vii. 9; ix. 73
Magister, equitum, populi, v. 82;
vi. 61
Magistratus, v. 82; vi. 87, 91; viii. 83; v. vitio
Magentaria, vi. 112
Magentum, v. 112
Magnatae, lapides, ix. 94
Magnitudo, ix. 74; magnitudinis
vocabula, vii. 79
Magnus, v. deus, pes
maiores, v. 5; vi. 17, 33; ix. 16
Maio (mensis), vi. 33
Malaxare, vi. 96
Malum, v. 102; mala, ix. 92; v.
Punicum
Malus, mali, x. 68; malum pessimum (non malius malis-
simum), viii. 75, 76 (pessimum non
dicturum); v. bonum, dolus
Malva, v. 103; Malva Malvaceae,
F. 10
Mamers (Sab.), vii. 73
Mammalae, viii. 15
Mamuri Veturi, vi. 49
Mancipium, v. 85; vii. 105
Manier, vi. 95
Manucci, vi. 95
Manuca, vi. 148; v. deus
Mania, mater Larum, ix. 61
Manica, vi. 85
Manicula, vi. 135
Manlius, Manilius, vii. 71
Manipularis, vi. 85
Manipulus, v. 88; vi. 61, 85
Manius, ix. 60
Manlius, T., consul, vi. 165
Mantelium, vi. 85
Manubrium, vi. 85; manubria, viii. 15, cf. v. 118
Manum (= bonum), vi. 4
Manumissi, vii. 83; v. vitio
Manupretium, vi. 178; vi. 85
Manus, vi. 85; ix. 80; quae manu
facta, v. 105; v. adserere, concerere
Mappae, triciinares, ix. 47
Marcia, vii. 50
Marcius, Marci, viii. 36
Marcus Marci, viii. 36; Marcus
Marci, vii. 46, x. 51; Marcus
non Marci, ix. 55; v. Perpenna
Margaritum, margarite, margari-
tarum, F. 14 c.
Marr, vi. 14
Mars, v. 73; vi. 33; Mars Martes,
x. 54; Marspiter Marti, x. 65;
Maspiter, vii. 49; Maspiter sed
non Maspiteri, Maspitrem, ix. 75;
Marspiter, viii. 33

655
INDEX

mola (sale et farre), v. 104; molae, v. 138
monere, vi. 49; monerint, vii. 102
monimenta, vi. 49
monitor, v. 94
montes (Romae), v. 41; vi. 24; monte, F. 18; monti monte, ix. 112; montes montis, viii. 66; v. Albanus, Caelius, Cespius, Oppius, Ripaei, Saturnius, Tarpeius
morbis, v. 17; quartus, septumus
mors, v. vita
mortales, v. 75; mortalitas in locis, v. 57
mortificium, vii. 84
mortui lectus, v. lectus
motacilla, v. 76
motus, v. 11, 12; vi. 3, 4, 8; ix. 34 (caeli); motus in mari, ix. 25; v. sol
max. x. 14, 79, 80
Mucialis collis, v. 52
Mucionis portae, v. 164
Mucius, Q., vi. 30; viii. 81; Mucius et Brutus sedulitas, v. 5; Mucia, viii. 81
Mugionis, v. Mucionis
mugit, vii. 104
mulgere, vi. 96
muliebre, viii. 46, 51; muliebria, ix. 41, 48, 110, x. 30; nomina muliebria, viii. 36; v. locus, mundus, stola, tunica
mulier, vii. 80; x. 4; mulieris, mulieribus, viii. 51; praenomina mulierum antiqua, ix. 61; v. antiqua, cum muliere
multa, v. 95, 177
multitudo multitudinis, viii. 7, 14; 36, 46, 48, 60, 66, 67; ix. 64-66, 68, 69, 76, 81, 82, 84, 85, 87; x. 28, 33, 36, 54, 56, 58, 59, 60, 83; multitudinis solum, ix. 63, x. 54, 66; multitudinis vocabula, ix. 64, 65; multitudo verborum, vi. 35, 49; v. copulae
muls mula, ix. 28; v. mutnum
muns, vi. 3; (=ornatus muli-bris), v. 129; v. intervallum, terra
municeps, v. 179
municipium, viii. 83
munus, v. 141, 179
murancha, v. 77; ix. 28, 113
Murciae, v. Circus
Murmecidis, v. Myrmecidis
murmurantia litora, vi. 67
murmurari, vi. 67
murtatum, v. 110
Murteae Venetiae sacellum, v. 114
murtetum, v. 114
murus, v. 143; v. circum, moerus, postici, Saturnii, terreus
Musae, ix. 63; Musae, vii. 20, 26, ix. 64
musica, ix. 111
musser, vii. 101
mustela, ix. 113
muti, vii. 101
Mutis, v. Mucius
mutuum, v. 179; mutua muli, vii. 28
Myrmecidis opera minuta, ix. 108; obscuring operam Myrmecidis, vii. 1
mysteria, vii. 11, 19, 34
mystica vada, vii. 19
X, cf. M
Naevia Porta, v. 163; Naevia nemora, v. 163
naeus, F. 13
nanus, v. 119
narratio, vi. 51
narro, v. 51
narus, vi. 51
nascendi initia, v. 15; causa, v. 61; cf. v. 60, 70
natare, viii. 74; ix. 71
nator, v. 94
natura, ix. 37, 38, 58, 62, 63, 70, 72, 76, 78, 94, 101; x. 15, 17, 24, 41 (quadruplex), 51-53, 55, 56, 60, 61, 83, 84, F. 6; natura noveraria, octonaria, ix. 86; natura sermonaria, viii. 25; natura verborum, vii. 43, x. 51, 74; naturae verbi, v. 2; naturalum genera, x. 28; v. copulae, gentilicia, infiniti, locus
naturalis, v. casus, declinatio, discrimen, genus
naviculae ratae, vii. 23
navis longa, vii. 23; nave, F. 18
Neapolis (Novapolis), v. 85; vi. 58
necatus sum necor necabor, x. 48
necessitas, vii. 31
necas, vi. 30, 31
necasti, v. dies

VOL. II U

657
INDEX

nemnis nemora, v. 36; ix. 94; x. 8, 50; v. Naevia
neo nes, ix. 109
Neptunalis, vi. 19
Neptunus, v. 72; vi. 19; v. Salacia
nequam, x. 79-81
Nestor, viii. 44; Nestórem Nestóris,
vii. 72, x. 70; Nestores Nestorás,
x. 69
neutrum, vii. 46, 51; ix. 41; x. 8, 31 (neutra); F. 8 (genus); v. mas, simile
nexus, nuxum, vii. 105
niger nigricolum nigellus, viii. 79
nihili nihil, ix. 53; nihil nihilum,
homo nihil (non hili), ix. 54, x. 81
nobiles nobilitas, viii. 15
Noctiluca, v. 68 (et eins templum);
vi. 79
noctua, v. 76
noctulucus, v. 99
Nola, Nolani, viii. 56
nolo, x. 81
nomen nomina, viii. 13, 14, 40, 45, 53, 56, 80; ix. 40, 43, 52, 54, 89, 91; x. 20, 21, 27, 53, 54, 65, 80; nomen
an vocabulum, viii. 40; nomen
commune, ix. 89; nomen Latinum,
v. 30, 119; Latina nomina, vii. 109; nomina nostra, vi. 2, viii. 64, 84; v. deus, dies, Graecens,
impositicia, Iupiter, mensis,
muliebre, Persarum, piscis, pro-
prud, servile, servus, Syriacum,
tralaticio, translaticium, virile
nomenclator, v. 94
nominandi casus, viii. 42; ix. 76, 77; x. 23, 65; nominandi genus
declinations, vii. 52; v. casus
nominare, vi. 60
nominativus, x. 23
nominatus, vii. 45, 52, 63; ix. 69, 70, 93, 102; x. 18, 20, 21, 30;
v. exitus, Graecanica, species
Naee, vi. 27-29; v. Caprotina,
Februarus
nonaginta, ix. 86, 87
Novalia sacra, vi. 28
nongenta, ix. 86, 87
non hili, v. nihil
nonussis, v. 169
nostri, v. 36, 100, 166; vi. 2, 6; vii. 39, 87, 88; ix. 69; x. 71; nostra
memoria, vi. 40; v. antiqua,
colonia, consuetudo, dens, no-
mina, provincia, sacerdotes,
sacra, verba, vetus, vocabulum
nothum (genus similitudinis), x. 69; notha (verba), x. 70; nothae
declinations, x. 71
novalis (ager), v. 39; vi. 59
nova luna, vi. 28
Novia, v. 43, 164; vi. 24, 59; v. infima
Novapolis, v. Neapolis
novem, ix. 86, 87
novenarius, v. natura, numerus
Novendiales, vi. 26
Novensides, v. 74
noviclus, vi. 59; novicii servi, vii. 6
novitas, vi. 59
novus annus, mensis, sol, vi. 28;
snb Novis, vi. 59; novius nosis-
ium, v. 59; novissimum ves-
er, ix. 73; v. fabulae, nova luna,
Novia, senex, verbum
nox, vi. 6; x. 14, 41; v. dies, in-
tempesta, silentium
Numa, v. Pompilius
numen, vii. 85
Numerius (non Numeria), ix. 55
numerus, ix. 66, 67, 81, 85; x. 65;
numeri, ix. 65, 84, 87, x. 41, 43;
numerus novenarius, ix. 86; de-
narius, v. 170; duodenarius,
v. 34; centenarius, v. 88; numerus
singularis, v. 169; numerus ver-
borum, vi. 38, 39, viii. 3; numeri
antiqui, ix. 86; finiti, x. 83; v. actus, decuriae, formula, gradus, regula
nummi, v. 173, 174; ix. 80, 85; x. 41; v. addiet
nuncupare, vi. 60
nuncupatae pecuniae, vi. 60
nuntium, vi. 86
nuntius, vi. 58
nuptiae, v. 72; vi. 70; vii. 28, 34;
x. 66, 67 (non nuptia); v. ignis
nuptu (=opertione), v. 72
nuptus, v. 72
nutus, vii. 85
nux, v. 102
Nymph, v. limpha
O exitus, x. 62
obarae, vili. 105
INDEX

pa (=patrem), vii. 27
pabulum, vii. 51
Paganalia, vi. 24
paganicae (feriae), vi. 26
pagus, vi. 26; v. Succesanus
pala, v. 134
Palanto, v. 53
Palatina tribus, v. 56; regio, v. 45;
 Palatini, v. 53, 54; Palatinum, v. antiqua
Palatum, v. 21, 53, 68 (Bal.), 164
Palatua diva, vii. 45
Palatualis flamen, vii. 45
Pales, v. 74; vi. 15
Palilia, vi. 15
palia, v. 131
Pallantes, v. 53
pallium, v. 133, 167; viii. 28; ix. 48
palna, v. 62
palpetras, non palpebras, F. 23
Paluda, vii. 37
paludamenta, vii. 37
paludatus, vii. 37
palus, vi. 26
panarium, v. 105
Pandana Porta, v. 42
pandura, viii. 61
panificium, v. 105
panis, v. 105; panis pastillus pastilium, F. 10
pannus, v. 114
panther, v. 100; panthera, v. 100,
 (non pantherus) ix. 55, F. 3;
 pantherae, vii. 40
Pantheris, v. 100
panuvellium, v. 114
Pappus, vii. 29, 96
parapechia, v. 133
Parcae, vi. 52
Parentalia, vi. 23
parentant, vi. 23; parentare, vi. 13, 34
parentem parentium, viii. 66
paires, ix. 41
Paris, viii. 82; viii. 80; Paris Pari,
 viii. 34
parma, v. 115
Parma (urbis), viii. 56
Parmenses (non Parmani), vii. 56
paro paretur parator, x. 32; paro
 parvai, F. 5, 6
partes animae, ix. 30; partes orationis, viii. 11, 88, 44, 53, x. 7,
cf. vi. 36, viii. 48, ix. 31, x. 17;

v. casuale, ex quadam, scaena,
 templum, urbs
participalia, x. 34
participia, viii. 58; ix. 110
patella, v. 120
patena, v. 120
pater, v. 65; x. 41, 59; pater
 patres, viii. 48; pater familias,
 patres familias familiarum, viii.
 73; patres (=senatores), vi. 91;
 v. Dis, Palacer
paterae, v. 122
patiendi, v. faciendo
patrius (casus), viii. 66, 67; ix. 54,
 70, 85; cf. viii. 16
patrius casus, F. 17
Patuleium, vii. 26
pauper, v. 92; pauper (sed non
 paupera) pauperrimum pauper-
 rima, viii. 77; pauper pauperior,
 F. 31 a
pavet, vi. 48
pavo, v. 75
pavor, vi. 48
pecten, v. 129
pectere, vi. 96
pectunculi, v. 77
peculatus, v. 95
peculliae oves, v. 95
peculum, v. 95
pecuria, v. 92, 95, 175, 177, 180,
 181; vi. 65, 70; pecunia debita,
 vii. 105; pecuniae signatae voca-
bula, vi. 169; v. muncupatae
pecuniosus, v. 92; viii. 15, 18
pecus (pecoris), v. 80, 95, 110; vii.
 14; ix. 74; pecudem, v. 95;
pecudis caro, v. 109; pecus ovil-
 lum, v. 99; v. ago
pedem posuisse, v. 96
pedica, v. 96
pedissequus, v. 96
peius, v. nulam
pelagus sermonis, ix. 33
Peles, x. 99
Pelium, vii. 33
pellesquina, vii. 55
pellexit, vi. 94
pellaria taberna non dicitur, viii. 55
pellucula, vii. 84
peloris, v. 77
pelvis, v. 119
penaria, vi. 162
Penates, v. deus
INDEX

pensio prima, secunda, etc., v. 183
Perceius Perceina, viii. 81
percutiuit, ix. 49
percutio perussi percutiam, ix. 98
perduellis, v. 3; vii. 49
peregrinus, v. 3; peregrinus ager,
v. 33; peregrina vocabula, v. 77, 100, 103, 167
perfectum, ix. 100, 101; x. 48;
perfecti (verba), ix. 96, 101, x.
33, 48; perfecta, ix. 97, 99, x.
48; perfectae res, ix. 32, 96; v.
analogia, simililudo
Pergam, vi. 15; Pergamum, viii.
58
Pergamenus (non Pergamus -a),
vii. 56
pergoro (=progregiendo), v. 33
periacuit, ix. 49
peripeasmusata, v. 168
peristromata, v. 168
perna, v. 110
perorat, vi. 76
Pernanna, vii. 41, 81 (non Per-
penus), ix. 41; x. 27; Marcus
Pernna, viii. 81
Persarum nomina, viii. 64
persedit, ix. 49
perseverantia, v. 2
persibus, vii. 107
personae, verbi, viii. 20 (qui
loqueretur, ad quem, de quo); ix.
32, 95, 100-102, 108, 109; x. 31,
32; v. copulae, secunda
perstitit, ix. 49
perinacia, v. 2
pervade, v. polum
pes, v. 95; pes lecti ace beta,
v. 55; pes magnus, v. 95; r. pedem
pessimum, r. malus
phalara-am, x. 74
phanlas, v. zanclas
Phanion, F. 38
Philippi caput, ix. 79
Philolacho, ix. 54
Philodemès -dês, vii. 68; ix. 91
philosophia, v. 8
Phoeince, x. 31
Phoenicum, v. Poenicum
Phryx Phryge Phryges, ix. 44
physici, v. 69; x. 55
placulartis hostia, vi. 30
placulum, vi. 29, 53
pila terrae, vii. 17; pila aequa, vii.
19
pilani, v. 89
pili in corpore, vi. 45
pilum, v. 116, 138
pingo pingis, x. 31; pingo pinxi,
F. 5, 6
pinnae, v. 142
pinus, v. 102
pipatus pullorum, vii. 103
Pipleides, viii. 20
pipulo, vii. 103
Piscarium Forum, v. 146
pisces, viii. 61; ix. 28, 113; piscium
nominia, vii. 47; piscium voca-
bula, v. 77
piscicaps non dicitur, viii. 61
piscina (non dicuntur piscinula pis-
cinilla), ix. 74
pistor pistori, x. 69
pistrinum pistrina, v. 138; pis-
triminum pistrilla, F. 10
pistrix, v. 138
placenta, v. 107
platanus platani, ix. 80
plaustrum, v. 140
Plautius Planti, viii. 36
Plautus Planti, viii. 36
plebs, v. tribuni
phuit, ix. 104
plumba, ix. 66
plumbum (non plumba), ix. 66
plura, ix. 32; x. 31
plusima, vii. 27
pocillum, ix. 66
poculum, vi. 84; viii. 31; pocula,
v. 122
poema non poematum, F. 21; poe-
mata, vii. 2; poematorum, F. 21;
poematis, vi. 2, 36, vii. 14, F. 21;
poematis, vii. 34
poena, v. 177
Poeni, v. 113, 182
Poenicum, v. 113; Poenicum voca-
bula, viii. 65
poetae, vi. 22, 88; vi. 52, 58,
67, 77, 83; vii. 36, 110; ix. 5, 17,
63, 78, 115; x. 35, 42, 70, 73, 74;
vocabula apud poetas, v. 1;
vocabula a poetis comprehensa,
v. 10; vocabula poeatum, vii. 1;
poetarum verba, v. 7, 9; verba a
poetis posita, vii. 5; verba apud
poetas, vii. 107; cf. poetica, vetus

661
INDEX

Poetelius lucus, v. 50; C. Poetelius

Libro Visolis dictator, vii. 105

poetae verba, v. 9; vii. 3; poetica

analogia, x. 74; de poetis ver-

borum originibus, vi. 97; lege

poetica, vi. 18

poetice, vii. 2

polluantum, vi. 54

Pollux, v. 58, 73; Polluces, v. 73

polus, vii. 14; ix. 24; pervade

polum, vii. 14

Polybadiscæ, vi. 73

polybus, v. 78

pom (= potissimum), vii. 26

poma, ix. 93, cf. v. 108

pomerium, v. 143

Pomona, vii. 45

Pomonalis flamen, vii. 45

Pompilius (Numa), v. 157; vii. 45;

Pompili regnum, vii. 3; Pompilio

rege, v. 165

pondera, v. mensura

pons, v. 4, 83; ponte, F. 18; Pons

Sublicius, v. 83, vii. 44

pontifex, v. 180; vi. 61; pontifices,

vi. 26, 27, 54; pontifices, v. 83,

vi. 61

Populis fugia, vi. 18

popialis, v. 1, 35; viii. 6; ix. 5, 6,

18, 114; x. 16, 74; v. indicere,

Latinus, magister, rex, Romanus

porea, v. 39

porrecta, v. exta

porta, v. 142; v. lanius, Laver-

nalis, Muciosis, Naevia, Pandana,

Rauduscula, Romanula, Saturnia,

Tusculanus

Portunalia, vi. 19

Portumium, v. 146

Portumus (et eius aedes), vi. 19

portus, v. Tiberinus

pos, v. 4; potes, v. 58; v. pons

posca, v. 122

positivus, F. 31 b

posteriorsa (vocabula et verba), viii.

12

postici muri, v. 42

postilionem postulare, v. 148

postmoerium, v. 143

Postumus, ix. 93; Postuma, ix. 61

potario, v. 122; vi. 84

potens, v. 4

potio, v. 122; vi. 84

cf. potio, vi. 84; poto potus sum, F. 5.

Potonii filia, vii. 28

praebia, vii. 107

praecem, v. 15, 160; vi. 86, 87, 89,

91, 93; vii. 42

praed.
INDEX

pro (=ante), vi. 58
probus probi, F. 5. 6; probus
probe, F. 5. 8
procare, vii. 80
procedere, vii. 81; processit, vi. 38
proceres, F. 30 a, F. 30 b
prodire, vii. 81
prodixit diem, vi. 61
productio syllabarum (rel littera-
rum), v. 6; ix. 104
profanatur, vi. 54
profanum, vi. 54
profata, F. 28. 2
professi, vi. 55
Progne, v. 76
proiecta, v. porrecta
prolibatur, vi. 47
prolocutus, vi. 56
proloquium proloquia, F. 28. 2, 6,
7, 8
prolibium, F. 4
proulidit, vi. 58
Prometheus, v. 31
promisce, F. 25
pronomen, vii. 45; ix. 94
pronuntiare, vi. 42, 58
Propontis, vii. 21
proportione rel pro portione, v.
170, 181; viii. 50, 68, 78, 80, 82;
ix. 27, 29, 30, 33, 48, 61, 62, 83,
103, 110: x. 2, 9, 30, 37, 41, 42,
47, 51, 63, 66, 68; proportionem,
viii. 57; cf. ratio
propositio, vi. 63, 76; v. putari
proprio nomine, vi. 55, 78
propter dextram sinistra, propter
sinistram dextra, x. 59
prosapia, vii. 71
proscaenium, vi. 58
prosectum, v. 110
proserpere, v. 68
Proserpina, v. 68
prosicium, v. 110
prosus et rarus, x. 52
protinam, vii. 107
Protogenes, ix. 12
proversus, vii. 51
providere, vi. 96
provincio nostra, v. 16
provocabula, viii. 45
proximus a Flora clivus, v. 158
prudens, viii. 15, 17
psalterium, vii. 61
publici servi, v. libertini
Publicius Clivus, v. 158; Publicii
aediles, v. 158
publicus, v. honor
Publius, v. Scipio
puei, vii. 28; viii. 41: x. 4; puer
puella, viii. 25, ix. 29; pueri, vi.
56, ix. 10, 11, 15, 16
puela, F. 37
pugil, v. 94; pugiles, viii. 15
pugnetur pugnator, x. 32; v. vol-
sillis
pulii, ix. 93; v. pipatus
Pullius Clivus, v. 158; Pullius
viocurus, v. 158
pulmentarium, v. 108
pulmentum, v. 108
puls, v. 105, 107, 108, 127
pulvinar, v. 167
pulvini, v. 48
pungo pupugi pungam, ix. 99; x.
48; pungo pupugi, F. 5. 6; pun-
gebam pungo pungam, pungue-
ram pupugi pupugero, ix. 99
Punicum bellum, v. 159; Punicum
malum, vii. 91
puppis puppes, viii. 66
purgamentum, v. februm
purger (familiam), v. 23
purpura, v. 113
pusus pusa, vii. 28
putari, propositio putandi, vi. 63
putator, vi. 63
Puteoli, v. 25; Puteolis, ix. 69
putere, vi. 96
puteus, v. 25; vi. 84; r. corona
puticuli, v. 25
putidus, v. 25
putiluci, v. 25
putor, v. 25
putum, vi. 63
Pyrrhi bellum, vii. 39
Pythagoras (artifex), v. 31
Pythonos tumulus, vii. 17
quadraginta, x. 43
quadrans, v. 44, 171, 172, 174
quadrigae, viii. 55; x. 24, 67; quad-
riga, x. 66; v. agitantur, initia
quadringeni, x. 43
quadritertiio, v. 11; vii. 5; cf. v.
6, 12, viii. 50, ix. 31, x. 49
quadruplex fons, x. 22; natura, x.
41; analogia, x. 47, 48

663
INDEX

quadripes, v. 34, 79; quadripedem -des, vii. 39
quaerere, vi. 79
quaelesores, v. 81
quaeastio, vi. 79
quaeastor, vi. 79, 90; viii. 72 (-toris -torem), x. 70 (-torem); quae-
estores, v. 81, vi. 90; v. Septu-
minus, Sergius
quando rex comitiavit fas, dies, vi. 31
quando stericum delatum fas, dies, vi. 32
Quarta, ix. 60
quarta chorda eitharae, x. 46
quarticeps, v. 50, 52
quartus dies morbi, x. 46
quattuor, quattuor, x. 46, 82; x. 43, 45, 49, 60
queredula, v. 79
Querquetulanum, v. Lares
qui, v. quis
quirini, v. 173
Quinctius, vi. 2; v. Quintius
Quinctius Trogo, T., vi. 90, 92
Quintus, ix. 60; Quintus -to, x. 51; v. Mucius
Quintus -ti -to-tum -te, viii. 63
Quirinalia, vi. 13
Quirinalis collis, v. 51, 52; flamen, vii. 45
Quirinus, v. 73, 74; vi. 13; Quirini aedes, v. 52; Quirini fanum, v. 51
quiritare, vi. 68
Quirites, v. 51, 78; vi. 68, 86; omnes Quirites, vi. 88
quiruir, vii. 8
quis quae, viii. 45; x. 18, 30; quis quous quae quales, quis quod quis quae, quem quis quos ques, viii. 50; qui quis quibus, viii. 72; qui homines, oportuit ques, viii. 50; deae bonae quae, dea bona qua, viii. 50
quod bonum fortunatum felix salu-
tareque siet, vi. 86
R exclusum, v. 133; R extra, vii. 27; R et D, vi. 4; cf. S
radix, v. 103; radices (ouminum et
verbatim, v. 74, 93, 123, vi. 37,
vii. 4, 28, 35, viii. 53; cf. v. 13
Ramnenses, v. 55; Ramnes, v. 55,
81, 89, 91
rana, v. 78; rana ranneculus, F. 10
raps, v. 108
rape rapito, x. 31
ratus raro rarenter, sed non rare, F. 5. 8
rastelli, rastri, v. 136
ratariae naviculae, vii. 23
ratio, vi. 39, 63; viii. 57, 67, 72, 79,
83; ix. 2, 6, 8, 9, 13, 15, 16, etc.; x. 1-5, 8, 15, 36, 37, 41, 43, 49, 82, etc.;
ratio analogiae, x. 54; ratio
causum, x. 14; ratio directa,
transversa, x. 43
ratis, vii. 23
ratiti quadrantis, v. 44
raudus, aes, v. 163
Randuscus (Porta), v. 163
raudusculum, v. 163
Reatinus ab Reate, viii. 83; ager
Reatinus, v. 53; Reatinum, vi. 5
recentes (declinationes), x. 71
recessit, vi. 38
recipra, vii. 80
reciprocare, vii. 80
recordari, vi. 46
rectus casus, v. 4; vii. 33; viii. 1,
4, 6, 7, 16, 36, 42, 46, 49, 51, 53,
68, 69, 74; ix. 43, 50, 54, 70, 71,
75, 76, 85, 90, 102, 103; x. 8, 22,
44, 50-52, 58-60; v. casus, nomi-
nandi
recum, vii. 26
reduct, ix. 78
regia, vi. 12, 21
Regina, v. Ino
regio regiones (Romae), v. 45-54; v.
caelum, Collina, Esquilia, Palat-
tina, Suburana
regula, F. 20; regula numerorum,
ix. 86
reliquum, v. 175
reloqui, vi. 57
reminiscei, vi. 44
Remus, v. 54; viii. 45; v. Romulus
reno (Gall.), v. 167
repotia, vi. 84
res, v. animalis, creperae, discernim
fatales, genus, homo, initia
respicio, vi. 82

664
INDEX

saepius, v. semel
sagum (Gall.), v. 167
sal, v. mola
Salacia Neptuni, v. 72
Salii, v. 85; vi. 49
salinae, viii. 48
sallere, v. 110
salsum salsius salsissimum, viii. 75
saltus, v. 36
Salus, v. 74; aedes Salutis, v. 52
Salutaris collis, v. 52; salutare, v.
quad bonum
salutator, viii. 57
saluto salutabam salutabo, viii. 20
Samnites, v. 142; vii. 29
Samnium, v. 29
Samothraces, v. 58; dii, v. 58
Samothracum initia, v. 58
Samothracia, v. 58; Samothrace,
vi. 34
sanctum sancta, vii. 10, 11
Saneus, v. 66
saperda, vii. 47
sapiens sapientior sapientissimus
-ma, viii. 78
sapio sapivi et sapii, P. 35
sarculum, v. 134
sardare, vii. 108
sartum, vi. 64
satio, vi. 26; sationes, ix. 27
Saturnalia, v. 64; vi. 22
Saturnia (antiquum oppidum), v.
42; Saturnia Porta, v. 42; Saturni
terra, v. 42, 45
Saturnii muri, v. 42; Saturnii ver-
sus, vii. 36
Saturnius mons, v. 42
Saturnus, v. 57, 64, 74; vi. 22;
Saturni aedes, v. 42, 188; Saturni
fanum, v. 42; v. Lua
satus, v. 37
saxum, v. Tarpeius
scabellum, v. 168
scaena sacra, vii. 96; x. 27; partes
scaenae, ix. 34; v. corollae
scaenici, vi. 76; scaenici poetae, ix.
17
scaeptrum, v. sceptrum
scaeva, vii. 97; scaeva avi, vii. 97;
bonae scaevae causa, vii. 97
Scaevola, vii. 97
scale, ix. 63, 65, 69 (non scala), x.
54; scale -is -as, x. 54; scala
-am, x. 73
scalpere, vi. 96
scamnum, v. 168
scauripeda, vii. 65
Seceleratus Vicus, v. 159
scene, v. scene
scene, vi. scene
sceptron, vii. 90
schoenicolae, vii. 64
scientia, v. 8; sciei temptationis,
ix. 112
Scipio, P., vii. 31; ix. 71
Scipionarum gladiatores a Scipione
(potius quam Scipoinim), ix. 72
scirpeis, vii. 44
scobina, vii. 68
scopeae, vii. 7, 8; x. 24
scortari, vii. 84
scortum scortae, vii. 84
scrota, vii. 84
scratiae, vii. 65
scribae, vi. 87
srible, vi. 37; vii. 12, 25, 44 (srible
scribens); ix. 102; x. 33; scribone
scribisse, x. 31
scriptito, x. 33
scriptor, viii. 57; scriptores, ix. 111
scrupea, vii. 6, 65
scrupipedae, vii. 65
seca, vii. 115; viii. 45
se (=dimidium), v. 171
scensus, v. 33
scirpe, v. 37
scelum, vii. 11; scelum, v. 5
seca, vi. 137
Secunda, ix. 60
secunda persona, ix. 108
sedecim, vi. 37; sedetur, vi. 1
sedes, v. 128
sedile, v. 128; (non sediculum),
vi. 54
sedarlantes (non dicitur), viii. 60
sedulitas Muic et Bruti, v. 5
seges, vi. 37; vi. 16; ix. 28
segestria, v. 106
selibra, v. 171
sellae, v. 128
semel et saepius, vii. 75; x. 33
semen, v. 37
sementis, vi. 26; sementes, v. 37
sementivea feriae, vi. 26
seminalia, v. 37
semis, vi. 171, 173, 174; x. 38
semis tertius, etc., v. 173
semita, v. 35
seminus, v. 171
INDEX

lare vocabulum, ix. 57, 69; v. gradus
singuli (hominis), ix. 5, 6, 18, 114, 115; x. 74; singula, ix. 32
sinistra, v. auspicium, propter
simum, v. 123; ix. 21
sirpando (= alligando), v. 137; sir-
patur, v. 139
sirpata dolia, v. 137
sirpea, v. 139
sirpices, v. 136
sirpiculae, v. 137
siser, vii. 48
sisto, F. 36
sisymbrum, v. 103
siti, F. 18
socer soceri, ix. 91; socer socerum, x. 28; socer socrus socios soc-
crus, x. 82
societas verborum, v. 13; vi. 40;
societatum servi, viii. 83
sodalis et sodalitas, x. 39; Sodales, v. Titii
Sol, v. 68 (= Apollo), 74; ix. 24, 25;
de sole, v. 59; solis motus, vi. 4, 8;
v. novus, occasus
sola terrae, v. 22
solarium, vi. 4
solea, ix. 113
soleo solitus sum solui, ix. 107
solium, v. 128
solstitium, vi. 8; ix. 24, 25; cf. cir-
culus
solu solum, vi. 2
soluta, v. oratio
solvant (= luunt), v. 137; v. luo,
trutina
sonant (arma), vi. 67
sonitus, vi. 84; v. similitudo
sonus vocis, vi. 84
sorbeo, vi. 84
sors, v. 183; vi. 65; sortes, vi. 65,
vii. 48
sortilegi, vi. 65
species, vi. 36; viii. 57; x. 13, 18,
79; species animalium, x. 4;
nominatus, x. 21; usnis, x. 73;
declinationem (imperandi, optandi,
personarum, respondendi, ro-
gandi, temporalis), x. 31-33, cf.
ix. 32; v. declinatus
specillum, vi. 82
specio, vi. 82; x. 18, 21, 79; specere,
v. 129, vi. 82, v. avis

spectare, vi. 82
spectio, vi. 82
specula, vi. 82
speculator, vi. 82
speculor, vi. 82
speculum, v. 129; vi. 82
sperat, vi. 73; sperata, vi. 73
spes, vi. 73; cf. v. 37
spica, vi. 45; spicae, v. 37
spiceret, vii. 12
spondere, vi. 69-72
sponsa, vi. 69, 70
sponsalis, vi. 70
sponsio, vi. 70
sponsor, vi. 69, 74
sponsus, vi. 69, 70, 73; v. ago;
sponsus alligatus, vi. 71
sponsus, vi. 70; vii. 107
sponte, vi. 69, 71-73; v. respondere,
sine sponte
spumae, v. 63
Spurinna, x. 27
stadium, v. 11
stagnum, v. 26
stamen, v. 113
status, v. 11
statuti dies, vi. 25
stereum stercus, vi. 32
sternere, vi. 96
stilllicidium, v. 27
stipare, v. 182
stipatores, vii. 52
stipendium, v. 182; v. milites
stips, v. 182
stipulari, v. 182
stirps, v. Romanus; stirpes non
stirpeis, F. 20
stiva, v. 135
sto, vi. 57
stola muliebris, viii. 28; x. 27; cf.
ix. 48
stragulum, v. 167
strangulare, vi. 96
Streniae sacellum, v. 47
strenuitas, vii. 15
strenuus, viii. 17; strenui, viii. 15
strettiliare, vii. 65
stribrula, vii. 67
strigile, F. 18
stringere, vi. 96
strittabillae, vii. 65
strittare, vii. 65
strues (non strus), struis -em -i,
vii. 74; ix. 79
INDEX

stultus stultior stultissimus, ix. 72
sub divo, v. divum
sublecti, vi. 66
sublicius, v. pons
sub Novis, v. novus
subsellium, v. 128
subsidiy, v. 89
subsire, v. 128
sub tecto, v. 60
subtemen, v. 113
subucula, v. 131; ix. 46
subulo, vii. 35
Subura, v. 48
Suburana regio, v. 45, 46; tribus, v. 56
sucus, vi. 76
successit, vi. 58
succidia, v. 110
sucerus, v. 48
Sucussanus pagus, v. 48
sucus, v. 102, 109; ix. 93
sudis, v. 77
sudor, v. 24
sueris, v. 110
suffubulum, vi. 21
sulile, viii. 54
suilla, v. 109
sulcus, v. 39
sum fui ero, ix. 100; esum es est
summa regum, ix. 100; fueram fui fuero, ix. 100;
siet, vi. 86, vii. 66, ix. 77, cf.
adsiet; v. cum muliere
Summannus, v. 74
summum (contentionis), viii. 78
suo suis, x. 7; sult sult, x. 25
supellex, viii. 30, 32; ix. 20, 21, 46, 47
supera loca, v. caelum
supercilia, v. 69
supparus, v. 131
suprema, vi. 5; supremum, vi. 5,
vi. 51
surdes, -a, ix. 58; surdum theat-
rum, ix. 58
surenae, v. 77
surgere, v. mane
surus o - e, viii. 68; surus i, x. 73
suis, v. 96; suis, x. 7; sue, viii. 54;
sues sed non suinum, viii. 70
suspicio, vi. 82
susum versus, ix. 65; susus versus,
v. 158
sutor, v. 93; sutor sutori, x. 69
sutorium, v. atrum
strina (ars), v. 93; (taberna), viii.
55
syllaba, viii. 72; ix. 51, 52, 71; x.
7, 19, 57, 81 (extrita); syllaba ex-
trema, ix. 44, 109, x. 32, 57; v.
adjectio, commutatio, correptio,
detrectio, productio
syncerastum, vii. 61
Syracusis, v. 151
Syri, ix. 34
Syria, v. 16
Syriacum nomen, v. 100

taberna, viii. 55
tabernola, v. 47, 50
tabulæ, v. censorium
Tarenti, v. 31
Tarpeius mons, v. 41; Tarpeia
(virgo), v. 41; Tarpeium saxum,
v. 41
Tarquinius Superbus, v. 159
Tartarinus, vii. 37
Tartarus, vii. 37
Tatius rex, v. 46, 51, 55, 74, 149,
152; vi. 68; arae Tati regis voto
dedicate, v. 74
Tauri ludii, v. 154
taurus, v. 96
tectum, v. deierare
tegete, F. 18
tegus, v. 110
Tellus, v. 62, 67
temo, vi. 73-75
tempestas, viii. 51 (suprema), 72
templesta, vi. 3
tempestutem, vii. 51
templum, vii. 6-10, 12, 13; templi
partes, vii. 7; r. Acherusia, Ceres,
Diana, effari, Noctilucu, Volcania
templum tescumque, templo tes-
caque, vii. 8
temoralis (species), x. 31; v. ver-
bum
tempus, v. 11, 12; vi. 3; vii. 80;
vi. 12; ix. 73, 108; temporata, v.
184, vi. 1, 3, 36, 40, 51, 52, 65, 97,
vi. 5, 72, 110, viii. 11, 20, 44,
58, ix. 31, 32, 34, 73, 89, 95, 96,
98, 101, 104, x. 7, 17, 31, 32, 34,
41, 47, 48; temporum vocabula,
v. 10, vi. 1, 35; v. futurum,
praesens, praeteritum
tener tenerior, tenerrimus, viii. 77

669
INDEX

tera, v. 21, 22; s. terra
Terentius Terentii (pl.), ix. 38, 60;
Tertius Terentium, ix. 38;
Terentius Terentia, vii. 7, 14, ix.
55, 59; Terentium genus, ix. 59;
Terentii casus, ix. 54; Terentiae
Terentiae Terenticiis, viii. 36
tergus, v. tegus
terimen, v. 21
teritorium, v. 21
termen, v. terimen
Terminalia, vi. 13
Terminus, v. 74; termini, v. 21
terra, v. 16, 17, 21-25, 31, 34, 36, 39,
66; vii. 17; ix. 38; terrā, x. 62;
Terra, v. 37-60, 64 (= Ops), 65
(= Iuno), 67, 69; terra mater, v.
64; terrae loca infera, v. 10;
terra mundi media, vii. 17; v.
Calydonius, pīla, Saturnia,
Thracea; s. tera
terrestris, v. animalia
terreus murus, v. 48
terrincus, v. 174
Tertia, ix. 60
terticeps, v. 50, 52
tesca, vii. 8, 10-12
testarciunctum, v. 106
testudo, v. 79, 117, 161
tetrachorda, x. 46
Teucer, vii. 3
texta fasciola, v. 130
theatra, vi. 83; s. surdus
Thebri(s (= Tiberis), v. 30
Theles (= Thetis), vii. 87
Theona, viii. 41; ix. 42
thesaurus, vii. 17
Thespiades, vii. 20
Thraces, vii. 43
Thracea terra, v. 14
thron, v. 107
thyrrnus, v. 77; vii. 47
Tiberius (deus), v. 29, 71; Tibe-
ринus rex Latinorum, v. 30; Tibe-
rine secularem, v. 30; Tiberinus
portus, vi. 19
Tiberis, v. 28-30, 43, 54, 71, 83, 146;
vi. 17; vii. 44; v. Thebris, cis
Tiberim, uls Tiberim
tibiae, vii. 61
tibicines, vii. 17, 75; vii. 35 (Tusci);
vi. 61
Tibur, viii. 53; ix. 34
Tibures, viii. 53; Tiburtis, ix. 34
tigris, v. 100
Tigris (flumen), v. 100
timor, vi. 45
tinguere, vi. 96
Titanis, vii. 16
Titan, v. Coeus
Titienses, v. 55, 89, 91
Titii sodales, v. 85
Titium tribus, v. 81
toga, v. 114; vii. 28; ix. 48; toga
praetexta, vi. 18
toral, v. 167
torpedo (piscis), v. 77
torius torulus, v. 167
tabes trabs, vii. 33; x. 56, 57
tragoediae, vi. 55; x. 70; v. Tuscus
tragoedus, ix. 55; x. ago
tragula, v. 115, 139
traiectio litterarum, v. 6
tralaticio nomine, vi. 55; s. trans-
laticium
tralatum, vi. 77; vii. 23, 103; x. 71
trama, v. 113
trames, vii. 61
transitus de casu in casum, viii. 39;
x. 28, 51-53, 77; cf. x. 29; transitus
delectionis, x. 77
translaticium nomen, v. 32; transl-
laticium verbum, vi. 64; trans-
laticia verba, vi. 78; s. translaticio
transversus, vii. 81; v. ordo
trarpetes, v. 138
tremo, vi. 45; tremuisti timuisti,
vi. 45
tres tria, ix. 64; x. 49, 67, 83
tressis, v. 169; ix. 81, 83, 84; hi
tressis, hoc tressis, ix. 81
triarī, v. 89
tribulum, v. 21
tribuni acariī, v. 181; militum, v.
81, 91; plebei, v. 81, vi. 87;
plebis, vi. 91
tribus, v. 35, 55, 56, 81, 91; v. Coll-
ina, curatorae, Esquilia, Pala-
tina, Romilia, Suburana, Titium
tributum, v. 181
triciessis, v. 170
tricliniaris gradus, viii. 32; tri-
cliniariae mappaes, ix. 47
triclinium, ix. 9, 47; v. aestivum,
hibernum
triens, v. 171
tragae, vii. 55
tragōna, vii. 75
670
INDEX

trinae, vii. 55; trinae trina, ix. 64; trinae, x. 67; r. copulae
triones, vii. 74, 75
tripertita, v. 10; tripartito, v. 35; v. oratio
triplicia, viii. 46
triportenta, vii. 59
tritavus, viii. 3
triticum, v. 106; ix. 27
trillites, viii. 104
titura, vi. 21
triumvirae, vii. 68
triumvirae capitales, v. 81; indicium triumvirorum (non viromniX vii. 44)
Trivium, vii. 16
trivium, vii. 16
trivolium, v. tribulum
Trogus, r. Quintius
Troia, vii. 88
Troianus equus, vii. 38
trua, vi. 115
trueum, vi. 118
trulla, vi. 118
trutina (per trutinam solvi), v. 183
tryblia, v. 120
tubae tubi, vi. 117; tubae sacrorum, vi. 14
tubicines, v. 91; vi. 75; tubicines sacrorum, v. 117
Tubulus trium virum Superbi uxor, v. 159
Tullianum, v. 151
Tullius rex, v. 49, 151; Servius Tullius rex, vi. 17
Tullius et Antonius consules, vii. 10

tumulus, r. Pythonos
tundo tundam tutudix, ix. 99; tundebam tundam tundam, tutuderam
tutidi tundidi, tundidi tundam, x. 48; tundidi tundam, F. 5. 6

tunica, v. 114; viii. 28; ix. 79;
tunica ferrea ex anulis, v. 116;
tunica virilis et muliebris, ix. 48, x. 27

turdarium, vi. 2
turdelix, vi. 2
turdu, v. 77; vi. 2; ix. 28, 55 (non turda)
turma, v. 91
turres, v. 142; turre, F. 18

Tuscanicum, v. 161
Tuscus, F. 5. 8
Tusculanus ager, vii. 18; Tusculani, vi. 14; Tusculanae portae, vi. 16
Tuscius dux, v. 46; Tusi, v. 32, 161, vi. 28, 35, ix. 69; Tuscius
Tusci, F. 5. 8; tragodiae Tuscae, v. 55; vocabula Tusca, v. 55;

Vicus Tuscius, v. 46

tussi, F. 18
Tutiliae loca, v. 163
tutulati, vii. 44

tutulus, vii. 44

U producere, ix. 104; U longum, breve, ix. 104; U exitus, x. 62;

US: EI, ix. 80; r. E
udor, v. 24
udus uvidus, v. 24
Ufenas (non Ufenius), viii. 84
uliginosus (ager), v. 24
ullaber, r. olla vera
uls Tiberim, v. 83
ulula, v. 75
ululantis (luporum vox), vii. 104
umbilicus, vi. 17
umbones, v. 115
umbra (piscis), v. 77
Umeri, vii. 50
uncia, v. 171, 172, 174
ungu ungur, x. 33
unguentaria taberna, viii. 55
unguentum -a, ix. 66, 67
unguis ungula, F. 10; ungues, v. 77
universal, x. 84
unoculi, vii. 71
unus -ius -i -um -e -o, vii. 63; unus -a -um, ix. 64, x. 24; uni -ae -a,
ix. 64; una -ae, x. 24, 47; unum,
ix. 87, x. 30, 41, 43, 45, 49; uni
(pl.), viii. 55; unae et binae, viii. 7
upupa, v. 75
uraeon, v. 76
urbans, viii. 15; urbanus exercitus, vi. 93; urbani, vi. 68; r. auspicium, praetor
Urbinae, viii. 84
Urbinius, viii. 84
urbs, v. 28, 41, 43, 97, 151, 158; vi.
17, 18, 24, 28, 68, 98; vii. 44; ix.
68; urbes non urbeis, F. 20;
antiqua urbs, v. 48, vi. 24; urbis
loca, v. 45; urbis partes, v. 56;

671
INDEX

urbes, v. 143; urbes condere, v. 143; in Urbis Lucili, v. 138
urinare, v. 126
urinare, v. 126
urnarium (genus mensae), v. 126
uro utrorum, x. 33
ursi, v. 100; vii. 40
urum, v. 127, 135
usura, v. 183
usus (communis), viii. 28, 30, 31; ix. 7, 20, 29, 32, 38, 56-60, 62, 63, 67, 71, 74; x. 72, 73, 83, 84; usus loquendi, ix. 6, x. 74; usus vetus, x. 78; v. copulae, species
uter utrei, ix. 65
utilitas, vii. 20-23, 31; ix. 48
uvae, v. 104
uvides, v. 24, 109
uvor, v. 104

V. v. 117
vagit (haedi vox), vii. 104
valentia glebarii, vii. 74
vallum (= murus), v. 117; (= vannus), v. 138
valvata, viii. 29
varietas, ix. 46; (casuum), x. 62
vas vadin, vi. 74, F. 15
vas vasis, F. 15; vas aquarium, v. 119; vas argenteum, ix. 66; vas vinarium, v. 123; vasa, viii. 31, ix. 21; vasa aenea, v. 125; vasa in mensa escaria, v. 120; vasa sacra, v. 121
vasaria mensa, v. 125
vates, vii. 36
vatia, ix. 10
vaticiniari, vi. 52
Vatinius Vatinorum, viii. 71
vectes non vectis, F. 20
Vedovicus, v. 74
vehiculum, v. 140
veientes, v. 30
Velabrum, v. 43, 44; vi. 24; minus et malus, v. 156; Velabrum saeclum, v. 43
velaturam facere, v. 44
Vellia, Vellae, Vellense, v. 54
Velinia, v. 71
Velini lacus, v. 71
vellere lanam, v. 54
vell (villi), v. 130
vellus, v. 130; vellera, v. 54
venabulum, viii. 53
venator, v. 94; viii. 53
Veneria, v. corolla
Venilia, v. 72
venor venans venaturus venatus, viii. 59
venter, v. Faliscus; ventres non ventreis, F. 20
ventilabrum, v. 138
Venus caeligena, v. 62; Libentina, Libitina, vi. 47; victrix, v. 62; Veneris vis, v. 61, 63; dies Iovis non Veneris, vi. 16; e spumis Venus, v. 63; Aprilis a Venere, vi. 33; Veneri dedicata aedae, vi. 20; lucus Veneris Lubentinae, F. 4; v. Murteae
ver, v. 61; vi. 9
verberatus sum verborum verberator, x. 48
verbex, v. 98
verbum, x. 77, etc.; verba, vi. 11, 12, 53, 57, etc., ix. 56, 89, etc., F. 34; verbum temporale, viii. 13, 20, 53, ix. 95, 108, 109; verba quae temporae adsignificant, vi. 40; verba aliena, v. 10; antiqua, v. 9; concepta, vii. 8; declinata, vii. 37, ix. 115; verba facere, v. 78; verba ficta, v. 9; inclinanda, x. 13; interpolata, v. 3; Latina, v. 120, vi. 96, vii. 3; verba nostra, v. 10, x. 71; verba obliivia, v. 10; primigenia, vi. 36, 37; verborum novorum et veterum discordia, v. 6; verborum cognatia, v. 13, vi. 1; collatio, viii. 78; copia, viii. 2; formulae, x. 33; materia, x. 11; societas, v. 13; v. discrimen, duplex, figura, forma, genus, Graecus, imposito, infecta, multitudine, natura, numeros, obscuritas, origines, perfectum, personae, poetica, poeticum, principium, radix, similidino, simplicia, translatio, vernacula
Verginae, vi. 61; vii. 50
vernacula verba vel vocabula, v. 3, 77, 104; vi. 40; similidinus genus vernaculae, x. 69
verso, x. 62; versus obliqui, x. 43; v. Saturnii, vieri
veru, v. 127; cf. v. 98

672
INDEX

66-68, 71, 74, 77, 78, 85, 88, 90; x.
6, 20, 23, 24, 35, 47, 51, 54, 81-83;
vocabulum Latinum, v. 29, 68;
priscum, vii. 26; vocabula à Fortuna, v. 91; Aegyptiorum, viii.
65; aquatilium animalium, v. 77;
artificum, v. 93; barbara, viii.
64; dierum, vi. 12 (civilia), 33;
vocabula ex Graeco sumpta, F. 14 a, F. 14 b;
vocabula nostra, viii. 65;
miliaria, ix. 85; multitudinis, ix.
64-66, 68, 69; vocabula nostra,
viiii. 65; valencia
vocalis, v. oratio
vocandi casus, viii. 42, 68; ix. 43, 91; x. 31; cf. viii. 16
vocare, v. comitiatum, inlicium
Volaminia, v. Volumnia
Volcanalia, vi. 20
Volcanalis flamen, v. 84

Volcania templum, vii. 11
Volcanus, v. 70, 74; vi. 20
volgus, v. 58
volo (vis et volas), vii. 47; ix. 103;
x. 81
volpes, v. 101
volsillus pugnare, non gladio, ix. 33
Volturnalia, vi. 21
Volturnalis flamen, vii. 45
Volturnum (oppidum), v. 29
Volturnus (amnis), v. 29; vi. 21;
viiii. 45
volucres, v. 75; ix. 20; volucrum
vox, viii. 104
Volumnia, v. Lucia
voluntarius -a -um, v. declinatio,
declinatus, genus
voluntas hominum, ix. 34; x. 15,
51; cf. voluntarius
Volupiae sacellum, v. 164
voluptas, viii. 31
vomer, v. 135
Vortumnus, v. 46, 74
vox voces, viii. 40, etc.; ix. 38, 40,
42, 52, 55, 70, 88; x. 7, 19, 29, 30,
36, 63, 66, 68, 69, 72, 77, 82; v.
animantium, declinatus, figura,
lupus, similidulo, sonus

X, cf. CS, GS
Xerxes, vii. 21
zanelas, v. 137
INDEX OF GREEK WORDS

References are to Book (Roman numeral) and Section (Arabic number), and to Fragment (F.) and serial number (Arabic), with subdivisions.
INDEX

καί, vi. 10; v. ἐννυ
κανοῦν, v. 120
κάπροι, v. 101
κάτινον, v. 120
κερκίδας, v. 79
κλέπτειν, vii. 94
Κοιντιον, vi. 2
κολειάδρων, v. 103
κοχλίας, F. 14 a, F. 14 b
κρανον, v. 105
κυλικείω, v. 121
κωμικον, vii. 89
κωμός, vii. 89
Λάττος, vii. 52
λείψεω, v. 103
λέκτρον, v. 106
λέπτοριν, v. 101
λευκείας, vi. 2
λήθη, vii. 42
λειμασθαί, vi. 96
λόγον, x. 2, 37, 39; v. ἀνὰ λ.; cf.
λογος, x. 43
λύχνος, v. 110
μάκελλον, μακελλα, v. 146
μακελλωτας, v. 146
μαλάςεναν, vi. 96
μαλάξη μαλάξη, v. 103
μάλιον, v. 102
ματτήν, v. 112
μάχεται, v. ἀνδρὶ
μελίην, v. 106
μέσα, v. 118
μήνες, vi. 10
μήνη, vi. 10
μοίστον ἄλτημαν, v. 179
μοίραιν, v. ὀρχὶν
μῦ, vi. 101
μύρανα, v. 77
νέαν, v. ἐννυ
νεήμη, ν. 36
νόμμα μαρμαρικα, vii. 70
νυμφολήπτους, viii. 87
νῦς, vi. 6
ἀδε, v. 96
δόμψαλον, vii. 17
δόμωνυμία, ix. 89
ὁν, v. ἀδε
ὑπεσθόδομον, v. 160
ὑρχὶν μοίραιν, v. 108

παραδειεμένον, F. 28. 14
παρομίαν, vii. 31
πέκειν, vi. 96
περὶ ἀνωμαλίας, ix. 1
περὶ πόλον, vii. 4
περὶ σημαινομένον, v. 2
περὶςτυλον, viii. 29
πίγανον, v. 103
πόλος, vii. 14; v. περὶ
Πολυεδύκης, v. 73
πόρη, v. 97
πόρκος, v. 97
πότος πότῳ, v. 122; πότου, vi. 84
πρόβατον, v. 96
πρόδομον, v. 160
προιδείν, v. 96
Πυθαγόρα, v. ἀντίχθων
πυθεσθαί, vi. 96
πυτάνον, v. 25
πυτέων, v. 25
ρίφανον, v. 103
ρουκάνη, vi. 96
σημαινομένον, v. περὶ ση-
σαιμβρίω, v. 103
σκελάν, vii. 97
σκαλεύειν, vi. 96
στέγαστρον, v. 106
στεγον, v. 26
στεγγίσειν, vi. 96
στεγγίες, vi. 96
στοιβῆ, v. 182
στραγγάλαν, vi. 96
στροινιγεῖν, vi. 96
συμπεπλαγμένον, F. 28. 10
συνημένον ἀξίωμα, F. 28. 9
συνωμοσία, ix. 90
ταῖρος, v. 96
τέγγευς, vi. 96
τέρμος, v. 21
τρύβλιον, v. 120
τρυπήλω, v. 118
τυφάδω ἐπτερον, v. 111
τῆς, v. 96
χάρτης, F. 14 a, F. 14 b
χορτοῦν, v. 88
φέρετε, vi. 96
φέρετρον, v. 166
φερερ, v. 25; 81
φῶς ἀγάθων, vi. 4

Printed in Great Britain by R. & R. CLARK, LIMITED, Edinburgh
AMMIANUS MARCELLINUS. J. C. Rolfe. 3 Vols.
Vols. I. and II.


AULUS GELLIUS. J. C. Rolfe. 3 Vols.

AUSONIUS. H. G. Evelyn White. 2 Vols.

BEDE. J. E. King. 2 Vols.


CAESAR: CIVIL WARS. A. G. Peskett. (4th Imp.)

CAESAR: GALLIC WAR. H. J. Edwards (7th Imp.)

CATO AND VARRO: DE RE RUSTICA. H. B. Ash and W. D. Hooper. (2nd Imp.)

CATULLUS. F. W. Cornish; TIBULLUS. J. B. Postgate; AND PERVIGILIUM VENERIS. J. W. Mackail. (10th Imp.)

CELSUS: DE MEDICINA. W. G. Spencer 3 Vols.

CICERO: DE FINIBUS. H. Rackham. (3rd Imp. revised.)

CICERO: DE NATURA DEORUM AND ACADEMICA. H. Rackham.

CICERO: DE OFFICIIS. Walter Miller. (3rd Imp.)

CICERO: DE REPUBLICA AND DE LEGIBUS. Clinton W. Keyes.

CICERO: DE SENECTUTE, DE AMICITIA, DE DIVINATIONE. W. A. Falconer. (4th Imp.)

CICERO: IN CATILINAM, PRO MURENA, PRO SULLA, PRO FLACCO. Louis E. Lord.


CICERO: LETTERS TO HIS FRIENDS. W. Glynn Williams. 3 Vols.

CICERO: PHILIPPICS. W. C. A. Ker. (2nd Imp.)

CICERO: PRO ARCHIA. POST REDITUM, DE DOMO, DE HARUSPICUM RESPONSIS, PRO PLANCIO. N. H. Watts. (2nd Imp.)

CICERO: PRO CAECINA, PRO LEGE MANILIA, PRO CLUENTIO, PRO RABIRIO. H. Grose Hodge.
CICERO: PRO MILONE, IN PISONEM, PRO SCAURO, PRO FONTEIO, PRO RABIRIO POSTUMO, PRO MARCELLO, PRO LIGARIO, PRO REGE DEIOTARO. N. H. Watts.
CICERO: PRO QUINCTIO, PRO ROSCIO AMERINO, PRO ROSCIO COMOEDO, CONTRA RULLUM. J. H. Freese.
CICERO: TUSCULAN DISPUTATIONS. J. E. King.
CLAUDIAN. M. Plainauer. 2 Vols.
FLORUS: E. S. Forster; and CORNELIUS NEPOS: J. C. Rolfe.
FRONTINUS: STRATAGEMS AND AQUEDUCTS. C. E. Bennett and M. B. McElwain.
FRONTO: CORRESPONDENCE. C. R. Haines. 2 Vols.
HORACE: ODES AND EPODES. C. E. Bennett. (10th Imp. revised.)
HORACE: SATIRES, EPISTLES, ARS POETICA. H. R. Fairclough. (4th Imp. revised.)
JEROME: SELECT LETTERS. F. A. Wright.
JUVENAL AND PERSIUS. G. G. Ramsay. (5th Imp.)
LUCAN. J. D. Duff.
LUCRETIUS. W. H. D. Rouse. (4th Imp. revised.)
MARTIAL. W. C. A. Ker. 2 Vols. (3rd Imp. revised.)
MINOR LATIN POETS: from PUBLILIUS SYRUS to RUTILIUS NAMATIANUS, including GRATTIUS, CALPURNIUS SICULUS, NEMESIANUS, AVIANUS, with "Aetna," "Phoenix" and other poems. J. Wight Duff and Arnold M. Duff. (2nd Imp.)
OVID: FASTI. Sir James G. Frazer.
OVID: HEROIDES AND AMORES. Grant Showerman. (3rd Imp.)
OVID: METAMORPHOSES. F. J. Miller. 2 Vols. (Vol. I. 6th Imp., Vol. II. 5th Imp.)
OVID: TRISTIA AND EX PONTO. A. L. Wheeler. (2nd Imp.)
PETRONIUS. M. Heseltine; SENECA: APOCOLOCYNTOSIS. W. H. D. Rouse. (6th Imp. revised.)
PLAUTUS. Paul Nixon. 5 Vols. (Vol. I. 4th Imp., Vols. II. and III. 3rd Imp.)
THE LOEB CLASSICAL LIBRARY

PLINY: LETTERS. Melmoth's Translation revised by W. M. L. Hutchinson. 2 Vols. (4th Imp.)


PROPERTIUS. H. E. Butler. (4th Imp.)

QUINTILIAN. H. E. Butler. 4 Vols. (Vols. I. and IV 2nd Imp.)


ST. AUGUSTINE, SELECT LETTERS. J. H. Baxter.

SALLUST. J. Rolfe. (2nd Imp. revised.)

SCRIPTORES HISTORIAE AUGUSTAE. D. Magie. 3 Vols. (Vol. I. 2nd Imp. revised.)

SENECA: APOCOLOCYNTOSIS. Cf. PETRONIUS


SENECA: MORAL ESSAYS. J. W. Basore. 3 Vols. (Vol. II. 2nd Imp. revised.)

SENECA: TRAGEDIES. F. J. Miller. 2 Vols. (2nd Imp. revised.)


SILIUS ITALICUS. J. D. Duff. 2 Vols. (Vol. II. 2nd Imp.)

STATIUS. J. H. Mozley. 2 Vols.

SUETONIUS. J. C. Rolfe. 2 Vols. (Vol. I. 5th Imp., Vol. II. 4th Imp. revised.)

TACITUS: DIALOGUS. Sir Wm. Peterson; and AGRICOLA AND GERMANIA. Maurice Hutton. (4th Imp.)


TERENCE. John Sargeaunt. 2 Vols. (5th Imp.)


VALERIUS FLACCUS. J. H. Mozley. (2nd Imp. revised.)

VARRO: DE LINGUA LATINA. R. G. Kent. 2 Vols.

VELLEIUS PATERCULUS AND RES GESTAE DIVI AUGUSTI. F. W. Shipley.

VIRGIL. H. R. Fairclough. 2 Vols. (Vol. I. 12th Imp., Vol. II. 10th Imp. revised.)

VITRUVIUS: DE ARCHITECTURA. F. Granger. 2 Vols.
ACCHILLES TATIUS. S. Gaselee.
AENEAS TACTICUS: ASCLEPIODOTUS AND ONASANDER. The Illinois Greek Club.
AESCHINES. C. D. Adams.
AESCHYLUS. H. Weir Smyth. 2 Vols. (Vol. I. 4th Imp., Vol. II. 3rd Imp.)
APOLLODORUS. Sir James G. Frazer. 2 Vols.
APOLLONIUS RHODIUS. R. C. Seaton. (4th Imp.)
THE APOSTOLIC FATHERS. Kirssopp Lake. 2 Vols. (Vol. I. 5th Imp., Vol. II. 4th Imp.)
APPIAN'S ROMAN HISTORY. Horace White. 4 Vols. (Vol. I. 3rd Imp., Vols. II., III. and IV. 2nd Imp.)
ARATUS. Cf. CALLIMACHUS.
ARISTOTLE: ART OF RHETORIC. J. H. Freese.
ARISTOTLE: ATHENIAN CONSTITUTION, EUDAIMON ETHICS, VIRTUES AND VICES. H. Rackham. (2nd Imp.)
ARISTOTLE: METAPHYSICS. H. Tredennick. 2 Vols. (2nd Imp.)
ARISTOTLE: MINOR WORKS. W. S. Hett. ON COLOURS, ON THINGS HEARD, PHYSIOGNOMICS, ON PLANTS, ON MARVELLOUS THINGS HEARD, MECHANICAL PROBLEMS, ON INDIVISIBLE LINES, SITUATIONS AND NAMES OF WINDS, ON MELISSUS, XENOPHANES, AND GORGAS.
ARISTOTLE: NICOMACHEAN ETHICS. H. Rackham. (2nd Imp. revised.)
ARISTOTLE: OECONOMICA AND MAGNA MORALIA. G. C. Armstrong; with Vol. II. Metaphysics. (2nd Imp.)
ARISTOTLE: ON THE SOUL, PARVA NATURALIA, ON BREATH. W. S. Hett.
ARISTOTLE: PARTS OF ANIMALS. A. L. Peck; MOTION AND PROGRESSION OF ANIMALS. E. S. Forster.
ARISTOTLE: PHYSICS. Rev. P. Wicksteed and F. M. Cornford. 2 Vols. (Vol. II. 2nd Imp.)
ARISTOTLE: POETICS AND LONGINUS. W. Hamilton Fyfe; DEMETRIUS ON STYLE. W. Rhys Roberts. (2nd Imp. revised.)
ARISTOTLE: POLITICS. H. Rackham.
ARISTOTLE: PROBLEMS. W. S. Hett. 2 Vols.
ARISTOTLE: RHETORICA AD ALEXANDRUM.
H. Rackham. (With Problems, Vol. II.)
ARRIAN: HISTORY OF ALEXANDER AND INDICA.
Rev. E. Iliffe Robson. 2 Vols.
ATHENAEUS: DEIPNOSOPHISTAE. C. B. Gulick.
7 Vols. Vols. I.-VI.
ST. BASIL: LETTERS. R. J. Deferrari. 4 Vols.
CALLIMACHUS AND LYCOPHRON A. W. Mair:
ARATUS. G. R. Mair.
CLEMENT OF ALEXANDRIA. Rev. G. W. Butterworth.
COLLUTHUS. Cf. OPPIAN.
DAPHNIS AND CHLOE. Thornley’s Translation revised
by J. M. Edmonds; AND PARTHENIUS. S. Gaselee
(3rd Imp.)
DEMOSTHENES: DE CORONA AND DE FALSA
LEGATIONE. C. A. Vince and J. H. Vince.
DEMOSTHENES: MEIDIAS, ANDROTION, ARISTOCRADES, TIMOCRATES, ARISTOGEITON. J. H.
Vince.
DEMOSTHENES: OLYNTHIACS, PHILIPPICS AND
DEMOSTHENES: PRIVATE ORATIONS. A. T. Murray.
DIO CASSIUS: ROMAN HISTORY. E. Cary. 9 Vols.
(Vol. II. 2nd Imp.)
DIODORUS SICULUS. C. H. Oldfather. 12 Vols.
Vols. I. and II.
DIOGENES LAERTIUS. R. D. Hicks. 2 Vols. (Vol.
I. 3rd Imp.)
DIONYSIUS OF HALICARNASSUS: ROMAN ANTI-
QUITIES. Spelman’s translation revised by E. Cary.
7 Vols. Vol. I.
EPICHTETUS. W. A. Oldfather. 2 Vols.
EURIPIDES. A. S. Way. 4 Vols. (Vols. I., II., IV.
5th Imp., Vol. III. 3rd Imp.) Verse trans.
EUSEBIUS: ECCLESIASTICAL HISTORY. Kirsopp
Lake and J. E. L. Oulton. 2 Vols. (Vol. II. 2nd Imp.)
GALEN: ON THE NATURAL FACULTIES. A. J.
Brock. (2nd Imp.)
THE GREEK ANTHOLOGY. W. R. Paton. 5 Vols.
(Vol. I. 3rd Imp., Vols. II. and III. 2nd Imp.)
GREEK ELEGY AND IAMBUS WITH THE ANACRE-
ONTEA. J. M. Edmonds. 2 Vols.

GREEK MATHEMATICAL WORKS. Ivor Thomas.

2 Vols. Vol. I.

HERODES. Cf. THEOPHRASTUS: CHARACTERS.


HESIOD AND THE HOMERIC HYMNS. H. G. Evelyn White. (5th Imp. revised and enlarged.)


HOMER: ODYSSEY. A. T. Murray. 2 Vols. (4th Imp.)

ISAEUS. E. S. Forster.

ISOCRATES. George Norlin. 3 Vols. Vols. I. and II.

ST. JOHN DAMASCENE: BARLAAM AND IOASAPH. Rev. G. R. Woodward and Harold Mattingly. (2nd Imp. revised.)

JOSEPHUS. H. St. J. Thackeray and Ralph Marcus.


JULIAN. Wilmer Cave Wright. 3 Vols. (Vols. I. and II. 2nd Imp.)


LYCOPHRON. Cf. CALLIMACHUS.

LYRA GRAECA. J. M. Edmonds. 3 Vols. (Vol. I. 3rd Imp., Vol. II. 2nd Ed. revised and enlarged.)

LYSIAS. W. R. M. Lamb.

MARCUS AURELIUS. C. R. Haines. (3rd Imp. revised.)

MENANDER. F. G. Allinson. (2nd Imp. revised.)


OPPIAN, COLLUTHUS, TRYPHIODORUS. A. W. Mair.


4 Vols. Vols. I. and II.

PARTHENIUS. Cf. DAPHNIS AND CHLOE.


PHILOSTRATUS: IMAGINES; CALLISTRATUS: DESCRIPTIONS. A. Fairbanks.
PHILOSTRATUS and EUNAPIUS: LIVES OF THE SOPHISTS. Wilmer Cave Wright.
PINDAR. Sir J. E. Sandys. (6th Imp. revised.)
PLATO: CRATYLUS, PARMENIDES, GREATER HIPPIAS, LESSER HIPPIAS. H. N. Fowler.
PLATO: EUTHYPHRO, APOLOGY, CRITO, PHAEDO, PHAEDRUS. H. N. Fowler. (7th Imp.)
PLATO: LACHES, PROTAGORAS MENO, EUTHYDEMUS. W. R. M. Lamb. (2nd Imp. revised.)
PLATO: LYSIS, SYMPOSIUM, GORGIAS. W. R. M. Lamb. (2nd Imp. revised.)
PLATO: REPUBLIC. Paul Shorey. 2 Vols. (Vol. I. 2nd Imp. revised.)
PLATO: THEAETETUS AND SOPHIST. H. N. Fowler. (2nd Imp.)
PLUTARCH: THE PARALLEL LIVES. B. Perrin. 11 Vols. (Vols. I., II., III. and VII. 2nd Imp.)
POLYBIUS. W. R. Paton. 6 Vols.
SEXTUS EMPIRICUS. Rev. R. G. Bury. 3 Vols.
STRABO: GEOGRAPHY. Horace L. Jones. 8 Vols. (Vols. I and VIII. 2nd Imp.)
THEOPHRASTUS: CHARACTERS. J. M. Edmonds; HERODES, etc. A. D. Knox.
THEOPHRASTUS: ENQUIRY INTO PLANTS. Sir Arthur Hort, Bart. 2 Vols.
THUCYDIDES. C. F. Smith. 4 Vols. (Vol. I. 3rd Imp., Vols. II., III. and IV. 2nd Imp. revised.)
TRYPHIODORUS. Cf. OPPIAN.
THE LOEB CLASSICAL LIBRARY

XENOPHON: CYROPAEDIA. Walter Miller. 2 Vols. (2nd Imp.)
XENOPHON: HELLENICA, ANABASIS, APOLOGY, AND SYMPOSIUM. C. L. Brownson and O. J. Todd. 3 Vols. (2nd Imp.)
XENOPHON: MÉMORABILIA AND OECONOMICUS. E. C. Marchant. (2nd Imp.)
XENOPHON: SCRIPTA MINORA. E. C. Marchant.

VOLUMES IN PREPARATION

GREEK AUTHORS

ARISTOTLE: METEOROLOGICA. H. P. Lee.
MANETHO. W. G. Waddell.
NONNUS. W. H. D. Rouse.
PAPYRI: LITERARY PAPYRI. Selected and translated by C. H. Roberts.
PTOLEMY: TETRABIBLUS. F. E. Robbins.

LATIN AUTHORS

CICERO: AD HERENNIUM. H. Caplan.
CICERO: BRUTUS, ORATOR. G. L. Hendrickson and H. M. Hubbell.
CICERO: PRO SESTIO, IN VATINUM, PRO CAELIO, DE PROVINCIIS CONSULARIBUS, PRO BALBO. J. H. Freese.
PRUDENTIUS. J. H. Baxter.
QUINTUS CURTIUS: HISTORY OF ALEXANDER. J. C. Rolfe.

DESCRIPTIVE PROSPECTUS ON APPLICATION

Cambridge, Mass. . HARVARD UNIVERSITY PRESS
London . . WILLIAM HEINEMANN LTD