

language; for, if we should venture to produce anything like those justly admired expressions *Xfy~s gr6*, "the bow twanged," and *ale o~OaXFtos*,\* "the eye hissed," who would endure it? We should not even dare to *say balare*, "to bleat," or *hin-nire*, "to neigh," unless those words were supported by the sanction of antiquity.

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## CHAPTER VI.

Of language, § 1-3. Analogy, 4-11. Departures from it, 12-27. Etymology, 28-33. Abuses of it, 34-38. Old words, 39--41. Authority, 42. Custom, 43-45.

1. Br speakers, as well as writers, there are certain rules to be observed. Language is based on *reason, antiquity, authority, custom*. It is *analogy*, and sometimes *etymology*, that affords the chief support to *reason*. A certain majesty, and, if I may so express myself, religion, graces the *antique*. *Authority* is commonly sought in orators or historians; for, as to the poets, the obligation of the metre excuses their phraseology, unless, occasionally, when, though the measure of the feet offers no impediment to the choice of either of two expressions, they fancifully prefer one to the other; as in the following phrases: *Imo de stirpe recisum*, *E rice quo congessere palumbes*, *Silice in nudd*,<sup>t</sup> and the like; since the judgment of men eminent in eloquence is in place of reason, and even error is without dishonour in following illustrious guides. *Custom*, however, is the surest preceptor in speaking; and we must use phraseology, like money, which has the public stamp.

But all these particulars require great judgment, especially *analogy*; which, translating it closely from Greek into Latin, people have called *proportion*. 4. What it requires is, that a writer or speaker should compare whatever is at all doubtful, with something similar concerning which there is no doubt, so as to prove the uncertain by the certain. This is done in two

\* Il. iv. 125; Odys. ix. 394.

<sup>t</sup> Virg./En. xii. 208; Eel. iii. 69; i. 15. Yet, with regard to *stirpe* Virgil adheres to the rule of the grammarians, that it is masculine when used of trees, feminine when used of persons. *Palumbes* ii, feminine in Horace. *Sites* was more frequently used in the masculine  
<sup>1</sup> Nrinr.

ways: by *a comparison of* similar words in respect chiefly to their last syllables (for which reason thAvords that have but one syllable are said not to be accountable to analogy), and by looking to *diminutives*. 5. Comparison, in nouns, shows either their *gender* or their *declension*; their *gender*, as, when it is inquired whether *fun is* be masculine or feminine, *panic* may, be an object of comparison with it; their *declension*, as, if it should be a subject of doubt whether we should say *hac domu* or *hac domo*, and *domuum* or *domorum*, *domus*, *anus*, *manus* may be compared with, each other. 6. The formation of *diminutives* shows only the gender of words, as (that I may take the same word for an example) *funiculus* proves that *funis* is masculine. 7. There is also similar reason for comparison in verbs; as *if any* one, following the old writers, should pronounce *fervere* with the middle syllable short, he would be convicted of speaking incorrectly, since all verbs which end with the letters c and o in the indicative mood, when they have assumed the letter e in the middle syllables in the infinitive, have it necessarily long, as *prandeo*, *pendeo*, *spondeo*, *prandere*, *pendere*, *spondere*. 8. But those which have o only in the indicative, when they end with the same letter e in the infinitive, shorten it, as *lego*, *dico*, *curro*, *legere*, *dicere*, *currere*; although there occurs in Lucilius,

*Pervit aqua ct ferret; fervit nunc, ferret ad annum.*

"The water boils and will boil; it boils now, and will boil for a year."

But with all respect to a man of such eminent learning, if he thinks *fervit* similar to *currit* and *legit*, *fervo* will be a word like *curro* and *lego*, a word which has never been heard by me. But this is not a just comparison; for *servit is like fervit*,\* and he that follows this analogy must say *fervire* as well as *servire*. 10. The present indicative also is sometimes discovered from the other moods and tenses; for I remember that some people who had blamed me for using the word *pepigi*, were convinced by me of their error; they had allowed, indeed, that the best authors had used *pepigi*, but denied that analogy permitted its use, since the present indicative *paciscor*, as it had the form of a passive verb, made in the perfect tense *pactus sum*. 11. But I, besides adducing the authority of

\* A very proper observation of Quintilian; for when did the termination *ervit* belong to the third conjugation? *Spalding*.

orators and historians, maintained that *pepigi* was also supported' by analogy ; for, as we read in the Twelve Fables, *ni ita pagunt*, I found *cadunt* similar to *pagunt*, whence the present; indicative, though it had fallen into disuse through time, was evidently *pago*, like *cado*; and it was therefore certain that we say *pepigi* like *cecidi*. 12. But we must remember that the course of analogy cannot be traced through all the parts of speech, as it is in many cases at variance with itself.\* Learned men, indeed, endeavour to justify some departures from it, as, when it is remarked how much *lepus* and *lupus*, though of similar terminations in the nominative, differ in their cases and numbers, they reply that they are not of the same sort, since *lepus* is epicene, and *lupus* masculine ; although Varro, in the book in which he relates the origin of the city of Rome, uses *lupus* as feminine, following Ennius and Fabius Pictor. 13. But those same grammarians, when they are asked *why aper* makes *apri*, and *pacer patris*, assert that the first is declined absolutely, and the second with reference to something ; t and, besides, as both are derived from the Greek, they recur to the rule that *ῥαργβ*; gives *patris*, and *χα'ργου apri*. 14. But how will they escape from the fact that nouns, which end with the letters u and s in the nominative singular, never, even though feminine, end with the syllable *ris* in the genitive,+ yet that *Venus* makes *Veneris*; and that, though nouns ending in es have various endings in the genitive, yet their genitive never, ends in that same syllable *ris*, when, nevertheless, *Ceres* obliges us to say *Cereris* ? 15. And what shall I say of those parts of speech, which, though all of umilar commencement, proceed with different inflexions, as *Ilba* § makes *f11bani* and *Albenses*, *Volo, volui* and *volavi* ?

\* To say that analogy is at variance with itself is an incorrect mode of expression. Quintilian means that we often find departures from analogy where we might expect to see strict adherence to it.

† *Ad aliquid.* *Aper* being expressed without reference to anything else, while *pacer* has relation to *filius* ; but this distinction cannot account for the difference in the genitive cases. *Ad aliquid is* taken from the *ῥπος ri* in the Categories of Aristotle. "*Ad aliquid dictum it quod sine intellectu illius ad quod dictum est, proferri non potest, t filius, servos.*" Priscian, p. 580, ed. Putsch. Spalding.

§ He forgot *tellus, uric*, as we are reminded by Turnebus.

¶ There are two towns named *Alba*, one in Latium, from which comes *Albani*, the other on the lake Fucinus, whose inhabitants are died *Albenses*. Varro, de L. L. lib. vii.

C For that verbs, which end with the letter in the first person singular, are variously formed in the perfect, analogy itself admits, as *cado* makes *cecidi*, *spondeo*, *spondeo*, *pingo* *pinxi*, *lego* *legi*, *pono* *posui*, *frango* *fregi*, *laudo* *laudavi* ; 16. since analogy was not sent down from heaven, when men were first made, to give them rules for speaking, but was discovered after men had begun to speak, and after it was observed how each word in speaking terminated. It is not therefore founded on reason, but on example ; nor is it a law for speaking, but the mere result of observation; so that nothing but custom has been the origin of analogy. 17. Yet some people adhere to it with a most unpleasantly perverse attachment to exactness ; so that they will say *audaciter* in preference to *audacter*,\* though all orators adopt the latter, and *emicavit* instead of *emicuit*, *con ire* instead of *coire*' Such persons we may allow to say *audivisse*, and *scivisse, t tribunale*, and *faciliter*; let them also have their *frugalis*, instead of *frugi*, for how else can *frugalitas* be formed ? 18. Let them also prove that *centum millia nummum* and *fidem Deum* are two solecisms, since they err in both case and number ;+ for we were ignorant of this, forsooth, and were not merely complying with custom and convenience, as in most cases, of which Cicero treats nobly, as of everything else, in his Orator. 19. Augustus, too, in his letters written to Caius Caesar, § corrects him for preferring to say *calidum* rather than *caldum*, ¶ not because *calidum* is not Latin, but because it is displeasing, ¶¶ and, as he has himself expressed it by a Greek word, *egiegov*.

f See, respecting this word, the commentators on Livy, xxii. 25, and especially Duker and Drakenborch on xl. 55. Spalding.

t Yet *audivisse* and *sci+isse*, unless our texts be extremely corrupt, have been used by writers in many passages. Perhaps (Quintilian, therefore, only meant to blame those who said that we ought always to use those uncontracted forms; for Cicero, Orat. c. 47, says *plenum verbum recta diet et imminutum usitate*. Spalding.

§ As if every body else, except those critics, was ignorant that *nummum* is for *nummorum*, and *deum* for *deorum*. See Cie. Orat. c. 46.

¶ The son of Agrippa, and adopted son of Augustus, whose letters to him are all lost, except a fragment preserved by Aulus Gellius, xv. 7.

¶¶ Colomesius supposes that *calidus* was rejected on account of its similarity in sound to *callidus*.

¶¶¶ *Quiet sit odiosum.* Burmann ingeniously conjectures *quia i sit otiosuin*. But the text is probably correct.

20: All this indeed they consider' as mere *og0oi7rara*, orthoepy," which I by no means set aside; for what is so necessary as correctness of speech? I think that we ought to adhere to it as far as possible, and to make persevering resistance against innovators; but to retain words that are obsolete and disused, is a species of impertinence, and of puerile ostentation in little things. 21. Let the extremely learned man, who has saluted you without an aspirate, and with the second syllable lengthened,\* (for the verb, he will say, *is av"ere*,) say also *calefacere* and *conservavisse* rather than what we say; t and with these let him join *face*, *dice*, and the like. 22. His way is the right way; who will deny it? but a smoother and more beaten road is close by the side of it. There is nothing, however, with which I am more offended, than that these men, led away by oblique cases, permit themselves, I do not say not to find, but even to alter nominative cases, as when *ebur* and *robur*, so spoken and written by the greatest authors, are made to change the vowel of the second syllable into o, because their genitives are *roboris* and *eboris*, and because *sulfur* and *jecur* preserve the vowel u in the genitive. For which reason also *jecur* and *femur* have raised disputes. 23. This change of theirs is not less audacious than if they were to substitute the letter o for u in the genitive case of *sulfur* and *guttur*, because *eboris* and *roboris* are formed with o; after the example of Antonius Gnjpho4 who acknowledges that *robur* and *ebur* are proper words, and even *marmur*, but would have the plurals of them to be *robura*, *ebura*, *marmura*. 24. But if they had paid attention to the affinity of letters, they would have understood that *roboris* is as fairly formed from *robur* as *militis*, *limitis*, from *miles*, *limes*, or *judicis*, *vindicis*, from *iudex*, *vindex*, and would have observed some other forms to which I have adverted above. § 25. Do not similar nominative cases, as I remarked, 11 diverge into very dissimilar forms in

\* Saying *Ave* instead of *Ilav~*, which, though incorrect, was in common use. *Spalding*.

+ Namely *ealfacere* and *conservdsse*.

An eminent grammarian and rhetorician, whose school is said to have been frequented by many great men, and even by Cicero himself after he was praetor. See Suetonius on Eminent Grammarians, c. vii.; Macrob. Sat. iii. 12.

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the oblique cases, as *Virgo*, *Juno*; *fuses*, *lulus*; *cuspis*, *puppis*; and a thousand others? It happens, too, that some nouns are riot used in the 'plural, others not in the singular; some are indeclinable; some depart altogether from the form of their nominatives, as *Jupiter*. 26. The same peculiarity happens in verbs, as *fero*, *tuli*, of which the preterperfect is found,\* and nothing more. Nor is it of much importance, whether those unused parts are actually not in existence, or whether they are too harsh to be used; for what, for example, will *progenies* make in the genitive singular, or what *will spes* make in the genitive plural; Or how *will quire* and *ruere*, form themselves in the perfect passive, or in the passive participles? 27. It is needless to advert to other words, when it is even uncertain whether *senatus* makes *senatus senatui*, or *senati senalo.t* It appears to me, therefore, to have been not unhappily remarked that it is one thing to speak Latin, and another to speak grammar. Of *analogy* I have now said enough, and more than enough.

*Etymology*, which inquires into the origin of words, is called by Cicero *notation*, because its designation in Aristotle is *aip43oXov*, that is, *nota*; for to a literal rendering of *iruuoXoyia*, which would be *veriloquium*, Cicero himself, who formed that word, is averse. There are some, who, looking rather to the meaning of the word, call it *origination*. 29. This part of grammar is sometimes of the utmost use; as often, indeed, as the matter, concerning which there is any dispute, stands in need of interpretation; as when Marcus Ceelius would prove that he was *a/lomo frugi*, "a frugal man," not because lie was temperate, (for on that point lie could not speak falsely,) but because lie *was profitable* to many, that is *fructuosus*, from whence, he said, was derived *frugality*. § A place is accordingly

\* The preterperfect and the tenses formed from it. The text is, *fero, tuli, cujus pcceteritum pccfectulu, et ulterius non invenitur*, of which, as *Spalding* says, the construction is not very clear. He, however, rightly determines that *tuli* must be the antecedent to *cujus*, and not unhappily proposes to read *nil* for *non*.

± The old grammarians (see *Putsch*, pp. 10 and 712) say that the nouns of the fourth declension anciently conformed to the second. But I do not remember that any writer has used *senato*; *senati*, in the genitive, occurs frequently in *Sallust*. *Spalding*.

§ On what occasion, or in what speech, Marcus Cmlius so facetiously argued, I do not find recorded. That his morals were not of the

assigned to etymology in definitions. 30. Sometimes, also, it endeavours to distinguish barbarous from polite words ; as when a question arises whether Sicily should be called *Triquetra* or *Triquetra*, \* and whether we should say *meridies* or *m2didies*;<sup>f</sup> and similar questions concerning other words which yield to custom. 31. But it carries with it much learning, whether we employ it in treating of words sprung from the Greek, which are very numerous, especially those inflected according to the Eolic dialect, to which our language has most similitude, § or in inquiring, from our knowledge of ancient history, into the names of men, places, nations, cities ; whence come the names of the *Bruti*, *Publicolce*, *Pici* ; why we say *Latium*, *Italia*, *Beneventum* ; what is our reason for using the terms *Capitol*, *Quirinal* hill, and *Argiletum*. §

32. I would now allude, also, to those minuter points,<sup>J1</sup> on which the greatest lovers of etymology weary themselves; men who bring back to their true *derivation*,<sup>¶</sup> by various and manifold arts, words that have become a little distorted, shortening or lengthening, adding, taking away, or interchanging letters or syllables. In this pursuit, through weakness of judgment, they run into the most contemptible absurdities. Let *consul* be (I make no objection) from "*consulting*" or from "*judging*," for the ancients called *consulere* "*judicare*," whence still remains the phrase *rogat boni consulas*, that is, *bonum judices*. 33. Let it be old age that has given a name to the *senate*,\*\* for the senators are *fathers* ; let *rex*, *rector*, and abundance of other words, be indisputably from *rego* ; nor would I dispute the ordinary derivation of *tegula*, *regula*,<sup>tt</sup> and other words similar

" From *i8pa*? Or from *quadra*? Spalding.

+ Cicero, Orat. c. 47, thinks that *meridies* was preferred from regard to euphony.

+ See Foster on Accent and Quantity, p. 92, *seqq.* Spalding refers to a thesis by Schardamus, Leidm, 1776, entitled *Latina lingua est dialectus linguarum Græcæ*.

§ See Servius on Virg. En. viii. 345; *Livy* i. 19.

¶ These remarks Quintilian directs at Varro, who addressed three books on this subject to Cicero, and as many to Septimius, as well as other writers who were perpetually referring to etymology, a practice which seems to have had its origin in Plato's Cratylus, where it is said that no word is used without a reason. *Tumebus*.

<sup>9</sup>( *i'eritatem*.] *Ervpov*. So Cic. Orat. c. 48. *Consule veritatem*.

\*\* "*e*"<sup>ectus</sup>.]

tt The quantity of the first syllable of these words might seem to be the received derivation from *tego* and *revo* doubtful. *N1 aiding*.

to them'; let *classis*, also, be from *calare*, " to call together," and let *lepus* be for *levipes*, and *vulpes fci volipes*. 34. But shall we also allow words to be derived from *contraries*, as *lucus*, " a grove," from *lucce*, " to shine," because, being thick with shade, *parum lucet*, it does *not* shine? \* As *ludus*, " a school," from *ludo*, " to play," because it is as far as possible from play? As *Ditis*, " Pluto," from *dives*, " rich," because he is by no means rich? Or shall we allow *homo*, " man," to be from *humus*, " the ground," because he was sprung from the ground, as if all animals had not the same origin, or as if the first men had given a name to the ground before they gave one to themselves? Shall we allow *verbs*, " words," to be from *aer verberatus*, " beaten air?" 35. Let us go on, and we shall get so far that *stella*, " a star," will be believed to be *luminis stilla*, " a drop of light," the author of which derivation, an eminent man in literature, it would be ungenerous for me to name in regard to a point on which lie is censured by me. 36. But those who have recorded such etymologies in books have themselves set their names to them ; and Caius Granius thought himself extremely clever for saying that *cælibes*, " bachelors," was the same as *calites*,

" inhabitants of heaven," because they are alike free from a most heavy burden, resting his derivation, too, on an argument from the Greek, for he affirmed that *θεοει* was used in the same sense. Nor does Modestus<sup>§</sup> yield to him in imagination, for he says that because Saturn cut off the *genitalia* of *Cælus*, men who have no wives are, therefore, called *cælibes*. 37. *Lucius Lælius* declares that *pituita*, " phlegm," is so called *quia petat vitam*, because " it aims at life." But who may not be pardoned after Varro, who wished to persuade Cicero<sup>¶</sup> (for it was to him that he wrote

\* This derivation has passed into a proverb. Varro, de L. L. p. 8, gives an equally wonderful derivation of *calum*, from *cclando*, *quod apertum eat*. Spalding.

† I have not been able to discover anything of a grammarian of that name. Spalding.

§ Quasi aei Begs? Vossius derives *cælibes* from *soim* and *Xeirrw*, quasi *icoixari*, *carers lecto nuptiali*.

¶ Suetonius on Eminent Grammarians, c. xx.

¶ An interpretation of the *carmina Saliorum* by Caius Lælius, a man well acquainted with Latin literature, is cited by Varro de L. L., vL 1. *Gesner*. No *Lucius* is known.

R To whom the books do *Lingua Latina* are inscribed.

this), that *alter*, "a field," is so called because *in eo agatur aliquid*, "something is done in it," and that *graculos*, "jack-daws," are so named because they fly *gregatim*, "in flocks," though it is evident that the one is derived from the Greek, and the other from the cries of the birds themselves? But of such importance was it to Varro to derive, that *merula* "a blackbird," he declared, was so named because it flies alone, as if *mera volans*. Some have not hesitated to apply to etymology for the origin of every name or word; deducing *Longus* and *Rufus*, as I remarked,\* from personal peculiarities; *strcpere* and *murmurare* from particular sounds; with which they join, also, certain derivatives, as *velox*, "swift," deduced from *velocitas*, "swiftness," t and the greater number of compounds (as being similar to them), which, doubtless, have their origin from something, but demand no exercise of ingenuity, for which, indeed, except on doubtful points, there is no opportunity in these investigations.

39. Words derived from *antiquity* have not only illustrious patrons, but also confer on style a certain majesty, not, unattended with pleasure; for they have the authority of age, and, as they have been disused for a time, bring with them a charm similar to that of novelty. 40. But there is need of moderation in the use of them, in order that they may not occur too frequently, nor show themselves too manifestly, since nothing is more detestable than affectation; nor should they be taken from a remote and already forgotten age, as are *topper*, "quickly," *antigerio*, "very much,"\* *exanclare*, "to draw out," *prosapia*, "a race," and the verses of the *Salii*, which are scarcely understood by the priests themselves. 41. Those verses, however, religion forbids to be changed; and we must use what has been consecrated; but how faulty is speech, of which the greatest virtue is perspicuity, if it needs an interpreter! Consequently, as the oldest of new words will be the best, so the newest of old words will be the best.

\* I. 4, 25.

± *Ut a velocitate dicitur velox.*] The substantive is generally considered to be derived from the adjective. It seems not unreasonable to suppose that the text must be corrupt, and that some fanciful derivation of *velox* originally filled the place which *velocitate* now occupies.

On these two words, see Festus.

42. The case is similar with regard to *authority*; for though he may seem to commit no fault who use those words which the greatest writers have handed down to him, yet' it is of much importance for him to consider, not only what words they use, but how far they gave a sanction to them; for no one would now tolerate from us *tuburchinabundus*, "devouring," or *lurchinabundus*, "voracious," though Cato was the father of them; nor would people endure *lodices*, "blankets," in the masculine gender, though that gender pleases Pollio; nor *gladiola* for "little swords," though Messala has used it; nor *parricidatus*, "parricide," which was thought scarcely enduring in C,-elius;\* nor would Calvst induce me to use *collos*, "necks," all which words, indeed, those authors themselves would not now use.

43. There remains, therefore, *custom*, for it would be almost ridiculous to prefer the language which men have spoken rather than that which they now speak; what else, indeed, is old language, but the old manner of speaking? But even for following custom judgment is necessary; and we must settle, in the first place, what that is which we call *custom*; 4.1. for if custom be merely termed that which the greater number do, it will furnish a most dangerous rule, not only for language, but, what is of greater importance, for life. For where is there so much virtue that what is right can please the majority? j As, therefore, *to pluck out hairs*,§ *to cut the hair of the head in a succession of rings*,|| and *to drink to excess in the bath*,¶ whatever country those practices may have invaded, will not become the *custom*, because no one of them is undeserving of censure, though we *bathe* and *clip our hair*, and *take our meals together* according to custom, so, in speaking, it is not whatever has become a vicious practice with many, that is to be received as a rule of language. 45. For, not to mention how the ignorant

\* I understand the historian. *Spaldinlj*.

+ Caius Lieinius Calvus, the orator, mentioned with commendation by Cicero, Brut. c. 82. See Wetzel on Epist. ad Div. xv. 21. He is often mentioned by Quintilian. *Spaldi)y*.

‡ Uj 7rXE)O)ES K(tKOi, Said liiaS.

¶ *Velli*] The extremely delicate plucked the hair from their skins with tweezers, or removed it by other means. Juv. Sat. viii ' 14; Sueton. Ca, s. 45, Oth. 12, et alibi; Aul. Cell. vii. 1.2.

|| I'() npare iii. 19, 47; duvenal, vi. 502; Suet. Ner. 51.

∫; Lauipridius, Couimod. c. 11: *I i ipsis balncis cdebat*.

lonly, , speak, we know that whole theatres, and all the I of the circus, have frequently uttered barbarous ex- ations.\* Custom in speaking, therefore, I shall call the ment of the educated; as I call custom in living the ;meat of the good.

CHAPTER VII.

rtbography, § 1. Distinction of words of doubtful signification, 2-6. Composition with prepositions, 7-9. On the letter k, 10. Orthography subservient to custom ; antique spelling, 11-27. Difference between spelling and pronunciation, 28, 29. Ne- cessity of judgment, 30-32. Quintilian defends his remarks on this subject, 33-35.

L SINCE we have mentioned what rules are to be followed speaking, we must now specify what are to be observed by tern. What the Greeks call *ogOoygapia*, we may call the of writing correctly; an art which does not consist in wing of what letters every syllable is composed (for this dy is beneath the profession even of the grammarian), but rcises its whole subtilty, in my opinion, on dubious points.

As it is the greatest of folly to place a markt on all long llables, since most of them are apparent from the very ture of the word that is written, yet it is at times necessary mark them, as when the same letter gives sometimes one nse and sometimes another, according as it is short or long ; us *naalus* is distinguished by a mark, to show whether it cans " a tree " or " a bad man;" 3. *palus*, too, signifies one iug when its first syllable is long, and another when its cond is so ; and when the same letter is short in the minative and long in the ablative, we have generally to informed by this mark which quantity we are to adopt.

\* The customary language of the multitude, therefore, is not to he it example.

t *Apicent.*] Probably, from the name, something similar to the lark with which we distinguish the ablative case of the first declen- ion. Hence it appears that it was customary to use distinctive marks . .n,,I 1,nt of different signification.

4.' Grammarians have in like manner tIWught that the following distinction should be observed ; namely, that, we should write the preposition *ex*, if the word *specto* was com- pounded with it, with the addition of s in the second syllable, *exspecto*; if *pecto*, without the s. 5. It has been a distinction, also, observed by many, that *ad*, when it was a preposition, should take the letter d, but when a conjunction, the letter t;\* and that *cum*, if it signified time, should be written with a q and two u's following, but if it meant accompaniment, with a c. 6. Some other things were even more trilling than these, as that *quicquid* should have a c for the fourth letter, lest we should seem to ask a double question,- and that we should write *quotidie*, not *cotidie*, to show that it was for *quot diebus*. But these notions have already passed away among other puerilities.

7. It is however a question, in writing prepositions, whether it is proper to observe the sound which they make when joined to another word, or that which they make when separate, as, for instance, when I pronounce the word *obtinuit* ; for our method of writing requires that the second letter should be b ; while the ear catches rather the sound of p ; + 8. or when I say *immunis*, for the letter n, which the composition of the word requires, is influenced by the sound of the following syllable, and changed into another m. 9. It is also to be observed, in dividing compound words, whether you ought to attach the middle consonant to the first or to the second syllable ; for *aruspex*, as its latter part is from *spectare*, will assign the letter s to the third syllable ; *abstemius*, as it is formed of *ab- stinentia temeti*, " abstinence from wine," will leave the s to the first syllable. 10. As to k, I think it should not be used in any words, except those which it denotes of itself, so that it may be put alone. § This remark I have not omitted to make, because there are some who think k necessary when a follows ; though there is the letter c, which suits itself to all vowels.

\* The distinction, therefore, between *ad* and *at*, which we scrupu- lously observe, I should suppose that Quintilian disregarded. *lpaldi*)ig.

t *Quid Y quid?*

§ In manuscripts we frequently find *optinere*, which is proved from this passage to be not always a mistake of the copyists. It is indeed difficult to preserve the grave sound of b when t follows ; before d, as in *obducere*, it is very easy. *Spalding*.

§ See i. 4, 9.

11. But orthography submits to custom, and has therefore frequently been altered. I say nothing of those ancient times when there were fewer letters, and when their shapes were different from these of ours, and their natures also different, as that of *o* among the Greeks, which was sometimes long and sometimes short, and, as among us, was sometimes put for the syllable which it expresses by its mere name. \* 1'Z. I say nothing also of *d*, among the ancient Latin, being added *t* as the last letter to a great number of words, as is apparent from the rostral pillar erected to Caius Duellius in the forum ; \* nor nor do I speak of *g* being used in the same manner, § as, on the *pulvinar* of the Sun, which is worshipped near the temple of Romulus, is read *vesperug*, which we take for *vesperugo*.  
 13. **Nor** is it necessary to say anything here of the interchange of letters, of which I have spoken above ; ¶ for perhaps as they wrote they also spoke.

\* That is, for the interjection.

1' *Ut-d-ultimam* adjectam.] How is this accusative governed.? - *Et* seems to be wanting after *ut* : *ut et* (transeo sc.) *d ultimam*, &c.

§ This we may ourselves see, on the base of this ancient monument has been preserved even to our times, and a representation of it is given in a treatise by Peter Ciacconius, whence Graevius has copied it into his *Florus*, p. 156 ; and it is also to be found in *Gruter*, p. 404. The letters are not yet obliterated ; and we read *pugnandod* for *pugnando* ; *marid* for *maxi* ; *dictatored* for *dictatore* ; *in altod* for *in alto* ; *navaled precedad* for *navali preceda*. More examples are given by *Vossius*, *Art. Gramm. ii. 14. Spalding*.

§ Of this addition I find no example in monumental inscriptions ; and *Quintilian* himself appears to intimate that it was more rare than the preceding. It is probable that the ancients, instead of *vespere*, used *vesperc*, like *noctu*, an ablative case, as is proved, from *Ennius*, by *Vossius*, de *Anal. ij. 12*. To this they added *g*, *vesperug*, which the contemporaries of *Quintilian* erroneously supposed (for *Quintilian* himself rejects the supposition) to be for *vesper aginem*, regarding it as a curtailed instead of a lengthened word. *Spalding*.

¶ In what sense *Quintilian* uses this word is by no means clear. That the letters were embroidered on the *pulvinar*, or couch, with the needle, as *Gesner* in his *Thesaurus* supposes, seems a conjecture quite inadmissible ; but there were *pulvinaria* made of solid material, in imitation of real couches, on which the letters might have been engraved. But it appears best to take *pulvinar* in the sense of a temple in which *pulvinaria* were spread. In *Livy xxi. 62*, we may suppose *pulvinarium* to be used in this sense ; and we may also refer to *Tacitus*, *Ann. xv. 74. Spalding*. This sense of the word is abundantly established in *Scheller's Latin Lexicon*.

0, 1. 4, 12 -17.

1.4. It was for a long time a very common custom not to double the semivowels ; while, on the other hand, even down to the time of *Accius* and later, they wrote, as I have remarked,\* long syllables with two vowels. 15. Still longer continued the practice of using *e* and *i* together, joining them in the same manner as the Greeks in the diphthong *it*. This practice was adopted for a distinction in cases and numbers, as *Lucilius* admonishes us

*Jam puce: venere : E postremum facito, atque .1,  
 Ut pueri plures fiant ;§*

and afterwards,

*Mendaci furique addes E, quum dare furci  
 .Iusseris. §*

However this addition of *e* is both superfluous, since *i* has the nature as well of a long as of a short letter, and also sometimes inconvenient ; for in those words which have *e* immediately before the last syllable, and end with *i* long, we should use, if we adopted that method, a double *e*, as *aureei*, *argentei*, and the like ; and this would be extremely embarrassing to those who are being taught to read ; 17. as happens also among the Greeks by the addition of the letter *i*, which they not only write at the end of dative cases, but sometimes even in the middle of a word, as *AHI2THL.I'* because etymology, in making a division of the word into three syllables, requires that letter. 18. The diphthong *at*, for the second letter of which we now substitute *e*, our ancestors expressed, with a varied pronuncia-

\* I. 4, 10.

t He wrote rules of grammar in verse. *Regius*. Whether these remarks on grammatical points were introduced among his satires, or were separate compositions, critics cannot inform us.

§ That is, " Now the boys (*pueri*) are come ; make the conclusion *e* and *i*, that the boys (*puerei*) may be made plural." The *e* was inserted to distinguish the plural from the genitive singular.

§ *Spalding* considers that *fur* is used in the quotation in the sense of *servus*. If so, the sense will be, "To a liar and a slave (*mendaci urique*) you shall add *e*, when you shall order to give to a slave;" i.e., when you shall use the dative case, which was to end in *ei* to distinguish it from the ablative. *Sec Vchus Longus*, *Putsch*. p. 2220 ; *All. Gell. xiii. 25*.

¶ For *Xyaru*, the dative case of *Ayoriis*, a robber. *Gryphins's* edition, for *in tres syllabas*, has to *dual syllabas*, which *Burmann* would adopt, making the division *A<sub>n</sub>]-arid*, or *hp-rrp*. The first syllable of the word requires an *iota*, as coming from *Asia*, "booty."



tion, by *a* and *i*, some using it in all cases like the Greeks others only in the singular, when they had to form a genitive or dative case, whence Virgil, a great lover of antiquity, has inserted in his verses *pictai vestis*, and *aulai*; but in the plural number of such nouns they use *e*, as *Syllae*, *Galbae*. 19. There is on this point also a precept of Lucilius,\* which, as it is expressed in a great number of verses, whoever is incredulous about it may seek in his ninth book.

20. I may mention, too, that in the time of Cicero, and somewhat later, the letter *s*, as often as it occurred between two long vowels, or followed a long vowel, was doubled, as *caussce*, *cassus*. *divisiones*; for that both he and Virgil wrote in this way, their own hands show. 21. But those of a 'somewhat earlier period wrote the word *jussi*, which we express with two *s*'s, with only one. That *optimus*, *maximus*, should take *i* as their middle letter, which among the ancients was *u*, is said to have been brought about by an inscription to Caius Caesar.† 22. The word *here* we now end with the letter *e*; but I still find in the books 'of the old comic writers *Heri ad me venit*;+ which same mode of spelling is found in the letters of Augustus,§ which he wrote or corrected with his own hand, 23. Did not Cato the Censor, also, for *dicam* and *faciam*, write *dicem* and *faciam*?|| and did he not observe the same method in other verbs which terminate in a similar way? This is indeed manifest from his old writings, and is remarked by Messala in his book on the letter *s*. *Sibe* and *quase* occur in the writings of many authors; but whether the authors themselves intended them to be written thus, I do not know; that Livy spelled them *iu* that way, I learn from Pedianus, who himself imitated Livy; we end those words with the letter *i*.

25. Why need I allude to *vortices* and *vorsus* and other

\* This precept is lost. It seems to have been similar to that of Nigidius Figulus, which we find in Aul. Gell. xiii. 25. *Spalding*.

† Caligula, who first adopted this title of *optimus inaximus*; Sueton. c. 22. The same mode of spelling continued, as appears from an inscription to Trajan in Gruter, p. 247, and Reines. iii. 13, 15. *Burmana*.

§ See i. 4, 8. Terence, Phorm. i. 1, 2.

§ See i. u. 19. Sueton. Aug. c. 71; Cal. c. 8. See also Aul. Gell. x. 24.

|| Festus gives *recipiem* also from Cato; and *attinent*, but without naming the author from whom it comes.

similar words, in which Scipio Africanus is said to have first changed the second letter into *e*? 3. Our tutors wrote *ceruum* and *seruum* with the letters *u* and *o*, *ceruom*, *seruom*, in order that the same two vowels, following each other, might not coalesce and be confounded in the same sound; they are now written with two *u*'s, on the principle which I have stated;\* though in neither way is the word which we conceive exactly expressed. Nor was it without advantage that Claudius introduced the iEolic letter for such cases 27. It is an improvement of the present day that we spell *cui* with the three letters which I have just written; for in this word, when we were boys, they used, making a very offensive sound, *qu* and *oi*, only that it might be distinguished from *qui*.

28. What shall I say, too, of words that are written otherwise than they are pronounced? *Gaius* is spelled with the letter *c*, which, inverted, means a woman; for that women were called *Caiae*, as well as men *Caii*, appears even from our nuptial ceremonies.+ 29. Nor does *Gneius* assume that letter, in designating a praenomen, with which it is sounded. § We read, too, *columna* and *consules* *n* with the letter *n* omitted; and *Subura*, when it is designated by three letters, takes *c* as the third.¶ There are many other peculiarities of this kind; but I fear that those which I have noticed have exceeded the limits of so unimportant a subject.

30. On all such points let the grammarian use his own judgment, for in this department it ought to be of the greatest authority. For myself, I think that all words, (unless custom has ordered otherwise,) should be written in conformity with their sound. 31. For this is the use of letters, to preserve

\* See i. 4, 11.

† See i. 4, 7.

§ In which the woman said, *Ubi to Caius, ibi ego Caia*.

¶ For it is marked *Ca*, not, as it ought to be, *Gn*. *Spalding*. But he is inclined, not without reason, to think the words *in pcrenaminis notd* a glossema.

|| *Spalding* observes that he knows of no example of the omission of *n* in *columna*. *Cos*. and *Coss*. were the ordinary abbreviations of *consul* and *consules*.

¶ Varro de Ling. Lat. lib. iv. derives *Suburra* from *a pages called Sucusanus*, and supposes that it was originally *Sucusa*, that the *c* was afterwards changed into *b*, and that *Sucusa* was then transformed into *Suburra*. We frequently see *Suc*., says *Spalding*, as the designator of the *Suburra* or *SurUsun* tribe in the inscriptions of Gruter.